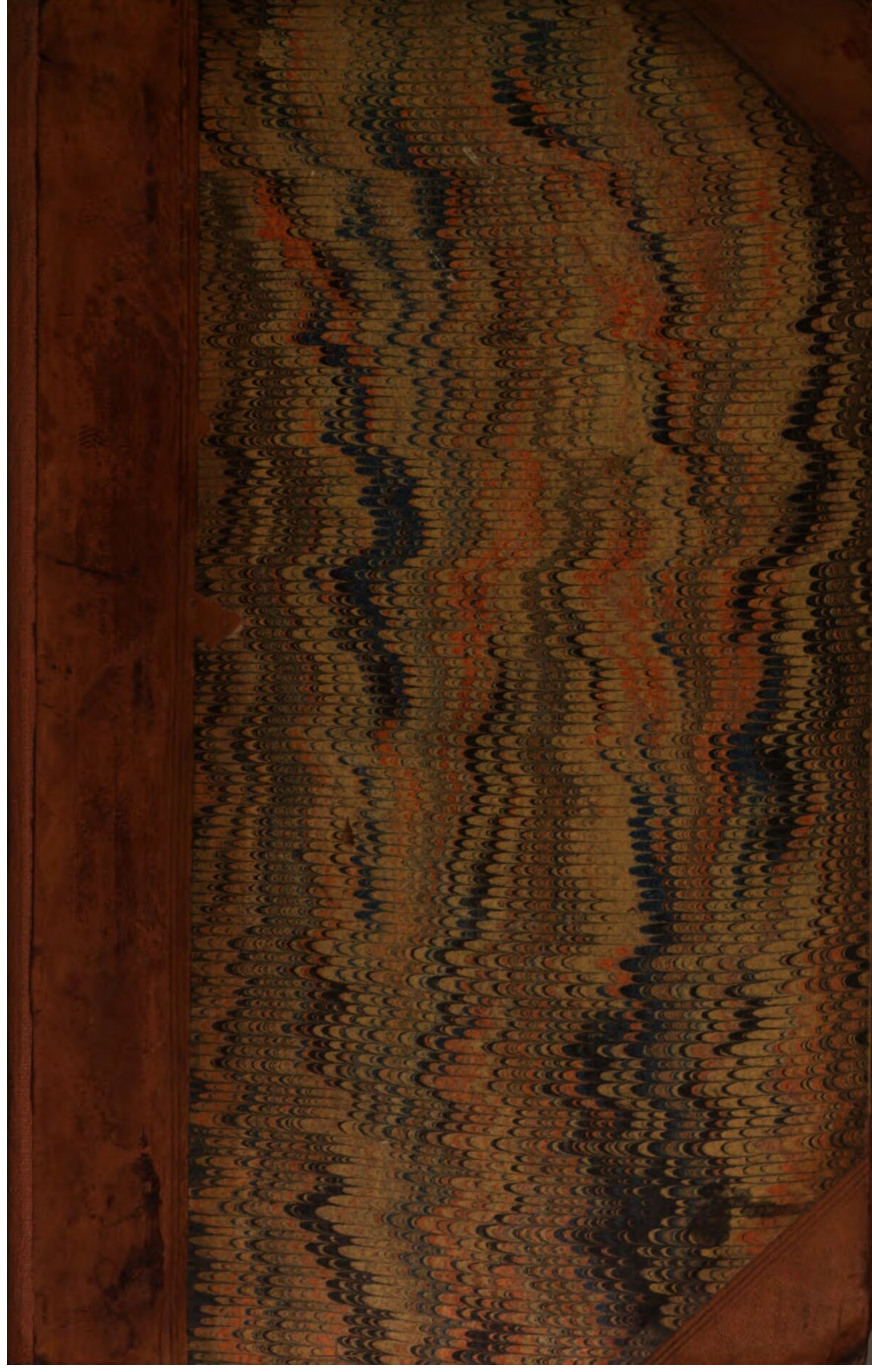




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Johnson.

THE NEW ENGLISH

DICTIONARY

OF THE

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A

GREEK AND ENGLISH

LEXICON

OF THE

NEW TESTAMENT.

BY

EDWARD ROBINSON, D.D.

LATE PROF. EXTRAORD. OF SAC. LIT. IN THE THEOL. SEM. ANDOVER.

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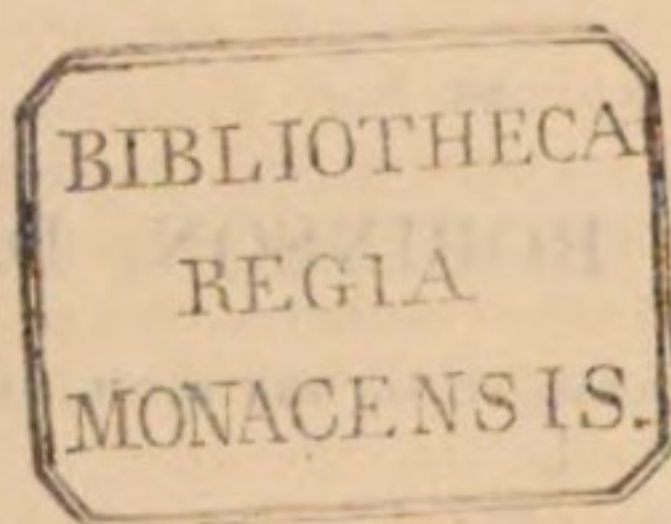
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1847.

GREEK AND ENGLISH

LEXICON

NEW TESTAMENT



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P R E F A C E.

ELEVEN years have now elapsed, since the Author of this work published a Lexicon of the New Testament, in the form of a revision and translation of the 'Clavis Philologica' of Wahl, in its first edition. That work was favourably received, as supplying in some degree a want which had long been felt; and the whole edition of fifteen hundred copies was exhausted in a little more than four years.

On returning in 1830 from a residence of several years in Germany, it was the Author's first wish, and perhaps duty, to have immediately prepared another edition of the former work, or a new volume of a similar character. But providential circumstances seemed for a time to call him to other kindred labours; and then sickness intervened; so that it was not until the autumn of 1833, that he was able to give himself in earnest to the preparation of a Lexicon. Since that time his labour upon it has been uninterrupted; so that, comparatively speaking, scarcely a day has elapsed, of which the largest portion has not been spent upon the volume here given to the public.

It was at first supposed, that a revision of the former work was all that would be necessary. But in the lapse of eight years devoted to studies of this nature at home and abroad, the Author's own views and principles in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval, too, the progress of science in this department, as in others, had not ceased to be onward; new editions of the Lexicons of Wahl and Bretschneider had appeared; Winer had pushed his researches further, and brought the results into a better form; and above all, the labours and improvements of Passow had been spread before the world. In this state of things, an attempt merely to remodel an imperfect foreign work seemed hardly advisable. It appeared, therefore, to the Author and his friends decidedly preferable, that, calling no man Master on earth, he should go on and prepare from the New Testament itself, and from the auxiliary sources, a new and independent work, adapted to the wants of students in our own country. In doing this, he has been able to resort to all the sources from which Schleusner, and Wahl, and Bretschneider drew their materials; and while he has freely availed himself of their labours, he has found occasion on every page to distrust their judgment and accuracy, and to turn from them habitually to the original authorities. Accordingly, the present volume is throughout the result of the Author's own investigation; and, with a few slight exceptions, has been sent to the press wholly in manuscript.

A full and scientific Lexicon of any language, embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one, and from each other; and last, though not least, has observed the relations in which it stands to other words, in constructions and phrases,

and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then, and not till then, is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of it was given by Gesenius, in his Hebrew Lexicon; and it has been ably followed out by Passow in his Lexicon of the Greek language.*

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This, indeed, is usually assumed in regard to the Greek language; and the Lexicon of Passow is constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the science of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are also only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, has been made by Gesenius, in his Latin Manual of 1833; but we apprehend the time to be not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues, will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should also be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which the different meaning and uses of a word can be traced with more or less distinctness.† These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus;—its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato;—and its decline, after the Macedonian conquest, and still later under the Roman dominion; when the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece, and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom *ἡ κοινὴ διάλεκτος*, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Ælian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt

* See a very able article on the subject of Greek Lexicography in the London Quarterly Review, Vol. LI. No. 101; reprinted in the Bibl. Repos. Vol. IV. p. 556 sq.

† Buttm. Gramm. § 1, passim. H. Planck de vera Natura et Indole, etc. P. I; in Bibl. Repos. I. p. 650.

and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.*

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was, therefore, the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and, therefore, it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramæan, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament Ἑλληνισταί, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.†

The earliest monument of this idiom is the Version of the Seventy, made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramæan; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem: and partly from the influence of the Herods and the Roman dominion.‡ Hence the New Testament was written in the now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them contemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connexion of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in gene-

* Buttm. § 1. n. 11, 12. Sturz de Dial. Mac. et Alex. Lips. 1808.

† Buttm. § 1. n. 12. Winer Gramm. p. 28, and Marg.

‡ Bibl. Repos. I. p. 309 sq. p. 530 sq. Hug's Introd. to the N. T. Part II. § 10.

ral much more easily retained and correctly applied, than their forms and their proper construction and connexion. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *καί* as a connective, corresponding to the Hebrew usage of the particle Vav (ו).—From Hebraisms of this kind, the writings of Paul are comparatively free; since from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case, they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word *εἰρήνη*, just as we use the word *peace* in the same way and for the very same reason. Similar is *εὐλογέω* for Heb. בֵּרַךְ *to bless*; in Greek writers only *to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word *πίστις*,—to which may be added *δικαιοσύνη*, *δικαιοῦσθαι*, *ἐκλογή*, *ἀποστολος*, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer might have possessed of acquiring fluency and accuracy of expression in that tongue.*

The preceding remarks present a summary view of the principles which have guided the author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew,† and occasionally the Latin. A general comparison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly

* See generally, H. Planck *De vera natura atque indole rationis Græcæ Nov. Test.* Goetting. 1810; reprinted in Rosenm. *Commentationes Theol.* I. p. 112; also translated in the *Bibl. Repos.* I. p. 638 sq. See also Winer's *Gramm.* §§ 1—4.

† See the articles *λιβανός*, *ὑσσωπος*, *σειδάριον*, etc. To these should be added, *λάμπω*, *λαμπάς*, see Gesen. *Heb. Lex.* art. 727.

have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it, in logical order, all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.*—In this connexion the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished.—Particular attention has also been given, to bring out to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives, with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical rules and to the usage of other writers.—Here the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *seq. genit.* or *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflexion of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. The usage of the writers of the New Testament, is in all cases illustrated by a reference to both the elements of which the New Testament idiom is composed; on the one hand, to the Hebrew element or Jewish Greek; and on the other to the *common* or later idiom of the Greek language. For the former or Hebrew element, the Version of the Seventy is of the highest importance; since it was probably the only Greek writing with which most of the sacred penmen were acquainted; and many words, phrases, constructions, and even whole passages, are in the New Testament drawn immediately from it. Next in order are the Apocryphal writings connected with the Septuagint; and also the other Greek Versions. Thus far the Concordance of Trommius, and the Lexicons of Biel and Schleusner on the Septuagint, furnish sufficient aid. The works of Philo and Josephus are here of great importance; the latter of whom, especially, contains a treasure of illustration in respect to the facts and antiquities of the New Testament. Valuable though imperfect materials from their writings, have been collected in the 'Observationes' of Loesner and Krebs; and one of the merits of Bretschneider is his frequent (though often faulty) reference to Josephus. The later Apocryphal writings of both the Old and New Testaments are of value as throwing light upon the opinions of the later Jews, rather than as illustrating the Scriptural idiom, since they are in a great degree mere servile imitations of the latter.—For the other or Greek element, reference is made to the prominent writers of the later dialect, in the current editions; and wherever a word belongs also to the Attic epoch, a single reference is usually added to a writer of that age, mostly to Xenophon. Here the Lexicons of single authors, and the collections of Elsner, Kypke, Raphel, and, more than all, of Wetstein, greatly facilitate the labours of a lexicographer of the New Testament.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced, not merely nor mainly to elucidate the meaning of a word, but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also the later and Attic Greek; and whether it is common to all or any of them, or found in none. In this

* Comp. the articles, *στέλλω*, *φύω*, *ψάλλω*, etc.

way they have an important bearing on the long-disputed question of the purity of the New Testament idiom; and aid in determining its true character.

6. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages, in order that the work may in some measure supply the place of a more extended commentary.

7. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than seven eighths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end by the letters AL.—The most sedulous care has been bestowed to verify all the references; and although in a work containing so many thousands of them, some errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character. The scriptural references are usually made to the New Testament of Knapp, the Septuagint of Mill, and the Hebrew Bible of Van der Hooght.

Such is the plan of the work now given to the public; to the execution of which the author has unweariedly devoted the best powers of the best years of his life;—with what success, the theological public must judge. His fervent hope and prayer to God is, that the work may be instrumental in giving facility and impulse to the study of the Holy Scriptures, and the pursuit of Sacred Literature; and thus aid in promoting the cause of sacred learning and Christian piety in our land!

To those friends by whose kind advice and encouragement the author has been cheered, he tenders his sincere thanks. Among these the Rev. Prof. Stuart has ever been foremost; and I take pleasure in thus testifying my obligations to him. Nor can I pass over the kind offices of another valued friend, the Hon. John Pickering, whose eminence as a Greek scholar and general philologist is known and appreciated throughout Europe, not less than in our own country. His friendly advice and aid have been always at hand; and the stores of his valuable library have been opened to me as freely as if they had been my own. A similar acknowledgment is due also to the Trustees having charge of the Theological Seminary at Andover, who have liberally left in my hands for years all the books I desired from the library of that institution, the richest in its collections of Sacred Literature which our country yet possesses.

A Hebrew and English Lexicon of the Old Testament, translated from the Latin of Gesenius by the author of the present volume, was published a few weeks since. The translation was carried on along with the preparation of the present work, without however causing any delay of the latter, unless in a slight degree. The two works together embrace the lexicography of the whole of the original Scriptures.

Boston, Oct. 25, 1836.

LEXICON

OF THE

NEW TESTAMENT.

A, *alpha*, the first letter of the Greek alphabet, corresponding to the Heb. א. For its power as a numerical sign, and as a privative and intensive particle in composition, see Buttmann § 2. n. 3. § 120. 5, and n. 11. In N. T. τὸ Α or τὸ ἄλφα signifies *the first*, Rev. i. 8, 11. xxi. 6. xxii. 13; since the writer himself explains it by πρῶτος and ἀρχή. Compare Is. xlviii. 12. coll. xli. 4. xlv. 6.—Clem. Alex. Strom. IV. 25. [p. 537. C. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἓν ἐλουμένων καὶ ἐνουμένων. διὰ τοῦτο Α καὶ Ω ὁ λόγος εἴρηται.

Ἀαρών, ὁ, indec. *Aaron*, Hebrew אַהֲרֹן, pr. name of a son of Amram and Jochebed of the tribe of Levi, Ex. vi. 20; the brother of Moses, his interpreter (גִּבּוֹר) before Pharaoh the Egyptian king, Ex. iv. 14 sq. v. 1 sq. vii. 10 sq. and the first High-Priest, Ex. xxviii. 1 sq. 40; 12 sq.—In N. T. Acts vii. 40. Heb. v. 4. vii. 11. ix. 4. By Hebraism, *family of Aaron*, Luke i. 5.

Ἀβαδδών, indec. *Abaddon*, Heb. אֲבַדּוֹן (destruction), the name ascribed Rev. ix. 11 to the angel of Tartarus (ἄβυσσος q. v.) and explained by the Greek ἀπολλύων *destroyer*, i. e. the angel of death. The usual Heb. word is מְחַיֵּה מֵתִים, Sept. ὁ ὀλοθρεύων, Ex. xii. 23. So Wisd. xviii. 25. Compare ὀλοθρευτής 1 Cor. x. 10.

Ἀβαρής, ἑὸς, ὁ, ἡ, adj. (*a* pr. and βάρος weight,) pp. *not heavy*, e. g. of the air, Plut. Moral. VI. p. 98. ed. Tauchn.

In N. T. metaph. *not burdensome*, i. e. not causing expense, 2 Cor. xi. 9 ἀβαρῆ ὑμῖν ἱμαντὸν ἐτήρησα.—So ἐπιβαρέω q. v. and βαρύς Jos. Ant. 1. 16. 2.

Ἀββᾶ, indec. *Abba*, Hebrew אָבָא, Chaldee form אָבָא, *father*. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.

Ἀβελ, ὁ, indec. *Abel*, Hebrew אָבֶל (transientness), pr. name of the second son of Adam. Matt. xxiii. 35. Luke xi. 51. Heb. xi. 4. xii. 24. See Gen. iv. 1—16.

Ἀβιά, ὁ, indec. *Abia*, Heb. אֲבִיָּה (Jehovah is his father), pr. name of two men in N. T. One a king of Judah, Matt. i. 7. coll. 1 K. xiv. 31. xv. 1 sq. The other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke i. 5. When all the priests were distributed into 24 classes, the 8th class was called from him *the class of Abia*. 1 Chr. xxiv. 10.

Ἀβιάθαρ, ὁ, indec. *Abiathar*, Heb. אֲבִיָּהָר (father of abundance), pr. name of a High Priest, Mark ii. 26. Cf. 1 Sam. xxii. 21. 1 K. ii. 26, 27, 35. See Calmet.

Ἀβιληνή, ἡς, ἡ, *Abilene*, (in MSS. also Ἀβιλίνη and Ἀβιλιάνη,) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named Ἀβίλη τοῦ Λυσανίου to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Ly-

sauias, the son of Ptolemy and grandson of Mennæus (Jos. Ant. 14. 13. 3); but he was put to death (A. C. 36) through the intrigues of Cleopatra, who took possession of his province (ib. 15. 4. 1). After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great (Jos. B. J. 1. 20. 4. coll. Ant. 15. 10. 1). At Herod's death a part of the territory was given to Philip (Ant. 17. 11. 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke iii. 1, who is by some supposed to be a descendant of the former, but is nowhere mentioned by Josephus. Indeed nothing is said by Josephus, or any other profane writer, of this part of Abilene, until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τετραρχία Δυσανίου (Ant. 18. 6. 10); to whom it was afterwards confirmed by Claudius (ibid. 19. 5. 1). At his death it went with his other dominions to Agrippa Minor (ib. 20. 7. 1. B. J. 2. 12. 1).—See Krebs Obs. in N. T. p. 110. Rosenm. Alterthk. I. Pt. II. p. 257.

Ἀβιούδ, ὁ, indec. *Abiud*, Hebrew אֲבִי יְהוּדָה (Judah is his father), pr. name of a son of Zorobabel, Matt. i. 13. Omitted in 1 Chr. iii. 19.

Ἀβραάμ, ὁ, indec. *Abraham*, Heb. אֲבִרָהָם (father of a multitude), pr. name of the celebrated patriarch and founder of the Israelitish nation. Matt. i. 1, 2. xxii. 32. Heb. xi. 8—19. AL.

Ἀβυσσος, οὐ, ἡ, (a pr. and βύθος v. βύσσοις depth, bottom,) in Greek writers, *deep, profound*; as λίμνη ἄβυσσος Diod. Sic. 5. 25. Herodot. 2. 28. Sept. for אֲבִי־אֵל abyss, either of the ocean, Gen. i. 2. vii. 11.; or of the underworld, Ps. lxxi. 21. cvii. 26.

In N. T. ἡ ἄβυσσος as a noun signifies, *the place of the dead, orcus, ἄδης*.

a) genr. Rom. x. 7.

b) spe. *Tartarus*, i. e. that part of ἄδης in which the souls of the wicked were supposed to be confined. Luke viii. 31. Rev. ix. 1, 2, 11. xi. 7. xvii. 8. xx. 1,

3. Cf. 2 Pet. ii. 4. — Acta Thomæ § 32 ἡ ἄβυσσος τοῦ Ταρτάρου.

Ἀγαβος, οὐ, ὁ, *Agabus*, pr. name of a Jewish Christian, who predicted a famine, Acts xi. 28, and the imprisonment of Paul, Acts xxi. 10.

Ἀγαθοεργέω, ὦ, f. ἤσω, (ἀγαθός and ἔργον), Phavorin. εὐεργετῶ καὶ ἐργάζομαι ἀγαθόν. In N. T. absol. *to do good* to others. 1 Tim. vi. 18. (coll. Gal. vi. 10.) In MSS. Acts xiv. 17 for ἀγαθοποιέω.

Ἀγαθοποιέω, ὦ, f. ἤσω, (ἀγαθός and ποιέω.) The better form is ἀγαθὸν ποιέω, Lobeck ad Phryn. p. 200.

1. *to do good* to others, absol. Mark iii. 4. Luke vi. 9, 35. Acts xiv. 17. With an accus. of pers. Acts vi. 33. Sept. for אֲבִי־יְהוּדָה Judg. xvii. 13. Zeph. i. 12.—Tob. xii. 13. 1 Mac. xi. 33. 2 Mac. i. 2.

2. In N. T. also *to do well, act virtuously*, absol. 1 Pet. ii. 15, 20. iii. 6, 17, 3 John 11. Cf. 1 Pet. iii. 11.

Ἀγαθοποιΐα, ας, ἡ, *well-doing, love of virtue, virtuous conduct*, 1 Pet. iv. 19; cf. ἀγαθοποιέω, no. 2.—Test. XII Pat. ap. Fabric. Cod. Pseudep. I. 722.—Others, *beneficence*.

Ἀγαθοποιός, οὐ, ὁ, ἡ, adj. pp. *beneficent*; in the sense of *bland, courteous*, e. g. γυνή Ecclus. xlii. 14. In N. T. *upright, virtuous*, 1 Pet. ii. 14; c. f. ἀγαθοποιέω no. 2.—Athenag. Apol. p. 304. D. in Opp. Justini Mart.

Ἀγαθός, ἡ, ὁ, (ἀγαν much, exceedingly,) corresp. to Heb. טוֹב, Lat. *bonus*, and Eng. *good*.

1. *good*, i. e. from the force of the theme, *excellent, distinguished, best*.

a) of persons. Matt. xix. 16 διδάσκαλε ἀγαθέ. v. 17 bis. Mark x. 17, 18 bis. Luke xviii. 18, 19 bis. So Sept. for טוֹב 1 Sam. ix. 2.—Judith xi. 8. Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἄνδρας καὶ δίκαιους ἀπέκτεινε. Xen. Cyneg. 1. 14.

b) of things. Luke x. 42 τὴν ἀγαθὴν μερίδα. John. i. 47 τί ἀγαθόν *what remarkable*. 2 Thess. ii. 16 ἐλπὶς ἀγαθή. unless this is put for ἐλπὶς ἀγαθῶν. So Sept. for טוֹב Ezra viii. 27 χαλκοῦ ἀγαθοῦ.

2. *good*, absolutely, i. e. of good character, disposition, quality.

a) of persons, *upright, virtuous*. Matt.

v. 45. xii. 35. xxii. 10. xxv. 21, 23. Luke vi. 45. xix. 17. xxiii. 50. John vii. 12. Acts xi. 24. So Sept. for כִּי 2 Chr. xxi. 13. Prov. xiii. 2, where ἀγαθός is opposed to παράνομος. xv. 3. Is. lxiii. 7 κριτὴς ἀγαθός for כִּי רַב.—Xen. Mem. 3. 4. 8 τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν.

b) of things. (α) in a physical sense, e. g. δένδρον Matt. vii. 17, 18. γῆ Luke viii. 8. So Sept. γῆ ἀγ. for כִּי Ex. iii. 8.—Diod. Sic. 11. 25 χώρα ἀγ. Xen. Œc. 16. 7 γῆ ἀγ.—(β) in a moral sense, *good, upright, virtuous*; e. g. καρδία Luke viii. 15. ἐντολή Rom. vii. 12. λόγος 2 Thess. ii. 17. θελήμα τοῦ θ. Rom. xii. 2, and so Sept. for כִּי with τὸ πνεῦμα Neh. ix. 20. Ps. cxliii. 10. Wisd. viii. 19 ψυχὴ ἀγ. Hence συνειδήσις ἀγαθή, i. e. consciousness of rectitude, Acts xxiii. 1. 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21.—So ἔργα ἀγαθὰ, *good deeds, virtue, rectitude*, Rom. ii. 7. xiii. 3. Eph. ii. 10. Col. i. 10. 2 Tim. ii. 21. iii. 17. Tit. i. 16. iii. 1. Heb. xiii. 21. So Sept. for כִּי 1 Sam. xix. 4 ποιήματα ἀγ. Wisd. iii. 15 πόνοι ἀγ.

c) neut. ἀγαθόν and ἀγαθά, i. e. *virtue, rectitude, love of virtue*, Matt. xii. 34, 35. xix. 16. Luke vi. 45. John v. 29. Rom. ii. 10. iii. 8. vii. 18, 19. ix. 11. xii. 9. xiii. 3. xvi. 19. 2 Cor. v. 10. 1 Pet. iii. 11, 13. 3 John 11. Rom. vii. 13 bis τὸ ἀγαθόν *that which is in itself good*. Rom. xiv. 16 where τὸ ἀγαθόν is *the good cause*, i. e. the religion of Christ. Sept. for כִּי Ps. xxxiv. 14. liii. 2, 4.—Xen. Mem. 3. 10. 5.

3. *good*, in respect to operation or influence on others, i. e. *useful, beneficial, profitable*.

a) of persons, *benevolent, beneficent*, Matt. xx. 15. Rom. v. 7. 1 Thess. iii. 6. Tit. ii. 5. 1 Pet. ii. 18. So Sept. for כִּי 2 Chr. xxx. 19 ὁ θεὸς ἀγ. Ps. lxxiii. 1.—Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Thuc. 1. 86.

b) of things; e. g. δόματα Matt. vii. 11. Luke xi. 13. δόσις James i. 17. ἔργον Phil. i. 6. ἀναστροφή 1 Pet. iii. 16 καρποί James iii. 17. πίστις Tit. ii. 10. Sept. for כִּי 1 Sam. xii. 23 ἀγ. ὁδός. Neh. ix. 13. ἐντολαὶ ἀγ.—Matt. xii. 35 ἀγ. θησαυρός, *treasure of good things*. Luke vi. 45.—So ἔργα ἀγαθὰ, *good deeds, benefits*, Acts ix. 36. 2 Cor. ix. 8. 1 Tim. ii. 10. v. 10.—

In the sense of *suitable, adapted to*, Eph. iv. 29 λόγος ἀγ. πρὸς οἰκοδομήν. Rom. xv. 2.—Jos. Ant. 4. 6. 1 πόλις φοινίκας φέρειν ἀγαθή. Pausan. Eliac. poster. c. 26. 4 χώρα ἐς καρπούς ἐκτρέφειν ἀγαθή.

c) neut. (α) τὸ ἀγαθόν, *something useful and profitable, benefit*, Rom. viii. 28. xii. 21. xiii. 4. Gal. vi. 10. Eph. iv. 28. vi. 8. 1 Thess. v. 15. Philem. vi. 14.—Xen. Cyr. 4. 2. 18.—(β) τὰ ἀγαθὰ, *things good and useful, benefits, blessings*. Matt. vii. 11. Luke i. 53. xvi. 25. Gal. vi. 6. Heb. ix. 11. x. 1.—Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι.—In the sense of *goods, wealth*, Luke xii. 18, 19. So Sept. for כִּי Gen. xxiv. 10. xlv. 18, 20. Deut. vi. 11.—Xen. Cyr. 3. 3. 20.

4. *good*, in respect to the feelings excited, i. e. *pleasant, joyful, happy*. 1 Pet. iii. 10 ἡμέρας ἀγ. Rom. x. 15 τὰ ἀγαθὰ *happy times*. Sept. for כִּי Ps. xxxiv. 12 ἡμέρας ἀγ. Zech. viii. 19 ἑορτὰς ἀγ.—Ecclus. xiv. 14. 1 Macc. x. 55.

Ἀγαθουργέω, ὦ, f. ἦσω, (contr. for ἀγαθοεργέω q. v.) *to do good to others*, absol. Acts xiv. 17 in some MSS.—Cyrill. c. Julian. 3. p. 81. A. et in Mich. cap. 2. p. 409. C.

Ἀγαθωσύνη, ης, ἡ, (for ἀγαθοσύνη; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921. H. Planck de Indol. p. 162, 164, and in Bib. Repos. I. p. 683), *goodness*, viz.

a) of disposition and character, *probity, virtue*, Rom. xv. 14. Eph. v. 9. 2 Thess. i. 11. So Sept. for כִּי Ps. lii. 5. כִּי 2 Chr. xxiv. 16.

b) towards others, *beneficence*, Gal. v. 22. Sept. for כִּי Neh. ix. 25.

Ἀγαλλίασις, εως, ἡ, not found in Gr. writers; but often in Sept. in the sense of *joy, exultation*, for לֵב Ps. xlv. 16. lxv. 13. *rejoicing*, with song, dancing, etc. for פֶּה Ps. xxx. 7. cxviii. 15. cxxvi. 2, 6. *great joy*, for יָשָׁע Ps. xlv. 8. li. 10, 14.—Tob. xiii. 1.

In N. T. *joy, gladness, rejoicing*, Luke i. 14, 44. Acts ii. 46. Jude 24.—Acta Thom. § 7 ἐν χαρᾷ καὶ ἀγαλλιάσει.—Heb. i. 9 ἔλαιον ἀγαλλιάσεως, from Ps. xlv. 8, *oil of gladness*, i. e. with which guests were anointed at feasts, here put as an

emblem of the highest honour; see Calmet, p. 68.

Ἀγαλλιᾶω, ὦ, Luke i. 47, elsewhere ἀγαλλιᾶσθαι, (ἀγαν much, and ἄλλομαι to leap, dance), not found in Gr. writers, but often in Sept. for חָגַג Ps. ii. 11. גָּזַג Ps. lxviii. 4. נָנַח Ps. xx. 6. שָׁחַח Ps. xl. 17, etc. pp. spoken of rejoicing with song and dance. Hence in N. T. to exult, rejoice.

a) absol. Luke x. 21. Acts ii. 26 ἡγαλλιάσατο ἡ γλῶσσά μου, I rejoiced in words, sang aloud. xvi. 34.—So χαίρειν καὶ ἀγαλλ. emphat. rejoice exceedingly, Matt. v. 12. 1 Pet. iv. 13. Rev. xix. 7. coll. Ps. xc. 14. xl. 17.—Acta Thom. § 27.

b) with a noun of the same signif. in an adverbial sense. 1 Pet. i. 8 ἀγαλλιάσθαι χαρᾷ ἀνεκλαλήτῳ, rejoice with joy unspeakable, i. e. unspeakably. Winer § 58. 3. Matthiæ § 408. n. Buttm. § 133. 3.

c) seq. ἵνα c. subjunct. John viii. 56 ἡγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, he rejoiced that he should see my day, i. e. to see it. Cf. Lücke Comm. in Joh. II. p. 246.

d) seq. ἐπὶ c. dat. Luke i. 47 ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ, where it should prob. read ἀγαλλιάσεται τὸ πν. coll. Ps. xiii. 6 ἀγαλλιάσεται ἡ καρδία μου.—So ἀγάλλεσθαι ἐπὶ τινι Xen. Mem. 3. 5. 16. Sept. Ps. ix. 15. xxi. 2. xxxv. 9.

e) seq. ἐν c. dat. where a simple dative might stand. John v. 35 ἀγαλλ. ἐν τῷ φωτὶ αὐτοῦ. 1 Pet. i. 16.—So Ps. lxxxix. 16 ἐν τῷ ὀνόματί σου ἀγαλλ. xiii. 5. Xen. Hiero 1. 16 εὐφραίνεσθαι ἐν τινι.

Ἀγαμος, ου, ὁ, ἡ, adj. (α pr. and γάμος, nuptials), unmarried, i. e. wholly, cælebs, 1 Cor. vii. 32, 34; or spoken of those who do not marry a second time, ib. v. 8, 11.—Xen. Conv. 9. 7. Hom. Il. 3. 40.

Ἀγανακτέω, ὦ, f. ἡσώ, (ἀγαν much, and ἄχθος pain), pp. to be pained, a) in body, Plato Phædr. c. 97. b) in mind, i. e. to be solicitous or provoked, Plato Phædon. c. 8, 9 ed. Fisch.—In N. T. to be angry, vexed, indignant.

a) genr. and absol. Matt. xxi. 15. xxvi. 8. Mark x. 14. Luke xiii. 14.—Bel and Drag. 28. Jos. Ant. 2. 13. 3. Herodian. 8. 7. 6.—Mark xiv. 4 ἀγανακτοῦντες πρὸς ἑαυτούς καὶ λέγοντες, indignant among

themselves and saying, for ἀγανακ. καὶ λέγ. πρὸς ἑαυτούς.

b) by impl. to complain of, seq. περὶ c. gen. Matt. xx. 24. Mark x. 41.—Plato Ep. 7. Apollodor. Bib. I. περὶ Τιτάνων ἀγανακτοῦσα. More freq. with ἐπὶ seq. dat. Jos. Ant. 4. 6. 4. Wisd. xii. 27.

Ἀγανάκτησις, εως, ἡ, indignation. 2 Cor. vii. 11.—Thuc. 2. 41. Jos. B. J. 4. 5. 4.

Ἀγαπάω, ὦ, f. ἡσώ, absol. and trans. to love; but differing from φιλέω, which includes the kind of love or affection expressed by a kiss; see Tittmann de Synon. in N. T. p. 50.

a) to love, i. e. (α) to regard with strong affection. Luke vii. 42. John iii. 35. viii. 42. xxi. 15. sq. 2 Cor. ix. 7. Rev. iii. 9. al sæp. Sept. for אָהַב, Gen. xxiv. 67. Ruth iv. 15.—With an accus. of the corresp. noun, Eph. ii. 4 ἀγάπην, ἣν ἡγάπησεν ἡμᾶς, the love, with which he hath loved us; so 2 Sam. xiii. 15. See Buttm. § 131. 3. Matth. § 408. Winer § 32. 2.—Hence perf. part. Pass. ἡγαπημένος, beloved, Eph. i. 6. Col. iii. 12. al.

(β) as referred to superiors, and including the idea of duty, respect, veneration, etc. to love and serve with fidelity, Matt. vi. 24. xxii. 37. Mark xii. 30, 33. Luke xvi. 13. Rom. viii. 28. al sæp. Sept. for אָהַב 1 Sam. xviii. 16.—Hence οἱ ἀγαπῶντες τὸν κύριον, the faithful disciples or followers of the Lord, Eph. vi. 24. James i. 12. ii. 5. Sept. for אָהַב Ex. xx. 6. Deut. v. 10.

b) to love, i. e. to regard with favour, good will, benevolence. Mark x. 21 ἡγάπησεν αὐτόν. Luke vii. 5. John x. 17. In other passages the effects of benevolence are expressed, to wish well to, do good to, etc. ἀγαπᾷν τὸν πλησίον, τοὺς ἐχθρούς, etc. Matt. v. 43 sq. xix. 19. xxii. 39. Luke vi. 32. al. For the fut. ἀγαπήσεις as imperat. in Matt. v. 43, see Winer § 44. 3. Matth. § 498. c.—2 Cor. xii. 15 εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγαπῶμαι, even if, having conferred greater benefits on you, I receive less from you.

c) spoken of things, to love, i. e. to delight in. Luke xi. 43 ἀγαπάτε τὴν πρωτοκαθεδρίαν. John iii. 19. Heb. i. 9. 1 John ii. 15. Sept. for אָהַב Ps. xlv. 8.—

Xen. Cyr. 7. 5. 24 μάλιστ' ἂν ἀγαπᾶν τὴν παρ' αὐτῷ δίαιταν. Jos. Ant. 7. 1. 6 σφόδρα αὐτοῦ (David) τὴν πρὸς αὐτὸν (Abner) τιμὴν ἀποθανόντα, καὶ φυλακὴν τῆς πίστεως ἠγάπησαν, i. e. *they were delighted with*, etc. cf. Kypke Obs. Sac. I. p. 179.—Οὐκ ἀγαπᾶν, *not to love*, i. e. *to neglect, to disregard, to contemn*. Rev. xii. 11 οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου, *they contemned their lives even unto death*, i. e. *they willingly exposed themselves to death*. See Οὐ, and comp. Gesen. Lehrs. p. 832. Stuart § 537. Winer § 59. 1. So Ecclus. xv. 13 οὐκ ἀγαπητόν, *detestable*. AL.

Ἀγάπη, ης, ἡ, 1. *love*, i. e. *affectionate regard, good will, benevolence*.

a) genr. 1 Cor. iv. 21 ἐν ῥάβδῳ ἐλθὼ πρὸς ὑμᾶς, ἡ ἐν ἀγάπῃ πνεύματι τε πραότητος; *shall I come to you with a rod, or in love?* i. e. *full of love, all love*. Col. i. 13 ὁ υἱὸς τῆς ἀγάπης, i. q. ὁ ἀγαπητός, *beloved son*; for this gen. instead of an adject. see Gesen. p. 643. Stuart § 440. Winer § 34. 2. Buttm. § 123. n. 4.—Spoken more especially of that good will towards others, that love of our neighbour, that brotherly affection, which the religion of Jesus commands and inspires. John xv. 13. xvii. 26. Rom. xiii. 10. 1 Cor. xiii. 1 sq. Heb. vi. 10. 1 John iv. 7. al. sæp. 2 Cor. xiii. 11 ὁ θεὸς τῆς ἀγάπης, *the God of love*, i. e. *the author and source of love, who is himself love*. Rom. xv. 30 ἀγάπη τοῦ πνεύματος, *that love which the Spirit inspires*.—Followed by εἰς c. accus. 2 Thess. i. 3 ἡ ἀγάπη εἰς ἀλλήλους. 2 Cor. ii. 4, 8. 1 Pet. iv. 8. Followed by ἐν c. dat. in the looser late Greek usage, instead of εἰς c. accus. John xiii. 35 ἀγάπη ἐν ἀλλήλοις. 2 Cor. viii. 7. See Winer § 54. 4.

b) spe. ἡ ἀγάπη τοῦ θεοῦ v. τοῦ Χριστοῦ, *the love of God or of Christ*. Here the gen. is sometimes subjective or active, and sometimes objective or passive.

(α) subj. or act. it signifies *the love which God or Christ exercises towards Christians*. So of God, Rom. v. 5. Eph. ii. 4. 2 Thess. iii. 5. Followed by εἰς τινα, Rom. v. 8; and by ἐν τινι, 1 John iv. 9, 16; see above in a. So of Christ, 2 Cor. v. 14.

(β) objectively or pass. *that love of*

which God or Christ is the object in the hearts of Christians. So of God, Luke xi. 42. John v. 42. 1 John ii. 5; and so absol. 1 John iv. 16, 18 ter. 3 John 6. So of Christ, John xv. 10. Rom. viii. 35. For this gen. of the object, see Gesen. p. 676. Winer § 30.—Instead of the gen. μου, we find Joh. xv. 9 ἐν τῇ ἀγάπῃ τῇ ἐμῇ, i. e. *in the love of me*.

c) by meton. *the effect or proof of love, beneficence, benefit conferred*. Eph. i. 15 τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους. iii. 19. 1 John iii. 1. 2 Thess. ii. 10 τὴν ἀγάπην τῆς ἀληθείας, *the true love*, i. e. *the true and real benefits conferred by God through Christ*. Buttm. § 123. n. 4.

2. In the plur. ἀγάπαι, ὧν, αἱ, *agapæ, love-feasts*, i. e. *public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's Supper*. The provisions, etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but as they became subject to abuses, they were afterwards discontinued. See Tertull. Apol. c. 39. Calmet p. 27.—Jude 12. Comp. Acts ii. 42, 46. vi. 2. 1 Cor. xi. 17—34. AL.

Ἀγαπητός, ἡ, ὄν, *beloved, dear*, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ—ἀγαπητὴ συνεργὸς τεχνίταις. So Sept. for טַרְטַר, Ps. lxxxiv. 2.—In N. T.

1. *beloved, dear*, but spoken only of Christians, as united with God, or with each other, in the bonds of holy love; e. g. ἀγαπητοί, Acts xv. 25. Rom. xii. 19. 2 Cor. vii. 1. xii. 19. Col. i. 7. iv. 14. 1 Thess. ii. 8. Heb. vi. 9. 1 Pet. ii. 11. iv. 12. 2 Pet. iii. 1, 8, 14, 15, 17. 1 John iii. 2, 21. iv. 1, 7, 11. 3 John 1, 2, 5, 11. Jude 3, 17, 20. 1 Tim. vi. 2 πιστοὶ εἰσι καὶ ἀγαπητοί, i. e. *conjoined in the bonds of faith and love*.—1 Cor. xv. 58 ἀδελφοὶ ἀγαπητοί, *beloved brethren*, i. e. *Christians*. Eph. vi. 21. Phil. iv. 1 bis. Col. iv. 7, 9. Phil. 1, 2, 16. James i. 16, 19. ii. 5.—So

ἀγαπητοὶ θεοῦ, *beloved of God*, chosen by him to salvation, Rom. i. 7. xi. 28. Eph. v. 1. So Sept. ἀγαπητοὶ σου for תַּיְי, spoken of the worshippers of God, Ps. lx. 8. cviii. 7. cxxvii. 2.—Paul seems to apply the term particularly to those converted under his ministry, when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. xvi. 5; so xvi. 8, 9, 12; comp. 1 Cor. iv. 17 Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. i. 2. So also of a whole church gathered by himself; 1 Cor. iv. 14 τέκνα μου ἀγαπητά. x. 14. Phil. ii. 12.

2. *only, only begotten*, in the phrase υἱὸς ἀγαπητός, *only son*; as being the object of peculiar love. In N. T. spoken only of Christ, the υἱὸς ἀγαπητός of God, Matt. iii. 17. xii. 18. xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35. 2 Pet. i. 17. So in the parable, Mark xii. 6 ἕνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke xx. 13. So Sept. for תַּיְי Gen. xxii. 2, 12. and in the phrase πένθος ἀγαπητοῦ for תַּיְי, *mourning for an only son*, i. e. most vehement, Jer. vi. 26. Amos viii. 10. Zech. xii. 10.—Hesych. ἀγαπητόν· μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' αὖ υἱὸς ἀγαπητός, ὁ μόνος ὢν πατρὶ ἢ μητρὶ. Cf. Kypke Obs. Sac. 1. p. 312.

Ἄγαρ, ἡ, indec. *Hagar*, Heb. תַּיְי (flight), pr. name of a maid-servant of Abraham, and the mother of Ishmael. In Gal. iv. 24, 25, Paul applies this name, by an allegorical interpretation, to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

Ἀγγαρεύω, f. εὐσω, pp. *to send off* an ἄγγαρος or *public courier*. This word is of Persian origin, and after being received into the Greek language, passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἵππωνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing which came in their way, and which might

serve to hasten their journey, Xen. Cyr. 8. 6. 17. Herodot. 8. 98. Cf. Esth. viii. 10, 14. See Heeren's Ideen, etc. Vol. I. Pt. i. p. 534, ed. 3. Calmet p. 59.—Afterwards ἀγγαρεύω came to signify, *to press into service for a journey in the manner of an ἄγγαρος*. Jos. Ant. 13. 2. 3 κελεύω μηδὲ ἀγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια. Hence

In N. T. trans. *to compel, to press*, simply, as to accompany one, Matt. v. 41 ὅστις σε ἀγγαρεύσει μίλιον ἕν. Also genr. Matt. xxvii. 32. Mark xv. 21.—Compare Buxtorf. Lex. Rab. Chald. Talm. f. 131.

Ἀγγεῖον, ου, τό, (dimin. from ἄγγος), *a vessel, utensil*, Matt. xiii. 48. xxv. 4. Sept. for חֶבֶל Gen. xlii. 25. Num. 4. 9.—Xen. Anab. 6. 4. 23.

Ἀγγελία, ας, ἡ, pp. *message brought, news*, Xen. Cyr. 6. 2. 14. In N. T. metaph. *doctrine promulgated, precept given*, sc. in the name of any one. 1 John iii. 14. Sept. for תַּיְי Prov. xii. 25.

Ἄγγελος, ου, ὁ, (ἀγγέλλω). 1. *a messenger, one who is sent* sc. in order to announce, teach, perform, or explore any thing. Matt. xi. 10. Luke vii. 24. ix. 52. Gal. iv. 14. James ii. 25 coll. Josh. vi. 17 al. In 1 Cor. xi. 10 *spies*; others, *angels*; others, *evil angels, demons*. Sept. for תַּיְי Mal. ii. 7. al.—Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.—So in Rev. i. 20 sq. *the angels of the even churches*, are probably the bishops or pastors of those churches, who were the delegates, messengers, of the churches to God in the offering of prayer, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, i. e. *a being superior to man*. The Deity is represented as surrounded by a race of beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. i. 20. xviii. 10. xx. 30. Acts vii. 30. al. As to the numbers of the angels, see Heb. xii. 22. Rev. v. 11. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρή-

σαντες τὴν ἑαυτῶν ἀρχήν, 2 Pet. ii. 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου v. τοῦ Σατᾶν, *angels of the devil or Satan*, Matt. xxv. 41. 2 Cor. xii. 7. Rev. xii. 9. al.—Rev. ix. 11 ἄγγελος τῆς ἀβύσσου, *angel of Tartarus*, i. e. destroying angel; see Ἀβαδδὼν. AL.

Ἄγε, imper. of ἄγω, used as a particle of exhortation or incitement, *come now, go to*, Lat. *age*. James iv. 13. v. 1. Sept. for נָּ Judg. xix. 6. See Winer § 47. 3. n.—Xen. Cyr. 4. 2. 47. ib. 5. 3. 4.

Ἀγέλη, ης, ἡ, *a herd*; used in N. T. only of swine, Matt. viii. 30, 31, 32 bis. Mark v. 11, 13. Luke viii. 32, 33. Sept. for תַּי Judg. v. 16.—Diod. Sic. 3. 34. Xen. Mem. 2. 9. 7.

Ἀγενεαλόγητος, ου, ὁ, adj. (*a* priv. and γενεαλογέω), *without genealogy, whose descent is unknown*, Heb. vii. 3. Found only in N. T. where Melchisedec is so called, because, being a Canaanite, and not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. Cf. Ex. xl. 15. Num. iii. 10. See in Ἀμήτωρ.

Ἀγενής, έος, ὁ, ἡ; adj. (*a* priv. and γένος race), spoken of one who is without ancestors, or without descendants. In N. T. *low born, ignoble, base*, 1 Cor. i. 28, where it is opposed to εὐγενής in v. 26.—Plut. Pericl. c. 24.

Ἀγιάζω, f. ἄσω, (ἄγιος q. v.) not found in Greek writers, but often used in Sept. for שָׁדַק. In N. T. pp. *to render ἄγιον*.

1. *to make clean, render pure*. a) pp. Heb. ix. 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.

b) metaph. *to render clean in a moral sense, to purify, to sanctify*. Rom. xv. 16 ἡγιασμένη ἐν πνεύματι ἁγίῳ, *that the offering of the Gentiles may be acceptable, being purified by the Holy Spirit*, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. vi. 11. Eph. v. 26. 1 Thess. v. 23. 1 Tim. iv. 5. Heb. ii. 11. x. 10, 14, 29. xiii. 12. Rev. xxii. 11.—Hence οἱ ἡγιασμένοι, *those who are sanctified*, i. e. Christians in gene-

ral, Acts xx. 32. xxvi. 18. 1 Cor. i. 2. Jude 1. So 1 Cor. vii. 14 ἡγιασται ὁ ἀνὴρ —ἡγιασται ἡ γυνή, *the unbelieving husband or wife is made clean or sanctified*, i. e. is to be regarded, not as unclean, not as an idolater, but as belonging to the Christian community. See ἄγιος, 1. b. β.—So Sept for שָׁדַק passim.

2. *to consecrate, to devote*, i. e. to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications.

a) spoken of things, Matt. xxiii. 17 ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν. xxiii. 19. 2 Tim. ii. 21 σκεῦος ἡγιασμένον. Sept. for שָׁדַק Lev. viii. 10 sq. 30.

b) spoken of persons, *to consecrate*, as being set apart of God and sent by him for the performance of his will. John x. 36 ὃν ὁ πατήρ ἡγίασε, *whom the father hath consecrated* and sent into the world, etc. xvii. 17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, *consecrate them through or in the promulgation of thy truth*, comp. v. 18. xvii. 19 bis.—Ecclus. xlv. 4. xlix. 7.

3. *to regard and venerate as holy, to hallow*. Matt. vi. 9 ἀγιασθήτω τὸ ὄνομά σου. Luke xi. 2. 1 Pet. iii. 15. Sept. for שָׁדַק Is. ix. 13. xxix. 23.

Ἀγιασμός, οὔ, ὁ, (from ἀγιάζω, but not found in Greek writers), pp. *consecration*, Sept. for שָׁדַק Judg. xvii. 3. In N. T. *sanctification, purity of heart and life, holiness*. Rom. vi. 19, 22. 1 Thess. iv. 3, 4, 7. 1 Tim. ii. 15. Heb. xii. 14.—2 Thess. ii. 13 ἐν ἀγιασμῷ πνεύματος, *sanctification of the Spirit*, i. e. produced by the Holy Spirit. 1 Pet. i. 2.—Meton. *cause or author of this sanctification*, 1 Cor. i. 30.

Ἄγιος, ἱα, ἱον, a word rarely found in Attic writers, who prefer ἁγνός, but used every where in the Sept. for שָׁדַק and שָׁדַק. Hence the primary idea is *pure, clean* (see Gesen. Lex. art. שָׁדַק), like ἁγνός, but it superadds the notion of respect and veneration, which the latter has not; see Tittmann de Synon. N. T. p. 21 sq.

8. *pure, clean*, i. e. ceremonially or morally clean, including the idea of desert of respect, reverence, etc.

a) pp. *perfect, without blemish*, Rom. xii. 1 θυσία ἁγία.

b) metaph. *morally pure, upright, blameless* in heart and life, *virtuous, holy*.

(α) genr. Mark vi. 20 Ἰωάννην—ἄνδρα δίκαιον καὶ ἅγιον. Rom. vii. 12. 1 Cor. vii. 34. Eph. i. 4. v. 27. 1 Pet. i. 16. al. Sept. for שִׁדָּק Lev. xi. 44.

(β) spoken of those who are purified and sanctified by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence ἅγιοι, *saints, Christians*, Acts ix. 13 coll. v. 14. ix. 32, 41. xxvi. 10. Rom. i. 7. viii. 27. al.—Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. vii. 14. See ἁγιάζω, 1. b.—So ἅγιον φίλημα, *the sacred Christian kiss*, the pledge of Christian affection, Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12.

2. *consecrated, devoted, sacred, holy*, i. e. set apart from a common to a sacred use; spoken of places, temples, cities, the priesthood, men, etc. Matt. iv. 5. vii. 6. xxiv. 15. xxvii. 53. Acts vi. 13. vii. 33. (1 Pet. ii. 5.) e. g. of persons, ἀπαρχὴ ἁγία Rom. xi. 16. Luke ii. 23. of apostles, Eph. iii. 5. of prophets, Luke i. 70. Acts iii. 21. 2 Pet. i. 21. of angels, Matt. xxv. 31. 1 Thess. iii. 13. al. (Others in such passages prefer the sense of *venrandus*; see no. 3.)—Hence τὸ ἅγιον is spoken of *the temple*, (α) genr. Acts vi. 13. xxi. 28. Heb. ix. 1. (β) spc. *the sanctuary* of the temple of Jerusalem, either *terrestrial* Heb. ix. 2. or *celestial* Heb. ix. 8, 12, 24. x. 19. Heb. ix. 3 τὰ ἅγια ἁγίων, *the holy of holies, the inner sanctuary*. So Sept. for שִׁדָּקָה: שִׁדָּקָה Ex. xxvi. 33. 2 Chr. iii. 8 sq. v. 7 sq.—So τὰ ἅγια, *sacred things, religious worship*, Heb. viii. 2.

3. *holy, hallowed, worthy of reverence and veneration*; spoken of God, John xvii. 11. Rev. iv. 8. vi. 10. So Sept. for שִׁדָּקָה Is. v. 16. vi. 3.—So of his name, Luke i. 49. Sept. for שִׁדָּקָה Lev. xxii. 2.—So τὸ πνεῦμα τὸ ἅγιον, *the Holy Spirit*, Matt. i. 18, et passim; see Πνεῦμα.—Luke i. 72 διαθήκη ἁγία. Rom. i. 2 ἐν γραφαῖς ἁγίαις. Sept. for שִׁדָּקָה Dan. xi. 28, 30.—Some refer hither the passages cited under no. 2. AL.

Ἀγιότης, ἥτος, ἡ, (ἅγιος), pp. *purity*; in N. T. metaph. *sanctity of life, virtue, holiness*, Heb. xii. 10.—1 Macc.

xv. 2. On nouns in -ότης see Lobeck ad Phryn. p. 350.

Ἀγιωσύνη, ἡς, ἡ, (ἅγιος), for the comm. ἁγιοσύνη, and pp. i. q. ἁγιότης.

1. metaph. *sanctity, virtue*, 2 Cor. vii. 1. 1 Thess. iii. 13.

2. *the state of him who is deserving of veneration and worship*, i. e. *sanctity, majesty*. Rom. i. 4 πνεῦμα ἁγιωσύνης, i. q. πνεῦμα ἅγιον, i. e. Christ's spiritual state of exultation and majesty as Messiah, in antithesis to κατὰ σάρκα in the preceding verse. Sept. for שִׁדָּקָה Ps. xcvi. 12; but also for יָדָה Ps. xcvi. 6, and for שִׁדָּקָה Ps. cxlv. 6. See Stuart's Comm. in loc. For the gen. as adjunct. see Stuart § 440. Winer § 34. 2. b. Buttm. § 123. n. 4.

Ἀγκάλη, ἡς, ἡ, *the arm*. Luke ii. 28, coll. Mark ix. 36. Sept. for קַיִל 1 K. iii. 20.—Xen. Cyr. 7. 5. 50.

Ἀγκιστρον, ου, τό, *a fish-hook*. Matt. xvii. 27. Sept. for קַיִל 2 K. xix. 28. קַיִל Hab. i. 15. קַיִל Ezek. xxxii. 3.—Ælian. V. H. 1. 5.

Ἀγκυρα, ας, ἡ, *an anchor*. Acts xxvii. 29, 30, 40. Heb. vi. 19.—Xen. Anab. 3. 5. 10.

Ἀγναφος, ου, ὁ, ἡ, adj. (*a priv.* and γναφεύς *a fuller*), *not yet fulled or dressed*; hence by implic. *new*. Matt. ix. 16. Mark ii. 21. In Luke v. 36 it is καινός.

Ἀγνεία, ας, ἡ, (ἁγνός), metaph. *purity*, in the sense of *chastity*, 1 Tim. iv. 12. v. 2.—Jos. Ant. 3. 5. 1. ib. 8. 3. 9. Acta Thom. § 48. Clem. Alex. Strom. 4. 25.

Ἀγνίζω, f. ἴσω, (ἁγνός), trans.

1. *to purify, to lustrate*; as John xi. 55, where ἀγνίζειν ἑαυτόν is to prepare one's self by purification for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Cf. Ex. xix. 10, 14 sq. Sept. for שִׁדָּקָה 2 Chr. xxix. 16, 18. שִׁדָּקָה Num. viii. 21. שִׁדָּקָה Ex. xix. 10.

2. Mid. ἀγνίζομαι, perf. and aor. 1 Pass. ἡγνισμαι, ἡγνισθην with a mid. signif. *agere castimoniam, to live like one under a vow of abstinence*, i. e. like a Nazarite. Acts xxi. 24, 26. xxiv. 18. See

Buttm. § 136. Winer § 40. 2. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution, etc. and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. vi. 2—21. Sept. for נִזְרָה Hiph. Num. vi. 3. See Jahn. § 395. Lightfoot Hor. Heb. p. 1078.

3. metaph. *to render pure* in a moral sense, *to reform*. James iv. 8 ἀγνίσατε καρδίαν. 1 Pet. i. 22 τὰς ψυχὰς ὑμῶν ἡγνικότες. 1 John iii. 3.—Apollodor. 2. 928.

Ἀγνισμός, οὔ, ὁ, (ἀγνίζω,) pp. *lustration*, Sept. for נִזְרָה and נִזְרָה Num. viii. 7, 8. Dion. Hal. Ant. 3. 22.—In N. T. *religious abstinence*, etc. in consequence of a vow, Acts xxi. 26, see ἀγνίζω 2. So Sept. for נִזְרָה Num. vi. 5. נִזְרָה Amos ii. 11.

Ἀγνοέω, ὦ, f. ἤσω, (α pr. and νοέω,) absol. and trans.

1. *not to know*, i. e. a) *to be ignorant of, unacquainted with*, Acts xvii. 23. Rom. vi. 3. vii. 1. Gal. i. 22. 1 Tim. i. 13. (2 Pet. ii. 12) Spoken of *voluntary ignorance*, 1 Cor. xiv. 38 bis; where others prefer the meaning, *to act foolishly*, as in Sept. Num. xii. 11.—Xen. Mem. 3. 5. 23.—Rom. i. 13 οὐ θέλω ὑμᾶς ἀγνοεῖν, *I would not have you ignorant*, i. e. be well assured. xi. 25. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13.—2 Cor. ii. 11 οὐκ ἀγνοεῖν, *not to be ignorant of*, i. e. to know well. So Wisd. xii. 10.—Jos. Ant. 6. 12. 4 οὐ γὰρ ἀγνοῦ τοὺς ὅρκους. ib. 7. 9. 6.

b) *not to understand or comprehend*, Mark ix. 32. Luke ix. 45. Rom. ii. 4. x. 3.—Xen. Mem. 1. 2. 33. ib. 1. 6. 5.

c) *not to acknowledge or receive*, i. e. *to reject*. Acts xiii. 27 τοῦτον ἀγνοήσαντες. (xvii. 23.) Pass. ἀγνοούμενοι, *unknown*, i. e. *rejected, contemned*, 2 Cor. vi. 9.

2. *to sin, to do wrong*, originally with the idea of its being done ignorantly and involuntary; but in N. T. this idea no longer remains. Heb. v. 2 τοῖς ἀγνοοῦσι, *those who commit sin*. 2 Pet. ii. 12. ἐν οἷς ἀγνοοῦσι, *against whom they sin*; others, *in things which they know not*.

So Sept. for נִזְרָה Lev. v. 18. נִזְרָה Lev. iv. 13.—Polyb. 5. 11. 5.

Ἀγνόημα, ατος, τό, (ἀγνοέω,) pp. *ignorance, involuntary error*, Sept. for נִזְרָה Gen. xliii. 12. In N. T. *sin, error*, Heb. ix. 7.—Ecclus. xxiii. 2. Tob. iii. 3. Diod. Sic. 1. 1.

Ἀγνοια, ας, ἡ, (ἀγνοέω,) *ignorance*, Acts iii. 17. Spoken of ignorance of God and divine things, Acts xvii. 30. Eph. iv. 18. 1 Pet. i. 14.—Xen. Mem. 1. 2. 34. Acta Thom. § 38.

Ἀγνός, ἡ, ὅν, *pure, clean*; pp. Eurip. Orest. 1620. In N. T. metaph.

a) *pure*, i. e. *perfect, holy*; so of God. 1 John iii. 3; and of his σοφία, James iii. 17. Sept. for נִזְרָה Ps. xii. 7. xix. 10. Comp. Wisd. vii. 22 sq.

b) *innocent, blameless, sceleris purus*. 2 Cor. vii. 11 ἀγνοῦς εἶναι ἐν παντὶ πράγματι. Phil. iv. 8. 1 Tim. v. 22.—Herodian. 1. 11. 12.

c) *modest, chaste*, 2 Cor. xi. 2. Tit. ii. 5. 1 Pet. iii. 2.—Xen. Conv. 8. 15. Acta Thom. § 12. § 49.

Ἀγνότης, τητος, ἡ, (ἀγνός,) pp. *purity*; metaph. *pureness*, sc. of life, 2 Cor. vi. 6.

Ἀγνώως, adv. *with pure intention, sincerely*. Phil. i. 16.—Hesiod. Op. et D. 334.

Ἀγνωσία, ας, ἡ (α pr. and γνῶσις,) pp. *ignorance*, Thuc. 8. 66. In N. T. metaph. *wilful ignorance, blindness, etc.* 1 Cor. xv. 34 ἀγνωσίαν θεοῦ, *contempt of God*. 1 Pet. ii. 15.—So Sept. Job xxxv. 16. Wisd. xiii. 1.

Ἀγνωστος, ου, ὁ, ἡ, (α pr. and γνωστός,) *unknown*. Acts xvii. 23 ἀγνώστῳ θεῷ, *to the unknown God*; see Calmet. p. 49.—Wisd. xi. 19. xviii. 3. 2 Macc. i. 19. ii. 7.

Ἀγορά, ᾱς, ἡ, (ἀγείρω to collect, convoke,) *any place of public resort* in the towns and cities, where the people came together.

a) *a public place, a broad street, etc.* Matt. xi. 16. xx. 3. xxiii. 7. Mark vi. 56. xii. 38. Luke vii. 32. xi. 43. xx. 46. So Sept. for נִזְרָה Ecc. xii. 4, 5. Cant. iii. 2.—Esdr. ii. 18. Jos. Ant. 5. 2. 8. B. J. 5. 12. 3.

b) *a forum, market-place*, where things were exposed for sale, and assemblies and public trials held. Acts xvi. 19. xvii. 17. See Jahn § 247. Calmet p. 657.—Diod. Sic. 13. 104. Xen. Mem. 4. 2. 1. *corn-market*, Jos. Ant. 2. 6. 1, 2.—Mark vii. 4 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζωνται, οὐκ ἐσθίουσι. Here some supply ἐλθόντες after ἀπὸ ἀγορᾶς, (some MSS. read ἐὰν ἐλθῶσι,) and translate, *returning from the market-place they do not eat, unless they have first washed*; for this ellipsis, see Winer § 66. 2, 4. Bos. Ell. Gr. p. 158. So Ecclus. xxxi. 25 βαπτίζόμενος ἀπὸ νεκροῦ sc. ἐλθών.—Others here regard ἀγορά as put for *things sold in the market, provisions*, and translate: *nor do they eat of what is purchased in the market, unless it be first washed*; see Krebs Obs. p. 85. For the construction ἐσθίειν ἀπό see Mark vii. 28. Matt. xv. 27.—So ἀγορά, *grain*, etc. Jos. Ant. 14. 16. 2.

Ἀγοράζω, f. ἄσω, (ἀγορά,) *to market*, Herodot. 2. 35. In N. T. *to buy, to purchase*, absol. or trans. sometimes followed by a gen. of price, Mark vi. 37, cf. Buttm. § 132. 6. 2. Winer § 30. 7 ult. and Ecclus. xx. 12; or by ἐκ c. gen. of price, Matt. xxvii. 7, cf. Ep. of Jerem. 25. Palæph. Fab. 46; or by ἐν c. dat. of price, Rev. v. 9, coll. Sept. 1 Chr. xxi. 24.

a) pp. Matt. xiii. 44 τὸν ἀγρὸν ἐκεῖνον. ver. 46. xiv. 15 βρώματα. xxv. 9, 10. al. Sept. for תרץ Is. xxiv. 2. תרץ Gen. xli. 57.—Thuc. 6. 51.

b) metaph. *to redeem, to acquire for one's self* by a ransom or price paid; spoken in N. T. of those whom Christ has redeemed by his blood from the bondage of sin and death. 1 Cor. vi. 20. and vii. 23 ἡγοράσθητε τιμῆς. 2 Pet. ii. 1. Rev. xiv. 3, 4. AL.

Ἀγοραῖος or Ἀγόραιος, ου, ὁ, ἡ, adj. (ἀγορά,) *pertaining to the forum, forensic*. Acts xix. 38 ἀγόραιοι ἄγοντες, sc. αἱ ἡμέραι, *forensic or judicial days are held*, i. e. there are public trials held in the forum. Others, *forensic persons, advocates*. See Krebs Obs. p. 239. Bos. Ell. Gr. p. 178.—Jos. Ant. xiv. 10. 21. ἄγουσι τὸν ἀγόραιον.—Spoken of persons who frequent the markets and

public places, *an idler, lounge, subrostratus*, Acts xvii. 5.—Xen. H. G. 6. 2. 12.

NOTE. The ancient grammarians make a distinction between ἀγοραῖος and ἀγόραιος. Suidas affirms that with the circumflex it signifies *an idler*, as above; but with the accent on the antepenult, *a judicial day*, etc. Ammonius affirms just the reverse. Modern grammarians regard the distinction as unfounded. See Krebs 1. c. Kuinæ on Acts xix. 38. Passow sub voc.

ἄγρᾱ, ας, ἡ, *a hunting, catching*, In N. T. spoken only of *fishing*, Luke v. 4. Meton. *the thing taken, prey, draught*. of fishes, Luke v. 9.—Xen. Cyr. 2. 4. 19. Æsop. Fab. 17.

Ἀγράμματος, ου, ὁ, ἡ, adj. (α pr. and γράμμα,) *illiterate, unlearned*, Acts iv. 13, where it refers rather to Jewish literature and learning, i. e. the learning of the Scribes and Pharisees; cf. John vii. 15.—Diod. Sic. 12. 13.

Ἀγρᾱυλέω, ῶ, f. ἦσω, (ἀγρός and αὐλίζομαι, *to remain in the fields, sub dio agere*, absol. Luke ii. 8 ποιμένες ἦσαν—ἀγρᾱυλοῦντες, cf. Winer § 46. 48. Matth. § 559.—Plut. Numa 4. Diod. Sic. 16. 13. Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν Αἰτνην χεῖματός τε καὶ θέρους ἡγρᾱύλει.

Ἀγρεύω, f. εὔσω, (ἄγρᾱ, pp. *to take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job. x. 16. In N. T. metaph. *to ensnare*, sc. by insidious questions, trans. Mark xii. 12. Sept. for תרץ Prov. v. 22. תרץ Prov. vi. 25.

Ἀγριέλαιος, οὔ, ὁ, (ἄγριος and ἐλαία,) *a wild olive-tree, oleaster*, i. q. κότινος, Rom. xi. 17, 24. The wild olive bears no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος.—Theophr. de Caus. Plant. 2. 3, 4.

Ἀγριος, ία, ιον, *wild, ferus*, i. e. a) *not domestic, silvestris*. Matt. iii. 4 and Mark i. 6 μέλι ἄγριον *wild honey* or *honey dew*, (φυόμενον ἀπὸ τῶν δένδρων Diod. Sic. 19. 94,) which in Arabia and other regions of Asia is found upon the leaves of certain species of trees, becomes hard, and is then easily gathered.

Comp. 1 Sam. xiv. 25 sq. Jahn § 77. Calmet. p. 499.—Polyb. 12. 4.1. Xen. Anab. 1. 2. 7.

b) *fierce, raging*, spoken of waves, to which wicked men are compared, Jude 13.—Wisd. xiv. 1. Jos. Ant. 2. 10. 2. Xen. Cyr. 1. 6. 34.

Ἀγρίππας, see Ἡρώδης.

Ἀγρός, οὗ, ὁ, *a field*, spec. *a cultivated field*, Matt. xiii. 24. Luke xv. 25, al.—Xen. Mem. 1. 1. 8.—By synecdoche of part for the whole, *the country, rus*, as distinguished from the city, Matt. vi. 28, 30. Mark xv. 21.—Xen. Œc. 11. 15.—So οἱ ἄγροι, *farms, villas, villages, hamlets*, in the country, Mark vi. 36, 56. al.—Sept. for תְּחָוֹ Deut. xxviii. 3 et passim.—Xen. Mem. 3. 9. 11. AL.

Ἀγρυπνέω, ὦ, f. ἦσω, (*a pr. and ὑπνος*, the letters γρ being inserted for the sake of euphony,) pp. *to be sleepless, to watch*, Xen. Mem. 2. 1. 3. In N. T. metaph. *to be attentive, vigilant*, absol. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. In Heb. xiii. 17 ἀγρυπνεῖν ὑπὲρ τινος *to watch over any one, to take care of him*.—Wisd. vi. 15. Esdr. viii. 59. Sept. for תִּשְׁמֹרֶה Ezr. viii. 29.

Ἀγρυπνία, ας, ἡ, *watching*, including the idea of *assiduous and anxious care*, 2 Cor. vi. 5. xi. 27.—2 Macc. ii. 26. Eccles. xxxviii. 26. sq. Xen. Mem. 4. 5. 9.

Ἀγω, f. ἄξω, (so Acts xxii. 5. 1 Thess. iv. 14, as also Xen. Anab. 4. 8. 12, and often in the Sept. as Ex. xxii. 13. Num. v. 15. al. but the more usual form of the fut. is ἄξομαι, Matth. § 184. Buttm. § 113. 4.) aor. 2 ἤγαγον Buttm. § 114, aor. 1 pass. ἤχθην. Sept. very often for אָנַח and אָנַח.

1. trans. or absol. *to lead, to conduct, to bring*, in a variety of modifications, which are determined by the adjuncts.

a) pp. (α) ἄγω ἔξω, *to lead out, bring forth*, John xix. 4, 13.—(β) seq. ἔως, Luke iv. 29. Acts xvii. 15. So Mich. i. 15.—(γ) seq. ἐπὶ c. accus. of person or place, *to lead or conduct to, to bring before*, Matt. x. 18. Luke xxi. 12. xxiii. 1. Acts xvii. 19. xviii. 12. So Sept. Ex. xxii. 13. Jer. xxv. 9. Ez. xliii. 1.—Somewhat dif-

ferently Acts viii. 23 ἐπὶ σφαγὴν, coll. Sept. Is. liii. 7.—(δ) ἄγω ὧδε, *to lead or bring hither*, Luke xix. 27. So Sept. Judg. xviii. 3 ἤγαγε ὧδε, where others read ἤνεγκε.—(ε) *to lead or bring to any one, adducere*, seq. πρὸς τινα, Luke iv. 40. xviii. 40. xix. 35. John i. 23. viii. 3. ix. 13. Acts ix. 27. xxiii. 18. So Sept. Gen. ii. 19, 22.—Xen. Cyr. 4. 6. 1.—In the same sense c. dat. Matt. xxi. 2 ἀγάγετέ μοι. So 1 Macc. vii. 2.—The verb alone is also used in the same sense of *adducere*, Matt. xxi. 7. Mark xi. 2, 7. Luke xix. 30. John vii. 45. x. 16. Acts v. 21, 26, 27. xix. 37. xx. 12. xxv. 6, 17, 23.—(ζ) *to bring with one*, Acts xxi. 16 ἄγοντες παρ' ᾧ ζενισθῶμεν Μνάσωνι, *bringing with them Mnason*, by attraction for Μνάσωνα, see Winer § 63. Buttm. § 143. 4.—So Jos. Ant. 10. 9. 6 ἀπῆρεν εἰς τὴν Αἴγυπτον, ἄγων καὶ τὸν Ἱερεμίαν.—1 Thess. iv. 14 ἄξει σὺν αὐτῷ sc. into heaven, coll. ver. 17. 2 Tim. iv. 11 ἄγε μετὰ σεαυτοῦ.—(η) *to lead out or away, deducere*; either simply, Luke xxiii. 32 ἤγοντο ἀναιρεθῆναι. Mark xiii. 11. Luke xxii. 54; or seq. εἰς c. accus. of place etc. *to lead away to, to conduct to*, Luke iv. 1, 9. x. 34. John xviii. 28. Acts vi. 12. ix. 2. xi. 25. xxi. 34. xxii. 5, [24] xxiii. 10, 31. Acts xvii. 5 εἰς τὸν δῆμον. Heb. ii. 10 εἰς δόξαν.—Jos. Ant. 2. 7. 3 εἰς ἀπόλαυσιν ἀγαθῶν ἤγαγον τοῦτον.—So seq. ἐπὶ, Acts ix. 21.—(θ) from the Heb. *to bring forth*, i. e. *to cause to come, cause to arise*, in later editions, Acts xiii. 23 ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, where others read ἤγειρε. So Sept. for אָנַח Zech. iii. 8. Is. xlv. 11.

b) metaph. *to lead, to induce, to incite, to guide*. Rom. ii. 4 εἰς μετάνοιαν.—Polyb. 5. 16. 2 εἰς μετάνοιαν ἄξιν τὸν βασιλέα.—1 Co. xii. 2 ὡς ἂν ἤγεσθε, *just as ye happened to be led*, sc. to idolatry, the figure being drawn from pastoral life; comp. Ex. iii. 1. Is. xi. 6. So ἄγεσθαι πνεύματι θεοῦ, Rom. viii. 14. Gal. v. 18. ἐπιθυμίας 2 Tim. iii. 6.—Demosth. 1491. 2.

2. trans. spoken of time. a) *to pass, to spend*. Luke xxiv. 21 τρίτην ἡμέραν ἄγει σήμερον, *the third day is passing*; where ἄγει is either impers. or there is an ellipsis of ὁ χρόνος. See Bos Ell. Gr. p. 543.

b) *to celebrate, to hold*. Matt. xiv. 6.

ἀγειν τὰ γενέσια. Acts xix. 38 ἀγόραιοι ἄγονται, see Ἀγόραιοι. So Sept. for πῶς Esth. ix. 18, 19, 21, 22.—2 Macc. ii. 16. Jos. Ant. 4. 5. 1. Xen. Cyr. 6. 2. 6.

3. intrans. or reflexive with ἐαυτόν etc. implied, *to go, to depart*; e. g. ἄγωμεν sc. ἡμᾶς αὐτούς, *let us go*, Matt. xxvi. 46. Mark xiv. 42. John xi. 16. seq. ἐν-τεῦθεν John xiv. 31. seq. εἰς Mark i. 38. John xi. 7. seq. πρὸς, John xi. 15. For the ellipsis, see Buttm. § 130. n. 2. Matth. § 496.—Demosth. 608. 14.

Ἀγωγή, ἥς, ἡ, (ἄγω,) pp. *a leading, guidance*, Xen. Eq. 6. 4, metaph. *education, discipline*, Xen. ib. 3. 4. Clem. Alex. Strom. 1. 26.—In N. T. by meton. of effect for cause, *manner of life*, 2 Tim. iii. 10.—2 Macc. vi. 8. xi. 24. Jos. Ant. 14. 10. 2 περὶ τῆς Ἰουδαίων ἀγωγῆς. ib. 12. 1. 1. Diod. Sic. 5. 6. See Læsner Obs. in N. T. e Phil. p. 420.

Ἀγών, ὦνος, ὁ, *place of assembly*, where games were often celebrated, Hom. Il. 18. 376. *a stadium, course, place of contest*, Thuc. 5. 50. Hence in N. T.

1. metaph. *a stadium, place of contest*, etc. i. e. *a course of life full of toil and conflict*, Heb. xii. 1.—Chrysost. Hom. 85.

2. *a contest, combat*; pp. *a conflict in the public games*, 2 Macc. iv. 18; or in battle, 2 Macc. x. 28. xiv. 18. In N. T. metaph. spoken of unwearied zeal in promoting the spread of the gospel, viz.

a) genr. 1 Tim. vi. 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, *fight the good fight of faith*, i. e. exert unwearied zeal. 2 Tim. iv. 7. See Buttm. § 131. 3. Wiener § 32. 2.

b) with the accessory idea of *peril, toil, affliction*. Phil. i. 30. Col. ii. 1. 1 Thess. ii. 2.—Polyb. 4. 56. 4.

Ἀγωνία, ας, ἡ, (ἄγων) *contest*, pp. Xen. Cyr. 2. 3. 15. In N. T. metaph. *anguish, agony or perturbation of mind*. Luke xxii. 44.—2 Macc. iii. 16. Jos. Ant. 11. 8. 4. Diod. Sic. 14. 24.

Ἀγωνίζομαι, f. ἴσομαι, depon. Mid.

1. absol. *to be a combatant*, sc. in the public games, 1 Cor. ix. 25.—Xen. Mem. 3. 12. 1.

2. *to fight, to contend* with an adversary, viz.

a) pp. absol. John xviii. 36.—2 Macc. viii. 16. Jos. Ant. 5. 7. 4. Plutarch. Marcell. 10.

d) metaph. with the idea of labour and toil in behalf of the cause of Christ. 1 Tim. vi. 12, see Ἀγών 2. a. 2 Tim iv. 7.

3. *to exert one's self, to strive earnestly*, absol. Luke xiii. 24. Col. i. 29.—Just. Mart. Apol. 2. p. 92.—Seq. ὑπέρ c. gen. Col. iv. 12.—Demosth. 129. 5.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם (reddish), pr. name of the first man; see Gen. i. 27 sq. Acts xvii. 26.—Luke iii. 38. Rom. v. 14 bis. 1 Cor. xv. 22, 45. 1 Tim. ii. 13, 14. Jude 14. In 1 Cor. xv. 45 Jesus is called *the second Adam*, as being our second or spiritual head, and the giver of spiritual life.

Ἀδάπανος, ου, ὁ, ἡ, adj. (α pr. and δαπανάω to expend,) *without expense, gratuitous*, 1 Cor. ix. 18.—Diod. Sic. 1. 80.

Ἀδδί, ὁ, indec. *Addi*, pr. name of a man, Luke iii. 28. It is probably Heb. but does not occur in the O. T.

Ἀδελφή, ἥς, ἡ, (ἀδελφός,) *a sister*.

a) pp. Luke x. 39.—Xen. Cyr. 2, 4, 5.—So Matt. xii. 50. xix. 29. Mark iii. 35. Luke xiv. 26. Others here suppose Jesus to have used the word *sisters* in the sense of *near female relatives*, like Sept. and הִנָּחִי Gen. xii. 13, 19.

b) metaph. *a female friend, one esteemed, and beloved* sc. like a sister.—(α) genr. 1 Tim. v. 2. Rom. xvi. 1.—(β) as *a sister of the same faith, a female Christian*, 1 Cor. vii. 15. ix. 5. James ii. 15. al. See Ἀδελφός 2. e. AL.

Ἀδελφός, οὔ, ὁ, (α of unity, and δελφύς uterus; see Buttm. § 120. n. 11.)

1. pp. *a brother*, whether derived from the same father only (πατράδελφος) Matt. i. 2. Luke iii. 1, 19. or also born of the same mother (μητράδελφος) Luke vi. 14. al.—Xen. Mem. 2. 3. 1.—It is sometimes to be supplied; as before Ἰακώβου Luke vi. 16. Acts i. 13, coll. Jude 1.

2. metaph. *one who is connected with another in any kind of intimacy or fellowship*; see Greg. Corinth. p. 569. ed. Schæfer. Fischer ad Platon. Phædo. 57, et ad Crit. 16. In this tropical use of the

word ἀδελφός, however, the sacred writers appear rather to have followed the usus loquendi of the Hebrews in regard to the word פֶּן. Hence

a) *a near relative, a kinsman by blood, cousin.* Matt. xii. 46. John vii. 3. Acts i. 14. Gal. i. 19. So Sept. and פֶּן Gen. xiii. 8. xiv. 16.

b) *one born in the same country, descended from the same stock, a fellow-countryman,* Matt. v. 47. Acts. iii. 22. Heb. vii. 5. al. So Sept. and פֶּן Ex. ii. 11. iv. 18.

c) *one of equal rank and dignity,* Matt. xxiii. 8. Comp. Sept. and פֶּן Job x x. 29. Prov. xviii. 9.

d) *spoken of disciples, followers, etc.* Matt. xxv. 40. Heb. ii. 11, 12.

e) *one of the same faith, a fellow Christian,* Acts ix. 30. xi. 29. 1 Cor. v. 11. al. Comp. פֶּן Amos i. 9.

f) *an associate, colleague, in office or dignity, etc.* 1 Cor. i. 1. 2 Cor. i. 1. ii. 12. In Rev. vi. 11 it is joined with σύνδουλος, coll. xix. 10. xxii. 9.—So Sept. and פֶּן Ezra iii. 2.

g) *one of the same nature, fellow-man,* ὁ πλήσιον. Matt. v. 22, 23, 24. vii. 5. Heb. ii. 17. viii. 11. al. So Sept. and פֶּן Gen. xiii. 11. xxvi. 31.

h) *by impl. one beloved, sc. as a brother, in a direct address,* Acts ii. 29. vi. 3. 1 Thess. v. 1. AL.

Ἀδελφότης, τητος, ἡ, (ἀδελφός), pp. *brotherly affection and intercourse,* 1 Macc. xii. 10, 17. In N. T. *a fraternity, the christian brotherhood,* 1 Pet. ii. 17. v. 9.

Ἀδηλος, ου, ὁ, ἡ, adj. (α pr. and δῆλος), *not manifest, not obvious, sc.*

a) *to the sight, hidden,* Luke xi. 44. cf. Sept. Ps. li. 6.—Xen. Cyr. 6. 3. 13.

b) *to the ear, or to the mind, not distinct, uncertain.* 1 Cor. xiv. 8.—2 Macc. vii. 34. Jos. Ant. 1. 18. 5. Xen. Mem. 1. 1. 6.

Ἀδηλότης, τητος, ἡ, (ἀδηλος), *indistinctness, uncertainty.* 1 Tim. vi. 17 ἐπὶ πλούτου ἀδηλότητι, for πλοῦτος ἀδηλος, *uncertain riches.* Stuart § 440. Winer § 34. 2. 6 Buttm. § 123. n. 4.

Ἀδήλως, adv. (ἀδηλος), *not openly, secretly,* Poly. 2. 47. 9. In N. T. un-

certainly, i. e. irresolutely, 1 Cor. ix. 26. —Plat. Symp. p. 1180. C.—See Elsner Obs. Sac. II. p. 104.

Ἀδημονέω, ὦ, f. ἦσω, (ἀδήμων satiated, wearied, from ἄδος satiety, etc.) *to be dejected, full of anguish,* absol. Matt. xxvi. 37. Mark xiv. 33. Phil. ii. 26.—Symm. for הָיָה Ps. lxi. 3. יָשַׁח Ps. cxvi. 11. Xen. H. G. 4. 4. 3.

Ἄιδης, i. e. ἄδης, ου, ὁ, (for αἰδής, from α pr. and ἰδεῖν to see), pp. *what is in darkness; hence Pluto,* Il. 15. 188. more usually in classic writers *orcus, the infernal regions.* Sept. very freq. for Heb. הֵינֶשֶׁת, as Is. xiv. 9 sq.—Hence also in N. T. *the abode or world of the dead, hades, orcus.* According to the notions of the Hebrews, ἄδης was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment. See Lowth, Lect. on Heb. Poetry VII. Campbell, Prel. Diss. VI. pt. 2. § 2 sq. § 19. Stuart Essay on Fut. Pun. p. 128 sq.

a) *genr.* Acts ii. 27, 31, εἰς ἄδου sc. δῶμα, see Buttm. § 132. n. 9. Rev. i. 18. In this sense *hades* is personified, 1 Cor. xv. 55. Rev. vi. 8. xx. 13, 14. For Matt. xvi. 18, πύλαι ἄδου, see Πύλη.—Metaph. ἕως ἄδου καταβιβασθῆναι, i. e. *be cast down to the very lowest place, ad infima,* Matt. xi. 23. Luke x. 15.

b) *by meton. of the whole for a part, the abyss of hades, place of punishment,* Luke xvi. 23.

Ἀδιάκριτος, ου, ὁ, ἡ, adj. (α pr. and διακρίνω), pp. *not to be distinguished,* Polyb. 15. 12. 9. In N. T. metaph. *not open to distinction or doubt, unambiguous, i. e. sincere,* James iii. 17.—Others, actively, *making no distinction, impartial.* Others, *without strife,* from διακρίνω to contend.

Ἀδιάλειπτος, ου, ὁ, ἡ, (α pr. and διαλείπω), *unceasing, constant,* Rom. ix. 2. 2 Tim. i. 3.—Clem. Alex. Strom. 7, 1 ἀδιάλειπτος ἀγάπη.

Ἀδιαλείπτως, adv. *unceasingly, without intermission*, i. e. in N. T. *assiduously*, Rom. i. 9. 1 Thess. i. 2. ii. 13. v. 17.—2 Macc. xv. 7. Polyb. 9. 3. 8.

Ἀδιαφθορία, ας, ἡ, (α pr. and διαφθείρω to corrupt), pp. *incorruptibleness*; in N. T. metaph. *uncorruptness, purity*, Tit. ii. 7.—Dem. p. 323 ἀδιάφθορος τῆς ψυχῆς.

Ἀδικέω, ὦ, f. ἴσω, (ἄδικος.)

1. *to do wrong, to act unjustly*, viz.

a) in respect to law, *to break the law, to transgress, to trespass*, absol. Acts xxv. 10, 11. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11 bis. Sept. for Heb. נִשְׁבַּח Jer. xxxvii. 18. לַיְיָ 2 Chr. xxvi. 16. Ez. xvii. 20. יְיָ 1 K. viii. 47. Ps. 106. 6.

b) in respect to others, trans. *to wrong, to injure*. Matt. xx. 13. Acts vii. 26, 27. 1 Cor. vi. 8. 2 Cor. vii. 2. With two accus. Gal. iv. 12. Philem. 18 εἰ δὲ τι ἠδίκησέ σε. Buttm. § 131. 5.—Pass. ἀδικέομαι, *to be wronged, to suffer wrong or injury*, Acts vii. 24. 2 Cor. vii. 12.—Mid. *to suffer one's self to be wronged*, 1 Cor. vi. 7; see Buttm. § 135. 8.—Xen. Anab. 5. 4. 6.

2. by meton. *to hurt, to injure*, Luke x. 19. Rev. ii. 11. vi. 6. vii. 2, 3. ix. 4, 10, 19. xi. 5. . Sept. for נִשְׁבַּח Is. li. 23. נִשְׁבַּח Is. x. 20. נִשְׁבַּח Lev. vi. 2. נִשְׁבַּח Is. iii. 15.—Herodian. 7. 5. 9. Plutarch. Symp. 4. 2.

Ἀδίκημα, ατος, τό, (ἀδικέω), *wrong, transgression, iniquity*. Acts xviii. 14. xxiv. 20. Rev. xviii. 5. Sept. for נִשְׁבַּח 1 Sam. xxvi. 18. נִשְׁבַּח 1 Sam. xx. 1. Is. lix. 12. נִשְׁבַּח 2 Sam. xxii. 49.—Jos. Ant. 3. 15. 3. ib. 5. 7. 1. Diod. Sic. 16. 29.

Ἀδικία, ας, ἡ, (ἄδικος.)

1. *wrong, injustice*. a) genr. Luke viii. 6 κριτῆς τῆς ἀδικίας, *the unjust judge*, as described in ver. 2. Rom. ix. 14. Sept. for לַיְיָ Deut. xxxii. 4.—Xen. Mem. 4. 2. 12.

b) as done to others, *wrong, injury*, 2 Cor. xii. 13. Sept. for לַיְיָ Ps. vii. 3. נִשְׁבַּח Mic. iii. 10.—Thuc. 3. 66.

2. from the Heb. where נִשְׁבַּח, אִשְׁמוֹנְיָה, is often used of life and conduct, ἀδικία takes by antith. the sense of *improbability, iniquity, unrighteousness*,

wickedness. Luke xiii. 27 ἐργάται τῆς ἀδικίας, *workers of iniquity*, i. e. wicked men. Acts i. 18. Rom. i. 29. iii. 5. vi. 13. 2 Tim. ii. 19. 2 Pet. ii. 13. Heb. viii. 12. 1 John v. 17. So 1 John i. 9, where the sense is, 'God, who himself is δίκαιος, will not only pardon sin, but also render man δίκαιος.' For James iii. 6, κόσμος τῆς ἀδικίας, see Κόσμος. . Sept. for נִשְׁבַּח Gen. vi. 11, 13. Ps. xi. 5. נִשְׁבַּח 1 Sam. iii. 13, 14. Zech. iii. 9.—This *wickedness* is seen more especially in the neglect of the true God and his laws, and an adherence to the world or to idolatry; hence ἀδικία, as opposed to ἀλήθεια or piety towards God, means *impiety, ungodliness, contempt of God*. So Rom. i. 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those who impede the worship of the true God by their obstinate adherence to worldliness or to idolatry. Rom. ii. 8. 2 Thess. ii. 10, 12. 2 Pet. ii. 15. So Sept. for לַיְיָ has υἱὸς ἀδικίας, *idolater*, 2 Sam. vii. 10. for נִשְׁבַּח Ez. ix. 9.

3. *fraud, deceit, guile*. John vii. 18. Luke xvi. 8 οἰκόνομος ἀδικίας, *a dishonest steward*. xvi. 9. μαμωνᾶς τῆς ἀδικίας, *wealth fraudulently acquired*.—Eurip. Helen. 911, et Electr. 943, πλοῦτος ἀδικος.—Acts viii. 23. 1 Cor. xiii. 6. Sept. for נִשְׁבַּח Hos. xii. 7. for לַיְיָ, διὰ τῶν ἀδικιῶν τῆς ἐμπορίας σου, 'through the *frauds* of thy traffic,' Ez. xxviii. 18. for נִשְׁבַּח Deut. xix. 18. Mic. vi. 12.—Comp. Jos. Ant. 4. 6. 5, where Balaam, excusing himself, says, ἦν τέ μοι δι' εὐχῆς μηδὲν ἀδικῆσαι σου τὴν ἐπιθυμίαν, 'I was unwilling to *deceive* your expectation.'

Ἀδίκος, ου, ὁ, ἡ, adj. (α pr. and δίκη).

1. *unjust*, sc. towards others, Luke xviii. 11. Rom. iii. 5. Heb. vi. 10.—Xen. Mem. 4. 4. 10.

2. from the Heb. see Ἀδικία no. 2, *wicked, impious, ungodly*. Matt. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. 1 Pet. iii. 18. 2 Pet. ii. 9, where οἱ ἄδικοι are contrasted with οἱ εὐσεβεῖς. Sept. for נִשְׁבַּח Ex. xxiii. 1. Job xvi. 11. Ez. xxi. 3. נִשְׁבַּח Prov. xv. 26.—Hence, as ἀδικία is transferred to idolatry, so ἄδικος signifies *an idolater*, i. e. *an unbeliever, a pagan*, 1 Cor. vi. 1, coll. ver. 6.

3. *fraudulent, false, deceitful*, Luke

xvi. 10 bis, 11. Compare Ἀδικία no. 3. Sept. for 𐤀𐤓𐤕 Deut. xix. 18. Jer. v. 31. xxix. 9.

Ἀδίκως, adv. *unjustly, undeservedly*, 1 Pet. ii. 19. Sept. for 𐤀𐤓𐤕 Prov. i. 11, 17.—Wisdom. xii. 13. 2 Macc. viii. 16. Jos. Ant. 10. 7. 3. Xen. Cyr. 1. 2. 7.

Ἀδόκιμος, ου, ὁ, ἡ, adj. (*a pr. and ὁδόκιμος*),

1. *not approved, rejected*; pp. spoken of metals, as ἀδόκιμον ἀργύριον Sept. Prov. xxv. 4. Is. i. 22. In N. T. metaph. *worthy of condemnation, reprobate*. Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8.—Polyb. xvi. 14. 19.

2. by impl. *ineptus, useless, worthless*. Tit. i. 16. Heb. vi. 8 γῆ ἀδόκιμος, i. e. good for nothing.—Hesych. ἀδόκιμον· πονηρόν, ἀπόβλητον, ἄχρηστον.

Ἀδολος, ου, ὁ, ἡ, adj. (*a pr. and ὁδολος*), *without guile or falsehood*, spoken of a person, Thuc. 5. 18. 47. In N. T. of milk, *unadulterated, pure, genuine*, metaph. for purity of doctrine, 1 Pet. ii. 2.—Pollux On. 3. 86 ἀργύριον ἄδολον.

Ἀδραμυττηνός, ἡ, ὄν, of *Adramyttium*; derived from Ἀδραμύτειον v. Ἀδραμύττειον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts xxvii. 2.

Ἀδρία, ου, ὁ, sc. πόντος, κόλπος, etc. *the Adriatic sea*; not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece. Strabo II. p. 185. C. ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. VII. p. 488. Hesych. Ἰόνιον πέλαγος· ὁ νῦν Ἀδρία. —Acts xxvii. 27.

Ἀδρότης, τητος, ἡ, (ἀδρός fully grown, ripe), pp. *maturity, fulness*; spoken of stature, Hom. II. 16. 857. In N. T. *abundance, copiousness*, 2 Cor. viii. 20.—Hesych. ἀδρότης· δύναμις, μέγεθος.

Ἀδυνατέω, ὦ, f. ἤσω, (ἀδύνατος), *to be unable*, Xen. Mem. 1. 2. 23. In N. T. only in 3 pers. sing. ἀδυνατεῖ, etc. *to be impossible*, i. e. unable to be done; c. dat. of pers. Matt. xvii. 20 οὐδὲν ἀδυνατήσῃ ὑμῖν. So Sept. Job. xlii. 2. Wisdom. xiii. 16.—Seq. παρά c. dat. Luke i. 37

οὐκ ἀδυνατήσῃ παρά τῷ θεῷ πᾶν ῥῆμα
So Sept. Gen. xviii. 14.

Ἀδύνατος, ου, ὁ, ἡ, adj. (*a pr. and δυνατός fr. δύναμαι*), pp. *deficient in strength or power*, Sept. Joel iii. 10. Xen. Mem. 2. 1. 7. In N. T.

1. Act. *infirm, feeble, weak*, sc. in body, Acts xiv. 8 τοῖς ποσίν, where for the dat. see Buttm. § 133. 3. Winer § 31. 3. So in mind, judgment, etc. Rom. xv. 1.

2. Neut. or Pass. *impossible*. Rom. viii. 3 τὸ ἀδύνατον τοῦ νόμου, *that which the law could not do*.—So ἀδύνατόν ἐστι παρά τινι, *impossible with or for any one*, Matt. xix. 26. Mark x. 27. Luke xviii. 27. With ἐστί implied seq. infin. Heb. vi. 4, 18 ἀδύνατον ψεύσασθαι θεόν. x. 4. xi. 6. See Buttm. § 140. 3.—Xen. Mem. 2. 6. 16.

Ἀιδω, i. e. ᾄδω, f. ᾄσω, (contr. fr. αἰείδω), *to sing*, trans. as φάδην Rev. v. 9. xiv. 3. xv. 3. So Sept. for 𐤀𐤓𐤕 Ex. xiv. 32. Num. xxi. 17.—Jos. Ant. 3. 3.—Seq. dat. of pers. *to sing in praise or honour of any one, to celebrate*, Eph. v. 19. Col. iii. 16. So Sept. for 𐤀𐤓𐤕 Ex. xv. 21. 1 Chr. xvi. 23.—Xen. Conv. 3. 1.

Ἀεί, adv. *always*, i. e. *ever, continually, at all times*, 2 Cor. vi. 10. Tit. i. 12. 1 Pet. iii. 15. So Sept. Is. li. 13. —In the sense of *every time, on every occasion*, as circumstances require or permit. 2 Cor. iv. 11 ἀεὶ γὰρ παραδιδόμεθα. Acts vii. 51. Heb. iii. 10. So Sept. Ps. xciv. 10. 2 Macc. xiv. 15.—Mark xv. 8 καθὼς ἀεὶ ἐποίει, *as he always did*, i. e. customarily, every year. So Sept. Judg. xvi. 21 ποιήσω καθὼς ἀεὶ, where the Vatican texts reads ὡς ἅπαξ καὶ ἅπαξ.—By impl. *assiduously*, 2 Pet. i. 12.—Jos. Ant. 3. 2. 4.

Ἀετός, οὔ, ὁ, an eagle, Rev. iv. 7. [viii. 13.] xii. 14. So Sept. for 𐤀𐤓𐤕 Ps. ciii. 5. In Matt. xxiv. 28 and Luke xvii. 37, where the ἀετός is represented as preying on dead bodies, some species of vulture is probably intended. So the Heb. 𐤀𐤓𐤕, Sept. ἀετός, is put probably for the *vultur barbatus* or *vultur percnopterus*, Job xxxix. 27 coll. ver. 30. Prov. xxx. 17. See Gesen. Lex. Heb. art. 𐤀𐤓𐤕.

The *eagle* feeds only on fresh or living prey; see Rees' Cyclop. art. *Falco*.

ἄζυμος, ου, ὁ, ἡ, adj. (α pr. and ζύμη leaven), *unleavened*.

a) pp. spoken of bread, τὰ ἄζυμα sc. λάγανα, οἱ ἄζυμοι sc. ἄρτοι, *unleavened cakes or bread*, Heb. חֲמִצִּים, cf. Lev. ii. 4. Num. vi. 15. 1 Chr. xxiii. 29. Hence ἑορτή v. αἱ ἡμέραι τῶν ἄζύμων, and τὰ ἄζυμα, are put for the *festival day or days* in which the Jews were to eat *unleavened bread* in commemoration of their departure from Egypt, i. e. *the passover*. Mark xiv. 1. Luke xxii. 1, 7. Acts xii. 3. xx. 6. and ἡ πρώτη ἡμέρα τῶν ἄζύμων is *the first day of the festival of the passover*, Matt. xxvi. 17. Mark xiv. 12. See Bibl. Repos. IV. p. 111. sq.

b) metaph. *unmixed, unadulterated, uncorrupted*, 1 Cor. v. 7, 8 τὸ ἄζυμον, *genuineness*.

Ἀζώρ, ὁ, indec. *Azor*, (fr. Heb. אֲזָרָה to help), pr. name of a man, Matt. i. 13, 14.

Ἀζωτος, ου, ἡ, *Azotus*, Heb. אֲשְׁדּוֹד, *Ashdod*, pr. name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. xiii. 3. 1 Sam. vi. 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. xv. 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. v. 1. 2 Chr. xxvi. 6. Neh. iv. 1. xiii. 23. The city was captured by the Assyrians, Is. xx. 1; by Judas Maccabæus, 1 Macc. v. 68; and was afterwards burned by his brother Jonathan, ib. x. 84. It was rebuilt by the Romans under Gabinius; and is now called *Esdud*. Acts viii. 40. See Calmet.

Ἀήρ, αἶρος, ἡ, (ἄω v. ἄημι to breathe), *the air, the atmosphere*, (as opp. to αἰθήρ, the higher, purer region, Hom. Il. 14. 288), Acts xxii. 23. 1 Thess. iv. 17. Rev. ix. 2. xvi. 17. The phrases εἰς αἶρα λαλεῖν, *to speak into the air*, 1 Cor. xiv. 9, and εἰς αἶρα δέρειν, *to beat the air*, 1 Cor. ix. 26, (Buttm. Lexil. I. p. 115), are proverbial, and correspond to the Latin *ventis verba profundere* Lucret. 4. 929, and *verberare ictibus auras*

Virg. Æn. 5. 376; the sense is, 'to speak or act *in vain*.'—In Eph. ii. 2, Satan is called ἀρχὸν τῆς ἐξουσίας τοῦ αἵρος, 'prince of the spirits of the air,' i. e. that dwell in the air or have power over it, according to the later Jewish belief; see Elsner Obs. in N. T. in loc. Others, as Cocceius, explain αἴρ here by *darkness*, as in profane writers; so Eustath. in Hom. Il. 5. 776. ib. 12. 240. ib. 17. 645. Hesiod. Theogn. 119. In Test. XII Patr. Fabr. Pseudep. V. T. I. p. 729, we find αἶριον πνεῦμα τοῦ Βελιάρ, but still it is not certain whether αἶριον here refers to *darkness* or to the *air*.

Ἀθανασία, ας, ἡ, (ἀθάνατος fr. α pr. and θάνατος death), *immortality*, 1 Cor. xv. 53, 54. 1 Tim. vi. 16.—Lucian. D. Deor. 4. 10.

Ἀθέμιτος, ου, ὁ, ἡ, adj. (α pr. and θεμιτός fr. θέμις law), *unlawful, forbidden by law*, Acts x. 28. Hence *criminal*, 1 Pet. iv. 3.—2 Macc. vi. 5. vii. 1. Jos. B. J. 4. 9. 10. Xen. Mem. 1. 1. 9.

Ἀθεός, ου, ὁ, ἡ, adj. (α pr. and θεός), pp. *godless, impious*, Xen. Anab. 2. 5. 39. In N. T. *estranged from the knowledge and worship of the true God*, Eph. ii. 12.

Ἀθεσμος, ου, ὁ, ἡ, adj. (α pr. and θέσμος law), *lawless*, and by impl. *wicked, impious*, 2 Pet. ii. 7. iii. 17.—3 Macc. v. 12 ἄθεσμος πρόθεσις. Diod. Sic. 1. 14 τῆς ἀθέσμου βίας.

Ἀθετέω, ῶ, f. ἡσω), ἀθετος fr. α pr. and τίθημι), pp. *to displace, i. e. to abrogate, abolish, get rid of*, Polyb. 31. 18. 1. Sept, chiefly for רָחַק, and also for רָחַק and עָשָׂה, and construed mostly with ἐν τινι or εἰς τινα. In N. T. trans. *to reject*, i. e.

a) *to make void, render null*, τὴν ἐντολήν Mark vii. 9. τὴν βουλήν τινος Luke vii. 30. 1 Cor. i. 19, coll. Is. xxix. 14. Gal. ii. 21. iii. 15. So Sept. for רָחַק Ps. xxxiii. 10. רָחַק Is. xxiv. 16. רָחַק Ez. xxii. 26.—1 Macc. xi. 36.—Hence, *not to keep, to cast off*, τὴν πρώτην πίστιν 1 Tim. v. 12. Sept. רָחַק Jer. iii. 20. עָשָׂה Ps. cxxxii. 11.

b) *to deny, to despise, contemn*, νόμον Μωϋσείως Heb. x. 28. Spoken of per-

sons, Mark vi. 26. Luke x. 16 quater. John xii. 48. 1 Thess. iv. 8 bis. Jude 8. Sept. for יְהוֹשֻׁעַ Is. i. 2. יְהוֹשֻׁעַ Ex. xxi. 8. יְהוֹשֻׁעַ 1 Sam. ii. 17.—Jos. Ant. 15. 2. 6.

Ἀφαιρέσεις, εως, ἡ, (ἀφαιρέω,) *abrogation, abolition*, Heb. vii. 18. ix. 26.

Ἀθῆναι, ὦν, αἱ, *Athens*, the capital of Attica, and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts xvii. 15, 16. xviii. 1. 1 Thess. iii. 1.

Ἀθηναῖος, α, ον, *Athenian*, Acts xvii. 21, 22.

Ἀθλέω, ὦ, f. ἡσώ, *to contend, to be a champion in the public games*, e. g. of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. ii. 5 bis.—Ælian. V. H. 10. 1.

Ἀσλησις, εως, ἡ, *contention, combat*, pp. in the public games, Polyb. 5. 64. 6. Ælian. V. H. 2. 23. In N. T. metaph. *a conflict, struggle*, sc. with afflictions. Heb. x. 32.

Ἀθυμέω, ὦ, f. ἡσώ, (α pr. and θυμός,) *to despond, be disturbed in mind, disheartened*, absol. Col. iii. 21. Sept. for יַחַד Gen. iv. 5. 2 Sam. vi. 8.—Xen. Anab. 3. 2. 18. Polyb. 3. 54. 7.

Ἀθῶος, ου, ὁ, ἡ, adj. (α pr. and θωή penalty,) pp. *impunis*, Diod. Sic. 1. 54. Polyb. 2. 60. 1. In N. T. metaph. *innocent*, Matt. xxvii. 4. In Greek writers ἀθῶος is constr. with a gen. but in Matt. xxvii. 24 we find ἀθῶος ἀπὸ τοῦ αἵματος, like the Sept. for Heb. יָקִיץ 2 Sam. iii. 28. Gen. xxiv. 41.

Αἴγειος, εἶη, εἰον, (αἶξ, αἰγός, goat,) *caprinus, of a goat*. Heb. xi. 37 ἐν αἰγείοις δέρμασιν, *in goat-skins*. Sept. for עֵינָה Ex. xxv. 4. xxxv. 6, 24.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349.

Αἰγιαλός, οὔ, ὁ, (αἰγνυμι to break, and ἄλς sea,) *the shore, coast, of a sea, lake, etc.* Matt. xiii. 2, 48. John xxi. 4.

Acts xxi. 5. xxvii. 39, 40. Sept. for יְהוֹשֻׁעַ Judg. v. 17.—Ecclus. xxiv. 15. Jos. Ant. 2. 16. 1. Xen. Anab. 6. 2. 1, 7.

Αἰγύπτιος, ἰα, ἰον, *Egyptian*, Acts vii. 22, 24, 28. Heb. xi. 29. In Acts xxi. 38, the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Αἴγυπτος, ου, ἡ, *Egypt*, a country celebrated both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם Mizraim; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon; after which they are designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish it in all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. ii. 13, 14. 15. Acts ii. 10. al. In Rev. xi. 8, *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. AL.

Ἀίδιος, ου, ὁ, ἡ, adj. (αἶ,) *always existing, eternal, everlasting*. Rom. i. 20. αἰδῖος αὐτοῦ δύναμις, coll. Wisd. vii. 26.—Jude 6 δεσμοὶ αἰδῖοι, *everlasting bonds*, —Jos. Ant. 4. 8. 2. Xen. Cyr. 7. 5. 73.

Αἰδώς, όος, οὔς, ἡ, 1. *modesty*, 1 Tim. ii. 9.—Jos. Ant. 2. 4. 4. Xen. Mem. 3. 7. 5.

2. *reverence, veneration*, Heb. xii. 28.—Jos. Ant. 6. 12. 17. Xen. Anab. 2. 6. 14.

Αἰθίοψ, οπος, ὁ, (αἰθρομαι to burn, and ὤψ face,) *an Ethiopian*, Heb. כְּשִׁיטָה, *Cushite*. Acts viii. 27 bis. The Ethiopia designated here, and the כְּשִׁיטָה in Jer. xiii. 23. Is. xviii. 1. Ez. xxx. 4, 5, 9, 12.

what is called Upper Ethiopia or *Ha-besch*, lying south of Egypt on the Nile, and including the island of Meroë,—the Abyssinia of the present day. For the other countries designated by the name Cush in the O. T. see Calmet. art. *Cush*.

Αἷμα, αἶμα, τό, *blood*. Sept. every where for דם.

a) pp. (a) genr. Mark v. 25, 29. Luke viii. 43, 44. xiii. 1.—Diod. Sic. 4. 50. Plato Phædo. 45.—Trop. any thing is said *to be* or *become blood*, or *as blood*, from its dark colour; Acts ii. 19 coll. Joel iii. 3, 4 [ii. 30, 31.]—Rev. viii. 7, 8. xi. 6. xvi. 3, 4. Acts ii. 20 εἰς αἷμα, for ὡς αἷμα in Rev. vi. 12.

(β) spoken of blood which has been shed; as (1) of victims and other slaughtered animals, Heb. ix. 7, 12, 13, 18—25. x. 4. xi. 28. xiii. 11. So Acts xv. 20, 29. xxi. 25; where ἀπέχεσθαι τοῦ αἵματος, etc. is, *to abstain from eating blood*, etc. The Jews regarded the blood as the seat and principle of life; hence they were to offer it in sacrifice to God, but were forbidden to eat it, Lev. xvii. 10—14, coll. iii. 17. Gen. ix. 4. Deut. xii. 23. Jos. Ant. 3. 11. 2.—(2) of men, Luke xiii. 1. John xix. 34. Rev. xvii. 6. xiv. 20 where human blood is spoken of under the symbol of the *blood of grapes*, or *wine*, αἷμα σταφυλῆς, comp. Gen. xlix. 11. Deut. xxxii. 14. Ecclus. xxxix. 26. So αἷμα δίκαιον Matt. xxiii. 35, and αἷμα ἀθῶν Matt. xxvii. 4, for αἷμα τῶν δικαίων, αἷμα τοῦ ἀθῶν. Sept. for דם דם 1 Sam. xix. 5. xxv. 26. 1 K. ii. 5. Hist. of Sus. ver. 72.—So of the *blood of Christ* shed on the cross, αἷμα τοῦ Χριστοῦ, e. g. in relation to the sacred supper, Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. x. 16. xi. 25, 27. Perhaps too 1 John v. 6, 8; and especially John vi. 53—58, where the phrases φάγεῖν τὴν σάρκα καὶ πίνειν τὸ αἷμα τοῦ Χριστοῦ, *to eat the flesh and drink the blood of Christ*, signify, ‘to become wholly united and incorporated with Christ, i. e. to imbibe his spirit and appropriate to one’s self all the benefits of his advent, to be wholly conformed to Christ;’ comp. Rom. viii. 28. Col. iii. 10. Further, in relation to his church, Acts xx. 28. Col. i.

20. Eph. ii. 13; to the atonement made by his death, Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 14. Heb. ix. 12, 14. x. 19. 1 Pet. i. 2, 19. 1 John i. 7. Rev. i. 5. v. 9; and to the new covenant, Heb. x. 29. xii. 24. xiii. 20. So αἷμα τοῦ ἀρνίου, Rev. vii. 14. xii. 11. xix. 13.

(γ) σὰρξ καὶ αἷμα, *flesh and blood*, i. e. the animal human body, *man*, with the idea of imbecility, *mortal man*, Matt. xvi. 17. 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14. coll. Ecclus. xiv. 18.

(δ) αἷμα ἐκχύνειν, *to shed blood*, i. e. *to kill*, *put to death*, Luke xi. 50. Acts xxii. 20. Rom. iii. 15. Rev. xvi. 6. So Sept. for דם דם Gen. ix. 6. xxxvii. 22. Ez. xviii. 10. Hence

b) *bloodshed*, i. e. *death*, *violent death*, *slaughter*, *murder*, Matt. xxiii. 30. xxvii. 6, 8, 24. Acts i. 19. Rev. vi. 10. xviii. 24. xix. 2. So Sept. and דם Gen. iv. 10. 2 Sam. xvi. 7. Ez. xxiv. 6, 9.—Heb. xii. 4 μέχρις αἵματος, *unto death*, i. e. with exposure of life.

c) from the Heb. *blood-guiltiness*, i. e. *the guilt and punishment of shedding blood*, Matt. xxiii. 35. xxvii. 25. Acts v. 28. xviii. 6. xx. 26. So Sept. and דם Num. xxxv. 27. Jos. ii. 19. Ez. ix. 9. xxxiii. 4. 2 Sam. i. 16. coll. Lev. xvi. 21 sq. et Herodot. 2. 39.

d) *blood-relationship*, *kindred*, *lineage*, *progeny*, *seed*. Acts xvii. 26 ἐξ ἐνὸς αἵματος, *of one blood*, i. e. *kindred*.—Sept. 2 Sam. xxi. 1. Jos. Ant. 2. 6. 3 ἐσμὲν ἀδελφοὶ καὶ κοινὸν αἷμα. ib. 20. 10. 1 ἐξ αἵματος Ἀαρῶντος.—John i. 13 οἱ οὐκ ἐξ αἱμάτων, *not born of blood*, i. e. *not sons of God as being descended from Abraham*. The plur. is here put for the sing. as in Eurip. Ion. 693 ἄλλων τραφεὶς ἀφ’ αἱμάτων, spoken of a mother.—Jos. Ant. 4. 8. 45 τις ἐξ αἵματος, i. e. *an Israelite*. Eustath. ad Hom. Il. 6. 211 αἷματος ἀντὶ τοῦ σπέρματος.—See Kypke and Loesner Obs. in N. T. ad Acts xvii. 26. AL.

Αἱματεκχυσία, ας, ἡ, (αἷμα and ἐκχυσίς fr. ἐκχέω to pour out,) *shedding of blood*, Heb. ix. 22.

Αἱμορρέω, ὦ, (αἷμα and ῥόος fr. ῥέω to flow,) *to have a flow or issue of blood*, absol. Matt. ix. 20.—Plut. X. p. 791. ed Reisk. or Mor. VI. p. 464. ed. Tauchn.

Αἰνέας, ου, ὁ, *Aeneas*, pr. name of a man, Acts ix. 33, 34.

Αἰνεσις, εως, ἡ, (αἰνέω,) *praise*, Heb. xiii. 15 θυσία αἰνέσεως. So Sept. for פִּתְּחָה Ps. xxvi. 2, et sæp. פִּתְּחָה Ps. lxvi. 2.—Ecclus. xxxii. [xxxv.] 2 θυσιάζων αἰνέσεως. Clem. Alex. Strom. 7. 6.

Αἰνέω, ὦ, f. ἦσω and ἔσω (Buttm. § 95. n. 4), *to praise, to celebrate*, trans. spoken in N. T. only of God. Luke ii. 13, 20. xix. 37. xxiv. 53. Acts ii. 47. iii. 8, 9. Rom. xv. 11. Rev. xix. 5. Sept. for פִּתְּחָה Gen. xlix. 8. לִפְתּוֹחַ 1 Chr. xvi. 4, 10, et sæp. פִּתְּחָה Ps. c. 4.

Αἰνίγμα, ατος, τό, (αἰνίσσομαι *to hint obscurely*, Æl. V. H. 2. 29,) *an enigma, riddle*; so Sept. for פִּתְּחָה I K. x. 1. Prov. i. 6. Ecclus. xxxix. 3. xlvii. 15.—In N. T. metaph. *obscure intimation*. 1 Cor. xiii. 12 ἐν αἰνίγματι, i. e. *enigmatically, obscurely*. So Sept. for פִּתְּחָה Num. xii. 8, where it is opp. to τὸ εἶδος, *the clear reality*.

Αἶνος, ου, ὁ, (αἰνέω,) pp. *discourse, narration*, i. q. μῦθος, Hom. Od. 14. 508. Ecclus. xv. 9, 10; and so of Esop's fables.—In N. T. *praise*, Matt. xxi. 16 coll. Ps. viii. 3. Luke xviii. 43. Sept. for יָצָא Ps. viii. 3.—Wisd. xviii. 9. Hom. Od. 21. 110. Clem. Alex. Strom. 7. 6, 7, οἱ αἶνοι, *praises of God* in the churches.

Αἰνών, ἡ, indec. *Enon*, (fr. נַחְלֵי מַיִם fountains, Buxt. Lex. Ch. Rab. Tal. 1601,) pr. name of a place or fountain near Salim, John iii. 23.

Αἶρεσις, εως, ἡ, (αἶρέω,) pp. *capture*, sc. of a city, Thuc. 2. 58 ἡ αἶρεσις τῆς πόλεως. Jos. Ant. 7. 7. 5. also *option, choice*, 1 Macc. 8. 30. Jos. Ant. 7. 13. 2. Polyb. 3. 103. 7. In N. T. *a chosen way of life*, i. e.

1. *a sect, school, party*, etc. Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.—Diod. Sic. 2. 29 αἰρέσεις τῶν φιλοσόφων. Jos. B. J. 2. 8. 1. Ignat. Ep. ad Eph. § 6. Clem. Alex. Strom. 1. 7.

2. by impl. *discord, dissension*, 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

Αἰρετίζω, f. ἴσω, (αἰρετός *captus, electus*, fr. αἶρέω,) a word of the Alexandrine age, used in Sept. for αἰρέομαι;

—*to choose*, Sept. for נִבְּרָה Judg. v. 8 et sæp. 1 Macc. ix. 30.—In N. T. *to prefer, to love*, trans. Matt. xii. 18 coll. Is. xlii. 1. Sept. for נִבְּרָה Num. xiv. 8. לִבְרָה Gen. xxx. 20.—Hesych. ἡρετισάμην· ἡγάπησα, ἐπεθύμησα. Sturz de Dial. Alex. p. 144.

Αἰρετικός, οὔ, ὁ, (αἰρετίζω,) *one who creates dissensions, introduces errors, etc. a factious person*, Tit. iii. 10.—This word is not found in classic Greek, but often in ecclesiastical writers; see Suicer's Thesaur. Ecc. s. h. v. Campbell Prel. Diss. IX. pt. iv. 11.

Αἶρέω, ὦ, f. ἦσω, aor. 2 εἶλον, *to take*, e. g. a city or camp, Xen. Ag. 1. 32.—In N. T. only Mid. αἰρέομαι f. ἦσομαι, aor. 2 εἰλόμην, *to take for one's self, i. e. to choose, to elect, to prefer*, trans. and absol. 2 Thess. ii. 13. Heb. xi. 25.—Phil. i. 22, where for the fut. instead of the subj. see Matth. § 516. 3. n. 2.—Buttm. § 139. n. 7. Winer § 42. 4.—Sept. for נִבְּרָה Job xxxiv. 4. 2 Sam. xv. 15.—2 Macc. xi. 25. Jos. Ant. 9. 6. 1. Herodian. 4. 14. 3 αἰροῦνται βασιλεία Ἀδούεντον.

Αἶρω, (for αἶρω,) f. ἀρῶ, aor. 1 ἦρα, perf. ἦρκα Col. ii. 14, perf. pass. ἦρμαι John xx. 1, *to take up*, trans. corresponding in Sept. generally to the Heb. נָשָׂא.

1. *to take up*, simply, i. e. *to lift up, to raise*. a) pp. as stones from the ground, John viii. 59. serpents, Mark xvi. 18.—Xen. Eq. 6, 7.—So of anchors, Acts xxvii. 13 ἄραντες sc. ἀγκύρας, see Bos. Ell. Gr. p. 14 sq. Kypke Obs. in N. T. II. p. 135. So ἄρας, ἄραντες, often stands in Greek writers in the sense *to sail away, to depart*, as Arrian. Exp. Alex. 6. 21 ἄρας ἐκ Παττάλων. Thuc. 2. 23 med. Herodian. 8. 7. 1. and is even used of an army on land, as Thuc. 2. 23 init. Jos. Ant. 9. 11. 1. ib. 3. 1. 7 ἐκέϊθεν ἄραντες εἰς Ῥαφιὸν ἤκον, spoken of the camp of the Israelites in the desert. Fully written, i. e. ἄραντες ἀγκύρας, Polyb. 31. 22. 13. Plut. Pomp. c. 50.—Spoken of the hand, Rev. x. 5. So Sept. for נָשָׂא Deut. xxxii. 40. Is. xlix. 22.—Xen. Anab. 7. 3. 6.—Pass. ἀρῶμαι, Matt. xxi. 21, better under no. 3.

b) trop. *to raise, to elevate*, as the eyes, John xi. 41. So Sept. and נָשָׂא

cxxi. 1. cxxiii. 3.—the voice, i. e. *to cry out, to sing*, etc. Luke xvii. 13. Acts iv. 24. So Sept. and נָשַׁן Judg. xxi. 2. 1 Sam. xi. 4.—So αἶρειν ψυχὴν τινος, *to hold the mind of any one suspended*, i. e. in suspense, doubt, John x. 24.—Philostr. 2. 4. Comp. Jos. Ant. 8. 13. 5 διηρμένους τῇ διανοίᾳ καὶ ταῖς δόξαις. The phrase לָנֶשְׁנָה נָשַׁן, αἶρειν τὴν ψυχὴν πρὸς, *to lift the soul towards*, i. e. *to desire*, does not belong here; comp. Deut. xxiv. 15. Ps. lxxxvi. 4. al. Gesen. Lex. Heb.

2 *to take up and place on one's self, to take up and bear*, i. e. *to bear, to carry*. Matt. iv. 6 ἐπὶ χειρῶν ἀρουσί σε, coll. Sept. and נָשַׁן Ps. xci. 12.—Matt. xi. 29 κρατεῖ τὸν ζυγόν μου, coll. Sept. and נָשַׁן Lam. iii. 27.—So the cross, Matt. xxvii. 32. Mark xv. 21. al. and metaph. Matt. xvi. 24. al.—So *to take or carry with one*, Mark vi. 8. Luke ix. 3. al. Sept. and נָשַׁן Gen. xlv. 1. 2 K. vii. 8.

3. *to take up and carry away*, i. e. *to take away, to remove*, sc. by carrying, spoken of a bed, Matt. ix. 6. John v. 8 sq. al. of a dead body, a person, etc. Matt. xiv. 12. xxii. 13. Acts xx. 9. al.—1 Macc. ix. 19.—Spoken of bread, etc. with the idea of laying up, making use of, Matt. xiv. 20. xv. 37. Mark viii. 8. 19, 20. al. So genr. Matt. xvii. 27. Acts xxi. 11. al. Pass. ἀρῃται Matt. xxi. 21 *be thou removed*.—Trop. αἶρειν τὴν ἀμαρτίαν τινός, *to take away the sin of any one*, i. e. the imputation or punishment of sin, John i. 29. 1 John iii. 5. So the Engl. Vers. and Sept. αἶρειν τὸ ἀμάρτημα for נָשַׁן 1 Sam. xv. 25. But as נָשַׁן etc. often means *to bear the punishment of sin*, as Lev. v. 17. Num. v. 31. xiv. 33. al. (Sept. λαβεῖν, ἀναφέρειν,) and as αἶρειν often has in the Sept. the sense *to bear*, as above, we may here also admit for αἶρειν the sense *to bear the punishment of sin*, which is elsewhere expressed in the N. T. by βαστάζειν, ἀναφέρειν, etc. coll. Matt. viii. 17. 1 Pet. ii. 24. Or perhaps the sensus prægns is better, viz. *to take away by taking upon one's self*.

4. *to take away, to remove*, simply, the idea of *lifting* etc. being dropped; usually with the notion of violence, authority, etc.

a) pp. Luke vi. 29, 30. xi. 22. Matt ix. 16 αἶρει sc. τὴν, i. e. the new piece tears away still more of the old garment, Mark ii. 21. Spoken of branches, *to cut off, prune*, John xv. 2.—Spoken of persons, *to take away or remove*, e. g. from a church, i. e. *to excommunicate*, 1 Cor. v. 2 ἀρῃ, where some editions read ἐξαρῃ. So *to take away or remove* out of the world, by death, etc. John xvii. 15. Matt. xxiv. 39. Acts viii. 33 bis, ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ, ἡρῃ—αἶρεται, i. e. according to the Heb. 'in his humiliation and oppression was his sentence; he was torn away,' i. e. hurried away to death; coll. Is. liii. 8, and see Hengstenberg in Christol. and in Bibl. Repos. II. p. 357. Kuinæl in loc. Others, *his punishment was taken away*. So Sept. for נָשַׁן Is. lvii. 1, 2. נָשַׁן Is. liii. 8. In a somewhat stronger sense, especially in the imperat. αἶρε, ἀρον, *away with!* i. e. *put out of the way, kill*, Luke xxiii. 18. John xix. 15. Acts xxi. 36. xxii. 22.

b) trop. John xi. 48 ἀρουσί ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, *and destroy our city and nation*. 1 Cor. vi. 15 ἄρας τὰ μέλη τοῦ Χριστοῦ, *taking away wrongfully the members which belong to Christ*, etc.—So in the sense *to deprive of*, e. g. the kingdom of heaven, Matt. xxi. 43. the word of God, Mark iv. 15. Luke viii. 12, 18. gifts, Mark iv. 25. joy, John xvi. 22, coll. Sept. Is. xvi. 10.—Spoken of vices, *to put away*, Eph. iv. 31. of a law, *to abrogate*, Col. ii. 14.—1 Macc. iii. 29. AL.

Αἰσθάνομαι, f. αἰσθήσομαι, aor. 2 ᾔσθόμην, (αἶω, αἰσθω, Buttm. § 112. 13,) a Mid. deponent, *to perceive*, pp. with the eternal senses, Xen. Mem. 1. 2. 31. In N. T. metaph. *to understand*, trans. Luke ix. 45. Sept. for נָשַׁן Job xxiii. 5. נָשַׁן Prov. xxiv. 14.—Xen. Cyr. 1. 1. 2.

Αἰσθησις, εως, ἡ, (αἰσθάνομαι,) pp. *perception* by the external senses, Xen. Mem. 1. 4. 5. In N. T. metaph. *understanding, the power of discerning*, Phil. i. 9. Sept. for נָשַׁן Prov. i. 4, 22. נָשַׁן Ex. xxviii. 3.—Judith xvi. 17. Ælian. V. H. 1. 12.

Αἰσθητήριον, ου, τό, (αἰσθάνομαι,) pp. *seat of the senses*, Hesych. αἰσθητήρια· τὰ μέλη δι' ὧν αἰσθόμεθα. In N.

T. metaph. *internal sense, faculty of perception*, Heb. v. 14. So Sept. Jer. iv. 19 τὰ αἰσθητήρια τῆς καρδίας.—4 Macc. ii. 22.

Αἰσχροκερδής, ἑος, οὖς, ὁ, ἡ, adj. (αἰσχρός and κέρδος), *eager even for dishonourable gain, sordid*, 1 Tim. iii. [3], 8. Tit. i. 7.—Xen. Ag. 11. 3. Herodot. 1. 187.

Αἰσχροκερδῶς, adv. *for the sake of dishonourable gain, sordidly*, 1 Pet. v. 2, coll. Tit. i. 11.

Αἰσχρολογία, ας, ἡ, (αἰσχρολογέω), *obscene language, scurrility*, Col. iii. 8.—Diod. Sic. 5. 4. Xen. de Rep. Lac. 5. 6.

Αἰσχρός, ἄ, ὄν, pp. *deformed, opp. to καλός*, Xen. Conv. 4. 19. Sept. for γῆ Gen. xli. 3, 4. In N. T. metaph. *indecorous, indecent, dishonourable*; spoken of what is offensive either to modesty and christian purity, as Eph. v. 12. Tit. i. 11; or to the manners and customs of a community, as 1 Cor. xi. 6. xiv. 35.—Jos. Ant. 4. 8. 23. Xen. Mem. 3. 10. 5. Polyb. 3. 116, 13.

Αἰσχροτής, τητος, ἡ, (αἰσχρός), pp. *deformity*. In N. T. trop. *impropriety, indecorum*, either in words or actions, Eph. v. 4, i. q. αἰσχρολογία q. v.

Αἰσχύνη, ης, ἡ, (αἰσχος), *shame*, i. e.

a) subjectively, *feeling of shame, fear of disgrace*. Luke xiv. 9.—Ecclus. iv. 21. xx. 23. Xen. Anab. 3. 1. 10.

b) objectively, *disgrace, reproach, ignominy*, Heb. xii. 2. So Sept. for חָשָׁב Job. viii. 22. חָשָׁב Is. l. 6. חָשָׁב Ps. lxix. 20.—Ecclus. xxii. 3. xxv. 22. Xen. Anab. 2. 6. 6.

c) *cause of shame*, i. e. *a shameful thing or action, disgraceful conduct*. 2 Cor. iv. 2 τὰ κρυπτὰ τῆς αἰσχύνης, *hidden things of shame*, i. e. clandestine conduct of which the disciples of Christ should be ashamed. Phil. iii. 19. Jude 13.—In Rev. iii. 18 αἰσχύνη τῆς γυμνότητος is by Hebraism for γυμνότης αἰσχρά, *shameful nakedness*, Stuart § 440. Buttm. § 123. n. 4. So Sept. and חָשָׁב 1 Sam. xx. 30.—Æschin. 23, 41.

Αἰσχύνω, f. υνῶ, (αἰσχος), *to shame*

put to shame; Pass. to be made ashamed, to be put to shame.

a) pp. 2 Cor. x. 8. Phil. i. 20. 1 John ii. 28 μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *that we be not put to shame before him*, etc. So Sept. for חָשָׁב Jer. xxii. 22.

b) Mid. *to shame one's self, to feel ashamed, to feel dishonoured*, Luke xvi. 3. 1 Pet. iv. 16. So Sept. for חָשָׁב Ps. xxv. 3. cxix. 30.—Xen. Cyr. 6. 4. 6.

Αἰτέω, ῶ, f. ἥσω, *to ask*, usually with accus. of pers. or thing or of both Buttm. § 131. 5. also with accus. of thing and παρά c. gen. of pers. Matt. xx. 20. Jam. i. 5. and Sept. Deut. x. 12. Dan. ii. 49. For the Mid. see Buttm. § 135. 4.

a) genr. Matt. v. 42. vii. 9, 10. Mark vi. 22—25. Luke xi. 9—13. 1 John v. 14—16. al Sept. for חָשָׁב Josh. xv. 18. xix. 50.—Palæph. Fab. 40.—Spoken in respect to God, *to supplicate, to pray for*, Matt. vi. 8. vii. 11. xviii. 19. James i. 5, 6. The case of θεός being omitted, Matt. vii. 7, 8. Col. i. 9. James iv. 2, 3. al Sept. for חָשָׁב Is. vii. 11, 12.

b) *to ask or call for, to require, to demand*, Luke i. 63. xii. 48. xxiii. 23. Acts iii. 14. xxv. 15. 1 Pet. iii. 15. So Sept. for חָשָׁב Job vi. 22. for Chald. חָשָׁב Dan. ii. 49.—2 Macc. vii. 10 τὴν γλῶσσαν αἰτηθεῖς, i. e. being required to thrust out his tongue. Xen. Anab. 2. 1. 10. ib. 1. 3. 13.

c) by Hebraism, *to desire*, Acts vii. 46. So Sept. and חָשָׁב 1 K. xix. 4. Ecc. ii. 10. So חָשָׁב Deut. xiv. 26 where Sept. ἐπιθυμέω. Jon. iv. 8. AL.

Αἷτημα, ατος, τό, (αἰτέω), *thing asked for, object sought, request*, Luke xxiii. 24. 1 John v. 15. Sept. for חָשָׁב 1 Sam. i. 17, 27.—From the Heb. *desire*, Phil. iv. 6; see in αἰτέω c. So Sept. τὰ αἷτήματα τῆς καρδίας for חָשָׁב Ps. xxxvii. 4.—Ep. Pseudo-Socr. 24.

Αἷτία, ας, ἡ, (αἰτέω), *a cause*, viz.

a) *efficient cause, motive, reason, ground*, Matt. xix. 3. Luke viii. 47. Acts xxii. 24. xxviii. 20. 2 Tim. i. 6, 12. Tit. 1. 13. Heb. ii. 11.—Diod. Sic. 1. 7.

b) in the sense of *affair, matter, case*, Lat. *ratio*. Acts x. 21. xxiii. 28.—Hist. of Susan. 14.—Matt. xix. 10 εἰ οὕτως ἐστὶν ἡ αἷτία κ. τ. λ. *if such is the case*, etc.

—Philostr. Vit. Apoll. 6. 16. So Lat. *causa*, Cic. Off. 3. 27. So Heb. דָּבָר is sometimes *thing, affair*, Gen. xx. 8. Ecc. vii. 8, and sometimes *case, manner*, Deut. xv. 2. xix. 4. 1 K. ix. 15.

c) in a forensic sense, *cause*, i. e. (α) *an accusation of crime, charge*, Acts xxv. 18, 27. Matt. xxvii. 37. Mark xv. 26. —Phavorin. αἰτία· ἡ κατηγορία. Jos. Ant. 4. 8. 23. Xen. Cyr. 6. 3. 16.

(β) *fault, guilt, crime*, John xviii. 38. xix. 4, 6. Acts xiii. 28. xxviii. 18. So Sept. for נִיץ Gen. iv. 13. for דָּבָר רָשָׁע Prov. xxviii. 17.—Xen. Mem. 1. 2. 28.

Αἰτίημα, ατος, τό, *charge, crimination*, Acts xxv. 7.—Thuc. 7. 72.

Αἰτιάομαι, ὤμαι, depon. Mid. *to accuse, to charge*, absol. Rom. iii. 9 in some MSS.—Xen. Mem. 1. 1. 2.

Αἷτιος, ία, ιον, (αἰτία), pp. *causative*. In N. T. used substantively, viz.

1. Masc. ὁ αἷτιος, *the causer or author* of any thing, Heb. v. 9 αἷτιος τῆς σωτηρίας.—Jos. Ant. 3. 3 θένον τῆς σωτηρίας αἷτιον. Bel and Drag. 42. 2 Macc. iv. 47. Xen. Mem. 1. 2. 63.

2. Neut. τὸ αἷτιον, *a cause*, i. e.

a) *reason, motive, ground*, Acts xix. 40. —Jos. Ant. 7. 4. 1. Xen. Mem. 4. 5. 8.

b) i. q. αἰτία q. v. *fault, guilt, crime*. Luke xxiii. 4, 14, 22.—So αἷτιος *guilty, criminal*, Hist. of Sus. 53. Sept. 1 Sam. xxii. 22 for דָּבָר.

Αἰτίωμα, ατος, τό, (αἰτιάομαι), *charge, accusation of crime*, i. q. αἰτίημα, but less usual; it is read in Griesb. Acts xxv. 7. —Thuc. 5. 72.

Αἰφνίδιος, ίου, ό, ή, adj. (ἄφνης i. q. ἀφανής fr. α pr. and φαίνω), *unforeseen, sudden*, Luke xxi. 34. 1 Thess. v. 3. It has the force of an adverb; Buttm. § 123. n. 3.—Wisd. xvii. 15. Jos. Ant. 3. 8. 6. Herodian. 1. 6. 8. Thuc. 4. 125.

Αἰχμαλωσία, ας, ή, (αἰχμή and ἀλίσκω), *captivity*.

a) pp. Rev. xiii. 10 εἰς αἰχμαλωσίαν. Sept. for דָּבָר Deut. xxviii. 41.

b) meton. for αἰχμάλωτοι, *captives, a captive multitude*. Eph. iv. 8. Rev. xiii. 10 αἰχμαλωσίαν συνάγει. So Sept. for דָּבָר Ps. lxviii. 19. Num. xxi. 1. דָּבָר Ez. iii. 11. דָּבָר 2 Chr. xxviii. 5.—

1 Macc. ix. 70, 72. Test. XII Patr. in Fabric. Cod. Pseudep. V. T. I. p. 654. Diod. Sic. 17. 70.

Αἰχμαλωτεύω, f. εὔσω, (αἰχμάλωτος), *to take prisoner, lead captive*, trans. This is a later word, for which earlier writers used αἰχμάλωτον ποιέω, see Lobeck ad Phryn. p. 442.

a) pp. Eph. iv. 8. Sept. for דָּבָר Ps. lxviii. 19. דָּבָר Ez. xxxix. 23. דָּבָר Job i. 15, 17. דָּבָר 1 Sam. xxx. 2.—Const. Porphy. Adm. 30. 94. B. Nicet. Annal. 16. 5.

b) metaph. *to captivate*, 2 Tim. iii. 6, in text. recept.

Αἰχμαλωτίζω, f. ἴσω, (αἰχμάλωτος), a later word for αἰχμάλωτον ποιέω, see Lobeck ad Phryn. p. 442; *to lead captive*, Pass. *to be carried away captive*.

a) pp. Luke xxi. 24. Sept. for דָּבָר 1 K. viii. 46.—Diod. Sic. 13. 59.—In the sense of *to captivate*, 2 Tim. iii. 6, in later editions.—Judith xvi. 9 τὸ κάλλος αὐτῆς ὕχμαλώτισε ψυχὴν αὐτοῦ.

b) by imp. *to subdue, bring into subjection*. Rom. vii. 23. 2 Cor. x. 5.

Αἰχμάλωτος, ου, ό, ή, *a prisoner, a captive*, Luke iv. 18. Sept. for דָּבָר Ez. xii. 4. דָּבָר Is. lxi. 1.—1 Macc. ii. 9. Jos. Ant. 10. 9. 7. Xen. Cyr. 6. 1. 30.

Αἰών, ὦνος, ό, (poet. ή), *life*, Hom. Il. 22. 58 αὐτὸς δὲ φίλης αἰῶνος ἀμερῆς. *marrow*, Hom. Hymn. in Merc. 42.—Also in classic usage and in N. T.

1. *ævum, age*, i. e. an indefinitely long period or lapse of time, *perpetuity, ever, for ever, eternity*. Sept. everywhere for עָלָם.

a) spoken of time future, in the foll. phrases, viz.

(α) εἰς τὸν αἰῶνα, *ever, for ever, without end, to the remotest time*; spoken of Christ, Heb. vi. 20. vii. 17. vii. 24, 28.—Spoken of the happiness of the righteous, John vi. 51, 58. 2 Cor. ix. 9. 1 John ii. 17. al. of the punishment of the wicked, 2 Pet. ii. 17. Jude 13.—With a negative, *never*; Matt. xxi. 19. Mark iii. 29. John iv. 14. viii. 51. 52. x. 28. xi. 26. al. So Sept. for עָלָם Is. xl. 8. li. 6, 8. עָלָם דָּבָר Deut. xxix. 29. עָלָם Is. xxviii. 28. Jer. l. 39.—So εἰς ἡμέραν αἰῶνος, 2 Pet. iii. 18, i. q. εἰς τὸν

αἰῶνα χρόνον Sept. Ex. xiv. 13 for עָלַם עָלַם. Is. xiii. 20 for עָלַם—Eccles. xviii. 1. Diod. Sic. 1. 92.

(β) εἰς τοὺς αἰῶνας, in the same sense, ever, for ever, to all eternity, etc. spoken of God, Rom. i. 25. ix. 5. xi. 36. 2 Cor. xi. 31. of Christ, Luke i. 33 where it is explained by οὐκ ἔσται τέλος. Heb. xiii. 8. So Sept. for עָלַם עָלַם Ps. lxxvii. 8.—The plur. is here put for the sing. and in the same sense; comp. οὐρανός and οὐρανοί, σάββατον and σάββατα. See Stuart Ess. on Fut. Pun. p. 31, 68.

(γ) εἰς τοὺς αἰῶνας τῶν αἰώνων, an intensive form, from the Heb. *for ever and ever*, comp. Stuart l. c. spoken of God, Gal. i. 5. Phil. iv. 20. 1 Tim. i. 17. 1 Pet. v. 11. So in the expression εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. iii. 21.—Spoken of Christ 2 Pet. iii. 18. Rev. i. 18. v. 13. xi. 15. of the happiness of the saints, Rev. xxii. 5. of the punishment of the wicked, Rev. xiv. 11. xix. 3. xx. 10.—So Sept. εἰς αἰῶνα αἰῶνος for עָלַם עָלַם Ps. xix. 10.—cx. 3, 10.—Tob. vi. 18.—For the intensive form, see Gesen. Lehrgeb. p. 691, 692. Stuart § 455. c. Matth. Gr. Gram. § 450. 5.

b) spoken of time past, as ἀπ' αἰῶνος, *of old, from everlasting*, etc. Luke i. 70. Acts. iii. 21. xv. 18. So ἀπὸ τῶν αἰώνων, Eph. iii. 9. Col. i. 26. Also ἐκ τοῦ αἰῶνος οὐ, *never*, John ix. 32. πρὸ τῶν αἰώνων, i. e. before time began, *from eternity*, 1 Cor. ii. 7.—Sept. ἀπ' αἰῶνος for עָלַם עָלַם Gen. vi. 4. Ps. xc. 2. Jer. ii. 20. Sept. πρὸ αἰώνων for עָלַם עָלַם Ps. lv. 19.—Diod. Sic. 1. 6 ἐξ αἰῶνος.

2. from the Heb. or rather Chald. and Rab. *the world, seculum*, either present or future, corresponding to the עָלַם עָלַם and עָלַם עָלַם of Jewish writers, ὁ αἰὼν οὗτος and ὁ αἰὼν μέλλων v. ἐρχόμενος. Buxtorf. Lex. Ch. Talm. Rab. 1620, “*Mundum futurum, sive עָלַם עָלַם, quidam intelligunt mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animæ cum corporibus suis rursum conjungentur. —Quidam per עָלַם עָלַם intelligunt יְמֵי מְשִׁיחַ, dies Messiae, quibus scil. venturus Messias, quem Judæi adhuc expectant, quod in hoc mundo temporaliter regnaturus sit. Vide Abarbanel.*

in Pirke Aboth c. 4.” In N. T. αἰὼν is used of the future world chiefly in the first of these senses.

a) *this world and the next*; (a) as implying duration, Matt. xii. 32 οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, *neither in this world nor the next*, i. e. never. Mark x. 30. Luke xviii. 30.—4 Esdr. vii. 43. Wisd. iv. 2 αἰὼν *the world to come*.

(β) *the present world, with its cares, temptations, and desires*; the idea of evil, both moral and physical, being every where implied, Matt. xiii. 22. Luke xvi. 8. xx. 34. Rom. xii. 2. 1 Cor. i. 20. ii. 6, 8. 2 Tim. iv. 10. Tit. ii. 12. Hence it is called αἰὼν πονηρός, *evil world*, Gal i. 4. and Satan is called *the god of this world*, 2 Cor. iv. 4.—So Sept. and עָלַם עָלַם Ecc. iii. 11. See Gesen. Lex. Heb.

(γ) by meton. *the men of this world, wicked generation*, etc. Eph. ii. 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, called elsewhere υἱοὶ τοῦ αἰῶνος τούτου, Luke xvi. 8. xx. 34.

(δ) by meton. *the world itself*, as an object of creation and existence, Heb. i. 2 δι' οὗ τοὺς αἰῶνας ἐποίησε, cf. Stuart l. c. and no. 1. a. β, above. Heb. xi. 3. Matt. xiii. 40. xxiv. 3. 1 Tim. i. 17.

b) spoken in reference to the advent of the Messiah, (see above), *seculum, age*, viz. (a) *the age or world before the Messiah*, עָלַם עָלַם i. e. *the Jewish dispensation*, 1 Cor. x. 11 τὰ τέλη τῶν αἰώνων.—(β) *the age or world after the Messiah*, עָלַם עָלַם, i. e. *the gospel dispensation, the kingdom of the Messiah*, Eph. ii. 7. Heb. vi. 5, coll. ii. 5.—Comp. Κόσμος and Βασιλεία.—This special sense of αἰὼν coincides again with classic usage, *ævum, seculum*. AL.

Αἰώνιος, ἰον, ὁ, ἡ, also αἰώνιος, ἰα, ἰον, (αἰὼν), *perpetual, everlasting, eternal*, viz.

a) spoken chiefly of time future, (a) of God, Rom. xvi. 26. 1 Tim. vi. 16. So Sept. for עָלַם עָלַם Gen. xxi. 33. Is. xl. 28.—Baruch iv. 8, 10.—(β) of the happiness of the righteous, Matt. xix. 29. xxv. 46. Mark x. 30. John iii. 15, 16, 36. Rom. ii. 7. 2 Cor. iv. 17. al.—2 Macc. vii. 9. Fabr. Cod. Pseud. V. T. Psalter. Salom. Ps. iii. 13, 15, 16. Acta Thom. § 7.

—In some passages this *ζωὴ αἰώνιος* is equivalent to *εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ*, John iii. 15, coll. ver. 3, 5. Matt. xix. 16. Acts xiii. 46. See *αἰών* 2. b.—(γ) of the punishment of the wicked, Matt. xviii. 8. xxv. 41, 46. Mark iii. 29. 2 Thess. i. 9. Heb. vi. 2. Jude 7. So Sept. for *עוֹלָם* Dan. xii. 2.—Fabr. Cod. Pseud. V. T. 1. c.—(δ) *genr.* 2 Cor. iv. 18. v. 1. Heb. ix. 14. xiii. 20. 1 John i. 2. Rev. xiv. 6. — Philem. 15 *αἰώνιον* as an adv. *for ever, always*, Buttm. § 123. n. 3.—So Sept. *διαθήκη αἰώνιος* for *עוֹלָם* Gen. ix. 16. xvii. 7. — Ecclus. xlv. 15. Jos. Ant. 7. 14. 5 *ἡγεμονία αἰωνία*. Diod. Sic. 1. 93 *οἰκεσις αἰώνιος*.

b) spoken of time past, Rom. xvi. 25 *χρόνοις αἰωνίοις*, *ancient ages*, i. e. of old. 2 Tim. i. 9 and Tit. i. 2 *πρὸ χρόνων αἰώνων*, i. q. *πρὸ αἰώνων*, i. e. before time was, *from eternity*; see *αἰών* 1. b. So Sept. for *עוֹלָם* Ps. xxiv. 7, 9. AL.

Ἀκαθαρσία, ας, ἡ, (*ἀκάθαρτος* fr. *a* pr. and *καθάρω*), *uncleanness, impurity, filth*.

a) pp. in a physical sense, Matt. xxiii. 27. Sept. for *עֲדָרָה* 2 Sam. xi. 4.

b) in a moral sense, *pollution, lewdness*, as opposed to chastity, Rom. i. 24. vi. 19. 2 Cor. xii. 21. Gal. v. 19. Eph. iv. 19. v. 3. Col. iii. 5. 1 Thess. iv. 7, coll. ver. 3 sq. So Sept. for *עֲדָרָה* Ez. xxii. 15. xxxvi. 25.—Spoken of avarice, 1 Thess. ii. 3, coll. ver. 5.

Ἀκαθάρτης, τητος, ἡ, (sync. for *ἀκαθαρότης*), *uncleanness, filth*, i. e. *lewdness*; trop. of idolatry, Rev. xvii. 4 in text. recept. Others *τὰ ἀκάθαρτα*. So *עֲדָרָה* and Sept. *ἀκαθαρσία* Ez. xxxvi. 25.

Ἀκάθαρτος, ου, ὁ, ἡ, adj. (*a* pr. and *καθαίρω*), *unclean, impure*.

a) in the Levit. sense, see Lev. v. 2, and comp. Winer bibl. Realw. p. 570. Spoken of food, Acts x. 14. xi. 8. of birds, Rev. xviii. 2. So Sept. for *עֲדָרָה* Deut. xiv. 7. Lev. xi. 4.—So of persons who are not Jews, or who do not belong to the christian community, Acts x. 28. 1 Cor. vii. 14. 2 Cor. vi. 17. See Ἀγιάζω 1. b. So Sept. and Heb. *עֲדָרָה* Is. lii. 1. Amos vii. 17. Cf. Ἀκαθαρσία.

b) in the sense of *lewd, lascivious*,

Eph. v. 5. Spoken of *idolatry*, Rev. xvii. 4 in later editions; comp. Ἀκαθάρτης. In this sense, partly, the devils or demons are called *πνεύματα ἀκάθαρτα*, *unclean or foul spirits*, Matt. x. 1. xii. 43. Mark i. 23, 26, 27. iii. 11, 30. v. 2, 8. 13. vi. 7. vii. 25. ix. 25. Luke iv. 33, 36. vi. 18. viii. 29. ix. 42. xi. 24. Acts v. 16. viii. 7. Rev. xvi. 13. xviii. 2. So Sept. for *עֲדָרָה* Zech. xiii. 2. For the origin of the epithet, see Gen. vi. 2. Tob. iii. 8. vi. 14. They are also probably so called as being *impious, wicked*, *πονηρά*, Tob. iii. 8, 17. vi. 7. and as the authors and objects of idolatry, Sept. Ps. xcvi. 5. 2 Cor. iv. 4. Baruch iv. 7.

Ἀκαιρέομαι, οὔμαι, (*a* pr. and *καιρός*), *to lack opportunity*, Phil. iv. 10. It is a word of the later Greek, Lobeck ad Phryn. p. 126.

Ἀκαίρως, adv. (*ἄκαιρος* fr. *a* pr. and *καιρός*), *out of season*. 2 Tim. iv. 2 *ἐνκαιρως ἀκαίρως*, *in season and out of season*, i. e. whether men will listen or not, comp. Ez. ii. 5, 7.—Ecclus. xxxv. 4 *ἀκαίρως μὴ σοφίζου*. Jos. Ant. 6. 7. 2.

Ἀκακος, ου, ὁ, ἡ, adj. (*a* pr. and *κακός*), *void of evil, harmless, blameless, well disposed*, Heb. vii. 26. Sept. for *עָדָר* Job ii. 3. viii. 20.—Diod. Sic. 13. 76. Dem. 1153. 10.—In the sense of *simplehearted, confiding*, Rom. xvi. 18. Sept. for *עָדָר* Prov. i. 4. xiv. 15.

Ἀκανθα, ης, ἡ, (*ἀκὴ* point), *thorn*, Matt. vii. 16. Luke vi. 44. Heb. vi. 8, coll. Gen. iii. 18, where Sept. for Heb. *עֵץ*. Is. xxxii. 13.—So *σπείρειν ἐπὶ ἀκάνθας*, etc. Matt. xiii. 7 bis, 22. Mark iv. 7 bis, 18. Luke viii. 7 bis, 14. Sept. for *עֵץ* Jer. iv. 3. *עֵץ* Cant. ii. 2.—So *στέφανον ἐξ ἀκανθῶν*, *crown of thorns*, Matt. xxvii. 29. John xix. 2.—Diod. Sic. 5. 41.

Ἀκάνθινος, ου, ὁ, ἡ, adj. *made of thorns*, Mark xv. 17. John xix. 5.—Sept. Is. xxxiv. 13.

Ἀκαρπος, ου, ὁ, ἡ, adj. (*a* pr. and *καρπός*), *without fruit, barren, sterile*.

a) pp. Jude 12 *δένδρα ἄκαρπα*.—Sept. Jer. ii. 6 *ἐν γῇ ἀκάρπῃ*. Pclvb. 12. 3. 2.

b) metaph. *unfruitful, yielding no good fruit*, sc. of knowledge, virtue, etc. Matt. xiii. 22. Mark iv. 19. 1 Cor. xiv. 14 Tit. iii. 14. 2 Pet. i. 8.

c) by imp. *producing bad fruit*, i. e. *vicious, wicked*, Ep. v. 11 ἔργα ἄκαρπα τοῦ σκοτούς.—Wisd. xv. 4.

Ἀκατάγνωστος, ου, ὁ, ἡ, adj. (a pr. and καταγινώσκω to condemn), pp. *not worthy of condemnation*, sc. by a judge, 2 Macc. iv. 47. In N. T. metaph. *irreprehensible*, Tit. ii. 8.

Ἀκατακάλυπτος, ου, ὁ, ἡ, adj. (a pr. and κατακαλύπτω), *unveiled*, 1 Cor. xi. 5, 13.—Sept. Lev. xiii. 45. Polyb. 15. 27. 2.

Ἀκατάκριτος, ου, ὁ, ἡ, adj. (a pr. and κατακρίνω), *uncondemned*, Acts xvi. 37. xxii. 25.

Ἀκατάλυτος, ου, ὁ, ἡ, adj. (a pr. and καταλύω), *indissolvable*; hence, *enduring, everlasting*, Heb. vii. 16.—Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τῆς ἐπαρχίας.

Ἀκατάπαυστος, ου, ὁ, ἡ, adj. (a pr. and καταπαύω), *unable to desist, which cannot be restrained*, sc. from any thing; seq. gen. Buttm. § 132. 4. 1. In 2 Pet. ii. 14 ὀφθαλμοὶ ἀκατάπαυστοι ἁμαρτίας, *eyes which cannot be restrained* sc. from lascivious gazing.—Polyb. 4. 17. 4 ἐν ἀκαταπαύστοις στάσεσιν.

Ἀκαταστασία, ας, ἡ, (ἀκατάστατος), pp. *instability*; hence, *disorder, commotion, tumult, sedition*, Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. xii. 20. James iii. 16. So in 2 Cor. vi. 5; where others prefer *uncertainty of residence*, i. e. *exile*. Sept. for פּוֹרְקָה Prov. xxvi. 28.—Polyb. 31. 13. 6.

Ἀκατάστατος, ου, ὁ, ἡ, adj. (a pr. and καθίσταμαι), *unstable, inconstant*, James i. 8. Sept. for חַלְשׁ Isa. liv. 11.—Polyb. 7. 4. 6.

Ἀκατάσχετος, ου, ὁ, ἡ, adj. (a pr. and κατέχω to coerce), *not coercible, untameable, not to be restrained*, James iii. 8.—Diod. Sic. 14. 53. 54. Jos. B. J. 2. 17. 1.

Ἀκελδαμά, indec. from the Syro-Chaldaic אֶרֶץ דָּמָא, *field of blood*, the field purchased with the money for which Judas had betrayed Jesus, and appropriated as a place of burial for strangers. Acts i. 19.

Ἀκέραιος, ου, ὁ, ἡ, adj. (a pr. and κεράω v. κεράννυμι to mix), pp. *unmixed*, Eurip. Phœn. 950. In N. T. metaph. *artless, blameless, without guile*. Matt. x. 16. Rom. xvi. 19. Phil. ii. 15.—Jos. Ant. 1. 2. 2 ἀκέραιος βίος. 1. 6. 2. ib. 12. 2. 3. Diod. Sic. 13. 20.

Ἀκλινής, έος, οὔς, ὁ, ἡ, adj. (a pr. and κλίνω), *not declining, unwavering*, Heb. x. 23.—Pollux. Onom. 8. 10 δίκαστῆς ἀκλινής. Symmach. Job. xli. 4. Ælian. V. H. 12. 64.

Ἀκμάζω, f. άσω, (άκμή), *to flourish, ripen, be in one's prime*, intrans. Rev. xiv. 18.—Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

Ἀκμήν, adv. pp. accus. of άκμή, *point*, sc. of a weapon, Hom. Il. 10. 173. of time, *acme*, Xen. Anab. 4. 3. 26. cf. Buttm. § 115. 4. In later writers and in N. T. for κατ' άκμήν χρόνου, *at this point of time*, i. e. *yet, still, even now*, Matt. xv. 16.—Polyb. 1. 13. 12. Strabo 1. 56.—See Lobeck ad Phryn. p. 123. Kypke Obs. I. p. 76.

Ἀκοή, ῆς, ἡ, (άκούω), 1. *hearing*.
a) the sense or faculty of hearing, 1 Cor. xii. 17.—Xen. Mem. 1. 4. 6.

b) the instrument of hearing, *the ears*, Mark vii. 35 et Luke vii. 1 εἰς τὰς ἀκοὰς τοῦ λαοῦ. Acts xvii. 20. Heb. v. 11. 2 Tim. iv. 3 κνηθόμενοι τὴν ἀκοήν, cf. κνήθω and Buttm. § 131. 6. 2 Tim. iv. 4.—Eccles. xxvii. 15. 2 Macc. xv. 39. Jos. Ant. 7. 11. Herodian. 4. 15. 3.—So ἀκοῇ ἀκούειν, *to hear with the ears*, i. e. *attentively*, Matt. xiii. 14. Acts xxviii. 26 This is a Hebraism; so Sept. for inf. absol. שָׁמַעַי Ex. xv. 26. xix. 5 al.

2. *that which is heard*, viz. a) *thing announced, instruction, teaching, preaching*. John xii. 38, coll. Is. liii. 1 where Sept. for שָׁמַעַי Rom. x. 16, 17 bis. So ἀκοῇ πίστεως, i. e. *doctrine taught and received with faith*, Gal. iii. 2, 5. λόγος ἀκοῆς i. q. λόγος ἀκουσθεῖς, *the word taught and heard*, 1 Thess. ii. 13. Heb. iv. 2.—So 2 Pet. ii. 8, see in βλέμμα. Xen. Hiero 1. 14.

b) from the Heb. *rumour, report*, Matt. iv. 24. xiv. 1. xxiv. 6. Mark i. 28. xiii. 7. So Sept. for שָׁמַעַי 2 Sam. xiii. 30. שָׁמַעַי Jer. l. 43.—Thuc. 2. 41. Dem. 497. 12.

Ἀκολουθεῖω, ὦ, f. ἦσω, (ἀκόλουθος, fr. *a* of companionship, and κέλευθος way; Buttm. § 120. n. 11), *to go with, to accompany, to follow*; constr. c. dat. or c. μετά τινος Luke ix. 49. al. see Lobbeck ad Phryn. p. 353 sq.—or c. ὀπίσω τινός Matt. x. 38. al. from the Heb. יִתְּרָא וְיִלָּךְ and Sept. 1 K. xix. 20, 21. Is. xlv. 14.

a) genr. Matt. iv. 25. viii. 1. ix. 19, 27. Mark v. 24. x. 32. Luke xxii. 54. John xi. 31. 1 Cor. x. 4. al. Sept. for רַבִּי Ruth i. 14. לְרַגְלֵי יִלָּךְ 1 Sam. xxv. 42.—Xen. H. G. 3. 4. 7. ib. 5. 2. 26. Dem. 608. 14.

b) spec. *to follow a teacher*, i. e. *to be or become the disciple* of any one, viz.

(α) *to accompany him personally*, as was usual with the followers of Jewish doctors and Greek philosophers, Matt. iv. 20, 22. ix. 9. xix. 27, 28. Mark i. 18. John i. 41. Sept. for יִלָּךְ 1 K. xix. 20, 21.—So Mark ix. 38 οὐκ ἀκολουθεῖ ἡμῖν, i. e. he is not a disciple.

(β) *to be or become the disciple of* any one as to faith and practice, *to follow* his teaching, etc. Matt. x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26.—2 Macc. viii. 36. Jos. Ant. 4. 6. 11.

c) *to follow in succession, to succeed*, Rev. xiv. 8, 9.

d) spoken of things, actions, etc. *to accompany*. Rev. xiv. 13 τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, *their good deeds accompany them*, sc. to the judgment-seat of God, i. e. they bear them with them and receive an immediate reward. So vice versa Rev. xviii. 5 ἠκολούθησαν in the earlier editions; others read ἐκολλήθησαν.—Judith xii. 2 τὰ ἠκολουθηκότα μοι, i. e. 'food which I have brought with me.' AL.

Ἀκούω, f. ἀκούσω a later form, Matt. xiii. 14, 15. al. see H. Planck in Bibl. Repos. I. p. 643, 666; better fut. ἀκούσομαι Buttm. § 113. 4 and n. 7; perf. ἀκήκοα Buttm. § 85. 2. § 97. n. 5; perf. pass. ἠκουσμαι Buttm. § 98. n. 6; aor. 1 pass. ἠκούσθην. Comp. Winer § 15.

1. *to hear*. a) intrans. i. e. *to have the faculty of hearing*, spoken of the deaf, etc. Matt. xi. 5. Mark vii. 37. al. Rom. xi. 8 ὦτα τοῦ μὴ ἀκούειν, *ears unable to*

hear. Matt. xiii. 14 ἀκοῇ ἀκούσετε *hearing ye shall hear*; for this Hebraism see under ἀκοή, and comp. Buttm. § 133. 3. 1. Acts xxviii. 26.—Sept. for יִשְׁמָע Ex. xv. 26. xix. 5. al.—Matt. xiii. 15 βαρέως ἀκούειν, *to be dull of hearing*.—Xen. Mem. 4. 8. 8.

b) transit. and either absol. or constr. c. acc. or gen. of the thing heard and usually c. gen. of the person from whom, Buttm. § 132. 5. 3 and marg. note. Instead of the gen. of thing, we find περί seq. gen. Mark v. 27. Acts ix. 13.—Xen. Anab. 2. 5. 26.—Instead of the gen. of person, we have ἀπό seq. gen. Acts ix. 13. 1 John i. 5.—Thuc. 1. 125.—παρά seq. gen. John viii. 26. al.—Xen. Anab. 1. 2. 5.—ἐκ seq. gen. 2 Cor. xii. 6.—Hom. Od. 15. 374.—*to hear, to perceive with the ears*.

(α) genr. Matt. ii. 9, 18. ix. 12. x. 27. Mark vii. 25. x. 41. Luke vii. 3. 9. John iii. 8. al. s̄ap. Sept. for יִשְׁמָע Gen. iii. 8, 10.—Xen. Anab. 1. 2. 5. Cyr. 3. 1. 8.

(β) in the sense of *to give ear, hear with attention, listen*, Mark iv. 3. vii. 14. xii. 29. Acts ii. 22.—So in respect to a teacher, Mark vi. 20. Luke xv. 1. xix. 48. Hence οἱ ἀκούοντες, *hearers*, i. e. *disciples*, Luke vi. 27.

(γ) by impl. *to give heed to, to obey*, Matt. x. 14. xvii. 5. xviii. 15. Mark vi. 11. Luke x. 16. John v. 24. xviii. 37. Acts iii. 22, 23. iv. 19. 1 John iv. 5, 6. al. So Sept. and יִשְׁמָע Gen. iii. 17. Ex. xvi. 20. Deut. xi. 27. al. s̄ap. וְיִשְׁמָע 2 Chr. xx. 14. Is. xlviii. 18.—Esdr. v. 69. Xen. Cyr. 8. 6. 1. Ælian. V. H. 3. 16.—Here belongs the phrase, ὁ ἔχων οὖς, ὦτα, ἀκουσάτω, *whosoever hath ears, let him hear*, i. e. *give heed, obey*, etc. Rev. ii. 7, 11, 17, 29. iii. 6, 13, 22. xiii. 9. Matt. xi. 15. xiii. 9, 13. Comp. the phrases ὁ ἔχων νοῦν Rev. xiii. 18, and ὁ ἔχων σοφίαν Rev. xvii. 9.—In the writings of John spoken of God, *to heed, regard*, i. e. *to hear and answer prayer*, John ix. 31. xi. 41, 42. 1 John v. 15. So יִשְׁמָע Ps. x. 17 where Sept. εἰσακούειν.

2. *to hear*, i. e. *to learn by hearing, to be informed, to know*.

a) genr. Matt. ii. 3, 22. iv. 12. v. 21, 27. xi. 2. Mark v. 27. vi. 14. Acts xiv. 14. xv. 24. al. So Sept. and יִשְׁמָע Gen. xli. 15. xlii. 2.—Spoken of instruction,

doctrines, etc. John viii. 40. xv. 15. Acts i. 4. iv. 20. Rom. x. 14, 18. Heb. ii. 1. 1 John ii. 7, 24, coll. ver. 27.—Pass. *to be heard of*, i. e. *to be reported, to be noised abroad*, etc. Matt. xxviii. 14. Mark ii. 1. Luke xii. 3. Acts xi. 22. 1 Cor. v. 1. Sept. for אָז, 2 Chr. xxvi. 15.—Xen. Cyr. 1. 1. 4.

b) in a forensic sense, *to hear*, sc. as a judge or magistrate, *to try, to examine judicially*, Acts xxv. 22. John vii. 51.

c) in the sense of *to understand, comprehend*, Mark iv. 33. John vi. 60. 1 Cor. xiv. 2. Gal. iv. 21. So Sept. for עָנַן Gen. xi. 7. xlii. 23.—Ælian. V. H. 13. 45. Porphy. de Abstin. Anim. 3. p. 248, Ἀραβες μὲν κοράκων ἀκούουσιν. Τυρρῆνοί δὲ ἀετῶν. AL.

Ἀκρασία, ας, ἡ, (ἀκρατής), *incontinence*, 1 Cor. vii. 5. So Matt. xxiii. 25 where later edit. ἀδικία.—Jos. Ant. 8. 7. 5 τὴν τῶν ἀφροδισίων ἀκρασίαν. Xen. Mem. 4. 5. 6.

Ἀκρατής, έος, οὔς, ὁ, ἡ, adj. (a pr. and κράτος strength), *incontinent, impotens sui*, 2 Tim. iii. 3.—Xen. Mem. 1. 2. 12. Clem. Alex. Strom. 3. 7.

Ἀκρατος, ου, ὁ, ἡ, adj. (a pr. and κεράννυμι), *unmixed*, spoken of wine undiluted, 3 Macc. v. 2. In N. T. by implic. *strong, fiery, intoxicating*, Rev. xiv. 10. So Sept. for חֲמַת־יַיִן wine of wrath Jer. xxv. 15. for חֲמַת־יַיִן Ps. lxxv. 9.

Ἀκρίβεια, ας, ἡ, (ἀκριβής), *exactness, preciseness, extreme accuracy*. Acts xxii. 3 πεπαιδευμένος κατὰ τὴν ἀκρίβειαν τοῦ πατρῷου νόμου, *instructed in all the exactness, the precise discipline and observance, of the traditional law*.—Ecclus. xlii. 4 ἀκρίβεια ζυγοῦ καὶ σταθμῶν, *exactness of balance and weights*. xvi. 25. Wisd. xii. 1. Jos. Ant. 9. 10. 2. Jos. Vit. 38. Xen. CEC. 8. 17. Ælian. V. H. 4. 3.—Others, *senerity, rigorous discipline*.

Ἀκριβής, έος, οὔς, ὁ, ἡ, adj. (ἄκρος, fr. ἀκή point), *exact, accurate, precise*; ἀκριβέστερον as adv. *more accurately, more perfectly*, Acts xviii. 26. xxiii. 15, 20. xxiv. 22. See Buttm. § 115. 5. In Acts xxvi. 5, κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *according to the most exact sect*, i. e.

most exact and subtile in the exposition and observance of τῶν ἐθῶν καὶ ζητημάτων in ver. 3.—Jos. Ant. 2. 5. 1. Polyb. 15. 13. 2. Herodian. 1. 1. 2.—Others *severe, rigorous*.

Ἀκριβόω, ῶ, f. ὥσω, (ἀκριβής), *to know or do any thing accurately*, Aquila Is. xlix. 16. Herodian. 1. 15. 4. In N. T. *to inquire accurately, assiduously*, absol. and trans. Matt. ii. 7, 16, i. q. ἀκριβῶς ἐξετάζω in ver. 8.—Xen. CEC. 20. 10.

Ἀκριβῶς, adv. *accurately, assiduously, perfectly*, Matt. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2.—Xen. CEC. 2. 3.—In the sense of *circumspectly*, Eph. v. 15. Sept. for בְּיָחָד, *well*, Deut. xix. 18.

Ἀκρίς, ίδος, ἡ, *a locust*, Matt. iii. 4. Mark i. 6. Rev. ix. 3, 7. Sept. for אַרְבֵּעַ Ex. x. 4, 12 sq. אַרְבֵּעַ Is. xxxiii. 4. אַרְבֵּעַ Lev. xi. 22. אַרְבֵּעַ Joel ii. 25. אַרְבֵּעַ Jer. li. 14. 27. Locusts are one of the most terrific scourges of oriental countries; Ex. x. 12 sq. See a full description of them in Calmet, Am. edit. Jahn § 23. IV. They are enumerated in Lev. xi. 22 among the living things which are *clean*, and the use of which for food was permitted to the Israelites; and they are eaten in the East to the present day.

Ἀκροατήριον, ίου, τό, (ἀκροάομαι to hear), Lat. *auditorium, place of hearing, place of trial*, Acts xxv. 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arrian. Diss. Epict. 3. 23. 8; among the Romans it designated a place where public trials were held.

Ἀκροατής, οὔ, ὁ, (ἀκροάομαι), *a hearer*, e. g. ἀκροατής φωνῆς Jos. Ant. 3. 5. 3. In N. T. ἀκροατής τοῦ νόμου, τοῦ λόγου, *a hearer of the law*, etc, i. e. one who merely hears, but does not regard; Rom. ii. 13. James i. 22, 23, 25.—Thuc. 2. 35 ἀκροατής ξυνειδώς καὶ εὐνους.

Ἀκροβυστία, ας, ἡ, (ἄκρον and βύω to cover), a word not found in profane writers. In N. T.

1. *the prepuce, foreskin*. Acts xi. 3 ἀκροβυστίαν ἔχοντες, i. e. *uncircumcised gentiles*. Sept. for אֶרֶץ Gen. xvii. 11, 14. Lev. xii. 13.—Judith xiv. 10.

2. *state of uncircumcision, gentilism, paganism*, comp. Acts xi. 3.

a) pp. Rom. ii. 25, 26 ἡ ἀκροβυστία αὐτοῦ. 1 Cor. vii. 18, 19. Gal. v. 6. vi. 15. Col. ii. 13. That this refers to the external rite, and to the state of a gentile, is shown by the addition of σάρξ, in Eph. ii. 11; and not to the uncircumcision of the heart, Deut. x. 16.

b) by meton. *preputiati, uncircumcised*, i. e. the *gentiles, pagans*, as opposed to ἡ περιτομή, the Jews; Rom. ii. 26 init. ii. 27. iii. 30. iv. 9, 10 bis, 11 bis, 12. Gal. ii. 7. Col. iii. 11. Eph. ii. 11. The Jews called all other nations in scorn, *uncircumcised*; Judg. xiv. 3. xv. 18. Is. lii. 1.

Ἀκρογωνιαίος, α, ον, (ἄκρον and γωνία angle), spoken of a stone, λίθος, a *corner-stone*, i. e. *foundation-stone*, Eph. ii. 20. 1 Pet. ii. 6, col. Is. xxviii. 16. So Sept. for קִרְיַת יִסְכָּן Is. xxviii. 16, and λίθος γωνιαίος for the same, Job xxxviii. 6. Sept. has also κεφαλὴ γωνίας for שֹׁהַר קִרְיַת Ps. cxviii. 22, coll. Matt. xxi. 42, but this is the *top-stone* or *coping*.—Our Lord is compared in N. T. to a *foundation corner-stone*, in two different points of view. First, as this stone lies at the foundation, and gives support and strength to the building, so Christ, or the doctrine of a Saviour, is called ἀκρογωνιαίος sc. λίθος, Eph. ii. 20, because this doctrine is the most important feature of the christian religion, and is the foundation of all the precepts given by the apostles and other christian teachers. Further, as the corner-stone occupies an important and honourable place, Jesus is compared to it, 1 Pet. ii. 6, because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others.—Barnab. Ep. c. 6.

Ἀκροθίνιον, ἰου, τό, used chiefly in plur. ἀκροθίνια, τά, (ἄκρον and θίν, a heap), pp. *the first fruits* sc. of the earth, which were taken from the top of the pile; Hesych. ἀκροθίνιον· ἀπαρχὴ τῶν θινῶν· θῖνες δὲ εἰσιν οἱ σωροὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phœn. 213.—In N. T. *the best of the spoils*, Heb. vii. 4. The Greeks were accustomed after a battle to collect the

spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον, Xen. Cyr. 7. 5. 35. Herodot. 8. 121, 122. Pind. Nem. 7. 58. Cf. Potter Gr. Ant. II. p. 108. Elsner Obs. in N. T. II. p. 348.

Ἀκρος, α, ον, (ἀκὴ), *pointed*; hence neut. τὸ ἄκρον as subst. a *point, end, extremity*, Matt. xxiv. 31. Mark xiii. 27. Luke xvi. 24. Heb. xi. 21. So Sept. for קֶצֶר Deut. iv. 32. xxviii. 64. Is. xiii. 5.—Xen. Cyr. 3. 2. 1.

Ἀκύλας, ου, ὁ, *Aquila*, pr. name of a Jew born in Pontus, a tent-maker, who, with his wife Priscilla, joined the christian church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts xviii. 2, 18, 26. Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.

Ἀκυρόω, ὦ, f. ὠσω, (α pr. and κύρος), *to deprive of authority, annul, abrogate*, trans. Matt. xv. 6 ἐντολήν. Mark vii. 13 λόγον. Gal. iii. 17 διαθήκην. Sept. for גָּרַף Prov. i. 26.—Esdr. vi. 32. Diod. Sic. 16. 24.

Ἀκωλύτως, adv. (α pr. and κωλύω to hinder), *without hindrance, freely*, Acts xxviii. 31.—Herodian. 1. 12. 15. ib. 8. 2. 1. Wisd. vii. 22 ἀκώλυτος.

Ἀκων, ἄκουσα, ἄκον, (α pr. and ἐκὼν volens), *unwilling, invitus*, 1 Cor. ix. 17.—Sept. Job. xiv. 17. Jos. Ant. 1. 18. 9. Xen. Mem. 2. 1. 17.

Ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος), *alabaster*, a variety of gypsum differing from the alabaster of modern times, Herodian. 3. 15. 16; comp. Rees' Cyclop. Hence, a *box or vase of alabaster for perfumes*, Herodot. 3. 20. Athenæus 6. 19. ib. 15. 13. coll. Plin. H. N. 13. 2.—In N. T. a *vase for perfumed ointment*, made of any materials, as gold, glass, stone, etc. Matt. xxvi. 7. Mark xiv. 3 bis. Luke vii. 37.—Ælian. V. H. 12. 18. Theoc. Id. 15. 114 χρύσεια ἀλάβαστρα. Etym. Mag. ἀλάβαστρον· σκεῦος τι ἐξ ὑέλου, ἢ μυροθήκη.—These vases often had a long narrow neck,

the mouth of which was sealed; so that when the woman is said to break the vase, Mark xiv. 3, we are to understand only the extremity of the neck, which was thus closed. Comp. Pollux Onom. 10. 11.

Ἀλαζονεία, ας, ἡ, (ἀλαζών), *ostentation, boasting*, and by impl. *arrogance, pride*, James iv. 16. 1 John ii. 16.—Theodot. for πῆλζ Prov. xiv. 3. Symmach. for בְּרִי Job ix. 13. Wisd. v. 8. 2 Macc. ix. 8. Xen. Mem. 1. 7. 1.

Ἀλαζών, όνος, ό, (ἄλη, ἀλάομαι rove about), pp. *a vagabond, mountebank*, comp. Passow. In N. T. *a boaster, braggart*, Rom. i. 30. 2 Tim. iii. 2. Sept. for גִּבְרִי Hab. ii. 5. גִּבְרִי Job xxviii. 8. —Jos. Ant. 8. 10. 4 ἀλαζών ἀνὴρ καὶ ἀνόητος. Xen. Cyr. 2. 2. 12 where Cyrus defines ἀλαζών.

Ἀλαλάζω, f. ἄσω, (ἀλαλή or ἀλαλά war-cry), pp. *to raise the cry of battle*, Sept. for גִּבְרִי Josh. vi. 20. Judg. xv. 14. Jos. Ant. 5. 6. 5. Xen. Cyr. 3. 2. 9. Hence genr. *to utter a loud cry*, e. g. of rejoicing, *to shout*, Sept. for גִּבְרִי Ps. xlvii. 2. lxvi. 1. Judith xiv. 9. —In N. T. spoken of mournful cries, *to lament aloud, to wail*, intrans. Mark v. 38. So Sept. for גִּבְרִי Jer. xxv. 34. xlvii. 2.—Spoken of cymbals, *to give a clattering, clanging sound*; 1 Cor. xiii. 1 κύμβαλον ἀλαλάζον, *clanging, clattering cymbal*.

Ἀλάλητος, ου, ό, ἡ, adj. (α pr. and λαλέω), *unutterable, not to be expressed in words*, Rom. viii. 26.—Anthol. Gr. II. p. 74 ed. Jac.

Ἀλαλος, ου, ό, ἡ, adj. (α pr. and λαλέω), *dumb*, Mark vii. 37. So Symmach. for בֶּהֱמָה Hab. ii. 18.—In Mark ix. 17, 25, πνεῦμα ἄλαλον, *dumb spirit*, is a malignant spirit, *dumb* or silent through obstinacy, contrary to their usual character, coll. Mark i. 24, 34. v. 7. al. hence Christ says this kind of demons are difficult to be cast out, ver. 29.—Plut. de defect. Orac. 51, ἀλάλου καὶ κακοῦ πνεύματος πλήρης.

Ἀλας, ατος, τό, (a form of common life for ἄλς, ἁλός, ό), *salt*.

a) pp. Matt. v. 13. Mark ix. 49, 50 bis.

Luke xiv. 34 bis. Sept. for מֶלַח Lev. ii. 13. Judg. ix. 45. al.—Hom. Il. 9. 214 ἄλς.

b) metaph. *wisdom and prudence*, both in words and actions, Mark ix. 50 ult. Col. iv. 6. Matt. v. 13 ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς, *ye are the salt of the earth*, i. e. ye are those who, by your instructions and influence, are to render men wiser and better; just as salt imparts to food a more acceptable flavour.—Diog. Laert. 8. 1. 19.

Ἀλείφω, f. ψω, *to besmear*, Hom. Od. 12. 47, 177. In N. T. *to anoint*, trans. Matt. vi. 17. Mark vi. 13. xvi. 1. Luke vii. 38, 46 bis. John xi. 2. xii. 3. James v. 14. Sept. for מָשַׁח Ez. xiii. 10, 11, 12. מָשַׁח Gen. xxxi. 13 al. מָשַׁח 2 Sam. xii. 20.—Ælian. V. H. 3. 38. Xen. Œc. 10. 5.—The Jews were accustomed not only to anoint the head at their feasts in token of joy, but also both the head and feet of those whom they wished to distinguish by peculiar honour. In the case of sick persons, and also of the dead, they anointed the whole body. See Ps. xxiii. 5. civ. 15. Ecc. ix. 8. Judith xvi. 8. Gen. l. 2. John xix. 40. Lightfoot. Hor. Heb. et Tal. ad Matt. vi. 17 et Mark vi. 13. So also the Greeks and Romans; comp. Potter Gr. Ant. II. p. 385. Adam's Rom. Ant. p. 444.

Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ and φωνή), *cock-crowing*; pp. Æsop. Fab. 79, 316. In N. T. put for *the third watch* of the night, about equidistant from midnight and dawn, Mark xiii. 35. See in Φυλακή. cf. Adam's Rom. Ant. p. 333.—Niceph. Greg. 9. 14. 284. C.—On the form, see Lob. ad Phryn. p. 229.

Ἀλέκτωρ, ορος, ό, (ἄλεκτρος sleepless), *a cock, gallus*, Matt. xxvi. 34, 74, 75. Mark xiv. 30, 68, 72 bis. Luke xxii. 34, 60, 61. John xiii. 38. xviii. 27.—Aristoph. Vesp. 1490.—For the form, see Lobeck ad Phryn. p. 229.

Ἀλεξανδρεύς, έως, ό, *an Alexandrine*, i. e. *a Jew of Alexandria*, Acts vi. 9. xviii. 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971. C. Jos. Ant. 19. 5. 2

Krebs Obs. in N. T. p. 183. Calmet art. *Alexandria*.

Ἀλεξανδρίνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship. Acts xxvii. 6. xxviii. 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. name,

1. of a man whose father Simon was compelled to bear the cross of Jesus, Mark xv. 21.

2. of a man who had been High Priest, Acts iv. 6.

3. of a certain Jew, Acts xix. 33 bis.

4. of a brazier or coppersmith, χαλκεύς. 1 Tim. i. 20. 2 Tim. iv. 14.

Ἀλευρον, ου, τό, (ἀλέω to grind,) *flour*, *fine meal*. Matt. xiii. 33. Luke xiii. 21. Sept. for πῶρ Num. v. 15. Judg. vi. 19. —Jos. Ant. 3. 6. 6. Xen. Cyr. V. 2. 5.

Ἀλήθεια, ας, ἡ, (ἀληθής q. v.) pp. what is not concealed, but open and known. Hence,

1. *truth*, i. e. *verity*, *reality*, *conformity to the nature and reality of things*, viz.

a as evinced in the relation of facts, etc. Mark v. 33 εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. —Jos. B. J. 7. 2 πυνθόμενος πᾶσαν ἀλήθειαν. —John v. 33. 2 Cor. vi. 7 ἐν λόγῳ ἀληθείας, *in speaking the truth*. So λαλεῖν τὴν ἀλήθειαν, *to speak the truth*, John xvi. 7. Rom. ix. i. Eph. iv. 25. 1 Tim. ii. 7. Sept. and πῶρ 2 Chr. xviii. 15. 1 K. xxii. 16. —So ἐπ' ἀληθείας, *of a truth*, as the fact or event shews, Luke iv. 25. xxii. 59. Acts iv. 27. x. 34. Sept. for πῶρ Job ix. 2. Is. xxxvii. 18. and so ταῖς ἀληθείαις 2 Macc. iii. 9. —Xen. Mem. 2. 6. 36. Plat. Apol. Socr. § 5.

b) spoken of *what is true in itself*, *purity from all error or falsehood*. Mark xii. 32. Acts xxvi. 25. Rom. ii. 20 ἡ μόρφωσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, i. e. τῆς γνώσεως τῆς ἀληθινῆς, *the form of true knowledge in the law*. 2 Cor. vii. 14 ult. xii. 6. Col. i. 6. 2 Tim. ii. 18. iii. 7, 8. iv. 4 coll. Ecclus. iv. 28, 31. So ἡ ἀλήθεια τοῦ εὐαγγελίου, *the truth, verity of the gospel*, Gal. ii. 5, 14. —So ὁ λόγος τῆς ἀληθείας, i. e. *the true word, true doctrine*, etc. Eph. i. 13. Col. i. 5. 2 Tim. ii. 15. James i. 18. So Sept. αἱ ἐντολαί σου ἀλήθεια for πῶρ

Ps. cxix. 86. ὁ νόμος σου ἀλήθεια for πῶρ Ps. cxix. 142. Neh. ix. 13.

2. *truth*, i. e. *love of truth*, both in words, conduct, etc. *sincerity*, *veracity*. Matt. xxii. 16. Mark xii. 14. Luke xx. 21. John iv. 23, 24, ἐν πνεύματι καὶ ἀληθείᾳ, *with a sincere mind*, with sincerity of heart, not with external rites, coll. Sept. and πῶρ 1 Sam. xii. 24. 1 K. ii. 4. iii. 6. —John viii. 44 bis, οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, i. e. he is a liar and loves not the truth. Rom. ii. 2. iii. 7. xv. 8. 1 Cor. v. 8. 2 Cor. vii. 14 ἐν ἀληθείᾳ. xi. 10. ἔστιν ἀλήθεια X. ἐν ἐμοί, i. e. as I *truly*, *sincerely*, follow Christ. Eph. iv. 24 ἐν ὁσιότητι τῆς ἀληθείας, *in true and sincere holiness*, cf. Buttm. § 123. n. 4. Eph. v. 9. vi. 14. Phil. i. 18. 1 John i. 6 οὐ ποιοῦμεν τὴν ἀλήθειαν, *we do not act in sincerity*, i. q. ψευδόμεθα. ver. 8. ii. 4. iii. 18, 19. v. 6 τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, i. e. ἀληθινόν, *true, veracious*. 2 John i. 3. 3 John 1. So Sept. for πῶρ 2 Sam. ii. 6. Josh. ii. 6. πῶρ Ps. xxxvi. 5. 2 Chr. xix. 9. —Ecclus. vii. 20.

3. In N. T. especially, *divine truth*, *the faith and practice of the true religion*; and called ἀλήθεια, either as being *true* in itself and derived from the *true* God; or as declaring the existence and will of the one *true* God, in opposition to the worship of false idols. Hence *divine truth*, *gospel truth*, as opposed to heathen and Jewish fables; John i. 14, 17. viii. 32 bis, γνώσεσθε τὴν ἀλήθειαν. viii. 40, 45, 46. xvi. 13. xvii. 17 bis, 19. xviii. 37 bis, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, *every one who loves divine truth*. xviii. 38. Rom. i. 18, 25, see in Ἀδικία. 2 Cor. iv. 2. xiii. 8 bis. Gal. [iii. 1.] v. 7. 2 Thess. ii. 10, 12, 13. 1 Tim. ii. 4, 7. iii. 15. 2 Tim. ii. 25. Tit. i. 1, 14. Heb. x. 26. James i. 18. iii. 14. 1 Pet. i. 22. 2 Pet. i. 12. ii. 2. 1 John ii. 21 bis. 2 John 2, 4. 3 John 8. —Hence Jesus is called ἡ ἀλήθεια, *the truth*, i. e. teacher of divine truth, John xiv. 6. —Esdr. iv. 33—41 ἡ ἀλήθεια spoken of God. Act. Thom. § 26 πατήρ ἀληθείας. —So τὸ πνεῦμα τῆς ἀληθείας, *spirit of truth*, i. e. who declares or reveals divine truth, John xiv. 17. xv. 26. xvi. 13. 1 John iv. 6. —So οἱ ἐγνωκότες τὴν ἀλήθειαν, *who know the truth*, i. e. are disciples of Christ, 2 John 1. 1 Tim. iv. 3. So Heb. πῶρ and Sept. ἀλήθεια,

the true religion, Ps. xxv. 5. xxvi. 3. lxxxvi. 11. see Gesen. Lex. Heb.—Clem. Alex. Strom. proœm. § 1 ib. 1. 5. Act. Thom. § 1 τοῖς Ἰνδοῖς κηρύξαι τὴν ἀλήθειαν.

4. *conduct conformed to the truth, integrity, probity, virtue, a life conformed to the precepts of religion*. John iii. 21 ὁ ποιῶν τὴν ἀλήθειαν *who acts uprightly*, opp. to ὁ φαῦλα πράσσων in ver. 20. John viii. 44 ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, *he did not remain in his integrity*. Rom. ii. 8 et 1 Cor. xiii 6, opp. to ἀδικία. Eph. iv. 21. 1 Tim. vi. 5. James v. 19. 3 John 3 bis, 4, 12. So Sept. and πρῶτον Ps. cxix. 30. הִתְקַדֵּשׁ Is. xxvi. 10. כִּי Prov. xxviii. 6.—Fabr. Pseudepig. V. T. I. p. 604 οἶνος διαστρέφει τὸν νοῦν ἀπὸ τῆς ἀληθείας.

Ἀληθεύω, f. εὐσω, (ἀληθής), *to act truly, speak the truth, be sincere*. Gal. iv. 16. Eph. iv. 15. So Sept. for אֱמֶנֶה Gen. xlii. 16. Sept. Prov. xxi. 3.—Philo de Leg. alleg. II. p. 84. Xen. Cyr. 1. 6. 33.

Ἀληθής, gen. ἑός, οὗς, ὅ, ἡ, adj. (a pr. and λήθω), pp. *unconcealed, open*. Hence,

1. *true, real, conformed to the nature and reality of things*. John viii. 16. xix. 35. Acts xii. 9. So Sept. for אֱמֶנֶה Prov. xxii. 21.—Wisd. i. 6. Xen. Venat. 3. 9.—John iv. 18 τοῦτο ἀληθές εἶρηκας, i. e. ἀληθῶς, Buttm. § 115. 4. 1 John ii. 8.—Hence also *true*, sc. as shewn by the result or event, John x. 41. Tit. i. 13. 2 Pet. ii. 22.—Hence *credible, not to be rejected*, as μαρτυρία, John v. 31, 32. viii. 13, 14, 17. xxi. 24. 3 John xii. χάρις 1 Pet. v. 12. a teacher, 2 Cor. vi. 8. 1 John ii. 27. So Sept. for אֱמֶנֶה Dan. viii. 26. כִּי Gen. xli. 32. Job xlii. 7. 8.—Jos. Ant. 4. 8. 15.

2. *true, i. e. loving truth, sincere, veracious*. Matt. xxii. 16. Mark xii. 14. John iii. 33. viii. 26. Rom. iii. 4.—Herodian. 1. 7. 5.

3. *true, sc. in conduct, sincere, upright, honest, just*, John vii. 18. So Phil. iv. 8, which others refer to no. 1. So Sept. in Cod. Alex. for אֱמֶנֶה 2 Chr. xxxi. 20. כִּי Is. xli. 26.

Ἀληθινός, ἡ, ὅν, (ἀληθής.)

1. *true, conformed to truth*, John iv. 37. xix. 35. In the sense of *real, unfeigned*,

not fictitious, John xvii. 3 μόνος ἀληθινός θεός, *the only true God*, not feigned like idols. 1 Thess. i. 9. 1 John v. 20 ter. Rev. iii. 7. So Sept. for אֱמֶנֶה Is. lxv. 16. אֱמֶנֶה 2 Chr. xv. 3.—Spoken of what is *true in itself, genuine, real*, opp. to that which is false, pretended, etc. John i. 9. iv. 23. 1 John ii. 8. So ὁ ἄμπελος John xv. 1, coll. Jer. ii. 21. Zech. viii. 3, where Sept. for אֱמֶנֶה. So ἄρτος ἀπ' οὐρανοῦ John vi. 32, of which the manna was the type. So σκηνή ἀληθινή Heb. viii. 2, i. e. the heavenly temple, after the model of which the Jews regarded that of Jerusalem as built. Cf. Wisd. ix. 8. Ecclus. xxiv. 8—12. also ὁ ναός ὁ ἅγιος in heaven, Test. XII. Patr. in Fabr. Cod. Pseud. V. T. I. p. 550. So τὰ ἀληθινὰ ἅγια Heb. ix. 24 in the same sense, as opposed to the earthly copy; cf. Rev. xi. 19. xv. 5.—Luke xvi. 11 τὸ ἀληθινόν, *real, genuine good*, as opp. to the goods of this world.—Ælian. V. H. 2. 3.

2. *true, i. e. loving truth, veracious, and hence worthy of credit*, John vii. 28, Rev. iii. 14. xix. 9, 11. xxi. 5. xxii. 6. Sept. for אֱמֶנֶה Prov. xii. 20.

3. *true, i. e. sincere, upright*, e. g. καρδία, Heb. x. 22, coll. Is. xxxviii. 3, where Sept. for אֱמֶנֶה; and so Sept. for אֱמֶנֶה Job ii. 3. viii. 6. אֱמֶנֶה Job xxvii. 17.—Spoken of a judge or judgment, *upright, just*, Rev. vi. 10. xv. 3. xvi. 7. xix. 2. So Sept. for אֱמֶנֶה Is. xxv. 1. lix. 4. אֱמֶנֶה Deut. xxv. 15. אֱמֶנֶה Ezra ix. 15.—Esdr. viii. 89. Song of 3 Childr. 7.

Ἀλήθω, f. ἡσω, (a later form for ἀλέω, Lob. ad. Phryn. p. 151), *to grind*, sc. with a hand-mill, Matt. xxiv. 41. Luke xvii. 35. Sept. for אֱמֶנֶה Judg. xvi. 21. Ecc. xii. 3.—Diod. Sic. 3. 13.—The grinding in the east is mostly done by female slaves; see Jahn § 138, 139. Calmet art. *Corn*.

Ἀληθῶς, adv. (ἀληθής), *truly, really, i. e. in truth, in very deed, certainly*. Matt. xiv 33. xxvi. 73. xxvii. 54. Mark xiv. 70. xv. 39. John i. 48. iv. 18, 42. vi. 14, 55 bis. vii. 26 bis, 40. viii. 31. xvii. 8. Acts xii. 11. 1 Thess. ii. 13. 1 John ii. 5.—So ἀληθῶς λέγειν, *to speak with certainty, assuredly*, Luke ix. 27. xii. 44.

xxi. 3. — Sept. for יָמָם Jer. xxviii. 6. יָמָם Gen. xx. 12. — Herodian. 8. 3. 11.

Ἀλιεύς, ἑως, ὁ, (ἄλς sea, ἄλιος marine), a fisher, fisherman. Matt. iv. 18, 19. Mark i. 16, 17. Sept. for יָמָם Jer. xvi. 16. יָמָם Ez. xlvii. 11. — Xen. Œc. 16. 7. — The apostles were metaph. *fishers of men*, because they brought men to become followers of Christ; comp. θηρεύειν ἡδονάς, καύχημα, etc. Sept. Jer. li. 41. Ecclus. xxvii. 19. and Lat. *venari*, Hor. Ep. 1. 19. 37. See Lœsner Obs. in N. T. p. 8.

Ἀλιεύω, f. εὔσω, (ἄλιεύς), to fish, absol. John xxi. 3. Sept. for יָמָם Jer. xvi. 16.

Ἀλίζω, f. ἰσω, (ἄλς salt), to sprinkle with salt, to preserve by salting. Pass. Mark ix. 49 θυσία πᾶσα ἀλὶ ἀλισθήσεται, every victim offered to God is to be sprinkled with salt; comp. Lev. ii. 13, where Sept. for יָמָם. — Matt. v. 13 ἐν τίνι ἀλισθήσεται, spoken of salt which has become insipid, how can it be itself preserved or recovered? — Hence metaph. Mark ix. 49 πᾶς γὰρ πυρὶ ἀλισθήσεται, for every one shall be seasoned, tried, with fire, i. e. the wicked with eternal fire (ver. 47, 48); while every Christian shall be tried, perfected, by suffering, so as to become acceptable in the sight of God; just as every victim is prepared for sacrifice by being sprinkled with salt. On this loc. vexatiss. see Kuinœl and Ols-hausen.

Ἀλίσγημα, ατος, τό, (ἀλίσγω to defile, not found in profane writers, but in Sept. for יָמָם Dan. i. 8. Mal. i. 7, 12. and Ecclus. xl. 29. prob. fr. ἀλίω to roll about), in N. T. *defilement, pollution, abomination*, spoken of meat sacrificed to idols, Acts xv. 20, coll. ver. 29 where it is εἰδωλόθυτα. The apostle here refers to the customs of heathen nations; among whom, after a sacrifice had been completed, and a portion of the victim given to the priests, the remaining part was either exposed by the owner for sale in the market, or became the occasion of a banquet, either in the temple or at his own house; see Schættgen. Hor. Heb. in loc. et ad 1 Cor. c. 8. Hom. Od. 3. 470. ib. 13.

.26, 27. Kuinœl in loc. — Hesych. ἀλίσγημάτων· τῆς μεταλήψεως τῶν μυσσάρων θυσίων.

Ἀλλά, an adversative particle fr. ἄλλος. neut. plur. ἄλλα, and hence indicating a reference to *something else*. It serves therefore to mark opposition or antithesis, and transition. It is less frequent in Sept. than in N. T. as there is no corresponding particle in Hebrew. In N. T. it signifies *but*, in various modifications, viz.

1. *but*, as denoting antithesis or transition.

a) in direct antith. after the neg. part, οὐ, μή. Matt. iv. 4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι. Matt. v. 17 οὐ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. al. sæp. So Sept. for י Job xxxviii. 11. י 1 Sam. vi. 3 — 2 Macc. x. 4. — So οὐ μόνον — ἀλλὰ καί, *not only — but also*, John v. 18. xi. 52. xii. 9. sæp. Phil. i. 18 ἐν τοῦτῳ [οὐ μόνον] χαίρω, ἀλλὰ καὶ χαρήσομαι.

b) in emphatic antith. after a full negation, *but, but rather, but on the contrary*. Luke i. 60 οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. xiii. 3. Rom. iii. 31 μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν. Luke xiii. 5. xviii. 13. John vii. 12. Acts xvi. 37. xix. 2. οἱ δὲ εἶπον πρὸς αὐτόν· [οὐχί·] ἀλλ' οὐδὲ κ. τ. λ. Rom. iii. 27. vii. 7. et passim. So in the beginning of a clause which asserts the contrary of what precedes, Luke xiv. 10, 13. Acts ii. 16. 1 Cor. xii. 22. 1 Pet. ii. 20. Sept. for יָמָם Job xxxii. 8. — So ἀλλ' οὐ, ἀλλ' οὐχί, interrogatively, *non potius? not rather?* Luke xvii. 8. Heb. iii. 16.

c) often and chiefly used where the discourse or train of thought is broken off or partially interrupted; comp. Winer § 57. 4. E. g.

(α) by an objection, Rom. x. 18, 19. 1 Cor. xv. 35. Sept. for יָמָם Job xi. 5. — Xen. Mem. 1. 2. 9. Cyr. 1. 3. 11. ib. 1. 6. 9.

(β) by a correction or limitation of what precedes. Mark xiv. 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω. ver. 49 ἀλλὰ [τοῦτο ἐγένετο] ἵνα πληρωθῶσιν αἱ γραφαί. John xi. 11, 15, 22. Rom. xi. 4. 1 Cor. viii. 7. Phil. ii. 27. et passim. Sept. for יָמָם Ezra x. 13.

Ezra vi. 11, 12.—Diod. Sic. 1. 73. Lucian. Dial. Deor. 4. 2.

b) *to change*, sc. one thing for another, *to exchange*. Rom. i. 23 ἡλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιώματι, *they changed the glory of God for an image*, i. e. set up an image in place of the true God. So Sept. ἀλλάσσω ἐν, for 𐤁𐤓𐤐 Ps. cvi. 20. ἀλλ. c. dat. for 𐤁𐤓𐤐 Lev. xxvii. 10, 33. of garments, for 𐤁𐤓𐤐 Gen. xli. 14. 2 Sam. xii. 20.—c. dat. Hdot. 7. 152. ἐν c. dat. Soph. Ant. 945.

Ἀλλαχόθεν, adv. *from another place, aliunde*, John x. 1.—Sept. Esth. iv. 14. Jos. Ant. 4. 8. 21. Ælian. V. H. 6. 2.

Ἀλληγορέω, ὤ, f. ἤσω, (ἄλλος and ἀγορεύω), *to allegorize, speak in an allegory*. Gal. iv. 24 ἅτινά ἐστιν ἀλληγορούμενα, *which things are said allegorically, in a mystical sense*.—Jos. Ant. proœm. 4. Porphy. Vit. Pythag. p. 185. Clem. Alex. Protr. 11 ὅφρις ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἔρπουσα. id. Strom. 5. 11. Not found in Sept.—The Jews of the age of our Saviour, as also many of the later fathers, supposed that all the narrations of the O. T. were susceptible of an allegorical interpretation.

Ἀλληλούϊα, Alleluia, Heb. 𐤁𐤓𐤐𐤁𐤓𐤐, Hallelujah, *praise ye Jehovah*. Rev. xix. 1, 3, 4, 6. Cf. Ps. civ. 35.—Tob. xiii. 18.

Ἀλλήλων, Gen. Plur. of a recipr. pronoun; Dat. οἷς, αἷς, οἷς; Accus. οὓς, ας, α; *each other, one another*. Matt. xxiv. 10. John xv. 12, 17. et sæpiss. Buttm. § 74. 4.—Xen. Œc. 8. 13. AL.

Ἀλλογενής, ἐός, ὅ, ἡ, adj. (ἄλλος and γένος), *of another race, or nation*, i. e. *not a Jew*, Luke xvii. 18, coll. v. 16. Sept. for 𐤁𐤓 Job. xv. 19. Ex. xxix. 33. 𐤁𐤓𐤐-𐤁𐤓 Ex. xii. 43. Is. lvi. 3, 6.

Ἀλλομαι, f. ἀλοῦμαι, aor. 1 ἠλάμην (Buttm. p. 266), *to leap, jump, spring*, intrans. Acts iii. 8. xiv. 10. Sept. for 𐤁𐤓𐤐 Job. vi. 10. 𐤁𐤓𐤐 1 Sam. x. 10.—Wisd. v. 21. Xen. Anab. 5. 9. 5.—Spoken of a fountain, John iv. 14. So Lat. *salio*, Virg. Ecl. 5. 47.

Ἄλλος, η, ο, *other, not the same*.

a) without the article, *other, another, some other*. (α) simply, Matt. ii. 12 δι᾽ ἄλλης ὁδοῦ. xiii. 33. xxvi. 71. xxvii. 42. Gal. i. 7. et sæpiss.—*another*, sc. of the same kind, Mark vii. 4, 8. John xxi. 25. *another besides*, Matt. xxv. 16, 17. Mark xii. 32. xv. 41. John vi. 22. xiv. 16 ἄλλον παράκλητον. al. sæp.—So as marking succession, i. e. in the second or third place, Mark xii. 4, 5. Rev. xii. 3. xiii. 11.—John xx. 30 πολλὰ μὲν οὖν καὶ ἄλλα, i. e. *not only these, but also others*; for this καὶ see Herm. ad Viger. p. 838.—Sept. chiefly for 𐤁𐤓𐤐, as Gen. xli. 3. Num. xxiii. 13. 1 K. xiii. 10.—Herodian 8. 5. 13. Xen. Cyr. 1. 4. 15.—(β) distributively, when repeated or joined with other pronouns; e. g. οὗτος—ἄλλος, *this—that, one—another*, Matt. viii. 9. οἱ μὲν—ἄλλοι δέ, *some,—others*, Matt. xvi. 14. ἄλλοι—ἄλλοι, *some—others*, Matt. xiii. 5—8. Mark iv. 7, 8. vi. 15. viii. 28. 1 Cor. xii. 8, 9, 10.—So Acts ii. 12 ἄλλος πρὸς ἄλλον, *one to another*. Acts xix. 32. et xxi. 34 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, *some cried one thing, and some another*.—Xen. Anab. 2. 1. 15. Wisd. xviii. 18 ἄλλος ἄλλοχῃ.

b) with the article ὁ ἄλλος, etc. *the other*. Matt. v. 39. x. 23. xii. 13. John xviii. 15, 16. et passim.—Rev. xvii. 10 ὁ ἄλλος, *the other, the remaining one*. So οἱ ἄλλοι, *the others, the rest, ceteri*, 1 Cor. xiv. 29. John xxi. 8. al. sæp.—Xen. Cyr. 3. 3. 4. Cf. Buttm. § 127. 5. AL.

Ἀλλοτριοςεπίσκοπος, ὅπου, ὁ, (ἄλλότριος, ἐπίσκοπος), found only in N. T. 1 Pet. iv. 15, where it is spoken of one who suffers, not ὡς Χριστιανός, but as ἀλλοτρίων ἐπίσκοπος, i. e. *either an inspector of foreign or strange things, a director of heathenism, etc. or else one who busies himself with what does not concern him, a busy-body, in the sense of seditious, factious*. So ἀλλοτριπραγέω, Passow.

Ἀλλότριος, ἰα, ἰον, (ἄλλος), *alien, not one's own*.

a) pp. *another's, belonging to another, different*, Luke xvi. 12. John x. 5 bis, where it may be rendered *unknown*, as in Ecclus. viii. 18. Rom. xiv. 4. xv. 20. 2 Cor. x. 15, 16. 1 Tim. v. 22. Heb. ix. 25. Sept. for 𐤁𐤓 Prov. vii. 5. Ps. cix. 10. 𐤁𐤓𐤐 Hos. viii. 12. 1 Macc. xv.

33. Herodian. 5. 7. 4. Xen. Cyr. 3. 1. 39.

b) *strange, foreign, not one's own*; e. g. γῆ Acts vii. 6. Heb. xi. 9. So Sept. for יְרֵכָה Ex. ii. 22. xviii. 3. יְרֵכָה Deut. xxxi. 18, 21.—Wisd. xix. 15. Eccclus. xi. 34.—Spoken of persons *who do not belong to one's own family, strangers*, Matt. xvii. 25, 26. So Sept. for יְרֵכָה Ps. xlix. 11.

c) by impl. *hostile, an enemy*, in N. T. with the idea of impiety, i. e. *heathen enemy, gentile*, Heb. xi. 34. So Sept. for יְרֵכָה Ps. liv. 3. יְרֵכָה 1 K. viii. 41. Ezra x. 2. Comp. Eccclus. xxi. 25. xxix. 21. 1 Macc. i. 38.—Diod. Sic. xviii. 23. Xen. Anab. 3. 5. 5.

Ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος and φυλή or φύλον), *of another race or nation*, i. e. not a Jew, Acts x. 28. Sept. for יְרֵכָה בֶּן Is. lxi. 5. יְרֵכָה Is. ii. 6. סַרְסָר, *Syria*, 2 K. viii. 28.—2 Macc. x. 2, 5. Jos. Ant. 1. 21. 1. ib. 4. 8. 2. Diod. Sic. 1. 35. Thuc. 1. 102.

ἄλλως, adv. *otherwise*. 1 Tim. v. 25 τὰ ἄλλως ἔχοντα sc. ἔργα, *which are otherwise*, i. e. οὐ κατὰ ἔργα.—Sept. Job xi. 12. Esth. i. 19. ix. 27. Dem. 1466. 5.

Ἀλοάω, ὦ, f. ἡσω, pp. *to beat, to thresh*, see Passow; in N. T. *to drive round in a circle*, especially oxen, etc. upon grain, in order to thresh it, *to thresh with oxen*, etc. *trituro*, absol. 1 Cor. ix. 9, 10. 1 Tim. v. 18. Sept. for שָׁרַף Is. xli. 15. שָׁרַף Deut. xxv. 4. שָׁרַף Jer. li. 53.—Xen. Œc. xviii. 2—4.—See Calmet art. *Threshing*. Jahn § 64.

Ἀλογος, ου, ὁ, ἡ, adj. (α pr. and λόγος), *without reason*, i. e.

a) *irrational, brute*. 2 Pet. ii. 12. Jude 10 ἄλογα ζῶα.—Wisd. xi. 16. Xen. Hiero 7. 3.

b) *unreasonable, absurd*, Acts xxv. 27 ἄλογον γὰρ μοι δοκεῖ.—Jos. Ant. iii. 1. 5. Diod. Sic. I. 40. Xen. Agesi. 11. 1.

Ἀλοή, ἡς, ἡ, vulg. ξυλαλοή, ἀγαλλόχον, *aloe, excoecaria agallochon* Linn. the name of a tree which grows in India and the Moluccas, the wood of which is highly aromatic. It is used by the Orientals as a perfume; and was employed by the Egyptians for the purposes of embalming. The most valuable species are the *calambac* and *garo*.

It is, of course, entirely different from the herb which produces the *aloes* of the shops. John xix. 39. Heb. טִי־בְרֵשֶׁת v. טִי־בְרֵשֶׁת Num. xxiv. 6. Ps. xlv. 9. Prov. vii. 17. Cant. iv. 4. See Calmet art. *Aloe*.

Ἄλς, ἄλός, τό, *salt*, Mark ix. 49; see Ἄλας. Sept. for מֶלַח Gen. xiv. 5. Lev. ii. 13.

Ἀλυκός, ἡ, ὄν, (ἀλύκη sea, from ἄλς,) *of the sea*; by impl. *salt, bitter*, James iii. 12. Sept. for מֶלַח Num. xxxiv. 3, 12.

Ἀλυπος, ου, ὁ, ἡ, adj. (α pr. and λύπη), *free from sorrow*. Phil. ii. 28 καὶ γὰρ ἀλυπότερος ὦ, *that I may be less sorrowful*.—Xen. Hiero 9. 9.

Ἀλυσις, εως, ἡ, (pp. ἄλυσις fr. α pr. and λύω, Greg. Cor. p. 523), *a bond, a chain*.

a) pp. Rev. xx. 1. Acts xxi. 33.—Jos. Ant. 3. 7. 5. Xen. Eq. 10. 9.—Spoken espec. of *chains for the hands or feet, manacles, shackles*, Mark v. 3, 4 bis. Luke viii. 29. Acts xii. 6, 7.

b) trop. *bonds, imprisonment, state of custody*, Eph. vi. 20. 2 Tim. i. 16. prob. Acts xxviii. 20.—Trop. Wisd. xvii. 17.

Ἀλυσιτελής, έος, ὁ, ἡ, adj. (α pr. and λυσιτελής), pp. *yielding no gain, unprofitable*; hence by impl. *hurtful, destructive*, Heb. xiii. 17.—Xen. de Vect. 4. 6. Diod. Sic. 1. 35.

Ἀλφαῖος, αίου, ὁ, *Alpheus*, pr. name of two men in N. T.

1. of the father of James the less, Matt. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13; and husband of Mary the sister of our Lord's mother, Mark xv. 40, coll. John xix. 25, where he is called Κλωπᾶς, and comp. Matt. xxvii. 56. Luke xxiv. 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name יְחִיָּה, which Matt. and Mark give without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for יְחִיָּה Hag. i. 1; while John exchanges the π for the Greek κ, as Sept. in φασέκ for יְחִיָּה 2 Chr. xxx. 1.

2. of the father of Matthew or Levi, Mark ii. 14.

Ἀλων, ωνος, ὁ and ἡ, (also ἄλως, gen. ἄλω, ὁ, ἡ), *a threshing floor, area*, Sept. for תֶּלֶן Gen. i. 10, 11. Xen. Œc. 18. 6, 7, 8.—In N. T. by meton. *the produce of the threshing floor, corn, grain*, Matt. iii. 12. Luke iii. 17. So Sept. and תֶּלֶן Job xxxix. 12. Sept. Ex. xxvi. 2. Ruth iii. 2. Judg. xv. 5.—See in Ἀλοάω.

Ἀλώπηξ, εκος, ἡ, *a fox*, Matt. viii. 20. Luke ix. 58. Sept. for חֲרָשִׁי Judg. xv. 4. Ez. xiii. 2.—Ælian. V. H. 1. 5.—Metaph. *a shrewd, cunning man*, Luke xiii. 32.—Plut. Sulla 28. Palæph. de Incred. 8.

Ἀλωσις, εως, ἡ, (ἀλίσκω), *capture*, 2 Pet. ii. 12. So Aquila for חֲרָשִׁי Job xxiv. 5. חֲרָשִׁי Jer. i. 46.—Jos. Ant. 2. 10. 2. ib. 5. 1. 5 τὴν ἄλωσιν τῆς πόλεως.

Ἀμα, adv. and prep. (Buttm. § 146. 2), *together, together with*, viz.

a) as adv. spoken of time, *at the same time*, Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. 22.—Xen. Mem. 2. 3. 19.—Spoken of persons, etc. *together, in company*, etc. 1 Thess. iv. 17 ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις. v. 10. Rom. iii. 12. πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν, *they are altogether become unprofitable*, coll. Ps. xiv. 3 where Sept. for יַחְדָּם; and so Gen. xiii. 6. xxii. 6. al.

b) as prep. *with, together with*, c. dat. Matt. xiii. 29 μήποτε ἅμα αὐτοῖς ἐκριζώσητε τὸν σῖτον. So Sept. for יַחְדָּם Deut. xxxiii. 5. יַחְדָּם Jer. xxxi. 24.—Jos. Ant. 5. 7. 4 ἅμα γυναιξὶ καὶ τέκνοις. ib. 4. 7. 1.—Matt. xx. 1 ἐξῆλθεν ἅμα πρωί, *with the dawn*.—Jos. Ant. 6. 3. 5. ἅμα ἔω. So ἅμα τῇ ἡμέρᾳ Mic. ii. 1. 1 Macc. iv. 6. Jos. Ant. 6. 3. 5. ἅμα τῷ ἡλίῳ Neh. vii. 3. Cf. Kypke Obs. I. p. 98.

Ἀμαθής, έος, ὁ, ἡ, adj. (a pr. and αὐανθάνω), *unlearned, uninstructed*, 2 Pet. iii. 16.—Ælian. V. H. 2. 8. Xen. Mem. 1. 2. 49.

Ἀμαράντινος, ου, ὁ, ἡ, adj. (a pr. and μαραίνομαι), *unfading*; hence, *enduring*, 1 Pet. v. 4.—Philostr. Heroic. 19.

Ἀμάραντος, ου, ὁ, ἡ, adj. (1. q. ἀμαράντινος), *unfading*; hence, *enduring*, 1 Pet. i. 4.—Wisd. 6. 12.

Ἀμαρτάνω, f. ἀμαρτήσω (Buttm. § 112. 13), aor. 1 ἡμάρτησα, aor. 2 ἤμαρτον. The forms ἀμαρτήσω and ἡμάρτησα belong to the later Greek; the earlier form was ἀμαρτήσομαι, etc. Lobeck ad Phryn. p. 732. Buttm. § 113. n. 7. § 114.—Ἀμαρτάνω is pp. *to miss, err from*, sc. a mark, the way, etc. Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311. Hence in N. T. metaph.

1. *to err, to swerve from the truth, go wrong*, absol. 1 Cor. xv. 34 καὶ μὴ ἀμαρτάνετε, i. e. *beware lest ye be drawn into errors*, sc. of faith, of which the apostle is speaking. Tit. iii. 11.—Jos. B. J. 4. 4. 3 οὐκ ἂν ἀμάρτοιμι εἰπὼν, *I should not be wrong in saying*, Ant. 3. 7. 6, 7.

2. *to err in action*, in respect to a prescribed law, i. e. *to commit errors, to do wrong, to sin*.

a) genr. *to sin*, spoken of any sin, absol. Matt. xxvii. 4. John v. 14. viii. 11. ix. 2, 3. Rom. ii. 12 bis. iii. 23. v. 12, 14, 16. vi. 15. 1 Cor. vii. 28 bis. 36. Eph. iv. 26. 1 Tim. v. 20. Heb. iii. 17. x. 26. 1 Pet. ii. 20. 2 Pet. ii. 4. 1 John i. 10. ii. 1 bis. iii. 6. bis, 8, 9. v. 16, 18. So Sept. for נִשְׁחָטָה Ex. ix. 28, 35. al. sæp.—So ἀμαρτάνειν ἀμαρτίαν, *to sin a sin*, 1 John v. 16, Buttm. § 131. 3. So Sept. for נִשְׁחָטָה נִשְׁחָטָה Lev. iv. 14, 23, 28. Ex. xxxii. 29, 30.

b) seq. εἰς, c. acc. *to sin against* any one, *to offend, to wrong*; Matt. xviii. 15, 21. Luke xv. 18, 21. xvii. 3, 4. Acts xxv. 8. 1 Cor. vi. 18. viii. 12 bis. So Sept. for הִשְׁחָטָה Gen. xx. 6, 9. xliii. 9. 1 Sam. ii. 25.—Xen. H. G. 2. 4. 21.

c) ἀμαρτάνειν ἐνώπιόν τινος, from the Heb. *to do evil in the sight* of any one, i. e. *to sin against, to wrong*, as above. Luke xv. 21. So Sept. for הִשְׁחָטָה 1 Sam. vii. 6. xii. 23. and so ἐναντι v. ἐναντίον τινος Deut. i. 41. xx. 18. Gen. xxxix. 9. τινί 1 Sam. xiv. 33, 34.—Susan. 23 ἐνώπιον τοῦ κυρίου.

Ἀμάρτημα, ατος, τό, (ἀμαρτάνω), pp. *a mistake, miss*, Polyb. 34. 3. 11. Thuc. 4. 89. In N. T. metaph. *an error, sin, transgression*. Mark iii. 28, and v. 29 in Mss. iv. 12. Rom. iii. 25. 1 Cor

vi. 18. Sept. for חַטָּאת Gen. xxxi. 36. al. sæp. יָגַד Ex. xxviii. 38. al. יָגַד Is. lviii. 1. al. sæp.—Wisd. ii. 12. xvii. 3. Jos. Ant. 3. 8. 10. B. J. 4. 5. 5.

Ἀμαρτία, ας, ἡ, (ἀμαρτάνω), pp. *miss, failure, etc.* In N. T. metaph.

1. *aberration from the truth, error*; John viii. 46 τίς ἐλέγχει με περὶ ἀμαρτίας; where it is opp. to ἡ ἀλήθεια. John xvi. 8, 9.—Thuc. 1. 32.

2. *sin, i. e. aberration from a prescribed law or rule of duty, either in general or spoken of particular sins, etc.*

a) genr. Matt. iii. 6. ix. 2, 5, 6. Mark i. 4, 5. 1 Cor. xv. 3. Heb. iv. 15. al. sæp. Sept. for חַטָּאת Gen. xviii. 20. al. sæpiss. יָגַד Gen. xv. 16. al. יָגַד Is. liii. 5.—John ix. 34 ἐν ἀμαρτίας σὺ ἐγεννήθης ὅλος, *thou art wholly born in sin, i. e. art a sinner from the womb*; cf. Ps. li. 7. lviii. 4. Is. xlviii. 8, and for the opp. Wisd. viii. 19, 20. Ecclus. xlv. 10sq.—So ποιεῖν ἀμαρτίαν, *to commit sin*, 2 Cor. xi. 7. 1 Pet. ii. 22. 1 John iii. 9. al. and in the same sense, ἐργάζεσθαι ἀμαρτίαν, James ii. 9. coll. Ecclus. xxvii. 10; and also ἀμαρτάνειν ἀμαρτίαν, *to sin a sin, commit any sin*, 1 John v. 16; see in Ἀμαρτάνω 2. a.—In the gen. after another noun, ἀμαρτία often supplies the place of an adjunct. *sinful, wicked, impious*, see Stuart § 440. Buttm. § 123. n. 4. e. g. 2 Thess. ii. 3 ὁ ἄνθρωπος τῆς ἀμαρτίας, *that impious man*. Rom. vii. 5 παθήματα τῶν ἀμαρτιῶν, *sinful passions*. al.—Elliptically, περὶ ἀμαρτίας for θυσία περὶ ἀμαρτίας, *sacrifice for sin*, Heb. x. 6. 8. xiii. 11. fully ib. x. 26, and προσφορά περὶ ἁμ. x. 18. So Sept. for חַטָּאת Ps. xl. 7, coll. Lev. v. 8.

b) spoken of particular sins, which are to be gathered from the context; e. g. of unbelief, ἀπιστία, John viii. 21, 24. of lewdness, etc. 2 Pet. ii. 14. of defection from the religion of Christ, Heb. xi. 25. xii. 1. al.

c) by meton. of abstr. for concrete, ἀμαρτία for ἀμαρτωλός, *sinful, i. e. either as causing sin*, Rom. vii. 7 ὁ νόμος ἀμαρτία; *is the law the cause of sin?*—or as *committing sin*, 2 Cor. v. 21 τὸν μὴ γνόντα ἀμαρτίαν ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, *for ἀμαρτωλὸν ἐποίησεν, i. e. has treated as if he were a sinner*. Heb. xii. 4

πρὸς τὴν ἀμαρτίαν, *collect. for the adversaries of religion*.

d) by meton. *the practice of sinning, habit of sin*, Rom. iii. 9. v. 12, 20, 21. Gal. iii. 22. al.—Wisd. xxv. 27 ἀπὸ γυναικὸς ἀρχὴ ἀμαρτίας.

e) by meton. *prone to sin, sinful desire or propensity*, John viii. 34. Rom. vi. 1, 2, 6, 12, 14. vii. 8—17. al. Heb. iii. 13 ἀπάτη τῆς ἀμαρτίας, i. e. the deceitfulness of our sinful propensities, etc.

3. from the Heb. *the imputation or consequences of sin, the guilt and punishment of sin*; as in the phrase αἶρειν τὴν ἀμαρτίαν, etc. *to take away or bear sin, i. e. the imputation of it*, John i. 29. 1 John iii. 5. coll. Rom. xi. 27. Heb. ix. 26. x. 11. 1 Pet. ii. 24. So ἀφίημι τὰς ἀμαρτίας and ἄφεσις τῶν ἀμαρτιῶν, *to remit sin or the remission of sins, i. e. the punishment of sins*, Matt. ix. 2, 5, 6. xxvi. 28. Luke vii. 47, 48, 49. John xx. 23. Heb. x. 4. et sæp.—John ix. 41 ἀμαρτία ὑμῶν μένει, i. e. your guilt and exposure to punishment remain. So ἔχειν ἀμαρτίαν, *to have sin, i. e. to be guilty and liable to punishment*, John ix. 41. xv. 22, 24. 1 John i. 8. al.—1 Cor. xv. 17 ἔτι ἐστὶ ἐν ταῖς ἀμαρτίαις ὑμῶν, *ye are yet in your sins, i. e. are still under the guilt and exposed to the punishment of your sins*. Heb. ix. 28 χωρὶς ἀμαρτίας, *without sin, i. e. he shall appear the second time not εἰς ἀθέτησιν ἀμαρτίας, not for the putting away of the consequences of sin, as is said in v. 26.*—So Sept. and חַטָּאת Lev. xxii. 9. Num. ix. 13. Lam. iii. 39. חַטָּאת Zech. xiv. 19. Prov. x. 16. Ez. iii. 20. יָגַד Is. v. 18. liii. 6, 11. AL.

Ἀμάρτυρος, ου, ὁ, ἡ, adj. (α pr. and μαρτυρέω), *without testimony, unattested*. Acts xiv. 17.—Jos. Ant. 14. 7. 2. Thuc. 2. 41.

Ἀμαρτωλός, οὔ, ὁ, ἡ, adj. (ἀμαρτάνω, q. v.) pp. *erring from the way or mark*. In N. T. metaph. as adjunct. and subst.

1. as adj. *erring from the divine law, sinful, wicked, impious*.

a) genr. Mark viii. 38 ἐν τῇ γενεᾷ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ. So ἀνὴρ v. ἀνθρώπος ἀμαρτωλός, *a sinful man, a sinner*, Luke v. 8. xix. 7. xxiv. 7. John ix.

16, 24. So γυνὴ ἁμαρτωλός Luke vii. 37, 39. Sept. for נִשְׁתָּ Num. xxxii 14. נִשְׁתָּ Is. i. 4.—Ecclus. xxvii. 31.—Luke xiii. 2 ἁμαρτωλοὶ παρὰ πάντας, *more wicked than all others*, etc. xviii. 13. Rom. iii. 7. v. 8 Gal. ii. 17. James iv. 8 ἁμαρτωλοί, *ye sinful!*

b) *obnoxious to the consequences of sin, guilty and exposed to punishment*, see Ἀμαρτία no. 3. Rom. v. 19 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, *many became exposed to the punishment of sin*. vii. 13. Gal. ii. 15. Jude 15 ἁμαρτωλοὶ ἀσεβεῖς, i. e. *ungodly persons deserving of punishment*.

2. as subst. *a sinner, transgressor, impious person*.

a) genr. Matt. ix. 10, 11, 13. xi. 19. Mark ii. 15, 16 bis, 17. Luke v. 30, 32. vi. 32, 33, 34. vii. 34. xv. 1, 2, 7, 10. John ix. 25, 31. 1 Tim. i. 9, 15. Heb. vii. 26. xii. 3. James v. 20. 1 Pet. iv. 18. Sept. for gen. נִשְׁתָּ Am. ix. 8. נִשְׁתָּ Ps. i. 1, 5. Is. xiii. 9. γִשְׁתָּ Ps. xxxvii. 12, 20. Ez. xxxiii. 8, 11, 19.

b) in the language of the Jews, ἁμαρτωλοί, *sinner, despisers of God*, is put for foreign nations, i. e. *Gentiles, heathen, pagans*, τὰ ἔθνη, Mat. xxvi. 45. Mark xiv. 41, compared with Luke xviii. 32. Matt. xx. 19. Mark x. 33. So Sept. and γִשְׁתָּ Is. xiv. 5. and 1 Macc. ii. 44, coll. v. 40, 48. Tob. xiii. 6, coll. Wisd. xvii. 2.—Psalt. Salom. ii. 1 ἁμαρτωλόν i. q. ἔθνη ἀλλότρια, Fabr. Cod. Pseud. V. T. I. p. 918.

Ἄμαχος, ου, ὁ, ἡ, adj. (*a pr. and μάχη*), pp. *not disposed to fight*, Xen. Cyr. 4. 1. 16. In N. T. metaph. *not contentious, not quarrelsome*, 1 Tim. iii. 3. Tit. iii. 2.—So ἀμάχος, Ecclus. xix. 5. ed. Complut.

Ἀμάω, ὦ, f. ἡσω, (ἄμα), *to collect, gather*; pp. Hom. Il. 24. 451. In N. T. *to reap, to harvest*, James v. 4, where comp. Lev. xix. 13. Deut. xxiv. 14, 15. Sept. for גָּזַר Lev. xxv. 11. Deut. xxiv. 19.—Hesych. ἀμῆσαι· θερίσαι.

Ἀμέθυστος, ου, ὁ, ἡ, (*a pr. and μεθύω*), *amethyst*, a gem of a deep purple or violet colour, Rev. xxi. 20. Sept. for πῶρτις Ex. xxviii. 19. See Rees' Cyclop.—The amethyst was supposed to

be an antidote against drunkenness, whence its name.

Ἀμελέω, ὦ, f. ἡσω, (*a pr. and μέλει*), *not to care for, to neglect*, absol. Matt. xxii. 5. 2 Pet. i. 12.—c. c. gen. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. see Buttm. § 132. 5. 3. Sept. Jer. iv. 17. xxxi. 32.—Wisd. iii. 10. 2 Macc. iv. 14. Jos. Ant. 4. 4. 2. Xen. Mem. 1. 2. 24.

Ἀμεμπτος, ου, ὁ, ἡ, adj. (*a pr. and μέφομαι*), act. *making no complaint, satisfied*, Xen. Mem. 4. 5. 52. In N. T. pass. *blameless, faultless*, Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7. Sept. for נִשְׁתָּ Job. xi. 4. נִשְׁתָּ Job i. 1, 8. נִשְׁתָּ Gen. xvii. 1.—Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

Ἀμέμπτως, adv. (ἄμεμπτος), *blamelessly, faultlessly*, 1 Thess. ii. 10. v. 23.—Apoc. Esth. xiii. 3. Herodian 6. 1. 2. ib. 6. 9. 5.

Ἀμέριμνος, ου, ὁ, ἡ, adj. (*a pr. and μέριμνα*), *without care, void of anxiety*, 1 Cor. vii. 32. Matt. xxviii. 14.—Wisd. vi. 15. vii. 23. Herodian 2. 4. 3.

Ἀμετάθετος, ου, ὁ, ἡ, adj. (*a pr. and μετατίθημι*), *immoveable*, i. e. *immutable, sure*, Heb. vi. 17, 18.—3 Macc. v. 1, 12. Clem. Alex. Strom. 6. 13. Diod. Sic. 1. 23. ib. 16. 82.

Ἀμετακίνητος, ου, ὁ, ἡ, adj. (*a pr. and μετακινέω*), *immoveable, unmoved, firm*, 1 Cor. xv. 58.—Dion. Halic. 8. 74.

Ἀμεταμέλητος, ου, ὁ, ἡ, adj. (*a pr. and μεταμέλομαι poenitet me*), *not to be repented of*, and hence *unchangeable, immutable, certain*. Rom. xi. 29. 2 Cor. vii. 10. So Heb. נִשְׁתָּ c. neg. is used of the immutability of God's counsels, Num. xxiii. 19. 1 Sam. xv. 29. al.—Polyb. 21. 9. 11. Plato Leg. IX. p. 931. B.

Ἀμετανόητος, ου, ὁ, ἡ, adj. (*a pr. and μετανόεω*, to change the mind), *inflexible, impenitent, obdurate*, sc. καρδία Rom. ii. 5.—Test. XII Patr. in Fabr. Cod. Pseud. V. T. I. 685. Clem. Alex. Strom. 5. 1.

Ἀμετρος, ου, ὁ, ἡ, adj. (*a pr. and μέτρον*), *without measure, immoderate*. 2 Cor. x. 13, 15, εἰς τὰ ἄμετρα, adv. for

ἀμέτρως, *beyond measure, immoderately*. —Jos. B. J. 4. 5. 4 ἀμετρος ὁμότης. Anthol. Gr. IV. 170, 206. ed. Jac.

Ἀμήν, *amen*, Heb. אָמֵן is strictly an adj. *true, certain, faithful*; as אָמֵן אֱלֹהֵינוּ, Sept. θεὸς ἀληθινός, Is. lxxv. 16. The Heb. word אָמֵן occurs often in O. T. as an adverb, *truly, certainly, surely*; usually at the end of a sentence, where it serves to confirm the words which precede, and invoke the fulfilment of them, *so be it, fiat*, Sept. ἀμήν or γένοιτο. So in oaths and imprecations, where the people answer אָמֵן and thus bind themselves, Neh. v. 13, Sept. ἀμήν. Deut. xxvii. 15—26, Sept. γένοιτο. Or in praising God, when the assembly respond to the reader or choir, אָמֵן as Ps. xli. 14. lxxii. 19. lxxxix. 53, Sept. ἀμήν, comp. 1 Chr. xvi. 36 et Neh. viii. 6, Sept. ἀμήν. Ps. cvi. 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. v. 22. Sept. γένοιτο, or to a command, 1 K. i. 36, Sept. γένοιτο. More rarely אָמֵן stands in O. T. at the beginning of a sentence, for the sake of emphasis, *assuredly, verily, in truth*, Sept. ἀληθῶς, Jer. xxviii. 6, and also אָמֵן אֱלֹהֵינוּ, Sept. ἀληθῶς, Josh. vii. 20, coll. Job xix. 5.—Hence in N. T.

1. from the Heb. as an adj. *true, faithful*. Rev. [i. 18.] iii. 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, *the true, viz. the faithful and true witness*, where the last words explain the first. See Is. lxxv. 16 above.

2. as an adv. at the end of a sentence, viz. after ascriptions of praise, hymns, etc. *amen, so be it*, Matt. xvi. 13. Rom. i. 25. ix. 5. Rev. i. 6. v. 14. xix. 4. al. sæp cf. Ps. cvi. 48. 1 Chr. xvi. 36. Neh. viii. 6. Hence λέγειν τὸ ἀμήν, *to respond amen*, 1 Cor. xiv. 16.—Also after benedictions, invocations, etc. Rom. xv. 33. xvi. 24. 1 Cor. xvi. 24. Heb. xiii. 25.

3. as an adv. at the beginning of a sentence, by way of asseveration, *truly, assuredly, certainly, verily*, Matt. v. 18. xvi. 28 coll. Luke ix. 27 ἀληθῶς. Matt. xxv. 40. Luke iv. 24 coll. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John iii. 3. 5, 11. v. 19. viii. 51. al. sæp.—Very rarely in this sense in the end or middle of a clause; Rev. i. 7 καὶ ἀμήν, *yea verily!* 2 Cor. i. 20 τὸ καὶ τὸ ἀμήν, *are yea*

and *amen*, i. e. are most true and faithful. AL.

Ἀμήτωρ, ὅρος, ὁ, ἡ, adj. (*a pr. and μήτηρ*), *without mother, motherless*; i. e. in classic writers, *not born of a mother*, as the gods, etc. Lactant. div. Instit. IV. 13. Eurip. Phœniss. 750. or *early deprived of a mother*, Herodot. 4. 154. or *having an unkind mother*, Soph. Electr. 1158. Eurip. Ion. 837.—In N. T. spoken of Melchisedec, *whose mother is not mentioned in the genealogies*, Heb. vii. 3, i. e. he is a priest, though not in the regular genealogical descent from Aaron; his priesthood therefore is of a higher and more ancient order than that of Aaron; see in Ἀγενεαλόγητος—Philo de Temulent. p. 248, 290. de Monarch. lib. 2.

Ἀμίαντος, οὐ, ὁ, ἡ, adj. (*a pr. and μιάινω*), *unstained, unsoiled*; in N. T. metaph. *undefiled* sc. by sin, Heb. vii. 26.—Wisd. viii. 20. Clem. Alex. Strom. 7. 7. ἀμίαντον τὴν ψυχὴν ἔχειν χρή.—Spoken of marriage, *chaste*, Heb. xiii. 4.—Wisd. iii. 13.—Of the worship of God, *pure, sincere*, James i. 27; of the heavenly inheritance, *inviolable*, 1 Pet. i. 4.—2 Macc. xiv. 36. xv. 34

Ἀμιναδάβ, ὁ, indec. *Aminadab*, pr. name of one of the ancestors of Christ, Matt. i. 4. Luke iii. 33. Heb. בְּרִינָה (kindred of the prince), Ruth iv. 19, 20.

Ἀμμος, οὐ, ὁ, (i. q. ψάμμος), *sand*, Matt. vii. 26. Rom. ix. 27. Heb. xi. 12. Rev. xii. 18. xx. 8. Sept. for ἄμμος Gen. xiii. 16. ἄμμος Gen. xxii. 17. Ex. ii. 12. Is. x. 8.—Diod. Sic. 5. 7. Plato Phædo. § 58.

Ἀμνός, οὐ, ὁ, *a lamb*, spoken in N. T. metaph. of Christ delivered over to death, as a lamb to the sacrifice, John i. 29, 36. 1 Pet. i. 19. Acts viii. 32, coll. Is. liii. 7 where Sept. ἀμνός for ἄμμος. Sept. ἀμνός for אֶמְנָה Ex. xii. 5. Lev. xiv. 10, 12, 13. אֶמְנָה Is. xvi. 1.—So ἀμνός θεοῦ, the Messiah, Test. XII Patr. Fabr. Cod. Pseud. V. T. p. 724, 725, 730.

Ἀμοιβή, ἡ, ὁ, (ἀμείβω, *to change*), *change, exchange*, Hom. Od. 14. 521. *requital*, sc. for evil indemnity, Hom. Od. 12. 382. In N. T. *requital*, sc.

for good, kind offices, etc. 1 Tim. v. 4. ἀμοιβὰς ἀποδιδόναι, *to requite*.—Symm. for אָמַר 1 Sam. xxiv. 19. Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Herodian. 7. 1. 24.

Ἄμπελος, ου, ἡ, *a vine*, Matt. xxvi. 29. Mark vi. 25. Luke xxii. 18. Jam. iii. 12.—Xen. Œc. 19. 12.—Metaph. Jesus calls himself *the true vine*, John xv. 1, 4, 5, since a spreading and fruitful vine is the emblem of prosperity and blessings; cf. Ez. xvii. 6. xix. 10. Ps. lxxx. 9, 10. cxxviii. 3. Eccles. xxiv. 17.—In Rev. xiv. 18, 19, ἡ ἄμπελος τῆς γῆς, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. lxiii. 2, 3. Lam. i. 15.

Ἄμπελουργός, οὔ, ὁ, ἡ, (contr. for ἀμπελοεργός, fr. ἄμπελος and ἔργον,) *a vine-dresser*, Luke xiii. 7. Sept. for אָמַר 2 Chr. xxvi. 10. Is. lxi. 5.

Ἄμπελόν, ὦνος, ὁ, *a vineyard*. Matt. xx. 1, 2, 4, 7, 8. xxi. 28, 33, 39, 40, 41. Mark xii. 1, 2, 8, 9 bis. Luke xiii. 6. xx. 9, 10, 13, 15 bis, 16. I Cor. ix. 7. Sept. for אָמַר Gen. ix. 20. Is. v. 1—7. q. v.—Plut. pro nobil c. 3.

Ἀμπλίας, ίου, ὁ, *Amplias*, pr. name of a Christian at Rome. Rom. xvi. 8.

Ἀμύνω, f. νῦν, (μύνη), pp. *to avert, to repel*, Hom. Il. 1. 456; then *to aid, fight for, avenge*, Thuc. 3. 67. Jos. Ant. 4. 8. 45.—Mid. ἀμύνομαι, *to avert from one's self, to resist, repel*, Xen. Cyr. 4. 4. 6. Jos. Ant. 9. 1. 2. 2 Macc. x. 17.—In N. T. Mid. ἀμύνομαι, *to aid, assist, defend*. Acts vii. 24 ἠμύνατο, *he defended* sc. him. So Sept. c. accus. for אָמַר deliver, Is. lix. 16.

Ἀμφιβάλλω, f. βαλῶ, (ἀμφί and βάλλω), pp. *to throw around*, e. g. a garment, Hom. Od. 14. 342. In N. T. spoken of a net, *to cast*, sc. around, here and there, trans. Mark i. 16 in later editions. Sept. Hab. i. 17.

Ἀμφίβληστρον, ου, τό, *what is thrown around*, e. g. a garment, Eurip. Helen. v. 1085. In N. T. *a fish-net, drag*, Matt. iv. 18. Mark i. 16. Sept. for אָמַר Ps. cxli. 10. אָמַר Hab. i. 16.

אָמַר Hab. i. 15, 17. אָמַר Ecc. ix. 12. —Herodot. 1. 141. ib. 2. 95.

Ἀμφιέννυμι, f. ἀμφιέσω, (Buttm. § 108. III.), *to clothe*, pass. seq. ἐν c. dat. Matt. xi. 8. Luke vii. 25. Sept. Job xxxi. 19.—Jos. Ant. 3. 8. 7 τὴν στολήν. ib. 8. 7. 3. cf. Buttm. § 131. 5.—In the sense of *to decorate*, Matt. vi. 30 et Luke xii. 28, τὸν χόρτον. Sept. ἀμφ. δόξαν καὶ τιμὴν for אָמַר Job xl. 5, coll. xxix. 14.—With double accus. Xen. Cyr. 1. 3. 17. c. accus. et dat. Plato Protag. p. 321. A. Cf. Buttm. I. c.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Empoli* or *Yamboli*. Acts xvii. 1. Liv. 45. 29 'capita regionum, ubi concilia fierent, primæ regionis Amphipolin.' Wetst. N. T. II. p. 559.

Ἀμφοδον, ου, τό, (also ἀμφοδος, fr. ἀμφω and ὁδός,) pp. *bivium, an open place where two or more ways meet*, Xen. Anab. 4. 2. 11. ib. 5. 2. 7. In N. T. *a street or open place* in a village or city, Mark xi. 4. Sept. Jer. xvii. 27. xlix. 26. —Hesych. ἀμφοδα· αἱ ῥύμαι, ἄγναι, δίοδοι.

Ἀμφοτερος, ἐρα, ερον, *each of two*, and Plur. ἀμφοτέροι, αι, α, *both*, spoken only of two, Matt. ix. 17. xiii. 30. xv. 14. Luke i. 6, 7. v. 7, 38. vi. 39. vii. 42. Acts viii. 38. Eph. ii. 14, 16, 18, τοὺς ἀμφοτέρους, etc. *both*, i. e. Jews and Gentiles. Acts xxiii. 8 τὰ ἀμφοτέρα, *both*, i. e. the resurrection, and the existence of angels and spirits; the μήτε being copulative and combining the two, ἀγγελον and πνεῦμα, into one generic idea; see Buttm. § 149. p. 427. Winer § 59. p. 411.—Sept. for אָמַר Gen. xxi. 27. Ex. xii. 22.—Eccles. x. 7. Xen. Mem. 1. 1. 5.

Ἀμώμητος, ου, ὁ, ἡ, adj. (*a* pr. and μωμάομαι *to blame*), *blameless. irreprehensible*, Phil. ii. 15. 2 Pet. iii. 14. —Cyrill. Alex. in Is. 53, ἀμώμητος παντελῶς ἐν ἡμῖν οὐδεὶς, id. in Is. 54. Hom. Il. 12. 109.

Ἀμωμον, ου, τό, *amomum*, an odoriferous plant or seed, used in pre-

paring precious ointment. It differed from the modern *amomum* of the shops, but the exact species is not known; see Rees' Cyclop.—Rev. xviii. 13 in the later editions.

ἄμωμος, ου, ὁ, ἡ, adj. (α pr. and μῶμος,) *spotless, without blemish*.

a) pp. 1 Pet. i. 19 ἀμνοῦ ἀμώμου, spoken metaph. of Christ, *a lamb without blemish*, as was required by the Levitical law in regard to all victims; see Lev. i. 10. xxii. 19—22, where Sept. for עֲמִי. So Heb. ix. 14.—Test. XII Patr. Fabr. Cod. Pseud. I. p. 724.

b) metaph. *sceleris purus, blameless*. Eph. i. 4. v. 27. Col. i. 22. Heb. ix. 14. Jude 24. Rev. xiv. 5.—Wisd. ii. 22. Eccclus. xxxiv. 8. xl. 19.

Ἀμών, ὁ, indec. *Amon*, Heb. יִמְנָן (opifex), pr. name of a king of the Jews; see 2 K. xxi. 18 sq. 2 Chr. xxxiii. 20 sq.—Matt. i. 10 bis.

Ἀμός, ὁ, indec. *Amos*, Heb. יִמְנָן (strong), pr. name of a man, Luke iii. 25.

I. ἄν, a particle used with the Opt. Subj. and Indic. moods; sometimes properly rendered by *perhaps*; more commonly not to be expressed in English by any corresponding particle, but only giving to a proposition or sentence a stamp of *uncertainty*, and mere *possibility*, and indicating a *dependence on circumstances*. In this way it serves to modify or strengthen the intrinsic force of the Opt. and Subj. while it can also, in like manner, affect the signification of the Indicative (the pres. and perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for ἐάν; see the next article. For the general use and power of ἄν in classic writers and in N. T. see Buttm. § 139. 5 sq. Matth. § 598—600. Hermann de Part. ἄν, and ad Viger. p. 812—822. Winer Gr. § 43.—In N. T. the use of ἄν is generally conformed to that of classic writers, but sometimes not.

I. As conformed to classic usage.

1. With the *Optative*, in a clause not dependent, it indicates that the suppo-

sition or possibility expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found

a) in vows, wishes, etc. once, Acts xxvi. 29 εὐξαίμην ἄν τῷ Θεῷ, *I could pray to God*, and under the circumstances *do* pray to him.—So βουλοίμην ἄν Xen. Mem. 3. 5. 1. Plato Lys. p. 228. See Matth. § 514. c.

b) in interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. Luke i. 62 τί ἄν θέλοι καλεῖσθαι αὐτόν; *how he might wish him to be called?* i. e. since he was to have a name, what that name should be. Luke ix. 46. John xiii. 24. Acts ii. 12. v. 24. xvii. 18. xxi. 33 al.—Jos. Ant. 8. 14. 2. Xen. Mem. 2. 1. 24. Anab. 7. 6. 6.

2. With the *Subjunctive* in relative clauses and connected with relative words, which thus are rendered more *general*, and indicate mere possibility; Buttm. § 139. 8. For ἄν thus used, the sacred writers often put ἐάν, q. v.

a) with relative pronouns or particles, where ἄν implies some condition, or uncertainty whether or where the thing will take place, etc. Lat. *cunque, ever, soever*, etc. Thus (α) ὅς ἄν, *whoever, whosoever*, Matt. v. 21, 31, 32. x. 11. xii. 32. Mark iii. 29. John i. 33. et sæpiss.—Sept. Dan. iii. 5, 6.—(β) ὅστις ἄν, *whosoever*, Matt. x. 33. Luke x. 35. John ii. 5. Acts iii. 23. sæp.—(γ) ὅσος ἄν, *whosoever*, Matt. vii. 12. xxi. 22. Mark iii. 28. John xi. 22. Acts ii. 39. sæp. see also II. 1, below.—Esdr. viii. 24. ix. 4.—(δ) ὅπου ἄν, *wheresoever*, Mark ix. 18. xiv. 9. Luke ix. 57. Rev. xiv. 4. See also in II. 1.—(ε) ὡς ἄν, *as, in whatever manner*, etc. 1 Thess. ii. 7 ὡς ἄν τροφὸς θάλπη τὰ τέκνα.—Soph. Ajax. 1096.

b) with particles of time, conjunctions, etc.—(α) ἕως ἄν, *until*, the time when being indefinite, Matt. ii. 13 ἵσθι ἐκεῖ ἕως ἄν εἴπω σοι. v. 18, 26. x. 11, 23. Mark vi. 10. Luke xx. 43. Acts ii. 35. sæp.—Diod. Sic. 3. 9. Xen. Anab. 5. 1. 11.—So ἄχρις οὗ ἄν, 1 Cor. xi. 26. xv. 25.—(β) ἥνικα ἄν, *whenever, as soon as*, indefinite, 2 Cor. iii. 16.—Sept. Deut. vii. 12. Judith xiv. 2. Jos. Ant. 5. 1. 2. Xen.

Cyr. 1. 2. 4.—(γ) ὥς ἄν, *when, as soon as, indefinite*, 1 Cor. xi. 34 ὥς ἂν ἔλθω, *when I shall come*, i. e. but I know not when this will be. Phil. ii. 23.—(δ) ὡςάκις ἄν, *so often as, however often*, 1 Cor. xi. 25.

c) with the illative particle ὅπως, *that, in order that*; and ὅπως ἄν, *that at some time or other, that sooner or later*, etc. Luke ii. 35. Acts iii. 19. xv. 17. Rom. iii. 4. Sept. for יַחַד Ps. li. 6.

3. With the *Indicative*, in the *historical* tenses, (but not in the primary ones), ἄν is used in the apodosis of a conditional sentence in which εἰ precedes, and indicates that the thing in question would have taken place, if that which is the subject of the protasis, had also taken place; but that in fact neither the one nor the other has taken place. Matt. xi. 21 εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις—πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν, *if these miracles had been done in Tyre, they would have repented*; but the miracles were not done, and they did not repent. Luke xix. 23. John iv. 10. ix. 41. Heb. iv. 8. John viii. 42 εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἄν ἐμέ, *if God were your father, ye would love me*; but neither is true. So Matt. xi. 23. xii. 7. xxiii. 30. xxiv. 22, 43. Mark xiii. 30. John xi. 21. Rom. ix. 29. 1 Cor. ii. 8. xi. 31. Gal. i. 10. 1 John ii. 19. al. sæp.—Wisd. xi. 25. Jos. Ant. 7. 4. 2. Xen. Mem. 4. 2. 24. ib. 1. 1. 5. Apol. 8.

II. The following are departures from classic usage, viz.

1. When in *relative* clauses a relative pronoun with ἄν is followed by the *Indicative*; here classic writers employ the Subj. or Opt. This occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time or in a definite manner, but as often as opportunity presents, etc. It is thus found only with a preterite. Mark vi. 56 καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, *and as many as, however many, touched him*. ib. ὅπου ἂν εἰσεπορεύετο εἰς κώμας, *and wheresoever he entered*, etc. Acts ii. 45. vi. 35. 1 Cor. xii. 2 πρὸς τὰ εἰδωλα, ὥς ἂν ἡγεσθε, ἀπαγόμενοι, *led away to idol-worship, just as ye happened to be led*, i. e. I do not say by whom or how.—Sept. Gen. ii. 19. Lev. v. 3. and in later

Greek writers, e. g. Agath. 32. 12. 117. 12. 287. 13.—Once with the pres. Indic. Mark xi. 24 πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, where MSS. read αἰτῆσθε in the Subjunct. So Luke viii. 18. x. 8, in earlier editions. Winer § 43. 3.

2. As an adv. or rather in a false construction, *perhaps, possibly*. So once before an Infin. 2 Cor. x. 9 ἵνα μὴ δόξω, ὥς ἂν ἐκφοβεῖν ὑμᾶς, which is probably to be resolved by ὥς ἂν ἐκφοβοῖμι ὑμᾶς, *as if I would terrify you*; comp. Plat. Crit. p. 44. B, πολλοῖς δόξω, ὥς—ἀμελήσαιμι. Winer § 43. 6.—Once also without any mood, 1 Cor. vii. 5 μὴ ἀποστερεῖτε ἀλλήλοις, εἰ μὴ τι ἂν [γένοιτο] ἐκ συμφώνου πρὸς καιρόν, *unless perhaps by mutual consent*. Winer § 43. 1. AL.

II. Ἄν, conjunction, contr. fr. ἰάν, *if*, and distinguished from the radical ἄν of the preceding article, by being put at the beginning of a proposition or clause; Buttm. § 139. 8. Herm. ad Viger. p. 822. In N. T. John xx. 23 bis.—Jos. Ant. 4. 4. 4. ib. 4. 8. 15. Xen. Cyr. 3. 1. 42.

Ἀνά, prep. governing in Greek poets the Dat. *on, upon, in*, Hom. Il. 1. 15; but in prose writers the Accus. *on, in*, as ἀνά στόμα ἔχειν, *to have always in the mouth*. See Buttm. § 147. n. 2. Vigerus p. 574 sq. and Herm. ib. p. 855. In N. T. only with an accus. in two significations, viz.

1. with its accus. it forms a periphrase for an *adverb*; e. g. ἀνὰ μέρος, *by turns, alternately*, 1 Cor. xiv. 27.—ἀνὰ μέσον seq. gen. *in the midst of, through the midst of, between*; spoken of place Matt. xiii. 25. Mark vii. 31. Rev. vii. 17 coll. v. 6. Sept. Is. lvii. 5. for יַחַד K. xvi. 14.—Hom. Il. 1. 570. Diod. Sic. 2. 4. Xen. An. 7. 4. 2.—Spoken of persons, 1 Cor. vi. 5.—I Macc. vii. 28. Diod. Sic. 3. 13.—So Matt. xx. 9, 10, ἀνὰ δηνάριον, *denarius-wise*, i. e. each a denarius; better perhaps under no. 2.

2. with numeral words it marks *distribution*, e. g. Mark vi. 40 ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα, *by hundreds and by fifties*. Luke ix. 14.—Luke ix. 3 ἀνὰ δύο, *two and two*. x. 1. John ii. 6. Rev. iv. 8, coll. Is. vi. 2.—Jos. Ant. 3. 6. 1. ib. 6.

2. 5. Xen. An. 3. 4. 21. Herodot. 2. 132.—By a peculiar anomaly we find *ἀνά* once in this sense before the Nom. Rev. xxi. 21 *ἀνὰ εἰς ἕκαστος τῶν πυλῶνων*, *each one of the gates*; see Vigerus p. 576.

NOTE. In composition *ἀνά* denotes 1. *up, upward*, as *ἀναβαίνω*. 2. *back, again*, Lat. *re-* implying repetition, increase, intensity, etc. as *ἀνακαινίζω*, *ἀναχωρέω*, *ἀναγινώσκω*.

Ἀναβαθμός, οὖ, ὅ, (*ἀναβαίνω*), *act of ascending*, Pausan. 10. 5. 9. In N. T. by meton. *means of ascent*, i. e. *steps, stairs*. Acts xxi. 35, 40, spoken of the stairs leading from the fortress Antonia to the temple. Sept. for *πῆγυ* 1 K. x. 19, 20.—Dio Cass. 58. 11. Jos. Ant. 8. 5. 2.—The Attic form is *ἀναβασμός*, Paus. 10. 5. Lobeck ad Phryn. p. 324.

Ἀναβαίνω, f. βήσομαι, aor. 2 *ἀνέβην*, aor. 2 imper. *ἀνάβηθι* and *ἀνάβα* Rev. iv. 1, cf. Buttm. p. 223, 269, (*ἀνά* and *βαίνω*), *to cause to ascend*, Herodot. 1. 80. In N. T. *to go up, to ascend*, sc. from a lower to a higher place; constr. with *ἀπό* et *ἐκ* seq. gen. of place whence, and with *εἰς*, *ἐπὶ*, *πρός*, seq. accus. of place whither, or *ὧδε* Rev. iv. 1.

a) spoken of persons, animals, etc. Matt. v. 1 et Mark iii. 13 *εἰς τὸ ὄρος*. Luke v. 19 *ἐπὶ τὸ δῶμα*, comp. for *ἐπὶ* Gen. xlix. 4 where Sept. for *πῆγυ*.—Jos. Ant. 3. 1. 5. Xen. Cyr. 6. 4. 9.—Luke xix. 4 *ἐπὶ συκομωραίαν*, i. e. *to climb*, Mark vi. 51 *εἰς τὸ πλοῖον*, i. e. *to embark*, coll. Jon. i. 3 where Sept. for *ἔγυ*.—John x. 1 *ἀναβαίνων ἄλλοχόθεν*, *climbing up or entering some other way*. Acts viii. 31 *ἀναβάντα* sc. *εἰς τὸ ἄρμα* v. 29, i. e. *to get up into*, etc.—Matt. iii. 16 *ἀπὸ τοῦ ὕδατος*, and Acts viii. 39 *ἐκ τοῦ ὕδατος*, *from the water*, sc. upon the land, cf. v. 38 and Gen. xli. 3, 18, 27, where Sept. *ἀναβ.* *ἐκ τοῦ ποταμοῦ* for *πῆγυ*.—Spoken of fishes, Matt. xvii. 27 *τὸν ἀναβάντα πρῶτον ἰχθύν*, *the fish that first comes up*, or is brought up.—Spoken of those who go from a lower to a higher region of country; e. g. from Galilee or Cesarea to Judea, Luke ii. 4. Acts xviii. 22; and especially to Jerusalem, Matt. xx. 17, 18, John vii. 8 bis, 10 bis. xii. 20. So Sept.

and *πῆγυ* 1 K. xii. 27, 28. Ezra ii. 1. vii. 6, 7. Neh. vii. 6.—Esdr. ii. 18. Jos. Ant. 12. 7. 6. Xen. Anab. 1. 1. 2.—Spoken of those who *ascend into heaven*, *εἰς τὸν οὐρανόν*, *εἰς τὸ ὕψος*, etc. either to have intercourse with God or to dwell there, John iii. 13. vi. 62. xx. 17 bis. Rom. x. 6. Eph. iv. 8, 9, 10. Rev. iv. 1. xi. 12 bis. For the phrase *ἀναβ.* *εἰς τὸν οὐρανόν*, etc. and the meaning of it, comp. Deut. xxx. 12. Prov. xxx. 4. Is. xiv. 13, 14. Jer. li. 53. Ps. cxxxix. 8. cf. Job. xxxviii. 19—38. Bar. iii. 29. Tob. xii. 20.—Spoken of angels, who are said, *ἀναβαίνειν καὶ καταβαίνειν ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου*, John i. 52, coll. Gen. xxviii. 12, i. e. they minister continually unto him; comp. Matt. iv. 11. Mark i. 13.

b) spoken also of inanimate things, which are said to *go up, ascend, rise*; e. g. smoke *καπνός*, Rev. viii. 4. ix. 2. xiv. 11. xix. 3. So Sept. and *πῆγυ* Ex. xix. 18. Is. xxxiv. 10.—1 Macc. v. 31.—Spoken of plants, fruit, etc. *to spring up, grow*, Matt. xiii. 7. Mark iv. 8, 32. So Sept. and *πῆγυ* Is. v. 24. xxxii. 13. lv. 13.—Theophr. Hist. Pl. 8. 3.—Spoken of a rumor, Acts xxi. 31 *ἀνέβη φάσις τῷ χιλιάρχῳ*, i. e. word was *brought up* to the chiliarch in the fortress Antonia; see Jos. B. J. 5. 5. 8.—Of thoughts, actions, etc. *which come up into one's mind, to spring up, arise*, *ἐν τῇ καρδίᾳ* Luke xxiv. 38. *ἐπὶ τὴν καρδίαν* Acts vii. 23. 1 Cor. ii. 9. *εἰς μνημοσύνην* Acts x. 4. This corresponds to the Heb. *בָּהֶם לָקַח* Sept. *ἀνέρχεσθαι* or *ἀναβαίνειν ἐπὶ τὴν καρδίαν*, Is. lxv. 17. Jer. iii. 16. xxxii. 35. xlv. 21. AL.

Ἀναβάλλω, f. βαλῶ, *to put back*, i. e. *to put off, defer*, *ἄεθλον*, Hom. Od. 19. 584. *to take up, lift up*, Sept. for *ἐγείρω* Jer. xiii. 20.—In N. T. Mid. *ἀναβάλλομαι*, in a forensic sense, *to defer, to put off or over*, trans. Acts xxiv. 22. Sept. *οὐκ ἀνεβάλετο* for *ἔβη* Ps. lxxviii. 21.—Jos. Ant. 4. 8. 38. Xen. Mem. 3. 6. 6.

Ἀναβιβάζω, f. ἀσω, *to cause to ascend or mount*, Xen. Cyr. 4. 2. 28. Herodot. 1. 63.—In N. T. *to draw up, to drag or haul in*, sc. to the shore or land; spoken of a net, Matt. xiii. 48. So Sept. in the sense *to draw up*, sc. out of a pit, for *πῆγυ* Gen. xxxvii. 28, coll. Ex. iii.

17. Lam. ii. 10.—Spoken of ships, *to haul to land*, Xen. H. G. 1. 1. 2 πρὸς τὴν γῆν ἀνεβίβαζε τὰς ἐαυτοῦ τριήρεις.

Ἀναβλέπω, f. ψω. 1. *to look up, or upwards, to look upon*, absol. or c. c. εἰς. Matt. xiv. 19 ἀναβλέψας εἰς τὸν οὐρανόν. Mark vi. 41. vii. 34. Luke ix. 16. xix. 5. Acts xxii. 13 ἀνέβλεψα εἰς αὐτόν. So *to look up, to raise the eyes*, sc. from the ground, etc. Mark viii. 24. Luke xxi. 1. Sept. ἀναβλέπειν τοῖς ὀφθαλμοῖς for עֲיִן עֲיִן Gen. xiii. 14. xviii. 2. Deut. iv. 19.—2 Macc. vii. 28. Xen. Cyr. 1.4.12.

2. *to look again*, see ἀνά note. a) in the sense of *to see again, recover sight*, spoken of the blind, Matt. xi. 5. xx. 34. Mark viii. 25. x. 51, 52. coll. Matt. xx. 33.—Luke vii. 22. xviii. 41, 42, 43. Acts ix. 12, 17, 18. xxii. 13 ἀνάβλεψον. Of one blind from his birth, John ix. 11, 15, 18 bis. Sept. for עֲיִן Is xlii. 18, coll. ixi. 1.—Aristoph. Plut. 95.

b) in the sense of *to look more closely, examine*, Mark xvi. 4.

Ἀναβλέψις, εως, ἡ, (ἀναβλέπω), *recovery of sight*, Luke iv. 18, coll. Is. lxi. 1.—Ælian. H. An. 17. 13.

Ἀναβοάω, ὦ, f. ἦσω, *to lift up the voice, exclaim, cry aloud*; absol. Matt. xxvii. 46. Mark xv. 8. Luke ix. 38. Sept. for רָגַל Ez. xi. 13. רָגַל Num. xx. 16. רָגַל Is. xxxvi. 13.—Jos. Ant. 9. 1. 2. Herodian. 1. 4. 17. Xen. Anab. 5. 4. 31.

Ἀναβολή, ἡς, ἡ, (ἀναβάλλω q. v.) *earth thrown up*, Xen. Anab. 5. 2. 5. In N. T. *delay, putting over*, in a forensic sense, Acts xxv. 17.—Jos. Ant. 3. 2. 3. Dionys. Hal. 11. 33. Thuc. 2. 42.

Ἀνάγαιον, ου, τό, (ἀνά and γαῖα i. q. γῆ), i. q. ἀνώγειον, for which it is substituted in the later editions; written also ἀνώγαιον, ἀνάγειον, Lob. ad Phryn. p. 297; *a room above the ground, upper room, chamber*, over the porch, on or connected with the roof; where meals were taken, and, whither the Jews retired for prayer, meditation, etc. Mark xiv. 15. Luke xxii. 12. coll. Acts xx. 8.—Xen. An. 5. 4. 29 ἀνώγαιον.—See Calmet, art, *House*, p. 509. Comp. Ὑπερῶον.

Ἀναγγέλλω, f. γελῶ, aor. 1 ἀνήγγειλα, aor. 2 pass. ἀνηγγέλην Rom. xv.

21. Sept. Is. lii. 15. cf. Buttm. § 101. n. 4. marg. *to announce, to make known, to declare, to tell*; trans. and absol. In various connexions, e. g. spoken of things done, events, etc. *to relate, to tell*, Mark [v. 14.] v. 19. Acts xiv. 27. xv. 4. xvi. 38. 2 Cor. vii. 7, *to bring word, to inform*, John v. 15.—Xen. Anab. 1. 3. 21.—Spoken of things future, *to shew beforehand, foretell*, John xvi. 13. Sept. for עֲיִן Is. xli. 22, 23. xlvi. 10.—Spoken of the Christian doctrine, etc. *to declare, shew forth, teach*, John iv. 25. xvi. 14, 15, 25. Acts xx. 20, 27. Rom. xv. 21. 1 Pet. i. 12. 1 John i. 5. So Sept. for עֲיִן Deut. viii. 3. Dan. ii. 9 עֲיִן Deut. xxiv. 8.—Spoken of evil deeds, *to declare, confess*, Acts xix. 18. So Sept. and עֲיִן Is. iii. 8. Job xxxiii. 23. Ps. xxxviii. 19.

Ἀναγεννάω, ὦ, f. ἦσω, pp. *to beget again*; metaph. *to regenerate, to renew*, sc. by a change of carnal nature to a christian life; trans. 1 Pet. i. 3, 23. It is the same as υἱὸν τοῦ θεοῦ εἶναι Gal. iii. 26; or τέκνον θεοῦ γενέσθαι v. ἐκ θεοῦ γεννηθῆναι John i. 12, 13. 1 John iii. 9; or ἀνωθεν γεννηθῆναι John iii. 3.—So the fathers speak of regeneration as a *renewal*, a change from a lower to a higher, from a carnal to a better and holy life. Justin. Mart. Apol. 2. p. 93. Clem. Alex. Protrept. 11 ὁ λόγος, ὁ ἀναγεννῶν τὸν ἄνθρωπον, εἰς ἀλήθειαν αὐτὸν ἀναφέρων. For the Rabbinic נִשְׁתַּחֲוֶה נִשְׁתַּחֲוֶה, *new creature*, see Schættg. Hor. Heb. ad 2 Cor. v. 17.

Ἀναγινώσκω; f. ὠσομαι, aor. 2 ἀνέγνω, perf. pass. ἀνέγνωσμαι, aor. 1 pass. ἀνεγνώσθην, (ἀνά intens. and γινώσκω to know), *to know accurately*, Il. 13. 734, *to distinguish*, Herodian. 7. 6, where others read διαγινώσκω. In N. T. *to know by reading*, i. e. simply *to read*, trans. and absol.

a) *to read*, sc. for one's self, *to learn by reading*, Matt. xii. 3, 5. xix. 4. xxi. 16. 42. xxii. 31. xxiv. 15. Mark ii. 25. xii. 10, 26. xiii. 14. Luke vi. 3. x. 26. John xix. 20. Acts viii. 28, 30 bis, 32. xv. 31. xxiii. 34. 2 Cor. i. 13. Eph. iii. 4. Rev. i. 3. v. 4. Sept. for עֲיִן Deut. xvii. 19. 2 K. v. 7. Is. xxix. 11, 12.—Æl. V. H. 14. 43. Xen. An. 1. 6. 4.—Metaph.

2 Cor. iii. 2 ἡ ἐπιστολὴ ἡμῶν—ἀναγινωσκομένη ὑπὸ πάντων, *read of all men*, i. e. open, manifest.

b) *to read aloud before others, praelego*, Luke iv. 16. Acts xiii. 27. xv. 21. 2 Cor. iii. 15. Col. iv. 16 ter. 1 Thess. v. 27. So Sept. and ⲛⲓⲣ Deut. xxxi. 11. 2 K. xxii. 11. Neh. xiii. 1.—1 Macc. x. 7. Jos. Ant. 4. 8. 12.

Ἀναγκάζω, f. ἄσω, (ἀνάγκη), *to necessitate, to compel, to constrain*, trans.

a) *to compel*, sc. by force, threats, circumstances, etc. Acts xxvi. 11. xxviii. 19. 2 Cor. xii. 11. Gal. ii. 3, 14.—Esdr. iv. 6. Bel and Drag. 30. 1 Macc. ii. 25. Xen. Mem. 1. 2. 44.

b) *to constrain*, sc. by entreaty, invitations, etc. *to persuade*, Matt. xiv. 22. Mark vi. 45. Luke xiv. 23. Gal. vi. 12.—Diog. Laert. 1. 1. 4. Xen. Symp. 3. 5.

Ἀναγκαῖος, α, ον, (ἀνάγκη), *compulsive*, Od. 17. 399. *compelled*, Od. 24. 498. In N. T. *necessary*, viz.

a) spoken of things required by nature, etc. 1 Cor. xii. 22. or for the support of life, Tit. iii. 14 ἀναγκαῖαι χρεῖαι, *necessary wants*.—2 Macc. iv. 23. Jos. Ant. 2. 5. 6. Xen. Mem. 4. 5. 9.

b) *necessary* from custom and habit, e. g. Acts x. 24 ἀναγκαῖους φίλους, *necessary or near friends*.—Jos. Ant. 10. 1. 2. ib. 7. 6. 1. Polyb. 5. 71. 2. Xen. Mem. 2. 1. 4. Comp. Kypke Obs. in N. T. II. p. 49.

c) neut. ἀναγκαῖον, impers. *necessary, right, proper*. Acts xiii. 46 ὑμῖν ἦν ἀναγκαῖον, *it was necessary*, i. e. it was matter of duty. Heb. viii. 3 ὅθεν ἀναγκαῖον [ἐστὶ], *whence it is necessary*, i. e. it necessarily follows. Phil. i. 24 ἀναγκαιότερον [ἐστὶ], εἰ ὑμᾶς, *is more necessary, more profitable, for you*.—Ignat. ad Trallian. § 2. Xen. Œc. 2. 14. Dem. 462. 25.—So ἀναγκαῖον ἡγέομαι, *to regard as necessary, to think necessary or proper*, 2 Cor. ix. 5. Phil. ii. 25.—2 Macc. ix. 21. Jos. Ant. 5. 9. 4.

Ἀναγκαστῶς, adv. (ἀναγκαστός fr. ἀνάγκη), *by constraint, unwillingly*; opp. to ἐκουσίως. 1 Pet. v. 2.

Ἀνάγκη, ης, ἡ, 1. *necessity, need*.

a) as arising from the influence of other persons, *constraint, compulsion*,

1 Cor. vii. 37. 2 Cor. ix. 7. Philem. 14.—Xen. Cyr. 8. 1. 20.

b) as arising from the good or bad disposition of a person or persons, or from the nature and circumstances of the case, Matt. xviii. 7. Heb. vii. 12, 27. ix. 16, 23.—Jos. Ant. 16. 9. 3. Xen. Cyr. 2. 1. 15.

c) spoken of the obligation of duty; ἀνάγκην ἔχειν, *to be right, proper, just, I have need, I must needs*, Luke xiv. 18. xxiii. 17. Jude 3. Rom. xiii. 5. 1 Cor. ix. 16.—Xen. Cyr. 2. 4. 12.

2. *unavoidable distress, calamity*. Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7. So Sept. for ⲡⲓⲣⲓⲙ Ps. xxv. 17. cvii. 6. ⲡⲓⲣⲓⲙ Ps. cxix. 143. ⲡⲓⲣⲓⲙ Job xxvii. 9.—Tob. iii. 7, 11. Jos. Ant. 2. 5. 2. ib. 2. 9. 3. Diod. Sic. 4. 43.

Ἀναγνωρίζω, f. ἴσω, pp. *to recognize*; in N. T. only in the aor. 1 pass. ἀνεγνωρίσθην, with reflexive meaning, *to make one's self known*, Acts vii. 13. So Sept. for ⲙⲓⲣⲓⲣ Gen. xlv. 1.—See Buttm. § 136. 2.

Ἀνάγνωσις, εως, ἡ, (ἀναγινώσκω q. v.) *reading*, whether public or private, Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13. Sept. for ⲛⲓⲣⲓⲙ Neh. viii. 3.—Esdr. ix. 48. Polyb. 9. 1. 5.

Ἀνάγω, f. ἄξω, aor. 2 ἀνήγαγον, nor 1. pass. ἀνήχθην in Mid. sense, Buttm. § 136. 2, (ἀνά and ἄγω), *to lead up, to conduct or bring up*, sc. from a lower to a higher place; trans. with a dat. of person, or εἰς c. accus. of place whither, etc.

a) gen. Matt. iv. 1 ἀνήχθη εἰς τὴν ἔρημον, i. e. from the banks of the Jordan into the hilly desert region, coll. Luke iv. 1.—Luke iv. 5 εἰς ὄρος ὑψηλόν. ii. 22 εἰς Ἱεροσόλυμα, see in ἀναβαίνω. xxii. 66 εἰς τὸ συνέδριον, *to the Sanhedrim*, which sat in or near the temple. Acts ix. 39. xvi. 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon into his own house. So Sept. for ⲡⲓⲣⲓⲙ Gen. 1. 24. Ex. viii. 5.—Od. 14. 272.—Acts vii. 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ, *offered sacrifice*, i. e. led the victim up to the altar, or laid the sacrifice upon the altar; so Sept. and Heb. ⲡⲓⲣⲓⲙ *to offer sacrifice*, 1 K. iii. 15. and so ⲡⲓⲣⲓⲙ Lev. xiv. 20. Is. lvii. 6.

Job i. 5, where Sept. ἀναφέρω and προσφέρω—Philo de Agric. p. 205. Herodot 2. 60.—Acts xii. 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, *to bring up from the prison before the tribunal*, sc. in the presence of the people; coll. v. 6.—2 Macc. vi. 10—So ἀνάγειν ἐκ νεκρῶν, *to bring up from the dead, to raise from the dead*, Rom. x. 7. Heb. xiii. 20. So Sept. and πῶς Ps. xxx. 4. lxxi. 20.

b) as a nautical term, ἀνάγειν ναῦν, *to lead a ship up or out*, sc. upon the sea, since the sea, as seen from the shore, appears to rise, Herodot. 8. 57, 70, 83; and without ναῦν, ib. 8. 6. Hence in N. T. Mid. ἀνάγομαι, sc. τῇ νηϊ, or fully ἐν πλοίῳ Acts xxviii. 11, *to put to sea, to set sail from any place*, seq. ἀπό. Luke viii. 22. Acts xiii. 13. xvi. 11. xviii. 21. xx. 3, 13. xxi. 1, 2. xxvii. 2, 4, 12, 21. xxviii. 10, 11.—Xen. Anab. 5. 7. 17. Ælian. V. H. 1. 5. Hesych. ἀνάγοντο· ἀνέπλεον.

Ἀναδείκνυμι, aor. 1 ἀνέδειξα, pp. *to shew by raising aloft*, as a torch, Polyb. 8. 30. 10. In N. T. *to show plainly, to point out, to declare*, trans. Acts i. 24.—2 Macc. ii. 8, coll. ver. 6. Polyb. 1. 80. 12.—In the sense of *to appoint*, Luke x. 1.—Esdr. i. 34 βασιλέα. 2 Macc. xiv. 12 στρατηγόν. Diod. Sic. 1. 66. Polyb. 4. 48. 3.

Ἀνάδειξις, εως, ἡ, (ἀναδείκνυμι), *manifestation, sign*, Diod. Sic. 1. 85. In N. T. *manifestation, public appearance*, Luke i. 80 ἕως ἡμέρας ἀναδείξεως αὐτοῦ, i. e. until he came forth publicly as a prophet.—Ecclus. xliii. 6. Plut. Mar. c. 8.

Ἀναδέχομαι, aor. 1 ἀνεδεξάμην, *to take upon one's self*, 2 Macc. viii. 36. Xen. Cyr. 1. 6. 18. In N. T. *to receive*, i. e. in the sense of *to embrace, confide in*, as promises, ἐπαγγελίας Heb. xi. 17.—Clem. Alex. Strom. 6. 12 τὴν ἀρετήν.—Or as a guest, *to entertain*, Acts xxviii. 7.—So ὑποδέχομαι Ælian V. H. 4. 9. δέχομαι Diod. Sic. 13. 4.

Ἀναδίδωμι, f. δώσω, *to give, to hand up*, Xen. Conv. 2. 8. *to shoot up, to yield*, spoken of the earth yielding plants, etc. Jos. Ant. 1. 11. 1. In N. T. *to give up or over, to deliver*, trans. Acts xxiii. 33 τὴν ἐπιστολήν.—Polyb. 6. 29. 10. 7. Diod. Sic. 11. 45. Jos. Ant. 1. 16. 2.

Ἀναζάω, ὦ, f. ἦσω, aor. 1 ἀνέζησα, *to revive*, in the sense of *to rouse up, become vigorous*, Rom. vii. 9 ἡ ἁμαρτία ἀνέζησεν. In the sense of *to live again*, Rom. xiv. 9 et Rev. xx. 5 ἀνέζησεν, in the earlier editions; later ones ἐζησεν.—Artemid. 4. 82.—Metaph. *to adopt a better life, to reform*, Luke xv. 24, 32.

Ἀναζητέω, ὦ, f. ἦσω (ἀνά intens. and ζητέω,) *to seek diligently, inquire after, look for*, trans. Luke ii. 44. Acts xi. 25.—Sept. for שָׁחַ Job. iii. 4. שָׁחַ Job x. 6.—2 Macc. xiii. 21. Jos. Ant. 5. 1. 14. Ælian. V. H. 3. 28.

Ἀναζώννυμι, f. ζώσω, *to gird up*, sc. with a belt or girdle. Mid. ἀναζώννυμαι, *to gird up one's self or to be girded*, trans. The orientals dress in loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are obliged to bind their garments close around them. Hence metaph. 1 Pet. i. 13, ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας, *who hold their minds in constant preparation*. So תָּיִשׁ Job xxxviii. 3. Prov. xxxi. 17. Jer. i. 17.

Ἀναζωπυρέω, ὦ, f. ἦσω, (ἀνά and ζωπυρέω, from ζώπυρον live coals or embers, a bellows, comp. of ζῶς and πῦρ), *to kindle up, rouse*, sc. a fire, etc. In N. T. metaph. spoken of spiritual gifts, *to cultivate*, trans. 2 Tim. i. 6. So Sept. for פָּתַח Gen xlv. 27.—1 Macc. xiii. 7 τὸ πνεῦμα. Jos. Ant. 8. 8. 5. ib. 9. 8. 6. Xen. Eq. 10. 8, 16.

Ἀναθάλλω, f. αἰῶ, *to grow green again, to flourish again*, Ecclus. xlvi. 12. Wisd. iv. 4. Hom. Il. 1. 236. trans. *to cause to flourish, to produce*, e.g. fruit, etc. Ecclus. l. 10. and metaph. as εἰρήνην, εὐλογίαν, Ecclus. i. 18. xi. 22.—In N. T. metaph. and intrans. *to flourish again, to be again prosperous*. Phil. iv. 10 ὅτι ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, *that ye are again prospered in respect to your care of me*. Others less well, trans. 'that ye have renewed, augmented, your care of me.'

Ἀνάθεμα, ατος, τό (ἀνατίθημι *to place or lay up*), a later form instead of ἀνάθημα. Mæris ἀνάθημα, ἀττικῶς.

ἀναθεμα, ἑλληνικῶς. Lobeck ad Phryn. p. 249.—*any thing laid up or suspended as an offering in the temple of a god, any thing consecrated to God*, τὸ ἀνατιθέμενον τῷ θεῷ, Suid. Plut. Pelop. c. 25. Sept. and Heb. קָרָן Josh. vii. 11, coll. v. 23 and vi. 19, 24. So קָרָן and Sept. ἀνάθεμα spoken in like manner of animals, persons, etc. Lev. xxvii. 28, coll. v. 29; and, since every living thing thus consecrated to God could not be redeemed, but was to be put to death, hence קָרָן and Sept. ἀνάθεμα denote *any thing irrevocably devoted to death, to destruction, etc. any thing on which a curse is laid*, as cities and their inhabitants, etc. Josh. vi. 17, 18. vii. 1. al. and therefore *any thing abominable and detestable*, Deut. vii. 26. Comp. Jahn § 394.—Hence

In N. T. *an accursed thing*, spoken of persons, *one accursed. one excluded from the favour of God and devoted to destruction*. 1 Cor. xii. 13 λέγειν Ἰησοῦν ἀνάθεμα, *to call Jesus accursed*. xvi. 22. Gal. i. 8, 9. Acts xxiii. 14 ἀναθέματι ἀνεθεματίσαμεν, *intens. we have bound ourselves with a heavy curse*; for the dat. see Winer § 58. 3. Matth. § 408, note. Buttm. § 133. 3.—Rom. ix. 3 ἡ νόχον ἡν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, *put by constr. præg-nans for ἡ νόχον—ἀνάθεμα εἶναι καὶ χωριζόμενος ἀπὸ τοῦ Χ.* *accursed from Christ*, i. e. excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my people. For the expression ἀπὸ τοῦ Χ. comp. 2 Thess. i. 9.

Ἀναθεματίζω, f. ἴσω, (ἀνάθεμα q. v.) *to declare one to be ἀνάθεμα i. e. accursed, to curse, to bind by a curse*, trans. Mark xiv. 71 ἀναθεματίζειν sc. ἑαυτόν. Acts xxiii. 12, 14, 21, see in ἀνάθεμα. So Heb. קָרָן Num. xviii. 14. Deut. xiii. 15. Josh. vi. 21.—1 Macc. v. 5.

Ἀναθεωρέω, ὦ, f. ἴσω, (ἀνά *intens.* and θεωρέω), *to behold, contemplate*, trans. Acts xvii. 23. Metaph. *to consider*, Heb. xiii. 7.—Diod. Sic. 14. 109. ib. 12. 15.

Ἀνάθημα, ατος, τό, (ἀνατίθημι,)

any thing consecrated to God and laid up or suspended in the temple, a gift, offering, Luke xxi. 5. For the form of the word, see in ἀνάθεμα.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, etc. were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith vi. 19. 2 Macc. ii. 13. v. 16. ix. 16. 3 Macc. iii. 17.—Polyb. 11. 4. 1. Xen. H. G. 7. 3. 8.

Ἀναίδεια, ας, ἡ, (ἀναιδής, fr. a pr. and αἰδώς), *want of modesty, shamelessness, in the sense of importunity, without regard to time, place, or person*, Luke xi. 8.—Ecclus. xxv. 22. So ἀναιδής Ecclus. xxiii. 6. Sept. Deut. xxviii. 50.

Ἀναίρεσις, εως, ἡ, (ἀναιρέω), *a taking up or away*, sc. of dead bodies for burial, Thuc. 3. 113. In N. T. *a taking away*, sc. from life. i. e. *death, a putting to death*, Acts viii. 1. [xxii. 20 in text. recept.] Sept. for נָקָה Num. xi. 15.—Judith xv. 3. 2 Macc. v. 13. Jos. Ant. 2. 3. 1. ib. 8. 12. 2. Herodian. 2. 13. 1.

Ἀναιρέω, ὦ, f. ἴσω, (ἀνά and αἰρέω), aor. 2 ἀνείλον, whence in later editions the forms ἀνείλατε, ἀνείλατο, Acts ii. 23. vii. 21. Sept. Is. xxxviii. 14; for which see Winer Gr. § 13. 1. Buttm. § 96. n. 1. marg. *to take up, lift up*, trans. sc. from the ground, Æl. V. H. 5. 16. Sept. for נָקָה Ex. ii. 10. קָרָן Num. xvi. 37. or for burial, Dem. 1069. 2.—In N. T.

1. Mid. *to take up*, trop. spoken of children, *to take to one's self, to adopt, to bring up*; Acts vii. 21 αὐτὸν ἀνείλατο, i. e. Pharaoh's daughter *took him up*, adopted him, etc.—Diod. Sic. 3. 57. Arrian. Diss. Epict. 1. 23. 7. Hesych. ἀναιρεῖν τὸ τεχθέν· ἀνατρέφειν. So Lat. tollo, Cic. Div. 1. 21. al.

2. *to take away*, i. e. *to remove, put out of the way*, viz.

a) spoken of things, *to destroy, to abolish*, Heb. x. 9.—Test. XII Patr. in Fabric. Cod. Pseud. V. T. I. p. 681 ἡ

ταπείνωσις ἀναιρεῖ τὸ μῖσος, ἡ μετάνοια ἀναιρεῖ τὴν ἀπείθειαν. p. 691. Xen. Cyr. 1. 1. 1.

b) spoken of persons, *to put to death, to kill, to slay*. Matt. ii. 16. Luke xxii. 2. Acts. v. 33, 36. vii. 28 bis. ix. 23, 24, 29. xvi. 27 ἐαυτὸν ἀναιρεῖν. xxiii. 15, 21, 27. xxv. 3. Spoken of a public execution, Luke xxiii. 32. Acts ii. 23. x. 39. xii. 2. xiii. 28. xxii. 20. xxvi. 10. So Sept. for חָמַק Ex. xxi. 29. חָמַק 2 Sam. x. 18. חָמַק Is. xxxvii. 36. חָמַק Dan. ii. 13, 14.—Herodian. 2. 1. 1. Ælian. V. H. 4. 1.

Ἀναίτιος, ἰου, ὁ, ἡ, adj. (α pr. and αἰτία), *guiltless, innocent*, Matt. xii. 5, 7. Sept. for יָקָר Deut. xix. 10, 13. xxi. 8, 9.—Ælian. V. H. 5. 18. Xen. Cyr. 1. 6. 10.

Ἀνακαθίζω, f. ἴσω, (ἀνά and καθίζω *to set, to place*), pp. trans. *to set up*; in N. T. intrans. or with ἐαυτὸν implied, *to sit up*, Luke vii. 15. Acts ix. 40. Comp. in Ἄγω no. 3.—Plut. Philop. c. 20 μόλις ἐαυτὸν ἐπ' ἀσθενείας ἀνεκάθισε. Plat. Phædon. § 3.

Ἀνακαινίζω, f. ἴσω, *to renew, to restore to its former state*, trans. pp. Sept. τὸ πρόσωπον τῆς γῆς for שָׁחַק Ps. civ. 30. Jos. Ant. 9. 8. 2.—In N. T. metaph. *to renew εἰς μετάνοιαν*, spoken of those who have fallen from the true faith, *to bring back to repentance and their former faith*, Heb. vi. 6. Sept. trop. for שָׁחַק Ps. ciii. 5.—1 Macc. vi. 9. Barnab. Ep. ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν.

Ἀνακαινόω, ὦ, f. ὠσω, found only in Paul and in ecclesiastical writers; see H. Planck in Bibl. Repos. I. p. 677; *to renew, to renovate*, in the sense of *to emend, to change from a carnal to a christian life, to increase in faith, hope, virtue*, etc. 2 Cor. iv. 16. Col. iii. 10. Comp. Eph. iv. 23, and see in Ἀναγεννάω.

Ἀνακαίνωσις, εως, ἡ, (ἀνακαινόω q. v. for this later word), *renewal, renovation*, i. e. metaph. *emendation of the heart and life, change from a carnal to a christian life*, Rom. xii. 2. Tit. iii. 5. Comp. John iii. 5.

Ἀνακαλύπτω, f. ψω, *to unveil, uncover*, Sept. for פָּתַח Deut. xxii. 30.

Is. xlvii. 3. Xen. Conv. 1. 16. In N. T. metaph. *to remove a veil from the mind*, i. e. ignorance, any impediment to knowledge, *to cause to understand*. 2 Cor. iii. 14 τὸ κάλυμμα μένει—μὴ ἀνακαλυπτόμενον, *the veil is not removed from their hearts*, i. e. the blindness of their minds, their prejudices, etc. will not permit them to understand. v. 18 ἀνακαλυπτομένῳ προσώπῳ, *with unveiled face*, i. e. all impediments to knowledge being removed, coll. v. 13. So Sept. and פָּתַח Job xxiii. 16. Is. xxii. 14. Prov. xx. 22. פָּתַח Is. iii. 17.—Tob. xii. 7. Polyb. 4. 85. 6.

Ἀνακάμπτω, f. ψω, pp. trans. *to bend or turn up or back*; intrans. *to turn back, to return*, Matt. ii. 12. Acts xviii. 21. Heb. xi. 15. Sept. for שָׁחַק Ex. xxxii. 27.—Diod. Sic. 3. 54.—Hence metaph. Luke x. 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει, *your salutation shall return to you*, i. e. the peace, prosperity, δόξα, which you have wished them, shall not happen to them. Comp. Is. xlv. 23 et lv. 11, where Heb. שָׁחַק, Sept. ἀναστρέφομαι.

Ἀνάκειμαι, f. κείσομαι, *to be laid up or deposited*, as offerings in the temples of the gods, Thuc. 3. 114. Ceb. Tab. 1. and so in the Jewish temple, Jos. Ant. 3. 1. 7. Comp. in ἀνάθημα. In this sense ἀνάκειμαι serves as the neut. or pass. of the act. ἀνατίθημι. In N. T.

1. *to be laid out*, as a dead body, Mark v. 40 in text. recept.

2. in later usage, *to recline*, sc. at table upon a triclinium, in the ancient manner of eating; Matt. xxvi. 7, 20. Mark xiv. 18. xvi. 14. John xiii. 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *reclining in the bosom of Jesus*, i. e. next to him on the triclinium; so Lat. *in sinu recumbo*, Plin. Ep. 4. 22. See Calmet 8vo. Bost. art. *Eating*. Campb. Prel. Diss. VIII. iii. § 6.—Esdr. iv. 10. Athenæus 7. 35. Polyb. 13. 6. 8.—Hence genr. *to take a meal, to eat, to dine, sup*, etc. Matt. ix. 10. Luke vii. 37. and ὁ ἀνακείμενος, *one at table, a guest*, Matt. xxii. 10, 11. Luke xxii. 27 bis. John vi. 11. xiii. 28.—Instead of ἀνάκειμαι, earlier Greek writers used κείμαι in this sense, Lobeck ad Phryn. p. 216, 217.

Ἀνακεφαλαιόω, ὦ, f. ὠσω, (ἀνά and κεφάλαιον sum, summary), *to sum up, recapitulate*, as an orator at the close of his discourse; Quinct. 6. 1, "rerum repetitio et congregatio, quæ Græcis ἀνακεφαλαιώσεις dicitur." In N. T. ἀνακεφαλαιοῦμαι, οὔμαι, *to comprehend several things under one, to reduce under one head*. Rom. xiii. 9 *all the commandments ἀνακεφαλαιοῦται are comprehended*, i. e. *summed up in this one precept*, sc. of love. Eph. i. 10 ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, *to bring all things into one in Christ*, i. e. to introduce a unity of feeling and of expectation among all beings both in heaven and on earth, by means of the christian dispensation, especially between Jews and Gentiles; cf. Eph. ii. 14, 15.—Epiph. adv. Hæres. I. 31. 30 τὴν ἐκ τῶν οὐρανῶν παρουσίαν αὐτοῦ [Χριστοῦ] ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα κ. τ. λ.

Ἀνακλίνω, f. ἰνω, trans. *to cause to lie upon*, i. e.

a) pp. *to lay down*, spoken of an infant, Luke ii. 7.—Il. 4. 113.

b) in later usage, *to cause to recline*, sc. in order to take a meal, at table, upon a triclinium, etc. see in Ἀνάκειμαι 2; and for this later signification see Lobeck ad Phryn. p. 216.—Mark vi. 39. Luke ix. 15. xii. 37.—Mid. ἀνακλίνομαι, *to recline*, sc. at table, etc. i. q. ἀνάκειμαι q. v. Matt. xiv. 19. Luke vii. 36.—Polyb. 31. 4. 5. Acta Thom. § 4.—In Matt. viii. 11 et Luke xiii. 29, spoken of the feast or banquet in the kingdom of heaven, under which image the later Jews were accustomed to describe the happiness of the righteous in the Messiah's kingdom; see Schœttgen Hor. Heb. ad h. l. Lightfoot Hor. Heb. in Luc. xvi. 22. Jahn § 148. 4 Esdr. ii. 38. vi. 19 sq. Comp. Matt. xxii. 1 sq. xxv. 1 sq. xxvi. 29. Mark xiv. 25. Luke xiv. 15. sq. xxii. 16, 18, 30.

Ἀνακόπτω, f. ψω, *to beat or drive back*, Jos. Ant. 2. 16. 2. In N. T. trop. *to check, impede, hinder*, trans. Gal. v. 7 τίς ὑμᾶς ἀνέκοψε; where later editions read ἐνέκοψε.—Wisdom. xviii. 23 τὴν ὀργήν. Philo de Monarch. p. 821.

Ἀνακράζω, f. ξω, *to cry aloud, to*

exclaim, intrans. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. Sept. for נָקַד Judg. vii. 20. נָקַד Josh. vi. 5. נָקַד 1 K. xxii. 32. נָקַד Joel iv. 16. —Jos. Ant. 2. 9. 7. Polyb. 36. 5. 3.

Ἀνακρίνω, f. ἰνω, (ἀνά intens. and κρίνω), trans. and absol. pp. *to separate or divide up*; in N. T. trop.

1. *to examine carefully, to investigate, to inquire*.

a) genr. Acts xvii. 11 τὰς γραφάς. 1 Cor. x. 25, 27 μηδὲν ἀνακρίνοντες, *not anxiously inquiring*, sc. whether the meat had been offered to idols; see in Ἀλίσγημα.—Sept. for נָקַד 1 Sam. xx. 12. —Jos. Ant. 5. 9. 3 ἀνέκρινε τίς εἴη. 4. 6. 2. Xen. Cyr. 1. 6. 13.

b) in a forensic sense, spoken of a judge, Luke xxiii. 14. Acts iv. 9. xii. 19. xxiv. 8. xxviii. 18.—Susann. 48, 51. Xen. H. G. 5. 3. 25. Spoken in Greek writers of an antecedent private hearing, to determine whether a cause should be brought at all before the judge in public, Dem. 1066. 9.

2. *to judge of, to estimate*, trans. 1 Cor. ii. 14, 15 bis. So *to judge favourably, to approve*, 1 Cor. iv. 3 bis, 4. or *to judge unfavourably, to condemn*, 1 Cor. ix. 3. xiv. 24 ἀνακρίνεται, where it is parallel with ἐλέγχεται, i. e. convinced of his error and condemned, coll. v. 25.—Phavorin. ἀνακρίνω· τὸ πραχθὲν ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

Ἀνάκρισις, εως, ἡ, (ἀνακρίνω), *examination*, sc. before a judge, Acts xxv. 26.—3 Macc. vii. 5. Polyb. 12. 27. 3. Phavorin. ἀνάκρισις· ἐξέτασις. Spoken of an antecedent private hearing, see Ἀνακρίνω, Dem. 1142. 10.

Ἀνακύπτω, f. ψω, (ἀνά and κύπτω to bend forwards), *to raise one's self up, to rise up*, sc. from a stooping posture, Luke xiii. 11 coll. v. 13. John viii. 7, 10. Sept. for נָקַד נָקַד Job x. 15.—Jos. Ant. 19. 8. 2. Xen. Eq. 7. 10.—Metaph. *to be elated*, sc. with joy, Luke xxi. 28.—Jos. B. J. 1. 8. 5. Xen. Œc. 11. 5.

Ἀναλαμβάνω, f. λήψομαι, aor. 2 ἀνέλαβον, aor. 1 pass. ἀνελήφθην, *to take up*, trans.

a) genr. sc. from the ground, Sept. for $\pi\rho\zeta$ Judg. xix. 28. $\kappa\omega\psi$ Josh. iv. 8. In N. T. only in the phrase $\alpha\nu\epsilon\lambda\eta\phi\theta\eta$ $\epsilon\iota\varsigma$ $\omicron\upsilon\rho\alpha\nu\acute{\omicron}\nu$, *he was taken up, received up, into heaven*, Mark xvi. 19. Acts i. 11. 16. or $\alpha\nu\epsilon\lambda\eta\phi\theta\eta$ simply, where $\epsilon\iota\varsigma$ $\tau\omicron\nu$ $\omicron\upsilon\rho$. is implied, Acts i. 2, 22. 1 Tim. iii. 16 $\epsilon\nu$ $\delta\acute{o}\xi\eta$. So Sept. for $\pi\rho\zeta$ 2 K. ii. 9, 10. $\kappa\omega\psi$ $\iota\beta$ ib. ii. 11.—1 Macc. ii. 58. Ecclus. xlviii. 9. xlix. 14. Philo Vit. Mos. II. p. 179. 5.—With the accessory idea of *bearing*, Acts vii. 43 $\alpha\nu\epsilon\lambda\acute{\alpha}\beta\epsilon\tau\epsilon$ $\tau\eta\nu$ $\sigma\kappa\eta\nu\eta\nu$ $\tau\omicron\upsilon$ Μολόχ , coll. Amos. v. 26 where Sept. for $\kappa\omega\psi$, alluding probably to the manner in which the statues of heathen gods were carried about in processions; see Kuinöl in loc. Rosenm. ad Amos v. 26.—Spoken of arms, etc. *to take up arms, to take one's weapons*, Eph. vi. 13, 16. So Sept. for $\kappa\omega\psi$ Deut. i. 41. $\pi\rho\zeta$ Num. xxv. 7.—2 Macc. x. 27. Herodian. 2. 6. 19. Xen. Cyr. 2. 1. 19.

b) *to take up or with, take along*, sc. as a companion or fellow-traveller, Acts xx. 13, 14. xxiii. 31. 2 Tim. iv. 11. So Sept. for $\pi\rho\zeta$ Gen. xxiv. 61. xlv. 18. xlviii. 1.—Xen. Cyr. 1. 4. 19. ib. 1. 5. 14. Jos. Ant. 2. 10. 2 $\tau\omicron\nu$ $\sigma\tau\tau\alpha\tau\acute{\omicron}\nu$. 4. 5. 1.

Ἀνάληψις, $\epsilon\omega\varsigma$, η , ($\alpha\nu\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ q. v.) *a taking up*, sc. into heaven, Luke ix. 51.—Test. XII Patr. Fabr. Cod. Pseud. V. T. 1. p. 585. Clem. Alex. Strom. 6. 15.

Ἀναλίσκω, f. $\lambda\acute{\omicron}\sigma\omega$, aor. 1 $\alpha\nu\eta\lambda\omega\sigma\alpha$, see Buttm. § 114. p. 267; *to consume*, i. e. *to spend*, Wisd. xiii. 2. Jos. Ant. 3. 4. 9. Xen. Mem. 2. 7. 11.—In N. T. *to consume*, i. e. *to destroy*, trans. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. Sept. for $\iota\beta$ Jer. l. 7. Ez. xv. 4, 5. $\pi\zeta\zeta$ Is. xxxii. 10. Gen. xli. 30. $\eta\zeta\eta$ Prov. xxiii. 28.—2 Macc. ii. 10. Jos. Ant. 2. 5. 6. Act. Thom. § 21 $\pi\omicron\iota\omega$ $\theta\alpha\nu\acute{\alpha}\tau\omega$ $\alpha\upsilon\tau\omicron\upsilon\varsigma$ $\alpha\nu\alpha\lambda\acute{\omicron}\sigma\epsilon\iota$. Xen. Cyr. 2. 1. 8.

Ἀναλογία, $\alpha\varsigma$, η , ($\alpha\nu\acute{\alpha}\lambda\omicron\gamma\omicron\varsigma$ fr. $\alpha\nu\acute{\alpha}$ and $\lambda\acute{\omicron}\gamma\omicron\varsigma$), *ratio, proportion*. Rom. xii. 6 $\kappa\alpha\tau\grave{\alpha}$ $\tau\eta\nu$ $\alpha\nu\alpha\lambda\omicron\gamma\iota\alpha\nu$ $\pi\iota\sigma\tau\epsilon\omega\varsigma$, i. e. according to the measure of the gifts and faculties with which we hold to and manifest our faith comp. ver. 3 where it is $\mu\acute{\epsilon}\tau\rho\nu$.—Polyb. 9. 20. 1. Dem de. Coron. c. 30 $\kappa\alpha\tau'$ $\omicron\upsilon\sigma\iota\alpha\varsigma$ $\alpha\nu\alpha\lambda\omicron\gamma\iota\alpha\nu$.

Hesych. $\kappa\alpha\tau'$ $\alpha\nu\alpha\lambda\omicron\gamma\iota\alpha\nu$ $\kappa\alpha\tau\grave{\alpha}$ $\mu\acute{\epsilon}\tau\rho\nu$ η $\kappa\alpha\nu\acute{\omicron}\nu\alpha$.

Ἀναλογίζομαι, f. $\iota\sigma\omicron\mu\alpha\iota$, *to reckon up, compute*, as in arithmetic, geometry, etc. Pollux Onom. 4. 163. In N. T. *to consider attentively, to reflect upon*, Heb. xii. 3.—3 Macc. vii. 7. Jos. Ant. 4. 8. 46. Diod. Sic. 20. 8.

Ἀναλος, $\omicron\upsilon$, $\acute{\omicron}$, η , adj. (α pr. and $\acute{\alpha}\lambda\varsigma$ salt), *not salt, insipid*. Mark ix. 50 $\epsilon\grave{\alpha}\nu$ $\tau\acute{\omicron}$ $\acute{\alpha}\lambda\alpha\varsigma$ $\acute{\alpha}\nu\alpha\lambda\omicron\nu$ $\gamma\acute{\epsilon}\nu\eta\tau\alpha\iota$, *if the salt become not salt*, i. e. lose its savour and pungency.—Plut. Symp. 4. 10. 2. Tom. VIII. p. 728. ed Reisk. $\acute{\alpha}\rho\tau\omicron\nu$ $\acute{\alpha}\nu\alpha\lambda\omicron\nu$.

Ἀνάλυσις, $\epsilon\omega\varsigma$, η , ($\alpha\nu\alpha\lambda\acute{\upsilon}\omega$), pp. *resolution, dissolving*; also *departure*, e. g. from a banquet, $\epsilon\kappa$ $\tau\omicron\upsilon$ $\sigma\upsilon\mu\pi\omicron\sigma\iota\omicron\nu$, Jos. Ant. 19. 4. 1. Philo in Flacc. II. p. 534, 6. p. 981.—In N. T. *departure* sc. from life, 2 Tim. iv. 2, coll. Phil. i. 23.—So in full, $\alpha\nu\acute{\alpha}\lambda\upsilon\sigma\iota\varsigma$ $\epsilon\kappa$ $\tau\omicron\upsilon$ $\beta\iota\omicron\nu$ Philo in Flacc. p. 991.

Ἀναλύω, f. $\acute{\upsilon}\sigma\omega$, *to loosen again, to undo*, e. g. the web of Penelope, Od. 2. 105; *to unfasten* sc. the fastenings of a ship, and thus prepare for departure. Od. 15. 548; Sept. *to dissolve*, metaph. spoken of sins, *to be forgiven*, Ecclus. iii. 15.—In N. T. *to depart*, sc. from life, Phil. i. 23; see Ἀνάλυσις and Schœttg. Hor. Heb. in loc.—So $\alpha\pi\omicron\lambda\acute{\upsilon}\omega$ Ælian. V. H. 5. 6.—With the accessory idea of *going home or back*; hence, *to return*, e. g. $\epsilon\kappa$ $\tau\omicron\omega\nu$ $\gamma\acute{\alpha}\mu\omega\nu$, Luke xii. 36.—Wisd. ii. 1. 2 Macc. ix. 1. Jos. Ant. 6. 4. 1. Ælian. V. H. 4. 23.

Ἀναμάρτητος, $\omicron\upsilon$, $\acute{\omicron}$, η , adj. (α pr. and $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega$), *without sin, faultless*, John viii. 7.—Sept. Deut. xxix. 18. 2 Macc. viii. 4. Xen. Mem. 4. 2. 26.

Ἀναμένω, f. $\mu\epsilon\nu\acute{\omega}$, *to wait out*, i. e. *to remain*, Judith vii. 12. Herodot. 7. 42. In N. T. *to await, to expect*, sc. with patience and confidence, trans. 1 Thess. i. 10. So Sept. for $\pi\alpha\rho$ Job. vii. 2. Is. lix. 11.—Judith viii. 16. Clem. Alex. Strom. 6. 13. Xen. Mem. 4. 3. 13.

Ἀναμνησκω, f. $\mu\nu\eta\sigma\omega$, aor. 1 pass. $\alpha\nu\epsilon\mu\nu\eta\sigma\theta\eta\nu$ with mid. signif. Buttm. § 136. 2; *to call up to mind, to remind, cause to remember*.

a) genr. and constr. with doub. accus.

1 Cor. iv. 17 ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου, see Winer § 30. 7. Matth. § 347. n. 2. Buttm. § 131. 5. Sept. for יִזְכֹּר Gen. xli. 9. 1 K. xvii. 18. Ez. xxiii. 19.—With double accus. Diod. Sic. xvii. 10. Xen. An. 3. 2. 11. Herodot. 6. 140. With gen. of the thing, Jos. Ant. 9. 6. 3.—In the sense of *to admonish, to exhort*, 2 Tim. i. 6.

b) Mid. ἀναμνήσκομαι, *to call to mind, to recollect, to remember*, absol. Mark xi. 21.—With a gen. of thing, Mark xiv. 72 ἀνεμνήσθη τοῦ ῥήματος, Buttm. § 132. 5. 3. So Sept. for יִזְכֹּר Gen. viii. 1. Num. xv. 39.—Ecclus. iii. 14. Jos. Ant. 2. 7. 8.—Constr. c. accus. 2 Cor. vii. 15 τὴν ὑπακοήν. Heb. x. 32.—Xen. An. 7. 1. 26.

Ἀνάμνησις, εως, ἡ, (ἀναμνήσκω q. v.) *remembrance*, Luke xxii. 19. 1 Cor. xi. 24, 25, coll. ver. 26. Heb. x. 3. Sept. for יִזְכֹּר Num. x. 10. יִזְכֹּר Ps. xxxviii. 1.—Wisd. xvi. 6. Plato Phileb. § 67. ed. Stallb.

Ἀνανεόω, ὦ, f. ὠσω, (ἀνά and νεόω), *to renew*; Mid. ἀνανεόομαι, οὔμαι, *to renew for one's self*, etc. e. g. τὴν φιλίαν 1 Macc. xiv. 18, 22. τὸν ὄρκον Thuc. 5. 18. In N. T. *to renew one's self, to be renewed*, sc. in spirit, τῷ πνεύματι, Eph. iv. 23, i. e. to be changed from a carnal to a christian spirit and life. Comp. שָׁחַח Ps. li. 12.—Marc. Antonin. 4. 3 ἀνανεοῦ σεαυτόν.

Ἀνανήφω, f. ψω, *to become sober again*, sc. ἐκ μέθης Lucian. Hermot. § 83. In N. T. metaph. *to recover sobriety of mind, to recover one's self*, sc. ἐκ τῆς τοῦ διαβόλου παγίδος, intrans. 2 Tim. ii. 26.—Jos. Ant. 6. 11. 10 ἐκ θρήνων. Philo de Alleg. 3. p. 1098. Ceb. Tab. 9.

Ἀνανίας, α, ὁ, *Ananias*, Heb. אֲנָנְיָא (Jehovah hath given), pr. name of three persons in N. T.

1. of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts v. 1, 3, 5.

2. of a Christian at Damascus, who restored the sight of Paul, Acts ix. 10 bis, 12, 13, 17. xxii. 12.

3. of a high priest of the Jews, about A. D. 47, the son of Nebedæus. He was sent as a prisoner to Rome by Quadratus, governor of Syria, and Jona-

than appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix, the successor of Quadratus, Ananias appears to have performed the functions of the high priest, as a נָזִיר or substitute, until Ismael, the son of Phabeus, was appointed to that office by Agrippa, about A. D. 63. Ananias was afterwards killed in a tumult. Acts xxiii. 2. xxiv. 1.—See Jos. Ant. 20. 6. 2. ib. 20. 8. 5. 8. B. J. 2. 17, 9. On the נָזִיר or vicar of the high priest, see Buxt. Lex. Ch. Rab. Tal. 1435 sq. Krebs Obs. in N. T. e Joseph. p. 3 sq. 114, 175. Comp 2 K. xxv. 18.

Ἀναντίρρητος, ου, ὁ, ἡ, adj. (a pr. ἀντί and ἔρρω), *not to be contradicted, indisputable*, Acts xix. 36.—Symmach. Job xi. 2. Polyb. 6. 7. 7. ib. 28. 11. 4.

Ἀναντιρρήτως, adv. pp. *without contradiction*; hence *without hesitation, promptly*, Acts x. 29.—Polyb. 23. 8. 11.

Ἀνάξιος, ου, ὁ, ἡ, adj. (a pr. and ἄξιος), *unworthy, not adequate*, seq. gen. 1 Cor. vi. 2.—Sept. Jer. xv. 29. Ecclus. xxv. 8. Jos. Ant. 6. 1. 4. Herodian. 2. 7. 6.

Ἀναξίως, adv. *unworthily*, i. e. *in an improper manner, irreverently*, 1 Cor. xi. 27, 29.—2 Macc. xiv. 42. Herodian. 2. 7. 6.

Ἀνάπαυσις, εως, ἡ, (ἀναπαύω), *rest, quiet*, sc. from occupation, oppression, or torment. Rev. iv. 8 ἀνάπαυσιν οὐκ ἔχουσι—λέγοντες, *exclaiming without intermission*, etc. for the constr. see Buttm. § 144. n. 3.—Matt. xi. 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Rev. xiv. 11. Sept. for אָנָּח Jer. xlv. 3. אָנָּח Lev. xxv. 8. אָנָּח Ex. xvi. 23. al.—Wisd. iv. 7. Ecclus. vi. 29. Jos. Ant. 3. 12. 3. Dion. Halic. 4. 43.—Meton. *place of rest, fixed habitation*, Matt. xii. 43. Luke xi. 24. So Sept. for אָנָּח Gen. viii. 9. Ruth iii. 1. אָנָּח 1 Chr. xxviii. 2.—Ecclus. xxiv. 7.

Ἀναπαύω, f. αὔσω, *to cause to cease or desist from*, Il. 17. 550. *to cause to rest, to give rest to*, trans. Jos. Ant. 3. 2. 5. Xen. Cyr. 7. 1. 4.—In N. T.

a) metaph. *to give rest*, sc. to the mind, *to free from sorrow or care, to refresh*,

recreate, trans. Matt. xi. 28. 1 Cor. xvi. 18. 2 Cor. vii. 13. Philem. 7, 20. So Sept. for נָחַת Prov. xxix. 17. Is. xiv. 3. נָחַת Ez. xxxiv. 15.—Ecclus. iii. 6.

b) Mid. *ἀναπαύομαι*, *to rest*, i. e. *to take rest, to enjoy repose*, the idea of previous exertion, anxiety, or suffering, being included. Spoken of those who are fatigued, Mark vi. 31. of those who sleep, Matt. xxvi. 45. Mark xiv. 41. of those who enjoy a tranquil life, Luke xii. 19. of those who quietly wait for any thing, Rev. vi. 11. of those who die, Rev. xiv. 13. So Sept. for נָחַת Deut. v. 4. Esth. ix. 16. נָחַת Mic. iv. 4. נָחַת Job. x. 20.—Act. Thom. § 4. Plut. Symp. 8. 7. 4.—For the constr. with *ἐκ*, Rev. xiv. 13, see Matth. § 355. n. 1. So with *ἀπό* Jos Ant. 3. 5. 5.

c) from the Heb. *ἀναπαύομαι*, *to have a place of rest, to abide, to dwell*. 1 Pet. iv. 14 *τὸ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται*, coll. Rom. viii. 11. So Sept. for נָחַת Deut. xxxiii. 20. Is. xiii. 21. xxxii. 16. נָחַת Is. xiii. 20. xxvii. 10. נָחַת Prov. xxi. 16.

Ἀναπαίξω, f. *είσω*, *to persuade over*, in N. T. in a bad sense, i. e. *to seduce*, trans. Acts xviii. 13. Sept. for נָחַת Jer. xxix. 8.—1 Macc. i. 11. Xen. Mem. 3. 11. 10.

Ἀναπέμπω, f. *ψω*, trans. 1. *to send up*, sc. before a judge, a tribunal, etc. *to refer, to remit*, Luke xxiii. 7, 11, 15.—Jos. Ant. 4. 8. 14 *τὴν δίκην εἰς ἱερὰν πόλιν*. Xen. Cyr. 7. 5. 34. Herodian. 2. 12. 11.

2. *to send back*, trans. Philem. 12.—Plut. Pomp. c. 36.

Ἀνάπηρος, ου, ὁ, ἡ, adj. (*ἀνά* and *πηρός*), *maimed*, i. e. *deprived of some member or of the use of it*, Luke xiv. 13, 21.—2 Macc. viii. 24. Ælian. V. H. 11. 9. Hesych. *ἀνάπηρος*· *πηρός*, *τυφλός*, *νοσώδης*.

Ἀναπίπτω, f. *πесоῦμαι*, aor. 2 *ἀνέπιδον*, aor. 1 mid. *ἀνεπιδάμην* Luke xiv. 10 et xvii. 7 in later editions; see Buttm. § 96. n. 9. § 114. p. 298. Lobeck ad Phryn. p. 724; pp. *to fall upon* or *to wards*, i. e. *to fall down, to lie down*, Sept. for נָחַת Gen. xlix. 9. Susann. 36. Xen. Œc. 8. 8. Diod. Sic. 4. 59.—In N. T. *to recline*, sc. at table, at meals, etc. in

the ancient manner; see in Ἀνάκειμαι 2. —Matt. xv. 35. Mark vi. 40. viii. 6. John vi. 10 bis. xiii. 12. xxi. 20 *ἐπὶ τὸ στῆθος Ἰησοῦ*, *reclined upon the breast of Jesus*, i. e. next to him on the triclinium; see in Ἀνάκειμαι 2, and comp. John xiii. 23, 25.—Tob. ii. 1 *ἀνέπεσα τοῦ φαγεῖν*. Judith xii. 15. Ecclus. xxxv. 2. Lucian. Asin. § 23.—By impl. *to take a place at table, etc. to eat*, Luke xi. 37. xxii. 14.—In the same sense, aor. 1 mid. imperat. *ἀνάπιδαι*, Luke xiv. 10 et xvii. 7 in later edit. for *ἀνάπιδον* or *-σε* in text. rec.—This sense of the word belongs only to the later Greek; see Phryn. and Lobeck, p. 216.

Ἀναπληρόω, ὦ, f. *ώσω*, *to fill up, to complete*, e. g. a chasm, *χάσμα*, Jos. Ant. 7. 10. 2. time, Sept. for נָחַת Gen. xxix. 28. Ex. vii. 25. number, Xen. Vect. 4. 24.—In N. T. also *to fill up, to fulfil, to complete*, trans.

a) spoken of measure, 1 Thess. ii. 16 *ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας*, i. q. *τὸ μέτρον τῶν ἀμαρτιῶν* in Matt. xxiii. 32; for the sentiment. comp. Matt. l. c. and Gen. xv. 16. Dan. viii. 23. 2 Macc. vi. 13—15.

b) spoken of prophecy, etc. *to fulfil*, Matt. xiii. 14.—So *ἀναπλήρωσις* Esdr. i. 57.

c) spoken of a work or duty, *to fulfil, to perform*. Gal. vi. 2 *τὸν νόμον τοῦ Χρ.* *the precept of Christ*, coll. John xiii. 14, 34.—Barnab. Ep. § 21 *πᾶσαν ἐντολήν*. Jos. Ant. 6. 13. 4 *τὴν τῶν νομιζομένων ἀναπλήρωσιν*.

d) spoken of persons, *ἀναπληροῦν τὸν τόπον τινός*, *to fill the place of any one*, i. e. *to sustain his character*. 1 Cor. xiv. 16 *ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου*, i. e. *he who sustains the character of an unlearned person, or who is such*.—Jos. B. J. 5. 2. 5 *στρατιώτου τάξιν ἀναπληροῦν*. So Lat. *implere vicem* Plin. Ep. 6. 6. 6. and Rabb. נָחַת נָחַת Buxt. Lex. Ch. Rab. Tal. 2001.

e) in the sense of *to supply, make good*, sc. a deficiency, *ὑστέρημα*, 1 Cor. xvi. 17. Phil. ii. 30.—Jos. Ant. 5. 6. 2 *τὸ λεῖπον*. Diod. Sic. (p. 148), *τὴν τῆς φύσεως ἐνδειαν*. Plut. de Puer. Educ. c. 13. See Elsner Obs. N. T. II. p. 250.

Ἀναπολόγητος, ου, ὁ, ἡ, adj. (*ἀ*

pr. and ἀπολογέομαι,) *without apology, inexcusable*, Rom. i. 20. ii. 1.—Polyb. 12. 21. 10. Just. Mart. Apol. 2. p. 71. Clem. Alex. Strom. 7. 2. ἀναπολόγητός ἐστι ὁ μὴ πιστεύσας.

Ἀναπράσσω, v. ττω, f. ξω, *to make up, i. e. to call in, to exact*, e. g. a debt, in some MSS. Luke xix. 23, instead of ἀν ἔπραξα.—Xen. Anab. 7. 7. 31.

Ἀναπτύσσω, f. ξω, (ἀνά and πτύσσω *to fold*,) *to fold back, to unfold*, Xen. Eq. 12. 6. Sept. for שׁרף Deut. xxii. 17.—In N. T. *to unroll*, e. g. τὸ βιβλίον, a roll or volume, Luke iv. 17. See βιβλίον. Sept. for שׁרף 2 K. xix. 14.—Herodot. 1. 125.

Ἀνάπτω, f. ψω, *to light up, to kindle*, trans. Luke xii. 49. Acts xxviii. 2. James iii. 5. Sept. for נִצַּח Jer. ix. 12. נִצַּח 2 Chr. xiii. 11. נִצַּח Mal. iv. 1.—Polyb. 14. 5. 1. Xen. Anab. 5. 2. 24.

Ἀναρίθμητος, ου, ὁ, ἡ, adj. (a pr. and ἀριθμός,) *innumerable*, Heb. xi. 12. Sept. for נִצַּח Prov. vii. 26. נִצַּח Job. xxi. 33. נִצַּח Job xxii. 5.—Wisd. vii. 11. Xen. Cyr. 7. 4. 8.

Ἀνασείω, f. είσω, *to shake up or backwards and forwards*, e. g. the hands, Thuc. 4. 38.—In N. T. metaph. *to stir up, instigate*, sc. τὸν ὄχλον, Mark xv. 11. Luke xxiii. 5.—Aquila for נִצַּח Job. ii. 3. Diod. Sic. 13. 91. Dion. Halic. 8. 83 τὸ πλεῖθος.

Ἀνασκευάζω, f. άσω, (ἀνά and σκευάζω fr. σκεῦος,) *to pack up baggage, etc. in order to remove*, Xen. Cyr. 8. 5. 4. *to lay waste*, sc. by collecting and carrying off every thing, Jos. Ant. 14. 15. 3, 4. Xen. Cyr. 6. 2. 25. *to destroy*, Thuc. 4. 116 τὴν Λέκνυθον καθελὼν καὶ ἀνασκευάσας.—Hence, in N. T. metaph. *to destroy*, e. g. τὰς ψυχὰς, *to pervert*, sc. from the truth, fatally, Acts xv. 24.—Polyb. 9. 31. 6 ὄρκους καὶ συνθήκας. 12. 25. 4 τὴν κοινὴν φημὴν.

Ἀνασπάω, ὦ, f. άσω, *to draw up or out*, Luke xiv. 15. Acts xi. 10. Sept. for נִצַּח Hab. i. 15.—Jos. Ant. 2. 11. 1. Xen. Mem. 3. 10. 7.

Ἀνάστασις, εως, ἡ, (ἀνίστημι,) *a rising up* e. g. from a seat, Sept. for נִצַּח

Lam. iii. 63. Thuc. 1. 133. from ambush, Polyb. 5. 70. 8. in order to do any thing, Sept. for נִצַּח Zeph. iii. 8. *a rising*, i. e. *an insurrection*, Dem. Olynth. 1. 1.—Hence in N. T.

1. *a rising up*, as opp. to ἡ πτώσις, *fall*; by meton. *the author or cause of rising up?* i. e. metaph. *the author of a better state, of higher prosperity, of eternal happiness*, Luke ii. 34.—Others here take ἀνάστασις in the sense of *breaking up, removal*, as in Jos. Ant. 10. 9. 7; and as referred to the mind, *disturbance, agitation, perturbation*; comp. Is. viii. 14, 15. But see Olshausen in loc.

2. *resurrection*, sc. of the body from death, *return to life*, viz.

a) spoken of individuals who have returned to life. Heb. xi. 35 *women received their dead* ἐξ ἀναστάσεως, lit. *from resurrection*, i. e. raised again to life; comp. 1 K. xvii. 17 sq. 2 K. iv. 20 sq.—So of the resurrection of Jesus, Acts i. 22. ii. 31. iv. 33. xvii. 18. Rom. i. 4. vi. 5. Phil. iii. 10. 1 Pet. i. 3. iii. 21.

b) spoken of the future and general resurrection at the end of all things, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, John xi. 24; either simply ἀνάστασις, or ἀνάστασις τῶν νεκρῶν or ἐκ νεκρῶν, Acts xvii. 32. xxiv. 15, 21. xxvi. 23. 1 Cor. xv. 12, 13, 21, 42. Heb. vi. 2. John v. 29 bis, εἰς ἀνάστασιν ζωῆς—εἰς ἀνάστασιν κρίσεως, *resurrection unto life*, i. e. eternal happiness; *resurrection unto condemnation*, i. e. eternal misery. Heb. xi. 35 ἵνα κρείττονος ἀναστάσεως τύχωσιν, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. that they might obtain the resurrection unto life.—This general resurrection the Sadducees denied, Matt. xxii. 23, 28, 30, 31. Mark xii. 18, 23. Luke xx. 27, 33. Acts iv. 2. xxiii. 6, 8. and also certain Christians, 2 Tim. ii. 18.

c) spoken of the resurrection of the righteous, τῶν δικαίων, Luke xiv. 14, coll. ver. 15. xx. 35, 36. Matt. xxii. 30. called also the *first* resurrection, Rev. xx. 5, 6. Comp. 1 Cor. xv. 23, 24. 1 Thess. iv. 16. See also 2 Macc. vii. 9, 14. xii. 43—45, whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. vii. 14, coll. Is. xxvi. 14

d) by meton. *the author of resurrection*, John xi. 25.

Ἀναστατόω, ὦ, f. ὦσω. (ἀνάστατος fr. ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατον ποιεῖν in earlier writers; see Sturz de Dial. Alex. p. 146. H. Planck de Indole, in Bibl. Repos. I. p. 684; *to drive out, expel*, Aquil. and Symm. intrans. for נָחַץ Ps. xi. 1. נָחַץ Ps. lix. 12. *to devastate, destroy*, as cities, Jos. Ant. 8. 12. 2. ib. 10. 6. 2. and so ἀνάστατον ποιεῖν Thuc. 6. 76.—Hence in N. T. *to disturb, to agitate, to put in commotion*, trans. spoken of cities, Acts xvii. 6. xxi. 38. of the minds of Christians, Gal. v. 12, coll. ver. 10.

Ἀνασταυρόω, ὦ, f. ὦσω, (ἀνά, σταυρόω,) *to raise up and fix upon the cross, to crucify*, trans. Jos. Ant. 11. 6. 10. B. J. 2. 14. 9. Diod. Sic. 2. 1. Xen. An. 3. 1. 17.—In N. T. metaph. Heb. vi. 6 [πάλιν] ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ.—See Tittm. de Syn. N. T. p. 235, and in Bibl. Repos. III. p. 63.

Ἀναστενάζω, f. ξω, (ἀνά and στενάζω,) *to fetch up a deep-drawn sigh*, i. e. *to sigh deeply*, Mark viii. 12. See Tittm. de Syn. N. T. p. 228 sq. and in Bibl. Repos. III. p. 56. So Sept. for נָחַץ Lam. i. 4.—2 Macc. vi. 30. Eccclus. xxv. 18. 22. Xen. Conv. 1. 15.

Ἀναστρέφω, f. ψω, aor. 2 pass. ἀνεστράφη.

1. *to turn up, to overturn*, trans. e. g. τὰς τραπέζας John ii. 15.—Eccclus. xxxvi. 12, coll. xii. 12. Judith i. 13 τὴν δύναμιν, i. e. the host of the enemy. Philo de Nom. mutat. p. 1082. Xen. Venat. 9. 18.

2. *to turn back again*, and intrans. and Mid. *to return*, comp. in ἄγω no. 3. Acts v. 22. So Sept. for נָחַץ Gen. viii. 7, 9. xiv. 7. al. sæp.—Wisd. xvi. 14. Xen. Anab. 4. 3. 29.—By Hebraism, Acts xv. 16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβίδ, put adverbially for *again*, like נָחַץ Gen. xxx. 31. 2 K. i. 13. xx. 5. al. see Gesen. Lehrs. p. 828. Stuart § 533. Buttm. § 144. n. 8. Comp. Amos. ix. 11 where the Heb. is נָחַץ of which ἀναστρέψω καὶ ἀνοικοδομήσω is a lax translation. Others, *I will restore, set up again*.

3. Mid. ἀναστρέφωμαι, and aor. 2 pass. (Buttm. § 136. 2,) *to turn one's self around, to be turned around*, etc. i. q. Lat. *versari*, or as in comm. English, *to turn one's self or one's hand to any thing*; c. c. ἐν seq. dat.

a) spoken of place, *to move about in a place*, i. e. *to sojourn, to dwell in*, Matt. xvii. 22. 2 Cor. i. 12. So Sept. and נָחַץ Josh. v. 5. Ez. xix. 6.—Jos. Ant. 1. 2. 1. Hesych. ἀναστρεφόμενος· περιερχόμενος.—Spoken of a state, a thing, etc. *to be occupied with, to be in, live in*, e. g. ἐν πλάνῃ, 2 Pet. ii. 18.—Eccclus. viii. 8 ἐν παροιμίαις. xxxix. 3. 1. 28. Wisd. xiii. 7. Jos. Ant. 2. 7. 5 περὶ νομάς, i. e. *to be employed in pasturing flocks*, etc. Xen. Ag. 9. 4.

b) spoken of persons, etc. lit. *to move about among*, i. e. *to live with, be conversant with*, and hence genr. *to live, to pass one's time, to conduct one's self*, etc. Eph. ii. 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτὲ [ὄντες] ἐν ταῖς ἐπιθυμίαις. Heb. x. 33. xiii. 18. 1 Tim. iii. 15. 1 Pet. i. 17. So Sept. for נָחַץ Prov. xx. 7. נָחַץ Ez. xxii. 7.—Xen. Anab. 2. 5. 14.

Ἀναστροφή, ἥς, ἡ, (ἀναστρέφω q. v.) *a turning about*, Xen. Cyr. 5. 4. 8. In N. T. *mode of life, conduct, deportment*, Gal. i. 13. Eph. iv. 22. 1 Tim. iv. 12. James iii. 13. 1 Pet. i. 18. ii. 12. iii. 1, 2, 16. 2 Pet. ii. 7. iii. 11. 2 Macc. v. 8. Tob. iv. 14. Arrian. Diss. Epict. 1. 9. 11.—Hence, genr. *life*, as made up of actions, etc. Heb. xiii. 7. 1 Pet. i. 15.

Ἀνατάσσομαι, f. τάσσω, (ἀνά and τάσσω,) *to set up in order, to arrange*, trans. Luke i. 1.—Plut. de Solert. Anim. c. 12.

Ἀνατέλλω, f. τελῶ, aor. 1 ἀνέτειλα, perf. ἀνατέταλκα.

1. trans. *to cause to rise up*, e. g. τὸν ἥλιον, Matt. v. 45. So Sept. for נָחַץ Gen. iii. 18. Is. lxi. 11.—Philo de Nom. mutat. p. 1083. Diod. Sic. 17. 7. Hom. Il. 5. 777.

2. intrans. *to rise up*; a) pp. spoken of light, Matt. iv. 16. Sept. for נָחַץ Is. lviii. 10.—of a cloud, Luke xii. 54. of the morning star, 2 Pet. i. 19. Sept. Job iii. 9. Is. xiv. 12.—of the sun, Matt. xiii. 6.

Mark iv. 6. xvi. 2. James i. 11. So Sept. for $\pi\eta$ Gen. xxxii. 31. Ex. xxii. 3. Judg. ix. 33. et sæp.—Paus. 2. 23. Xen. Cyr. 8. 3. 2.—The earlier Greek writers use ἀνατέλλειν of the sun, and ἐπιτέλλειν of the stars; Lobeck ad Phryn. p. 124. sq.

b) trop. of the Messiah's descent from the tribe of Judah, *to spring*, Heb. vii. 14. coll. Luke i. 78. Sept. Num. xxiv. 17. —Test. XII Patr. in Fabr. p. 686.

Ἀνατίθημι, f. ἀναθήσομαι, *to place upon*, Polyb. 1. 86. 6. *to lay up, suspend*, as a gift in the temple, Judith xvi. 17. Sept. for אָנָה Lev. xxvii. 28. אָנָה 1 Sam. xxxi. 10. Xen. Anab. 5. 3. 5, 6. —In N. T. Mid. aor. 2 ἀνεθέμην, *to place before*, i. e. *to declare to any one, to make known*, trans. Acts xxv. 14. Gal. ii. 2.—Sept. Mic. vii. 5. 2 Macc. iii. 9. Artemid. Oneirocr. 2. 64 ἀνατιθέμενός τιμι τὸ ὄναρ. Diog. Laert. 2. 8. 16.

Ἀνατολή, ἥς, ἥ, (ἀνατέλλω q. v.) *a rising*, sc. of the sun and moon, Sept. Judg. v. 31. Is. lx. 19. of the stars, Ælian. H. An. 3. 30. Aristot. H. An. 9. 17, 377. See Lobeck ad Phryn. p. 125. Hence in N. T.

1. by meton. the *day-spring, dawn, or the rising sun*. Luke i. 78 ἀνατολή ἐξ ὕψους, i. e. the rising of the celestial sun from on high, the Messiah; comp. Is. ix. 2. lx. 1, 3.—Others, *a shoot*, as Sept. ἀνατολή for נִצָּן Jer. xxiii. 5. Zech. iii. 8. vi. 12.

2. put in Sing. and Plur. for *the east*, spoken both of the heavens and the earth, Matt. ii. 1, 2, 9. viii. 11. xxiv. 27. Luke xiii. 29. Rev. vii. 2. xvi. 12. xxi. 13. So Sept. ἀνατολαί for מִזְרָח Num. xxxii. 19. Deut. iii. 27. al. מִזְרָח Gen. ii. 8. Josh. vii. 2.

Ἀνατρέπω, f. ψω, *to overturn, overthrow*, trans. pp. Xen. Cyr. 2. 2. 5. Sept. Ps. cxviii. 13. In N. T. metaph. *to subvert, destroy*, 2 Tim. ii. 18. Tit. i. 11. Sept. for הָרַח Prov. x. 3.—Diod. Sic. 1. 77 τὴν πίστιν.

Ἀνατρέφω, f. θρέψω, lit. *to nourish up*, i. e. *to bring up*, as a child, trans. Acts vii. 20, 21.—Wisd. vii. 4. Jos. Ant. 4. 8. 24. Xen. Mem. 4. 3. 10.—Metaph.

spoken of mental culture, *to educate*, Acts xxii. 3.—Herodian. 1. 4. 8.

Ἀναφαίνω, f. φανῶ, pp. *to light up*, as lamps, Od. 18. 310. *to make appear, to show*, Xen. Conv. 4. 12 ὅτι μοι Κλεινίαν ἀναφαίνουσιν.—In N. T. Mid. ἀναφαίνομαι, *to show one's self, to appear*, Luke xix. 11. So Sept. Job xi. 18 ἀναφανείται σοι εἰρήνη.—Pass. *to be shown*, i. e. *to have pointed out to one's self*; Acts xxi. 3 ἀναφανέντες τὴν Κύπρον, *being shewn Cyprus*, i. e. having it pointed out to them as visible in the distance. In the Act. ἀναφαίνω governs the acc. of the thing and dat. of pers. as in Xen. Conv. 4. 12 above; while here in the Pass. the dat. becomes the subject, and the accus. is retained; Buttm. § 134. 5, 6, 7. Matth. § 424. 2. Winer § 40. 1.—Theophan. p. 392 ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς οἱ στρατηγοί.

Ἀναφέρω, f. ἀνοίσω, aor. 1 ἀνήνεγκα, aor. 2 ἀνήνεγκον.

1. *to bear upwards, to carry up, to lead up*, sc. from a lower to a higher place, trans. seq. εἰς c. accus. of place whither, Matt. xvii. 1. Mark ix. 2. Luke xxiv. 51. Sept. for אָנָה 1 Sam. xvii. 54. 2 Chr. xxix. 31 אָנָה 1 Chr. xv. 3, 12, 14. 2 Chr. v. 1, 3, 4.—Lucian. Dial. Deor. 20. 9 τινά.—Spoken of sacrifices, *to offer up*, i. e. place upon the altar, ἐπὶ τὸ θυσιαστήριον, James ii. 21. So Sept. for אָנָה Gen. viii. 20. Num. xxiii. 2. 2 Chr. i. 6. Hence also without ἐπὶ τὸ θυσ. Heb. vii. 27 bis. xiii. 15. 1 Pet. ii. 5. So Sept. for אָנָה Lev. xiv. 19. Judg. xi. 31. Sept. ὁ ἱερεὺς ἀναφέρων for אָנָה Lev. vi. 19.

2. *to take up and bear*, sc. in the place of another, *to take from another upon one's self, to take away*; in N. T. spoken metaph. of sins, τὰς ἁμαρτίας, *to bear the punishment of sin, to expiate*, Heb. ix. 28. 1 Pet. ii. 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, *who bore our sins in his own body upon the cross*, i. e. himself bore the punishment due to our sins; comp. Is. liii. 12, where Sept. ἀναφέρειν for אָנָה . So Num. xiv. 33 ἀνοίσουσι τὴν πορνείαν ὑμῶν for Heb. אָנָה .

Ἀναφωνέω, ῶ, f. ἦσω, *to lift up the voice*, i. e. *to exclaim, cry out*. Luke

1. 42 φωνῇ μεγάλῃ, for which construction see in Ἀγαλλιάω b. Sept. for גִּבְרִית 1 Chr. xv. 28. 2 Chr. v. 13.—Plut. Cic. 27. Polyb. 3. 33. 4.

Ἀνάχυσις, εως, ἡ, (ἀναχέω to pour out upon,) a pouring out, effusion; in N. T. metaph. 1 Pet. iv. 4 εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, into the same emptying out, excess, of dissoluteness.—Spoken of the mouth of a river, etc. estuary, Ælian. H. A. 16. 15. Strabo. III. p. 206, 374.

Ἀναχωρέω, ὦ, f. ἦσω, to go back, to recede, spoken of those who flee, Sept. for פָּרַח Jer. iv. 29. פָּרַח Judg. iv. 17. In N. T. simply to go away, to depart, i. e. to go from one place to another, viz.

a) genr. Matt. ii. 12, 13, 14, 22. iv. 12. xii. 15. xiv. 13. xv. 21. xxvii. 5. Mark iii. 7. John vi. 15.—2 Macc. v. 27. Jos. B. J. 4. 5. 5. Ant. 4. 6. 8. Herodian. 1. 12. 2.

b) in the sense of to withdraw, to retire, for privacy, etc. Acts xxiii. 19. xxvi. 31.—Polyb. 1. 11. 15.—Matt. ix. 24 ἀναχωρεῖτε, withdraw, i. e. give place.

Ἀνάψυξις, εως, ἡ, (ἀναψύχω q. v.) refreshment, recreation, rest. Acts iii. 20 καιροὶ ἀναψύξεως, times of refreshing, i. e. of peaceful enjoyment and bliss in the Messiah's kingdom; cf. ver. 20, 21. Sept. for פָּרַח Ex. viii. 11 [15].—Philo de Abr. p. 371. Strabo XVII. p. 1137. Hesych. ἀνάψυξις ἀνάπαυσις.

Ἀναψύχω, f. ξω, ἀνά and ψύχω to breathe, to cool,) to draw breath again, to take breath, i. e. to revive, be refreshed, intrans. Sept. for שָׁחַ Ex. xxiii. 12. פָּרַח Judg. xv. 19. גִּבְרִית Ps. xxxix. 13. פָּרַח 1 Sam. xvi. 23. to refresh with cooling, trans. Hom. Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, recreate, trans. 2 Tim. i. 16 ὅτι πολλάκις με ἀνέψυξε, i. e. has often delighted, gratified me.—Act. Thom. § 19 τοὺς τεθλημμένους. Ignat. ad Ephes. § 2. Hom. Il. 13. 84 φίλον ἦτορ. Herodot. 7. 59.

Ἀνδραποδιστής, οὔ, ὁ, (ἀνδραποδίζω to enslave, fr. ἀνδράποδον slave,) a man-stealer, kidnapper, 1 Tim. i. 10. comp. Ex. xxi. 61. Deut. xxiv. 7.—Philo de Joseph. p. 529. Polyb. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, οὔ, ὁ, Andrew, pr. name of one of the Apostles. He was a Galilean, born at Bethsaida, John i. 45; and was at first a follower of John the Baptist, John i. 41 coll. ver. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Matt. x. 2. AL.

Ἀνδρίζω, f. ἴσω, (ἀνὴρ,) to render manly or brave, Xen. Œc. 5. 4.—In N. T. Mid. ἀνδρίζομαι to show one's self a man, 1 Cor. xvi. 13. Sept. for פָּרַח Deut. xxxi. 6, 7. Josh. x. 25. גִּבְרִית Josh. i. 6, 9.—1 Macc. ii. 64. Xen. Anab. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, Andronicus, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἀνδροφόνος, ου, ὁ, (ἀνὴρ and φόνος,) a homicide, murderer, 1 Tim. i. 9.—2 Macc. ix. 28. Plato Eutyphr. c. 2.

Ἀνέγκλητος, ου, ὁ, ἡ, adj. (a pr. and ἐγκαλέω to arraign,) pp. not arraignable; hence in N. T. unblameable, irreprehensible, 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7.—3 Macc. v. 31. Jos. Ant. 5. 8. 8. Xen. Mem. 2. 8. 5.

Ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (a pr. and ἐκδιηγέομαι to relate,) what cannot be related, i. e. unspeakable, unutterable, 2 Cor. ix. 15.—Spoken of God, Athenagor. Apol. p. 10. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

Ἀνεκλάλητος, ου, ὁ, ἡ, adj. (a pr. and ἐκκαλέω to speak out,) unspeakable, ineffable, 1 Pet. i. 8.—Ignat. ad Eph. c. 19 τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν.

Ἀνέκλειπτος, ου, ὁ, ἡ, (a pr. and ἐκλείπω to fail,) unfailing, exhaustless, Luke xii. 33.—Diod. Sic. 1. 36. ib. 4. 84. Clem. Alex. Strom. 4.

Ἀνεκτός, ἡ, ὄν, (ἀνέχομαι,) tolerable, supportable; in N. T. only in the compar. Matt. x. 15. xi. 22, 24. [Mark vi. 11.] Luke x. 12, 14.—Herodian. 6. 5. 11. Polyb. 12. 9. 5. Thuc. 2. 35.

Ἀνελεήμων, ονος, ὁ, ἡ, adj. (a pr. and ἐλεήμων,) uncompassionate, cruel, Rom. i. 31. Sept. for גִּבְרִית Prov. v. 9. xi. 17.—Wisd. xii. 5. xix. 1.

Ἀνεμίζω, f. ἰσω, (ἄνεμος), *to agitate by winds, to toss*, Pass. spoken of waves, James i. 6.—Not found in Sept. nor in classic writers.

Ἄνεμος, ου, ό, (ἄω or ἄημι to breathe, to blow), *wind*, i. e. air in motion.

a) pp. Matt. xi. 7. xiv. 24. Mark iv. 41. Luke vii. 24. Rev. vii. 1 μὴ πνέη ἄνεμος. Spoken of violent, stormy winds, Matt. vii. 25, 27. viii. xxvi. xiv. 30 τὸν ἄνεμον ἰσχυρόν. ver. 32. Mark iv. 37, 39 bis. Mark vi. 48, 51. Luke viii. 23, 24, 25. John vi. 18. Acts xxvii. 4, 7, 14, 15. James iii. 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. vi. 13. Sept. for חַמְשָׁה Job. xxi. 18. Is. xli. 16 al.—Xen. Mem. 3. 8. 9. —Rev. vii. 1 οἱ τέσσαρες ἄνεμοι, *the four cardinal winds*. So Sept. for חַמְשָׁה Jer. xlix. 36.—Jos. Ant. 8. 3. 5 πρὸς τὰ κλίματα τῶν τεσσάρων ἀνέμων ἀποβλέποντες. Hence ,

b) by meton. οἱ τέσσαρες ἄνεμοι, *the four quarters of the earth or heavens*, whence these cardinal winds blow, Matt. xxiv. 31. Mark xiii. 27. comp. Luke xiii. 29. So Sept. for חַמְשָׁה 1 Chr. ix. 24. Dan. xi. 4.

c) metaph. put as the emblem of instability, etc. ἄνεμος τῆς διδασκαλίας, *wind of doctrine*, i. e. *empty doctrine, unstable opinion*, etc. Eph. iv. 14.—Ecclus. v. 9. So חַמְשָׁה Job xv. 2.

Ἀνένδεκτος, ου, ό, ή, adj. (a pr. and ἐνδέχεται fieri potest), *impossible, what cannot be*. Luke xvii. 1, coll. Matt. xviii. 7.

Ἀνεξερεύνητος, ου, ό, ή, adj. (a pr. and ἐξερευνάω), *inscrutable*, Rom. xi. 33.—Symm. for חֲמִשָּׁה Prov. xxv. 3 חֲמִשָּׁה Jer. xvii. 9.

Ἀνεξίκακος, ου, ό, ή, adj. (ἀνέχομαι to endure, and κακός), *patient under evils and injuries*, 2 Tim. ii. 24.—Hierocl. ad. Pythag. Carm. Aur. 7. So ἀνεξικακία Wisd. ii. 19. Plut. Pelop. 25.

Ἀνεξιχνίαστος, ου, ό, ή, adj. (a pr. and ἐξιχνιάζω to explore), *which cannot be explored*, metaph. *inscrutable, incomprehensible*, Rom. xi. 33. Eph. iii. 8. Sept. for חֲמִשָּׁה Job v. 9. ix. 10. xxxiv. 24.—Prayer of Manass. 6.

Ἀνεπαίσχυντος, ου, ό, ή, adj. (a pr. and ἐπαισχύνομαι), *without cause of shame, irreproachable*, 2 Tim. ii. 15.

Ἀνεπίληπτος, ου, ό, ή, adj. (a pr. and ἐπιλαμβάνω), pp. *not to be apprehended*; in N. T. metaph. *irreprehensible, unblameable*, 1 Tim. iii. 2, coll. Tit. i. 7 where it is ἀνέγκλητος. 1 Tim. v. 7. vi. 14.—Clem. Alex. Pæd. 1. 2. id. Strom. 6. 14. Xen. Cyr. 1. 2. 15. Plut. Pericl. 10.

Ἀνέρχομαι, f. ἀνελεύσομαι, aor. 2 ἀνῆλθον, *to come up, to go up, to ascend*, sc. from a lower to a higher place; e. g. εἰς τὸ ὄρος, John vi. 3 εἰς Ἱεροσόλυμα Gal. i. 17, 18. See in Ἀναβαίνω a. So Sept. for חֲמִשָּׁה 1 K. xiii. 12. נִבְּאָה Judg. xxi. 8.—Act. Thom. § 37. Xen. H. G. 2. 4. 39. seq. ἐπὶ c. acc. of place Herodian. 7. 8. 5.

Ἀνεσις, εως, ή, (ἀνίημι to loose), *a letting loose, remission, relaxation*, viz.

a) from bonds, imprisonment, etc. Acts xxiv. 23 ἔχειν ἀνεσιν, i. e. to be freed from bonds, etc.—Sept. ἀνεσιν δοῦναι to remove bonds, to give liberty, etc. 2 Chr. xxiii. 15. Esdr. iv. 62. Ecclus. xv. 20.

b) from active exertion, labour, etc. 2 Cor. viii. 13 οὐ ἵνα ἄλλοις [ἡ] ἀνεσις, *not that others may be freed*, sc. from the duty of contributing.—Jos. Ant. 3. 10. 6 τοῖς ἔργοις ἀνεσιν οὐ διδόασιν. 3. 12. 3. Herodian. 8. 5. 19.

c) trop. *remission, rest, quiet*, either internal 2 Cor. ii. 12. or external 2 Chr. vii. 5. 2 Thess. i. 7.—Jos. Ant. 1. 21. 1. Act. Thom. § 19. Polyb. 1. 66. 10. Hesych. ἀνεσις· ἀνάπαυσις.

Ἀνετάζω, f. ἄσω, (ἀνά intens. and ἐτάζω), *to examine thoroughly, to inquire strictly*, Sept. for חֲמִשָּׁה Judg. vi. 29. Susann. 13.—In N. T. in a forensic sense, *to examine*, sc. by scourging, etc. Acts xxii. 24, 29.

Ἄνευ, a prep. governing the gen. (Buttm. § 146. n. 2), *without*.

a) spoken of things, e. g. of the instrument, *without the help of*, 1 Pet. iii. 1 ἄνευ λόγου. So Sept. for חֲמִשָּׁה Is. lv. I. חֲמִשָּׁה Ex. xxi. 11. Also Dan. ii. 34 ἄνευ χειρῶν for Chald. חֲמִשָּׁה חֲמִשָּׁה.—Thuc. 7. 65.—Spoken of manner, 1 Pet. iv. 9 ἄνευ

γογγυσμῶν. So Sept. 1 Sam. vi. 7 βόας ἄνευ τέκνων, i. e. their calves being left at home.—Diod. Sic. 1. 90.

b) spoken of persons, *without the knowledge or will of*, Matt. x. 29 ἄνευ τοῦ πατρὸς, *without the Father's knowledge*. So Sept. and Ἰσᾶ Amos iii. 5.—So ἄνευ θεοῦ Hom. Od. 2. 372. Pind. Ol. 9, 156. ἄνευ βασιλέως Xen. H. G. 4. 8. 16.

Ἀνεύθετος, ου, ὁ, ἡ, adj. (a pr. and εὐθετος opportune), *not opportune, not commodious*, Acts xxvii. 12.—Hesych. ἀνευθέτου· ἀχρήστου.

Ἀνευρίσκω, f. ῥήσω, aor. 2 ἀνεῦρον, *to find out*, sc. by searching, trans. Luke ii. 16. Acts xxi. 4.—Clem. Alex. Strom. 7. 16. Xen. Cyr. 1. 6. 40.

Ἀνέχω, f. ἔξω, *to hold up*, e. g. τὰς χεῖρας Jos. Ant. 3. 1. 6. Hom. Od. 18. 89. *to hold up or back*, sc. from falling, e. g. the rain, Sept. for ὕψις Amos iv. 7. the heavens, Ecclus. xlviii. 3. *to hold in or back, restrain, stop*, as horses, Il. 23. 426.—Found in N. T. only in

Mid. ἀνέχομαι, f. ἀνέξομαι (Winer § 15); imperf. ἀνείχόμεν or with double augm. ἡνείχόμεν in text. recept. 2 Cor. xi. 1, 4; aor. 2 ἡνεσχόμεν Acts xviii. 14; for the double augm. see Buttm. § 86. n. 6. § 114. p. 283; pp. *to hold one's self upright*; hence *to bear up, to hold out, endure*; seq. genit. Matth. § 359. note.

a) spoken of things, *to endure, bear patiently*, c. gen. as afflictions, 2 Thess. i. 4 ταῖς θλίψεσιν αἷς ἀνέχεσθε, where αἷς is by attract. for ὧν, Buttm. § 143. 3. Sept. for קָשָׁהּ Is. xlii. 14.—2 Macc. ix. 12. Hom. Od. 22. 423. Herodian 8. 5. 9. ib. 2. 10. 12.—Absol. 1 Cor. iv. 12. 2 Cor. xi. 20.

b) spoken of persons, *to bear with, have patience with*, sc. the errors, weakness, of any one, Matt. xvii. 17. Mark ix. 19. Luke ix. 41. 2 Cor. xi. 1 bis, 19. Eph. iv. 2. Col. iii. 13. Sept. for קָשָׁהּ Is. lxiii. 15. Sept. Is. xlv. 4.—Polyb. 3. 82. 5.

c) by impl. *to admit, to receive*, i. e. *to listen to*, c. gen. spoken of persons, Acts xviii. 14. 2 Cor. xi. 4. of doctrine, etc. 2 Tim. iv. 3. Heb. xiii. 22.—Sept. Job vi. 26. Philo Quod omn. prob. p. 870. ib. p. 873 οὐδὲ παρηγορίας ἀνέχονται. Comp. Kypke II. p. 93.

Ἀνεψιός, οὔ, ὁ, a nephew, Col. iv. 10. Sept. for תִּיבָה Num. xxxvi. 11.—Tob. vii. 2. Jos. Ant. 1. 19. 4. Xen. An. 7. 8. 9. Hesych. ἀνεψιοί· ἀδελφῶν υἱοί.

Ἀνηθον, ου, τό, anethum, dill, an aromatic plant, Matt. xxiii. 23.—Dioscor. 3. 461. Plin. H. N. 19. 8.

Ἀνήκω, defect. (ἀνά and ἤκω), *to come up to any thing, to extend to, to reach to*, Herodot. 7. 60. 237. Xen. An. 6. 2. 3, 5. *to pertain or belong to*, 1 Macc. x. 40, 42. xi. 35. 2 Macc. xiv. 8.—In N. T. metaph. *to pertain to any thing*, i. e. *to be fit, proper, becoming*; only impers. ἀνῆκεν Col. iii. 18. and particip. neut. τὸ ἀνῆκον, τὰ ἀνήκοντα, *that which is proper, becoming*, Eph. v. 4. Philem. 8.—Herodot. 6. 109. Suid. ἀνῆκον· τὸ πρέπον.

Ἀνήμερος, ου, ὁ, ἡ, (a pr. and ἡμερος gentle), *ungentle, fierce*, 2 Tim. iii. 3.—Arrian. Dis. Epict. 1. 3. 7. Dion. Halic. 1. 41, 42.

Ἀνὴρ, ὁ, gen. ἀνδρός, Buttm. § 47. § 58. p. 96.

1. a man, i. e. an adult male person, Lat. vir, Heb. אִישׁ.

a) pp. Matt. xiv. 21. xv. 38. Mark vi. 44. Luke i. 34. et sæpiss.—Xen. Conv. 2. 3. id. 4. 17.—Spoken of men in various relations and circumstances, where the context determines the proper meaning; e. g. husband, Matt. i. 16. Mark x. 2, 12. Luke ii. 36. Gal. iv. 27. al. So Sept. and אִישׁ Gen. ii. 23. iii. 6.—Ecclus. iv. 10. Xen. Mem. 2. 2. 5.—Or a bridegroom, betrothed, Matt. i. 19. Rev. xxi. 2. So Sept. and אִישׁ Deut. xxii. 23.—So a soldier, as we also speak of an army of men, Luke xxii. 63.—1 Macc. iii. 39. iv. 1, 28. Xen. An. 1. 2. 3.—In the voc. in a direct address, ἀνδρες, men! sirs! Acts xiv. 15. xix. 25. xxvii. 10, 21, 25.—Xen. Anab. 1. 4. 14.—It here expresses respect and deference; and hence implies also a man of weight, importance, etc. Luke xxiv. 19. John i. 30. James ii. 2.—Ecclus. x. 23 in antith. with πτωχός. 1 Macc. ii. 25, 31. So Esdr. viii. 27, parallel to Ezra vii. 28 where Heb. אֲדָרָא, Sept. ἀρχοντες, chiefs, leaders.

b) joined with an adjective or noun it forms a periphrase for a subst. Luke v. 8 ἀνὴρ ἁμαρτωλός εἰμι, i. e. *a sinner*, Matt. vii. 24, 26. Acts iii. 14. — Xen. Anab. 1. 3. 20. — So with gentile adjectives, as ἀνὴρ Ἰουδαῖος, i. e. *a Jew*, Acts x. 28. So Acts viii. 27. xi. 20. xvi. 9. Matt. xii. 41. In a direct address, ἄνδρες Ἀθηναῖοι, *Athenians*, Acts xvii. 22. ἄνδρες Ἐφεσίοι, *Ephesians*, Acts xix. 35. ἄνδρες Ἰσραηλῖται, *Israelites*, Acts ii. 22. iii. 12. v. 35. xiii. 16. xxi. 28. ἄνδρες Γαλιλαῖοι, *Galileans*, Acts i. 11. — Jos. Ant. 3. 8. 1. Xen. An. 1. 8. 1. Æl. V. H. 12. 56. — So ἄνδρες ἀδελφοί, *brethren*, Acts i. 16. — Xen. An. 1. 6. 6 ἄνδρες φίλοι.

c) trop. ἀνὴρ, *a man*, sc. of ripe understanding, opp. to *a child*, 1 Cor. xiii. 11. So in Eph. iv. 13 the progress of Christians is likened to the growth of a child into *a perfect man*, i. e. in understanding and true wisdom. — *A man*, i. e. one worthy of the name, Herodot. 2. 120. Xen. Hiero. 2. 1. Hom. Il. 5. 529.

2. indef. *a man*, i. e. one of the human race, *a person*. Luke xi. 31 μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, *the men of this generation*, coll. ver. 29. — Luke v. 12, 18. viii. 27. ix. 38. xi. 31. Acts vi. 11. James i. 8, 20, 23. iii. 2. al. So Sept. and שׁוֹן Prov. xvi. 27, 28, 29. Eccclus. vi. 3. Neh. iv. 18. — Xen. Œc. 1. 7. Soph. Ajax 77. — Rom. iv. 8 μακάριος ἀνὴρ, ᾧ κ. τ. λ. *happy the man, to whom*, etc. i. e. *he, ille*. James i. 12. So Sept. and שׁוֹן Ps. i. 1. cxii. 5. — Xen. An. 1. 3. 12. — So ἄνδρες τοῦ τόπου, *inhabitants*, Matt. xiv. 35. Luke xi. 32. Sept. and שׁוֹן 1 Sam. v. 7. AL.

Ἀνδρίστημι, f. ἀντιστήσω, (ἀντί and ἵστημι), in N. T. only perf. ἀνδρίστηκα, aor. 2 ἀντίστην, and impf. Mid. ἀνδριστάμην, *to stand against*, Mid. *to set one's self against*, Buttm. § 107. II. i. e. *to withstand, to oppose, to resist*, either in words or deeds or both; c. c. dat. or absol. Mat. v. 39. Luke xxi. 15. Acts vi. 10. xiii. 8. Rom. ix. 19. xiii. 2 bis. Eph. vi. 13. 2 Tim. iii. 8 bis. iv. 15. James iv. 7. 1 Pet. v. 9. Sept. for תִּקַּח Ps. lxxvi. 8. תִּקַּח Job ix. 19. Jer. xlix. 18. תִּקַּח Jer. l. 24. Chald. שׁוֹן Dan. iv. 32. — Xen. An. 7. 3. 11. Herodian. 2. 10. 11. — Gal. ii. 11 κατὰ πρόσωπον αὐτῷ ἀντίστην, *I withstood him to the*

face; so Sept. for תִּקַּח 2 Chr. xiii. 7, 8. comp. Sept. Josh. i. 5. xxiii. 9.

Ἀνδομολογέω, ὦ, f. ἥσω, (ἀντί and ὁμολογέω q. v.), Mid. ἀνδομολογέομαι, οὔμαι, pp. *to mutually utter the same things*; hence spoken of two parties, *to make an accord*, Polyb. 5. 105. 2. Also, *alternately or mutually to confess or profess*, e. g. τὰς ἁμαρτίας Jos. Ant. 8. 10. 3. Esdr. viii. 91. — In N. T. Mid. *to profess publicly*, i. e. *to praise, to celebrate*, pp. alternately, as in the temple worship; seq. dat. Luke ii. 38 καὶ αὐτὴ ἀνδομολογεῖτο τῷ κυρίῳ, *and she likewise praised the Lord*, i. e. as Simeon had just before done. So Sept. for תִּקַּח Ps. lxxix. 13. and ἀνδομολόγησις for תִּקַּח Ezra iii. 11. — Eccclus. xx. 2, and ἀνδομολόγησις ib. xvii. 27. Diod. Sic. 1. 70 ἀνδομολογοῦν τὰς ἀρετάς τινος.

Ἀνθος, εος, τό, *a flower*, James i. 10, 11. 1 Pet. i. 24 bis. Sept. for גִּבְיִן Num. xvii. 8. תִּקַּח Job xv. 33. תִּקַּח Is. v. 24. — Ælian. V. H. 9. 8. Xen. Ven. 5. 5.

Ἀνθρακία, ας, ἡ, (ἄνθραξ), *a bed or mass of live coals*, John. xviii. 18. xxi. 9. — Ecc. xi. 32. 4 Macc. ix. 20. Athen. VIII. p. 361. D.

Ἀνθραξ, ακος, ὁ, *a coal, a live coal*, Rom. xii. 20. So Sept. and תִּקַּח Prov. xxv. 22, whence the pi. verb is borrowed. “To heap coals of fire on one's head,” here signifies to excite in him feelings of painful regret. In a different sense, 4 Esdr. xvi. 53.

Ἀνθρωπάρεσκος, ου, ὁ, ἡ, adj. (ἄνθρωπος and ἀρέσκω), *desirous to please men*, sc. without regard to God. Eph. vi. 6. Col. iii. 22. — Sept. Ps. liii. 6. Fabr. Cod. Pseud. V. T. I. p. 929. — A word of the later Greek, see Lobeck ad Phryn. p. 621.

Ἀνδρώπινος, ἴνη, ἴνον, (ἄνθρωπος), *human, pertaining to man*, e. g.

a) in nature or kind, James iii. 7 φύσις ἀνθρωπίνη, *human nature*, i. e. *man*, 1 Cor. ii. 4, 13 σοφία ἀνθρωπίνη, *human wisdom*. Sept. for שׁוֹן Job x. 5. שׁוֹן Num. xix. 16. — Wisd. xii. 5. Jos. Ant. 2. 15. 5. Xen. Mem. 1. 1. 12.

b) in respect to origin or adaptation.

1 Cor. iv. 3 ἀνθρωπίνη ἡμέρα, *human day of trial*, i. e. a court-day. 1 Pet. ii. 13 κτίσις. 1 Cor. x. 13 πειρασμός ἀνθρώπινος, i. e. *common to men*, not peculiar. Rom. vi. 19 ἀνθρώπινον λέγω, *I speak in the manner of men*, (Buttm. § 115. 4), i. e. in a manner adapted to human weakness, etc.—Jos. Ant. 7. 7. 1 ἀνθρώπινόν ἐστι τὸ συμβεβηκός.

Ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἀνθρωπος and κτείνω), in N. T. as subst. *a homicide, a murderer*; spoken of Satan, as the author of sin and death, John viii. 44; see Wisd. ii. 23, 24, coll. Ecclus. xxv. 24. Rom. v. 12.—Constit. Apost. 8. 5 ὁ ἀνθρωποκτόνος ὄφεις, i. e. Satan.—Hence *a murderer*, sc. in heart, in purpose, 1 John iii. 15 bis.

Ἀνθρωπος, ου, ὁ, ἡ, subst. (belongs prob. to the family ἀνά, ἄνω, ἄνθος, ἀνέω, without composition.)

1. *a man, homo*, i. e. an individual of the human race, *a man or woman, a person*. Sept. everywhere for אָדָם, שָׂרָא, also שִׁנְיָא.

a) genr. and univers. Matt. iv. 19. xii. 12. Mark vii. 21. Luke ii. 52. v. 10. John i. 4. 1 Cor. iv. 9. al. sæp.—Herodian. 2. 5. 11. Xen. Mem. 1. 1. 7.—In a direct address, ὦ ἄνθρωπε, but rather implying an inferior or common person, etc. comp. in Ἀνὴρ 1. a. Luke v. 20. xii. 14. xxii. 58, 60. Rom. ii. 1, 3. ix. 20. James ii. 20. So Sept. and אָדָם Is. ii. 9. v. 15. See Gesen. Lex. art. אָדָם.—Xen. Cyr. 2. 2. 7.—So οἱ ἄνθρωποι, *men*, i. e. *the living*, Rev. ix. 10, 15. 18, 20. (Jos. Ant. 9. 2. 2.) or *those with whom we live, people*, Matt. v. 13, 16, 19. vi. 1. viii. 27. xiii. 25. Mark viii. 24, 27. al. or *men of this world, this generation, wicked men*, Matt. x. 17. xvii. 22. Luke vi. 22, 26. al.—Also οἱ ἄνθρωποι, *other men, others*, simply, Matt. vi. 5, 14, 15, 16. vii. 12. xix. 12. xxiii. 4 sq. Luke vi. 31. xi. 46. al. So Sept. and אָדָם Judg. xvi. 7. xviii. 28.

b) spoken in reference to his human nature, *a man*, i. e. *a human being, a mortal*.

(a) pp. Phil. ii. 7. James v. 17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν. 1 Tim. ii. 5 ἄνθρωπος Χριστός. Rev. iv. 7. ix. 7. et passim. Here is included the idea

of human infirmity and imperfection, especially when spoken in opp. to God and divine things; 1 Cor. i. 25. iii. 21. Gal. i. 11, 12, κατὰ ἄνθρωπον — παρὰ ἄνθρώπου, i. e. of human origin.—Xen. Mem. 4. 4. 21.—So λέγειν vel λαλεῖν κατὰ ἄνθρωπον, *to speak after the manner of men*, i. e. in accordance with human views, etc. *to illustrate by human examples or institutions, to use a popular mode of speaking*, etc. Rom. iii. 5. 1 Cor. ix. 8. Gal. iii. 15.—1 Cor. xv. 32 εἰ κατὰ ἄνθρωπον ἐξηριμάχησα, *if according to man's will*, etc. i. e. οὐ κατὰ θεόν, coll. 2 Cor. vii. 9, 11. xi. 17.—For the phrase υἱὸς τοῦ ἀνθρώπου, see no. 4 below.—The gen. ἀνθρώπου stands also instead of the adj. ἀνθρώπινος, as 2 Pet. ii. 16 ἐν ἀνθρώπου φωνῇ, *with a human voice*. Rev. xiii. 18 ἀριθμὸς ἀνθρώπου, *a man's number*, i. e. an ordinary number. xxi. 17 μέτρον ἀνθρώπου, *human measure*, i. e. common. So Sept. and אָדָם Is. viii. 1.

(β) metaph. spoken of the internal man, ὁ ἔσω ἄνθρωπος, i. e. *the mind, the soul, the rational man*, Rom. vii. 22. Eph. iii. 16. called 1 Pet. iii. 4 ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, *the hidden man of the heart*, to which is opposed ὁ ἔξω ἄνθρωπος, *the external visible man*, 2 Cor. iv. 16.—Philo de Gigant. p. 288 ὁ πρὸς τὴν ἀλήθειαν ἄνθρωπος.—So ὁ παλαιὸς καὶ ὁ καινὸς ἄνθρωπος, i. e. *the old man*, or the former unrenewed disposition of heart, and *the new man*, or the disposition which is created and cherished by the religion of Jesus, Rom. vi. 6. Eph. ii. 15. iv. 22, 24. Col. iii. 9.—Act. Thom. § 55.

c) spoken with reference to the character and condition of a person, and applied in various senses according to the context, viz.

(a) *a man, vir*, i. e. a male person of ripe age, Matt. viii. 9. xi. 8. xxv. 24. Mark iii. 3. Luke xix. 21. John i. 6. iii. 1. Acts iv. 13. al. sæp.—Ἀνθρωπος τοῦ θεοῦ, *man of God*, i. e. minister or messenger of God, one devoted to his service. 1 Tim. vi. 11. 2 Tim. iii. 17. 2 Pet. i. 21. So Sept. for אָדָם שָׂרָא 1 K. xiii. 1. 2 K. i. 9—13. iv. 7, 9, 16, 21 sq.—Esdr. v. 49. Philo de Gigant. p. 292. Id. de Nom. mut. p. 1048.—Ἀνθρωπος

τῆς ἁμαρτίας, 2 Thess. ii. 3, see in ἁμαρτία 2. a.

(β) *a husband*, in opp. to a wife, Matt. xix. 3, 10 ἡ αἰτία τοῦ ἀνθρώπου μετὰ γυναικός. 1 Cor. vii. 1. So Sept. for שׁוֹן Deut. xxii. 30.—Esdr. ix. 40 ἀπὸ ἀνθρώπου ἕως γυναικός, coll. Neh. viii. 2 where Sept. ἀπὸ ἀνδρός for שׁוֹן. Test. XII Patr. in Fabr. Pseudep. V. T. 1. p. 529, γυναῖκες ἡττῶνται ὑπὲρ τῶν ἀνθρώπων.

(γ) *a son*, as opp. to a father, Matt. x. 35, or *a male child* generally, John vii. 23. xvi. 21.—Ecclus. iii. 11. Herodian. 1. 5. 14.

(δ) *a master*, as opp. to servants, etc. Matt. x. 36.

(ε) *a servant*, Luke xii. 36, coll. ver. 37. So prob. ψυχὰι ἀνθρώπων, *female slaves*, Rev. xviii. 13. So Sept. and שׁוֹן Ez. xxvii. 13. See in Ψυχή.—1 Macc. ii. 38. Xen. Vect. 4. 14. So ἡ ἄνθρωπος, *a female*, Herodot. 1. 60. Philo de Abr. p. 384. coll. Viger. p. 77, 78.

(ζ) οἱ ἄνθρωποι ἐν τῇ πόλει, i. e. *citizens, inhabitants*. John iv. 28.—Xen. Cyr. 1. 1, 2, 3.

2. indef. ἄνθρωπος, i. q. τις, *any man, a certain man*, i. e. *one, some one, any one*.

a) genr. τις ἄνθρωπος, *a certain man*, Luke x. 30. xii. 16. xiv. 2. John v. 5. —Without τις, Matt. ix. 9 εἶδεν ἄνθρωπον καθήμενον. xii. 10. xiii. 31. xvi. 26. xxi. 28. Mark iv. 26. v. 2. x. 7. xii. 1. Luke vi. 48, 49. John iii. 4, 27. al. sæp. So Sept. for שׁוֹן Lev. xiii. 2. 8.—Xen. Cyr. 6. 3. 9.—Εἰς ἄνθρωπος for εἰς τις, John xi. 50. xviii. 4.—So in a general proposition, *a man*, i. e. *any one* out of a number. Rom. iii. 28 πίστει δικαιοῦσθαι ἄνθρωπον, *a man is justified by faith*, i. e. *any one* who has faith. 1 Cor. xi. 28.—With a negative, *no man, no one*, Matt. xix. 6. John v. 7. vii. 46. 2 Cor. xii. 4. So Sept. for שׁוֹן Ex. xxxiii. 20.

b) joined with an adjunct. or noun it forms a periphrase for a subst. comp. Ἄνθρωπος 1. b. Matt. xi. 19 ἄνθρωπος φάγος καὶ οἰνοπότης, *a glutton and winebibber*. xiii. 24, 45 ἄνθρωπος ἔμπορος, *a merchant*. xiii. 52 ἄνθρωπος οἰκοδεσπότης, *a householder*. xviii. 23. xxi. 33. Luke ii. 15. Tit. iii. 10. al.—So with gentile adjectives, as ἄνθρωπος Κυρηναῖος, *a Cyrenian*, Matt. xxvii. 32. ἄνθρωπος Ῥωμαῖος, *a Roman*, Acts xvi. 37. ἄνθρωπος Ἰουδαῖος, *a Jew*, Acts xxi. 39.

—So Sept. and שׁוֹן Gen. ix. 5, 20. Ex. ii. 11.—Hom. Il. 16. 263. Od. 13. 123. Xen. Anab. 6. 4. 23.

c) by impl. ὁ ἄνθρωπος, with the article, *every man, every person, whoever*. Matt. iv. 4 ἐπ' ἄρτω ζήσεται ὁ ἄνθρωπος, coll. Deut. viii. 3 where Sept. for שׁוֹן, as also Gen. viii. 21. Lev. v. 4.—Matt. xii. 35. xv. 11, 18. Mark vii. 15, 18, 20. Luke iv. 4. vi. 45. Rom. vii. 1. x. 5. xiv. 20. al.

3. ὁ ἄνθρωπος, with the article, i. q. αὐτός or ἐκεῖνος, *this, that, he*, etc. Matt. xii. 13, 45. xxvi. 72 οὐκ οἶδα τὸν ἄνθρωπον, i. e. τὸν ἄνθρωπον τοῦτον ὃν λέγετε as in Mark xiv. 71.—Mark iii. 3, 5. xiv. 21. Luke vi. 10 εἶπεν τῷ ἀνθρώπῳ, where later editions read αὐτῷ. Luke xxiii. 4, 6. John iv. 50. xix. 5. So Sept. and שׁוֹן Gen. xxiv. 29, 30, 32.—Xen. An. 2. 4. 16.—Sometimes ἐκεῖνος is added; as Matt. xxvi. 24 ὁ ἄνθρωπος ἐκεῖνος. Mark xiv. 21. James i. 7.

4. υἱὸς τοῦ ἀνθρώπου, *son of man*, from the Heb.

a) i. q. ἄνθρωπος, *a man*; and so *sons of men* are i. q. *men*. Mark iii. 28 πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων coll. Matt. xii. 31, where it is τοῖς ἀνθρώποις.—Heb. ii. 6 in the first clause τί ἐστὶν ἄνθρωπος, in the second ἡ υἱὸς ἀνθρώπου. Rev. i. 13 ὅμοιον υἱῷ ἀνθρώπου. So שׁוֹן-בֶּן and Sept. υἱὸς τοῦ ἀνθρώπου Ps. viii. 4.

b) as a proper name for *the Messiah*, with the art. ὁ υἱὸς τοῦ ἀνθρώπου, drawn from Dan. vii. 13, where Sept. for Chald. שׁוֹן בֶּן. It is used by Jesus of himself; but is applied to him by no other person, except once by Stephen, Acts vii. 56. It would seem to refer not so much to his human nature, as to the fact of his being the Messiah who is described as coming from heaven ὡς υἱὸς τοῦ ἀνθρώπου, *in a human form*, Dan vii. 13. x. 16. Rev. i. 13. xiv. 14. Comp. John iii. 13. vi. 62, coll. ver. 58.—John xii. 34, where ὁ υἱὸς τ. ἀνθ. and ὁ Χριστός are interchanged. So in Luke xxii. 69, 70 ὁ υἱὸς τοῦ ἀνθ. and ὁ υἱὸς τοῦ θεοῦ. Matt. xvi. 13, 16, 20, ὁ υἱὸς τοῦ θεοῦ, ὁ υἱὸς τοῦ ἀνθρώπου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly professed himself to be the Messiah, and was so understood

by all present, Matt. xxvi. 64. Mark xiv. 62. Luke xxii. 69, 70.—John i. 52. v. 27. Not found in the Epistles. AL.

Ἀνθυπατεύω, f. εὔσω, (ἀνθύπατος), *to be proconsul*, Acts xviii. 12.—Herodian. 7. 5. 2.

Ἀνθύπατος, ου, ὁ, (ἀντί and ὑπατος consul), *a proconsul*, Acts xiii. 6, 8, 12. xix. 38.—Polyb. 21. 8. 11. Plut. Gall. c. 3.—For the rank and authority of proconsuls, see under Ἡγεμών. Cyprus was originally a *pretorian* province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Dio Cass. 54. p. 523. ed. Leuncl. See Adam's Rom. Ant. p. 158, 165. Kuinoel on Acts xiii. 7.

Ἀνίημι, f. ἀνήσω, aor. 2. ἀνῆν, aor. 1 pass. ἀνέστην, (ἀνά and ἵημι), *to send up or forth*, Od. 4. 568. In N. T. *to let up, to let go*, trans. i. e.

a) *to relax, to loosen*, e. g. τὰς ζευκτηρίας, Acts xxvii. 40 τὰ δεσμά Acts xvi. 26.—Wisdom. xvi. 24 opp. to ἐπιτείνειν. Xen. Mem. 3. 10. 7 opp. to ἐντείνειν. Eunap. Max. p. 106.

b) *to omit, cease from*, as τὴν ἀπειλήν Eph. vi. 9.—Jos. Ant. 6. 11. 8 οὐκ ἀνήσω πρὶν ἢ.—In the sense of *to leave, neglect, not care for*, Heb. xiii. 5 οὐ μὴ σε ἀνῶ. So Sept. for פקד Deut. xxxi. 6. פקד Is. v. 6. פקד 1 Sam. ix. 5.—Ecclesi. xxx. 8. Xen. Cyr. 7. 5. 75.

Ἀνίλεως, ω, ὁ, ἡ, adj. (α pr. and ἴλεως or ἴλαος), *uncompassionate, stern*, James ii. 13.

Ἀνίπτω, ου, ὁ, ἡ, adj. (α pr. and νίπτω), *unwashed*, Matt. xv. 20. Mark vii. 2, 5.—Hom. Il. 6. 266.

Ἀνίστημι, f. ἀναστήσω, (ἀνά and ἵστημι), aor. 1 ἀνέστησα, aor. 2 ἀνέστην and imper. ἀνάστηθι, by apoc. ἀνάστα Acts xii. 7. Eph. v. 14; see Buttm. § 107. n. I. 14. This verb is divided between the trans. and intrans. significations; comp. ἵστημι and Buttm. § 107. II.—Sept. usually for קם Kal and Hiph.

I. *Transitive*, in the present, imperf. fut. and aor. 1, of the Active, *to cause to rise up, to raise up, cause to stand*, viz.

52. v. 27. Not found in the epistles. AL.

a) pp. spoken of those lying down,

Acts ix. 41. So Sept. ἀν. στήλην for קם Lev. xxvi. 1. σκηνήν Num. vii. 1. —Jos. Ant. 5. 4. 2. ib. 7. 8. 5. Polyb. 13. 7. 8.—Spoken of the dead, *to raise up, recal to life*, John vi. 39, 40, 44, 54. Acts ii. 32. xiii. 33. So ἐκ νεκρῶν Acts xiii. 34. xvii. 31.—Hom. Il. 24. 551, 756. Xen. Ven. 1. 6.

b) metaph. *to raise up*, i. e. *to cause to exist, cause to appear*, e. g. σπέρμα τινί Matt. xxii. 24, coll. Gen. xxxviii. 8, where Sept. for קם.—τὸν Χριστόν Acts ii. 30. προφήτην, Acts iii. 22, 26. vii. 37. So Sept. and קם Deut. xviii. 18.—Pass. ἱερεὺς ἀν. Heb. vii. 11, 15.

II. *Intransitive*, in the perf. pluperf. and aor. 2 Act. and in the Mid. *to rise up, to arise*, viz.

a) pp. spoken of those who are sitting or lying down, Matt. xxvi. 62. Mark v. 42. ix. 27. xiv. 60. Luke iv. 16. v. 25. vi. 8. xxii. 45 ἀναστὰς ἀπὸ τῆς προσευχῆς, *rising up from prayer*, i. e. from a kneeling or recumbent posture. xvii. 19. al.—Xen. Anab. 4. 4. 11. Lucian D. M. 27. 7. Hom. Il. l. 533.—Spoken of rising from bed or from sleep, Luke xi. 7, 8. xxii. 46.—Xen. Mem. 2. 1. 3.—So ἀναστῆναι ἐκ νεκρῶν, *to rise from the dead, return to life*, Matt. xvii. 9. Mark ix. 9. 10. Luke xvi. 31. John xx. 9. Acts xvii. 3. al. So without ἐκ νεκρῶν, Matt. xx. 19. Mark viii. 31. ix. 31. x. 34. Luke ix. 8, 19. xviii. 33. 1 Thess. iv. 14, 16. al.—2 Macc. vii. 9 coll. ver. 14. xii. 44. Hom. Il. 21. 56. Herodot. 3. 66, 67.—Trop. Eph. v. 14 ἀνάστα ἐκ τῶν νεκρῶν, i. e. *arise from the death of sin*, put on the new man in Christ. Comp. Clem. Alex. Protr. 8, ἀνιστῶσιν ἀγχόμενον ὑπὸ κακίας τὸν ἀνδρωπον.

c) metaph. *to arise*, i. e. *to come into existence, to be*, Acts vii. 18 ἀνέστη βασιλεὺς ἕτερος. xx. 30. So Sept. for קם Ex. i. 8. קם Dan. viii. 22. xi. 2.

c) in the sense of *to stand forth, to come forward, to appear*, Matt. xii. 41. Mark xiv. 57. Luke x. 25. xi. 32. Acts v. 36, 37. vi. 9. al. So Sept. for קם 2 Chr. xx. 5.—So ἀναστῆναι ἐπὶ τινα, *to rise up against any one, to assault*, Mark iii. 26. So Sept. for קם Gen. iv. 8. קם 2 Cor. xx. 24. xxiv. 13.

d) by a species of oriental pleonasm

it is often prefixed, espec. in the participle, to verbs of going, of undertaking or doing any thing, etc. like the Heb. קָם, see Gesen. Lex. קָם no. 1. Winer § 67. 2. p. 489.—Matt. ix. 9 ἀναστὰς ἠκολούθησεν, *he arose and followed*. Mark i. 35 ἀναστὰς ἐξῆλθε. ii. 14. vii. 24. x. 1, 50. Luke i. 39. v. 28. xv. 18, 20. Acts viii. 26, 27. ix. 6, 11. al. sæp. So Sept. and קָם Gen. xxii. 3. Job. i. 20. 1 Sam. xxiv. 5. 2 Sam. xiii. 31.—So also Rom. xv. 12 ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, coll. Is. xi. 10 where Sept. for קָם. 1 Cor. x. 7 ἀνέστησαν παίζειν, coll. Ex. xxxii. 6 where Sept. for קָם. AL.

Ἄννα, ης, ἡ, *Anna*, a prophetess mentioned Luke ii. 36.

Ἄννας, α, ὁ, (for the gen. see Buttm. § 34. IV. 4), *Annas*, a high priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus (Cyrenius) proconsul of Syria about A. D. 8; but was deposed 11 years after by Valerius Gratus, procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A. D. 26. As Caiaphas continued high priest until A. D. 35, Annas appears to have acted as his vicar (נָשָׂא), or at least to have had great influence with him. Luke iii. 2. John xviii. 13, 24. Acts iv. 6.—See Jos. Ant. 18. 2. 1, 2. Kuinoel on Luke iii. 2. Calmet's Dict. See in Ἀρχιερεύς a.

Ἀνόητος, ου, ὁ, ἡ, adj. (*a* pr. and νοέω), pass. *unthought of, unintelligible*, Hom. Hymn. Merc. 80. In N. T. act. *unintelligent, unwise, foolish*, spoken of those who are slow to understand and receive moral and religious truth. Luke xxiv. 25. Rom. i. 14 σοφοῖς τε καὶ ἀνόητοις. Gal. iii. 1, 3. Tit. iii. 3.—Spoken of lusts, *imprudent, brutal*, 1 Tim. vi. 9. Sept. for חָסִיד Prov. xvii. 28. חָסִיד Prov. xv. 21. חָסִיד Prov. xix. 1. חָסִיד Jer. x. 8. Sept. κτήνεσιν ἀνόητοις for חָסִיד Ps. xlix. 13.—Sept. Deut. xxxii. 31. Ael. V. H. 2. 8. Xen. Mem. 2. 1. 31.

Ἀνοια, ας, ἡ, (*ἄνους* fr. *a*. pr. and νοέω), *want of understanding, folly*, Sept. for חָסִיד Prov. xxii. 15. Wisd. xv. 18. Aelian. V. H. 9. 14.—In N. T. from the

Heb. *madness, wickedness*, i. e. spoken of rage, malignity, Luke vi. 11. or of foolish temerity, 2 Tim. iii. 9.—2 Macc. xiv. 5. xv. 33. Jos. Ant. 8. 13. 1 ἀνοια καὶ πονηρία.

Ἀνοίγω, f. ἀνοίξω, (ἀνά and οἶγω), with irreg. forms, viz. aor. 1 ἀνέφξα and later ἡνοιξα Matt. ii. 11. John ix. 17, 21. Pausan. 4. 26. 6.—Perf. 2 ἀνέφγα intrans. Perf. Pass. ἀνέφγμαι and with triple augm. ἡνέφγμαι Rev. iv. 1. x. 8.—Aor. 1 Pass. ἀνέφχθην, later ἡνοιχθην, and with triple augm. ἡνέφχθην Rev. xx. 12.—Aor. 2 Pass. late ἡνοιγην Rev. xi. 19. xv. 5.—Fut. 2 Pass. ἀνοιγήσομαι.—For all these forms see Buttm. § 114. p. 293. § 84. n. 8. § 86. n. 2, 6. Winer § 12. 6. b.—In N. T. *to open*, trans. and in later usage Perf. 2 ἀνέφγα intrans. *to be open, to stand open*, Buttm. § 113. n. 3. Matth. § 494. p. 927. Lobeck ad Phryn. p. 157. Herodian. 4. 2. 14. Ael. H. A. 1. 45.

a) spoken of what is closed by a cover, door, etc. Matt. ii. 11 θησαυρούς, *treasures*, i. e. boxes, caskets, etc. So Sept. and חֲסִיד Jer. l. 26.—Eurip. Ion. 923.—Matt. xxvii. 52 τὰ μνημεῖα, *sepulchres*, which were closed by large stones, coll. Matt. xxvii. 60, 66. xxviii. 2. Mark xvi. 3, 4. So Sept. and חֲסִיד Ez. xxxvii. 12, 13.—Trop. the throat of wicked men is called τάφος ἀνέφγμένος, *an open sepulchre*, Rom. iii. 13, as voiding forth noisome slanders against God and the righteous; coll. Ps. v. 10 where Sept. for חֲסִיד קָרָר.—Most freq. with θύρα, *a door or gate*, as Acts v. 23. xii. 10, 14, 16. xvi. 26, 27. Rev. iv. 1.—Herodian. 4. 2. 14. Xen. An. 5. 5. 20.—So in order that one may enter, Matt. xxv. 11. Luke xii. 36. xiii. 25. John x. 3. or go out, Acts v. 19. or view the interior, as ναός, Rev. xi. 19. xv. 5. So τὸ φρέαρ τῆς ἀβύσσου, *the pit of the abyss*, Rev. ix. 2, since in the East pits or wells are closed with large stones, cf. Gen. xxix. 2. In like manner θύρα is implied before ἀνοιγήσεται, Matt. vii. 7, 8. Luke xi. 9, 10, i. e. *the door shall be opened to receive thee as a guest*.—Hence, metaph. *to open the door* sc. of the heart, i. e. receive willingly, Rev. iii. 20. *to open the*

door sc. of faith or of the kingdom of heaven, etc. i. e. to afford an opportunity of embracing the gospel of Christ, Acts xiv. 27. Rev. iii. 7 bis, 8. *to open the door* sc. for the gospel, for a teacher, etc. i. e. to give opportunity to publish the gospel and gain converts, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Sept. and קנה Is. xlv. 1.—Metaph. Diod. Sic. 1. 67.

b) spoken of the heavens, ἀνοίγειν τὸν οὐρανόν, τοὺς οὐρανοὺς, i. e. *to open the heavens*, or *to have the heavens opened* or *divided*, so that celestial things become manifest, Matt. iii. 16. Luke iii. 21. John i. 52. Acts vii. 56. x. 11. Rev. xix. 11. So Sept. and קנה Is. lxiv. 1. קנה Ez. i. 1. Ps. lxxviii. 23.—Ecclus. xliii. 14.

c) spoken of a book, i. e. a volume, rolled up and sealed, Rev. v. 2, 3, 4, 5. x. 2, 8. xx. 12 bis. Spoken of the seals of a book, τὰς σφραγίδας Rev. v. 9. vi. 1, 3, 5, 7, 9, 12. viii. 1.—Xen. de Rep. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

d) spoken of the mouth, τὸ στόμα, *to open the mouth*, e. g. of a fish, Matt. xvii. 27. So Sept. and קנה Ps. xxii. 14.—In order to speak, i. e. *to hold forth*, *to speak at length*, *to discourse*, Matt. v. 2. xiii. 35. Acts viii. 35. x. 34. xviii. 14. Rev. xiii. 6. So Sept. and פה חתם Dan. x. 16. קנה Judg. xi. 35, 36.—Ecclus. xv. 5. xxxix. 6. Lucian. Philops. § 33.—In the sense of *to pour out one's mind*, *to open one's heart*, i. e. *to speak fully* and *frankly*, 2 Cor. vi. 11. So *not to open one's mouth*, i. e. *not to utter complaints*, etc. Acts viii. 32, coll. Is. liii. 7 where Sept. for פה חתם לא. Ps. xxxviii. 14. xxxix. 10.—Spoken of the dumb, *to have the mouth opened*, i. e. *to recover the power of speech*. Luke i. 64. So Sept. and פה חתם Num. xxii. 28.—Trop. spoken of the earth, *to open her mouth*, i. e. *to open*, *to form a chasm*, Rev. xii. 16. So Sept. and קנה of the earth, Num. xvi. 30. Deut. xi. 6. קנה Num. xxvi. 10. Ps. cvi. 17.—Demosth. 777. 9.

e) spoken of the eyes, τοὺς ὀφθαλμούς, *to open the eyes*, e. g. either one's own eyes, Acts ix. 8, 40. or those of another, i. e. *to cause to see*, *to restore sight*, Matt. ix. 30. xx. 33. John ix. 10. 14, 17, 21, 26, 30, 32. x. 21. xi. 37. So Sept. and קנה Is. xxxv. 5. xxxvii. 17. xlii. 7.—Metaph. *to open the eyes* sc. of

the mind, i. e. *cause to perceive and understand*, Acts xxvi. 18.

Ἀνοικοδομέω, ὤ, f. ἦσω, *to rebuild*, trans. Acts xv. 16 bis. Sept. for קנה Amos ix. 11.—Herodian. 8. 2. 12. Xen. H. G. 4. 4. 49.

Ἀνοιξις, εως, ἡ, (ἀνοίγω), *the act of opening*, Eph. vi. 19, where ἐν ἀνοίξει τοῦ στόματος corresponds to ἐν παρρησίᾳ in the subsequent clause. Comp. in Ἀνοίγω d.—Thuc. 4. 67.

Ἀνομία, ας, ἡ, (ἀνομος), pp. *lawlessness*, i. e. *violation of law*, *transgression*. In N. T. spoken chiefly of the divine law, viz.

a) pp. 1 John iii. 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.—Xen. Mem. 1. 2. 44.—Hence

b) by impl. and from the Heb. *sin*, *iniquity*, *unrighteousness*, Matt. xxiii. 28. xxiv. 12. Rom. iv. 7 ὧν ἀφείδησαν αἱ ἀνομίαι, coll. Ps. xxxii. 1 where Sept. ἀνομία עשׂה, parallel with ἁμαρτία.—Rom. vi. 19 τὰ μέλη ὑμῶν δοῦλα τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, i. e. *obedient to depraved desires* so as to work iniquity. 2 Cor. vi. 14. Tit. ii. 14. Heb. i. 9 ἐμίσησας ἀνομίαν, coll. Ps. xlv. 8 where Sept. for עשׂה. Heb. viii. 12 and x. 17 τῶν ἁμαρτιῶν καὶ τῶν ἀνομιῶν αὐτῶν, coll. Jer. xxxi. 34 where Sept. for עשׂה.—Hence ὁ ἐργαζόμενος or ὁ ποιῶν ἀνομίαν, *a worker of iniquity*, i. e. *wicked*, *impious*, Matt. vii. 23. xiii. 41. So Sept. for קנה Job xxxi. 3. Ps. v. 6.—Spoken of *defection* from Christianity to idolatry, i. e. *apostasy*, 2 Thess. ii. 7.—Sept. for קנה Ex. xxxiv. 7. Is. vi. 7. קנה Ez. xviii. 20. xxxiii. 12. קנה Ez. viii. 6. xviii. 12. al.—Thuc. 2. 53.

Ἀνομος, ου, ὁ, ἡ, adj. (a pr. and νόμος), *lawless*, i. e.

a) *without law*, *not subject to the law*, sc. of Moses. 1 Cor. ix. 21 quater, *to those not subject to the law* (i. e. Gentiles) *I was as one not subject to the law*, (though not indeed without this law in the sight of God), *that I might win*, etc. Hence put for *gentile*, *pagan*, Acts ii. 23.—Wisd xv. 17. 1 Macc. ii. 44. iii. 5.

b) by impl. and from the Heb. *a violator of the divine law*, *a transgressor*, *impious*, *wicked*, 1 Tim. i. 9. 2 Pet. ii. 8.

In the sense of *malefactor*, Mark xv. 28. Luke xxii. 37.—2 Thess. ii. 8, *that impious one*, i. q. ἀνθρώπος τῆς ἀμαρτίας in ver. 3, referring to the guilt of idolatry, etc.—Sept. for יָצַד Is. liii. 12. יָצַד Ez. xviii. 24. xxxiii. 8, 12. יָצַד Is. lv. 7.—Xen. Mem. 4. 4. 13.

Ἀνόμως, adv. (ἀνομος), *without law*; Rom. ii. 12 bis, *those who have sinned not being subject to the law sc. of Moses, will be condemned, not indeed by the (Mosaic) law, but by the moral law*; comp. ver. 14, 15.

Ἀνορθόω, ὤ, f. ὥσω, (ἀνά and ὀρθόω), *to set upright, to erect*, trans.

a) pp. Aor. 1 Pass. ἀνορθώθη with mid. signif. *to stand erect*, Luke xiii. 13. cf. Buttm. § 136. 2. So Sept. for יָצַד Ps. xx. 9. יָצַד Ez. xvi. 7.—In the sense of *to confirm, to strengthen, to establish*, e. g. τὰ γόνατα Heb. xii. 12, quoted from Is. xxxv. 3 where Heb. קָמַת and Sept. ισχύω.—Sept. for יָצַד 2 Sam. vii. 13, 16, 26. Jer. x. 11. xxxiii. 2. קָמַת Ps. cxlv. 14. cxlvi. 8.—Thuc. 6. 68.

b) *to erect again, to rebuild*, Acts xv. 16, quoted from Amos ix. 11 where Heb. קָמַת and Sept. ἀνοικοδομέω.—Herodot. 8. 141. Xen. H. G. 4. 8. 12.

Ἀνόσιος, ου, ὁ, ἡ, adj. (α pr. and ὀσιος), *unholy, ungodly*, regardless of duty to God or man, 1 Tim. i. 9. 2 Tim. iii. 2.—Jos. Ant. 2. 3. 1. Xen. Mem. 1. 1. 11.

Ἀνοχή, ἡς, ἡ, (ἀνέχω, ἀνέχομαι), *a holding back, delay*, e. g. *a truce*, 1 Macc. xii. 25. Jos. Ant. 6. 5. 1. *opportunity, leisure*, Herodian. 3. 6. 21. In N. T. *self-restraint, forbearance, patience*, Rom. ii. 4. iii. 26.—Hesych. ἀνοχή· μακροθυμία.

Ἀνταγωνίζομαι, f. ἵσσομαι, (ἀντί and ἀγωνίζομαι), *to be an antagonist, to contend with, strive against*, c. c. πρὸς τι, Heb. xii. 4.—Ælian. V. H. 2. 8. Xen. Œc. 10. 12.

Ἀντάλλαγμα, ατος, τό, (ἀντί and ἀλλάσσω), *that which is exchanged against any thing, compensation, equivalent*, and hence genr. *price*. Matt. xvi. 26 and Mark viii. 37, ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ, *the price of his life*, i. e. of deliver-

ance from death; the phrase being borrowed from the redemption of a slave; comp. Elsner I. 83. So Sept. for יָצַד 1 K. xxi. 2. Jer. xv. 3. Job xxviii. 15. יָצַד Ruth iv. 7.—Ecclus. vi. 15. xxvi. 14. Jos. B. J. 1. 18. 3.

Ἀνταναπληρόω, ὤ, f. ὥσω, (ἀντί and ἀναπληρόω), *to fill up instead of, to make good*, trans. Col. i. 24 ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, *I fill up, make good, what is yet wanting to me of afflictions for Christ*, i. e. *instead of any deficiency (ἀντί ὑστερήματος) I endure a fullness (πλήρωμα) of afflictions for Christ*.—Dem. 182. 22. Dio Cass. 44. 48. See Tittmann in Bibl. Repos. III. 58.

Ἀνταποδίδωμι, f. δώσω, (ἀντί and ἀποδίδωμι), *to give back instead of something received, to repay, to requite*, c. dat. or absol.

a) spoken of good, *to recompense, to reward*, Luke xiv. 14 bis. Rom. xi. 35. 1 Thess. iii. 9. So Sept. and יָצַד 1 Sam. xxiv. 18. Is. lxiii. 7. יָצַד 2 Sam. xxii. 25. יָצַד Prov. xxv. 23.—Ecclus. iii. 31. xxx. 6.

b) spoken of evil, *to requite, to avenge*, etc. Rom. xii. 19. 2 Thess. i. 6. Heb. x. 30. So Sept. and יָצַד 1 Sam. xxiv. 18. Ps. ciii. 10. יָצַד Gen. i. 15. 1 Sam. xxv. 21. יָצַד Gen. xlv. 4. Judg. i. 7.—Judith vii. 15. Ecclus. xvii. 23.

Ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι), *requital, recompense, retribution*, e. g. of good, Luke xiv. 12. of evil, Rom. xi. 9. Sept. for יָצַד Ps. xxviii. 4. cxxxvii. 8. Joel iii. 4.—Ecclus. xi. 2. xiv. 6.

Ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι), *recompense, reward*, Col. iii. 24. Sept. for יָצַד Is. lix. 18. Ps. xciv. 2. Jer. xxxi. 56.—Diod. Sic. X. p. 104, 106. ed. Bip.

Ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι), aor, 1 pass. ἀνταπεκρίθη with mid. signif. Buttm. § 136. 2; *to answer again, to reply against*, c. c. dat. and πρὸς τι, Luke xiv. 6 coll. ver. 4. Rom. ix. 20. So Sept. and יָצַד Judg. v. 29. Job. xvi. 8. xxxii. 12.

Ἀντεῖπον, aor. 2, (ἀντί, εἶπον), used as aor. of the verb ἀντιλέγω, Buttm. § 114.

p. 279; *to reply, to contradict, to gain-say*, c. dat. Luke xxi. 15. absol. Acts iv. 14. Sept. for רָבָה Gen. xxiv. 50. רָבָה Esth. viii. 9. Job xx. 2. רָבָה Job xxxii. 1.—1 Macc. xiv. 44. Æl. V. H. 3. 26. Xen. H. G. 1. 4. 8.

Ἀντέχω, (ἀντί, ἔχω), *to hold before*, and intrans. *to resist*, Jos. Ant. 5. 8. 6. Mid. ἀντέχομαι, f. ἀντέξομαι, *to hold before one's self*, Hom. Od. 22. 74.—In N. T. only Mid. *to hold fast to, cleave to*, i. e. *to be faithfully attached to any person or thing*; c. c. gen. Matt. vi. 24. Luke xvi. 13. Tit. i. 9. Hence *faithfully to care for*, c. gen. 1 Thess. v. 14 τῶν ἀσθενῶν.—Sept. for רָבָה Jer. viii. 2. Zeph. i. 6. רָבָה Is. lvi. 2, 4, 6. Prov. iii. 18. רָבָה Prov. iv. 6. רָבָה Jer. ii. 8.—1 Macc. xv. 34. Pol. 5. 1. 8. Diod. Sic. 2. 12. Xen. Cyr. 2. 2. 27.

Ἀντί, prep. c. gen. pp. simply local, *over against, in presence of*, as ἀντί τινος στῆναι Hom. Il. 21. 481. Hence spoken metaph. either in a hostile sense, *against, contra*, Il. 15. 415. or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, etc. Buttm. § 147. n. 2. So in N. T.

1. by way of substitution, *in place of, instead of*. Luke xi. 11 ἀντί ἰχθύος ὀφείν. James iv. 15 ἀντί τοῦ λέγειν ὑμᾶς. 1 Cor. xi. 15. As implying succession, Matt. ii. 22 Ἀρχέλαος βασιλεύει ἀντί Ἡρώδου.—1 Macc. ii. 11. xvi. 3. Jos. Ant. 3. 10. 7. Herodot. 3. 59. Xen. An. 1. 1. 4. Mem. 1. 2. 64.—So John i. 16 ἐλάβομεν χάριν ἀντί χάριτος, *one favour in place of, after, another*; *grace upon grace*, i. e. *most abundant grace*.—Theognid. Sent. 344 ἀντ' ἀνιῶν ἀνίας. Chrysost. de Sacerdot. 6. 13 ἑτέραν ἀνθ' ἑτέρας φροντίδα.

2. by way of exchange, requital, equivalent, etc. *in consideration of, on account of*, spoken

a) of price, *for*, Heb. xii. 16 ἀντί βρώσεως μιᾶς. Sept. for רָבָה Num. xviii. 21, 31.—Jos. Ant. 4. 6. 5.

b) of persons *for whom or for the sake of whom, in behalf of*, Matt. xvii. 27. xx. 28. Mark x. 45.—Soph. Œd. Col. 1326.

c) of retribution, *for*. Matt. v. 38 bis,

ὀφθαλμὸς ἀντί ὀφθαλμοῦ, etc. Rom. xii. 17 κακὸν ἀντί κακοῦ. 1 Thess. v. 15 1 Pet. iii. 9 bis.—Xen. Cyr. 5. 5. 29.

d) of the cause, motive, occasion, etc. *on account of, because of*. Heb. xii. 2 ἀντί τῆς προκειμένης αὐτῷ χαρᾶς, *on account of the joy*. Eph. v. 31 ἀντί τούτου, *because of this*, i. e. *for this cause*. Luke xii. 3 ἀνθ' ὧν, *on account of which things*, i. e. *wherefore*, Sept. for לָכֵן Jer. xi. 17.—Wisd. xviii. 3. Xen. An. 1. 3. 4.—But ἀνθ' ὧν is more commonly a causative particle for ἀντί τούτου ὅτι, *on this account that, because that*, or simply *because*. Luke i. 20 ἀνθ' ὧν οὐκ ἐπίστευσας. xix. 44. Acts xii. 23. 2 Thess. ii. 10. See Buttm. § 150. p. 435. So Sept. for רָבָה Gen. xxii. 18. xxvi. 5. 2 Sam. xii. 6. רָבָה Deut. xxviii. 62. רָבָה Jer. xxii. 9.—Jos. Ant. 7. 6. 2. Xen. Cyr. 6. 1. 48.

NOTE. In composition ἀντί denotes 1. *over against*, as ἀντιτάττειν. 2. *contrary to*, as ἀντιλέγειν. 3. *reciprocity*, as ἀνταποδίδωμι. 4. *substitution*, as ἀντιβασιλεύς, ἀνθύπατος *proconsul*. 5. *similarity or correspondence*, as ἀντίθεος, ἀντάξιος. Comp. Buttm. § 147. n. 9.

Ἀντιβάλλω, f. βαλῶ, *to throw in one's turn*, as a weapon, Thuc. 7. 25. In N. T. metaph. of words, *to cast backwards and forwards*, trans. i. e. *to converse*, Luke xxiv. 17.—2 Macc. xi. 13.

Ἀντιδιατίθημι, (ἀντί and διατίθημι), *to place or dispose over against*. In N. T. Mid. ἀντιδιατίθεμαι, *to oppose one's self, to be adverse*, 2 Tim. ii. 25.

Ἀντίδικος, ου, ό, ή, (ἀντί, δίκη), *an opponent, accuser*, e. g. the plaintiff in a suit at law, Matt. v. 25 bis. Luke xii. 58.—Xen. Apol. 10. Demost. 226. 4.—Hence genr. any *adversary, enemy*, i. q. ἐχθρός, Luke xviii. 3. 1 Pet. v. 8. In this latter passage there is an allusion to the Jewish notion that Satan is the *accuser, calumniator*, of men before God; comp. Job i. 6 sq. Rev. xii. 10 sq. coll. Zech. iii. 1.—Sept. for רָבָה Jer. l. 34. li. 36. רָבָה 1 Sam. ii. 10. רָבָה Is. xli. 11.

Ἀντίθεσις, εως, ή, (ἀντιτίθημι), *antithesis, opposition*. 1 Tim. vi. 20 ἀντιθέσεις τῆς ψευδ. γνώσεως, i. e. *opposite*

opinions, contrary positions or doctrines.

Ἀντικαθίστημι, f. στήσω, (ἀντί and καθίστημι), in the transitive tenses, (Buttm. § 107. II), *to put in place of another*, Sept. Josh. v. 7. Polyb. 22. 15. 11. *to oppose*, Sept. Deut. xxxi. 21. Xen. Cyr. 1. 6. 43.—In N. T. aor. 2 intrans. *to resist, stand firm against*, absol. Heb. xii. 4.—Thuc. 1. 71.

Ἀντικαλέω, ὦ, f. ἔσω, *to invite in turn*, sc. to a feast, trans. Luke xiv. 12.—Xen. Conv. 1. 15.

Ἀντίκειμαι, f. κείσομαι, *to lie opposite*, spoken of a country, Herodian 6. 4. 8. In N. T. *to oppose, be adverse or repugnant to*, seq. dat. Gal. v. 17. 1 Tim. i. 10. So ὁ ἀντικείμενος, *an adversary, opposer*, absol. or seq. dat. Luke xiii. 17. xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. v. 14. Sept. for רָצָה Ex. xxiii. 22. הָרָה Job. xiii. 25. אָרָה Is. lxvi. 6. זָרָה Zech. iii. 1.—Sext. Empir. Hypoth. 2. 14.

Ἀντικρύ, adv. (ἀντί), *opposite to, over against*, c. gen. Acts xx. 15.—Jos. Ant. 7. 10. 2. Xen. H. G. 6. 2. 22.

Ἀντιλαμβάνω, f. λήψομαι, *to take in turn*, Xen. Cyr. 5. 3. 12. In N. T. Mid. ἀντιλαμβάνομαι, *to take hold of in one's turn, to take part in, to interest one's self for*, seq. gen.

a) spoken of things, 1 Tim. vi. 2 οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι, i. e. who also are *partakers of, devoted to*, the good cause, etc. Sept. ἀντιλαβόμενος ἀληθείας for אָרָה Is. xxvi. 3. (Others by Hebraism, *firmly attached to*; as Sept. for רָצָה 1 K. ix. 9. 2 Chr. vii. 22.)—1 Macc. ii. 48. Jos. Ant. 5. 4. 3. Philo in Flacc. p. 967. Xen. Cyr. 2. 3. 6.

b) spoken of persons, *to aid, protect, relieve*, Luke i. 54. Acts xx. 35. So Sept. for Hiph. and Piel of רָצָה Lev. xxv. 35. 2 Chr. xxviii. 15. xxix. 34. אָרָה Ps. iii. 6. cxix. 116. Is. lxiii. 5. רָצָה 2 Chr. xxviii. 23.—Diod. Sic. 11. 13. Hesych. ἀντιλαμβάνεται· βοηθεῖ.

Ἀντιλέγω, f. ἔξω, c. dat. or absol. *to speak against*, i. e.

a) *to contradict*, Acts xiii. 45 bis. xxviii. 19, 22.—Ecclus. iv. 25. Xen. Mem. 4.

4. 8.—Followed by μή c. infin. *to deny*, Luke xx. 27.

b) *to oppose, to disobey, to contemn or revile*, Luke ii. 34. John xix. 12. Rom. x. 21. Tit. i. 9. ii. 9. Sept. for רָצָה Hos. iv. 4. אָרָה Is. l. 5. רָצָה Is. lxxv. 2.—Jos. Ant. 4. 6. 2. Lucian. D. Deor. 8. 3.

Ἀντίληψις, εως, ἡ, (ἀντιλαμβάνω), *aid, relief*; in N. T. by meton. of abstr. for concrete, *a helper, reliever*, 1 Cor. xii. 28, where it refers to those appointed to take care of the poor and sick, i. e. the διάκονοι, both male and female; comp. Acts c. 6. Rom. xvi. 1. See Suicer. Thesaur. s. h. voc.—Sept. for רָצָה Ps. xxii. 19. יָעֵזֶר Ps. cviii. 9. יָעֵזֶר Ps. lxxxiii. 9.

Ἀντιλογία, ας, ἡ, (ἀντιλέγω), *contradiction*, i. e.

a) *controversy, question, strife*, Heb. vi. 16. vii. 7. Spoken of a controversy before a judge, Sept. for רָצָה Ex. xviii. 16. רָצָה Deut. xxv. 1. 2 Sam. xv. 4. Polyb. 28. 7. 4.

b) *contumely, reproach*, Heb. xii. 3, comp. Matt. xxvi. 60 sq. xxvii. 22 sq. 29, 40 sq. 49. et al.—Jude 11, coll. Acts xiii. 45. Others *rebellion*.—Sept. for רָצָה, *strife*, i. e. *reproach*, Ps. lxxx. 7. אָרָה Num. xx. 13, where it is i. q. τὸ λοιδορεῖν, coll. ver. 3. רָצָה Deut. xxi. 5.

Ἀντιλοιδορέω, ὦ, f. ἔσω, *to revile in turn*, 1 Pet. ii. 23.—Lucian. Conv. § 40.

Ἀντίλυτρον, ου, τό, (ἀντί, λύτρον), *ransom, price of redemption*, 1 Tim. ii. 6. ἀντίλυτρον ὑπὲρ πάντων, comp. Matt. xx. 28 λύτρον ἀντὶ πολλῶν.—Anon. Vers. V. T. for רָצָה (read רָצָה) Ps. xlix. 9, where Sept. τὴν τιμὴν τῆς λυτρώσεως.

Ἀντιμετρέω, ὦ, f. ἔσω, *to measure out again or in turn*, absol. Luke vi. 38. [Matt. vii. 2.] i. e. metaph. put for *to repay, requite*, to render like for like.

Ἀντιμισθία, ας, ἡ, (ἀντί, μισθός), *retribution, recompense, wages*; spoken of punishment. Rom. i. 27.—Spoken of reward, 2 Cor. vi. 13 τὴν αὐτὴν ἀντιμισθίαν πλατύνετε καὶ ὑμεῖς, i. e. *by way of recompense open ye your hearts towards me in the same manner as I have done to you*; comp. ver. 11.—Theophyl. ad Autol. lib. 1. p. 87.

Ἀντιόχεια, ας, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. 7. 3. 3. The modern name is *Antakia*. Acts xi. 19, 20, 22, 26 bis, 27. xiii. 1. xiv. 26. xv. 22, 23, 30, 35. xviii. 22. Gal. ii. 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Its ruins were ascertained in 1833 by Mr. Arundell, near the Turkish town of Yalobitz. Acts xiii. 14. xiv. 19, 21. 2 Tim. iii. 11. Comp. Strabo 12. Plin. H. N. 5. 27.

Ἀντιοχεύς, ἑως, ὁ, *a citizen of Antioch*, Acts vi. 5.

Ἀντιπαρέρχομαι, f. ελεύσομαι, *to pass along over against*, i. e. *to pass by*, sc. without stopping, Luke x. 31, 32.—Wisd. xvi. 10.

Ἀντίπας, α, ὁ, *Antipas*, pr. name of a martyr, Rev. ii. 13.

Ἀντιπατρίς, ἰδος, ἡ, *Antipatris*, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well watered plain between Cesarea and Jerusalem, on the site of a former city Χαφαρζάβα. It was founded by Herod the great, and called Antipatris, in honour of his father Antipater. Acts xxiii. 31. See Jos. Ant. 13. 15. 1. ib. 16. 5. 2. B. J. 1. 21. 9.

Ἀντιπέραν, adv. (ἀντί, πέραν), *over against, on the opposite shore*, etc. Luke viii. 26. Some MSS. read ἀντιπέρα.—Jos. Ant. 2. 16. 3. Xen. H. G. 6. 2. 9.

Ἀντιπίπτω, f. πεσοῦμαι, pp. *to fall against or upon*, sc. in a hostile manner,

Herodian. 6. 3. 13. In N. T. metaph. *to oppose, resist, strive against*, c. dat. Acts vii. 51. Sept. infin. for קָבַץ Num. xxvii. 14.—Polyb. 25. 9. 5.

Ἀντιστρατεύομαι, Mid. dep. (ἀντί, στρατεύω), pp. *to lead out an army against*, Xen. Cyr. 8. 8. 26. In N. T. metaph. *to war against, to oppose*, c. dat. Rom. vii. 23.—Aristænet. II. Ep. 1 ἔρως ἀντιστρατεύειν τοῖς ὑπερηφανοῦσι φιλεῖ.

Ἀντιτάσσω, f. ξω. *to draw up an army against, to arrange in battle array*, Xen. Anab. 4. 8. 5. In N. T. Mid. ἀντιτάσσομαι, metaph. *to set one's self against, to oppose, to resist*, c. dat. or absol. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5. So Sept. for גָּבַח Prov. iii. 34.

Ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί, τύπος q. v.) *resisting a blow or impression*, i. e. *hard, solid*, Julian. Ep. 54. p. 441. Porphy. p. 253. See Elsner Obs. Sac. II. p. 407. In N. T. ἀντί in compos. here implies resemblance, correspondence; hence, *formed after a type or model, like, corresponding*; and neut. ἀντίτυπον, as subst. *antitype, that which corresponds to a type*, Heb. ix. 24. 1 Pet. iii. 21.—Hesych. ἀντίτυπος· ἴσος, ὁμοιος. Gregor. Naz. Orat. 11. Gregor. Damasc. Orth. Fid. 4. 14. Constitut. Apost. v. 13 τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ, spoken of the bread and wine, the symbols of the body and blood of Christ.

Ἀντίχριστος, ου, ὁ, *antichrist*, lit. *an opposer of Christ*, found only in John's epistles, and there defined to be, collectively, *all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh*, 1 John ii. 18 bis, 22. iv. 3. 2 John 7. What class of persons the apostle had in view is unknown; probably Jewish adversaries. See Suicer's Thesaur. s. voc.

Ἀντλέω, ῶ, f. ἦσω, (ἀντλος a hold, sink), *to draw out*, sc. water, wine, etc. trans. or absol. John ii. 8, 9. iv. 7, 15. Sept. for כָּשַׁף Gen. xxiv. 13, 20. קָשַׁף Ex. ii. 16, 19.—Xen. Œc. 7. 40.

Ἀντλημα, ατος, τό, *what is drawn*, Dioscor. 4. 64. In N. T. *a bucket*, i. e.

any vessel for drawing water, John iv. 11. Heb. חֶבֶר.

Ἀντοφθαλμέω, ὦ, f. ἦσω, (ἀντί, ὀφθαλμός,) *to look at directly or in the face*; Barnab. Ep. c. 5 εἰς ἀκτῖνας τοῦ ἡλίου ἀντοφθαλμῆσαι. Chrysost. in Jes. vi. 2.—In N. T. trop. spoken of a ship, *to look the wind in the face*, i. e. *to bear up against, to resist, to withstand*, c. dat. Acts xxvii. 15.—Wisd. xii. 14. Polyb. 2. 24. 1.

Ἀνυδρος, ου, ὁ, ἡ, adj. (α pr. and ὑδωρ,) *waterless, dry*, as ἀνυδροὶ τόποι, *dry places*, i. e. barren, sandy, desert, Matt. xii. 43. Luke xi. 24. The Jews supposed that the abode of evil spirits was in deserts; see Tob. viii. 3. Baruch. iv. 35. and comp. Rev. xviii. 2. Sept. for חֶבֶר Is. xliii. 19, 20. חֶבֶר Is. xli. 19. חֶבֶר Hos. ii. 3. חֶבֶר Is. xliv. 3.—2 Macc. i. 19. Polyb. 5. 80. 2.—Trop. spoken of boastful deceivers and seducers, who are called πηγαι ἀνυδροὶ 2 Pet. ii. 17, and νεφέλαι ἀνυδροὶ Jude 12, i. e. fountains or clouds that promise much water, but deceive those who rely on them.

Ἀνυπόκριτος, ου, ὁ, ἡ, adj. (α pr. and ὑποκρίνομαι,) *unfeigned, real, true, sincere*, Rom. xii. 9. 2 Cor. vi. 6. 1 Tim. i. 5. 2 Tim. i. 5. James iii. 17. 1 Pet. i. 22.—Wisd. v. 18. xviii. 16.

Ἀνυπότακτος, ου, ὁ, ἡ, adj. (α pr. and ὑποτάσσω,) *unsubdued, i. e. spoken of things, Pass. not made subject*, Heb. ii. 8. Spoken of persons, Act. insubordinate, lawless, refractory. 1 Tim. i. 9. Tit. i. 6, 10. Symmach. for חֶבֶר חֶבֶר 1 Sam. ii. 12.

Ἄνω, adv. up, above, denoting

a) place where, ἐν τῷ οὐρανῷ ἄνω Acts ii. 19. Rev. v. 3 in later edit.—Hence ὁ, ἡ, τὸ ἄνω, as an adj. (Buttm. § 125. 6,) *what is above, upper*, referred to heaven, and therefore *heavenly, celestial*. So τὰ ἄνω, *heaven*, John viii. 23, comp. iii. 13, 31. vi. 38. xvii. 5. But τὰ ἄνω, *things above, heavenly or divine things*, Col. iii. 1, 2.—Act. Thom. § 36.—Gal. iv. 26 ἡ ἄνω Ἱερουσαλήμ, *the celestial Jerusalem*. Phil. iii. 14 ἡ ἄνω κλήσις, *the heavenly calling*, i. q. ἐπουράνιος in

Heb. iii. 1—Sept. for חֶבֶר Deut. iv. 39. Josh. xii. 11. Ex. xx. 4. חֶבֶר Is. vii. 3.—Diod. Sic. 4. 55. Xen. An. 7. 4. 11.

b) motion to a higher place, upwards, sursum, John xi. 41. Heb. xii. 15. Sept. for חֶבֶר Is. viii. 21. xxxvii. 21. Ecc. iii. 21. 1 Chr. xxii. 5.—Xen. An. 4. 8. 28.—John ii. 7 ἕως ἄνω, *to the very top or brim*. Sept. for חֶבֶר 2 Chr. xxvi. 8.

Ἀνώγειον, ου, τό, i. q. Ἀνάγειον q. v.

Ἄνωθεν, adv. (ἄνω.)

1. of place, *from above, from a higher place*, Matt. xxvii. 51. Mark xv. 38. John xix. 23.—Jos. Ant. 3. 7. 3. Herodian. 8. 4. 20. Thuc. 3. 21.—Hence spoken of whatever is οὐρανόθεν or ἐκ τοῦ οὐρανοῦ, *from heaven*, and since God dwells in heaven, it signifies, *from God, in a divine manner*, John iii. 31. (iii. 3, 7.) xix. 11. James i. 17. So James iii. 17 ἡ ἄνωθεν σοφία, *heavenly or divine wisdom*, (Buttm. § 125. 6,) i. q. ἡ σοφία ἄνωθεν in ver. 15. Sept for חֶבֶר Ex. xxviii. 27. Job iii. 4.—Clem. Alex. Protrept. 1. Just. Mart. Cohort. p. 9. Ælian. H. An. 9. 30. Xen. Mem. 4. 3. 14.

2. of time. a) *from the first, from the beginning*. Luke i. 3. Acts xxvi. 5 προ-γινώσκοντές με ἄνωθεν, *from the first*, i. e. from the earliest age.—Dem. 1125. 24. Herodian. 8. 6. 12 κατ' εὐνοίαν, ἣν εἶχον πρὸς αὐτὸν ἄνωθεν. Just. Mart. Dial. c. Tryph. 24. p. 123.—So Gal. iv. 9. οἷς πάλιν ἄνωθεν δουλεύειν θέλετε, *again from the very beginning*, i. e. *wholly*, as if ye had never been Christians.—Wisd. xix. 6.

b) *again, another time*, John iii. 3, 7. γεννηθῆναι ἄνωθεν, *to be born again*. Others refer this to no. 1, and so far as the sense is concerned, it is doubtless i. q. ἐκ Θεοῦ γεννηθῆναι, in John i. 13; but Nicodemus in ver. 4 takes it as synonymous with δεύτερον, *a second time*.

Ἀνωτερικός, ἡ, ὄν, (ἄνώτερος fr. ἄνω,) *upper, higher*. Acts xix. 1 ἀνωτερικά μέρη, *the higher regions*, i. e. the inland parts of Asia Minor, comp. xviii. 23.

Ἀνώτερος, α, ου, compar. *higher, superior*, used in the neut. as the com-

par. of ἄνω, Buttm. § 115. 5. Luke xiv. 10. Heb. x. 8 ἀνώτερον λέγων, *having said above, before*, in the former part of the quotation. Sept. for ܠܗܝܬܠܗ Lev. xi. 21.

Ἀνωφελής, ἔος, ὁ, ἡ, adj. (α pr. and ὠφελέω,) *useless, unprofitable, serving no purpose.*

a) pp. Heb. vii. 18. Sept. for ܠܗܝܬܠܗ spoken of idols, Jer. ii. 8. Is. xlv. 10.—Lucian. Tim. § 127. Xen. Œc. 1. 16.

b) by impl. *injurious, noxious*, Tit. iii. 9.—Sept. Prov. xxviii. 3. Psalt. Salom. xvi. 8 ἁμαρτία ἀνωφελής. Test. XII Patr. p. 959.

Ἀξίνη, ης, ἡ, (ἄγνυμι, inf. ἄξαι,) *an axe*, Matt. iii. 10. Luke iii. 9. Sept. for ܠܗܝܬܠܗ Deut. xix. 5. 1 Sam. xiii. 20.—Ælian. V. H. 12. 5. Xen. Cyr. 6. 2. 34.

Ἀξιος, ἰα, ἰον, *worth, worthy*, c. c. gen. or absol.

a) *of equal value, of like worth, worthy of comparison, comparable*, Rom. viii. 18. οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσάν δόξαν. So Sept. for ܠܗܝܬܠܗ Prov. iii. 15. viii. 11. Comp. Gen. xxiii. 9. 1 Chr. xxi. 22, 24.—Hom. Il. 8. 234. ib. 23. 885. Diod. Sic. 1. 51.

b) genr. *worthy of, deserving of*, either good or evil, viz.

(α) of good, absol. of persons, *worthy* sc. of benefit. Matt. x. 11, 13 bis. xxii. 8. Luke vii. 4. Rev. iii. 4.—Seq. gen. of thing, Matt. x. 10 τῆς τροφῆς. Luke x. 7 τοῦ μισθοῦ. 1 Tim. v. 18. Acts xiii. 46. 1 Tim. i. 15. iv. 9. vi. 1. Sept. for ܠܗܝܬܠܗ Esth. vii. 4.—Wisd. vi. 16. ix. 12. 2 Macc. iv. 25. Xen. Mem. 1. 2. 62.—Seq. gen. of person, i. e. τοῦ εἶναι τινος, *worthy to be the friend of, or to be cherished by*, any one, Matt. x. 37, 38. Heb. xi. 38.—Wisd. iii. 5.—Seq. infin. aor. Luke xv. 19, 21, οὐκ ἄξιος κληθεῖναι υἱός. Acts xiii. 25. Rev. iv. 11. v. 2, 4, 9, 12. see Buttm. § 140. 3. and § 137. 5.—Wisd. i. 16. xviii. 1. Xen. Œc. 21. 12.—With ἵνα, John i. 27.—Dem. 279. 8.

(β) of evil, *deserving of*, absol. Rev. xvi. 6. Seq. gen. πληγῶν Luke xii. 28. ἄξιος θανάτου, *deserving of death*, Luke xxiii. 15. Acts xxiii. 29. xxv. 11, 25. xxvi. 31. Rom. i. 32.—Wisd. xix. 4. Xen. Mem. 1. 2. 62 θανάτου.

c) by impl. *suitable, congruent, corresponding to*, c. gen. as καρποῦς ἀξίους τῆς μετάνοίας, Matt. iii. 8. Luke iii. 8. Acts xxvi. 20. So Luke xxiii. 41.—1 Macc. x. 54. Xen. Ag. 1. 1.—Hence ἄξιόν ἐστι, *it is suitable, proper*, etc. 1 Cor. xvi. 4. 2 Thess. i. 3.—Xen. Mem. 1. 5. 3.

Ἀξιόω, ὦ, f. ὠσω, (ἄξιος,) *to regard as deserving, to hold worthy of.*

a) pp. c. accus. et gen. 2 Thess. i. 11. Pass. c. gen. 1 Tim. v. 17. Heb. iii. 3. x. 29.—Jos. Ant. 2. 11. 2. Xen. Anab. 3. 2. 7.—Seq. infin. aor. Luke vii. 7, comp. in Ἀξιος b. a.—Sept. Gen. xxxi. 28. Xen. Mem. 1. 4. 10.

b) *to regard as suitable, to deem proper, to think good*, seq. Infin. aor. Acts xv. 38 ἡξίου, μὴ συμπαραλαβεῖν τοῦτον. xxviii. 22.—Act. Thom. § 11. Xen. Mag. Eq. 7. 4.—Others, *to desire, to wish*, etc. as Sept. for ܠܗܝܬܠܗ Esth. iv. 7. Dan. i. 8. for Chald. ܢܕܝܕܐ Dan. ii. 16, 23.—Xen. An. 1. 7. 8. Diod. Sic. 17. 107.

Ἀξίως, adv. *suitably, properly, in a becoming manner*, seq. gen. Rom. xvi. 2. Eph. iv. 1. Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. 3 John 6.—Wisd. vii. 16. xvi. 1. Xen. Mem. 4. 5. 9.

Ἀόρατος, ου, ὁ, ἡ, adj. (α pr. and ὁράω, *unseen, invisible*, Rom. i. 20. Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27.—Sept. Gen. i. 2. 2 Macc. ix. 5. Jos. Ant. 14. 4. 4. Xen. Mem. 4. 3. 13.

Ἀπαγγέλλω, f. γελῶ, imperf. ἀπήγγελλον Acts xxvi. 20 in later edit. aor. 1 ἀπήγγειλα, aor. 2 Pass. ἀπηγγέλην Luke viii. 20, doubtful, see Buttm. § 103. n. 4. marg.—c. c. dat. of person and accus. of thing or περί seq. gen. or ὅτι, πῶς, or infin.

1. *to give up intelligence, to bring word from any person or place, concerning any thing*, i. e.

a) *to relate, to inform of, to tell*, sc. what had occurred, etc. c. dat. of pers. Matt. viii. 33. xiv. 12. xxviii. 8, 10, 11. Mark vi. 30. xvi. 10, 13. Luke vii. 18. viii. 20, 36. ix. 36. xiii. 1. xxiv. 9. John xx. 18. Acts iv. 23. xi. 13. 1 Thess. i. 9. Sept. for ܠܗܝܬܠܗ Judg. xiii. 10.—Xen. Anab. 1. 7. 2.—Seq. εἰς, Luke viii. 34 ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Mark v. 14

in later edit. So Sept. for לָקַח Amos iv. 13.—Xen. An. 6. 4. 25.

b) *to announce, to make known, declare, tell*, sc. what is done or to be done, etc. Matt. xii. 18. Luke xviii. 37. John iv. 51. Acts v. 25. xii. 14, 17. xv. 27. xvi. 36. xxiii. 16, 17, 19. xxviii. 21. 1 John i. 2, 3. Sept. for סָפַר Josh. ii. 2. סָפַר Gen. xxiv. 49. xxix. 15. Judg. xiii. 6.—So Heb. ii. 12 ἀπαγγεῖλον τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, i. e. *declare, make known*; so Sept. for סָפַר Ps. lxxviii. 4, 6; here quoted from Ps. xxii. 23, where Heb. סָפַר and Sept. διηγέσονται. Others *to praise, celebrate*, as Sept. for שָׁבַח Ps. lxxxix. 2. cv. 1.—In the sense of *to exhort*, c. infin. Acts xxvi. 20 ἀπήγγελλον μετανοεῖν.—So also by impl. *to confess*, Luke viii. 47. 1 Cor. xiv. 25. So Sept. and סָפַר Gen. xii. 18.

2. *to bring back word from any one, to report*, c. dat. of pers. with or without accus. of thing, Matt. ii. 8. xi. 4. Luke vii. 22. xiv. 21. Acts v. 22. xxii. 26. Sept. for סָפַר Gen. xxvii. 42. xxix. 12.—Xen. Mem. 1. 2. 33.

Ἀπάγω, f. ἀγῶ, *to strangle*. In N. T. Mid. ἀπάγχουμαι, *to strangle one's self*, sc. by hanging, *to hang one's self*, Matt. xxvii. 5. Sept. for הָנִיף 2 Sam. xvii. 23.—Ælian. V. H. 5. 8. Xen. Hiero 7. 13.—Comp. Acts i. 18, where Judas is said πρηνὴς γενόμενος ἐλάκησε μέσος κ.τ.λ. i. e. *having hanged himself, and the cord perhaps breaking, he fell with such violence as to dash out his bowels*.

Ἀπάγω, f. ξω, aor. 2 ἀπήγαγον, aor. 1 Pass. ἀπήχθη, *to lead away, to conduct away*, trans.

a) genr. Luke xiii. 15. seq. πρὸς Acts xxiii. 17. Sept. for הָנִיף Gen. xxxi. 18. Deut. xxviii. 37. הָנִיף Deut. xxviii. 36. 1 K. i. 38. al.—Æl. V. H. 1. 6.—Spoken in N. T. chiefly in a judicial sense, *to lead away, or bring*, sc. before a judge or to prison, seq. πρὸς or εἰς, Matt. xxvi. 57. xxvii. 2. Mark xiv. 44, 53. xv. 16. John xviii. 13. Acts xxiv. 7. or to punishment, Matt. xxvii. 31. Luke xxiii. 26. John xix. 16. Hence absol. ἀπαχθῆναι, *to be put to death*, Acts xii. 19.—Ep. Jerem. 18. Sept. ἀπηγμένος, *a prisoner*, for הָנִיף etc. Gen. xxxix. 22. xl. 3. xlii. 16. Hesych. ἀπάγεσθαι εἰς θάνατον ἔλκεσθαι.

b) spoken of a way, seq. εἰς, Matt. vii. 13, 14, ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν v. εἰς τὴν ζωὴν.—Jos. Ant. 4. 6. 10. εἰς μετάνοιαν. So ἄγω, Jos. Ant. 8. 7. 4 ὁδοὺς τὰς ἀγούσας εἰς Ἱεροσόλυμα. Philo de Vit. Mos. II. p. 264.

c) Mid. ἀπάγομαι, lit. *to lead one's self away, to go away*, i. e. metaph. *to go astray, be seduced*. 1 Cor. xii. 2 πρὸς τὰ εἰδωλα, i. e. *to the worship of idols*.

Ἀπαίδευτος, ου, ὁ, ἡ, adj. (*a pr. and παιδεύω*), pp. *untaught*, Xen. Mem. 4. 1. 4; hence, *ignorant, stupid, foolish*, of persons, Sept. for לֵבִי Prov. xvii. 22. לֵבִי Prov. viii. 5. xv. 15. Jos. Ant. 2. 13. 3.—In N. T. of things, *inept, trifling, absurd*, 2 Tim. ii. 23 ἀπαιδέτους ζητήσεις.

Ἀπαίρω, f. ἀρῶ, (ἀπό, αἶρω), trans. *to take away, to remove*, Herodot. 8. 57. intrans. *to go away, depart*, Xen. H. G. 6. 5. 32. Sept. for הָנִיף Gen. xii. 19. xiii. 11. al. sæp. Comp. Buttm. § 130. n. 2.—In N. T. only aor. 1 Pass. ἀπήρθη, in the pass. sense, *to be taken away*, Matt. ix. 15. Mark ii. 20. Luke v. 35. or perhaps with the mid, intrans. sense, *to depart*; comp. Buttm. § 135. 3. § 136.

Ἀπαιτέω, ὦ, f. ἴσω, (ἀπό, αἰτέω), *to demand back from any one*, sc. what is one's own, *to require*, trans. c. ἀπό τινος. Luke vi. 30. xii. 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπό σου, lit. *they shall require thy life*, indef. for the Pass. *thy life shall be required* sc. by him who gave it; comp. Buttm. § 129. 11. Stuart § 500. Sept. for הָנִיף Deut. xv. 2, 3.—Ecclus. xx. 15. Jos. Ant. 12. 4. 5. Theophr. Char. 9 or 12.

Ἀπαλγέω, ὦ, f. ἴσω, (ἀπό, ἀλγέω), pp. *to grieve out*, i. e. *to cease from grieving*, Thuc. 2. 61. In N. T. *to cease to feel, to be unfeeling*, i. e. without sense of decorum, shame, etc. Eph. iv. 19.—Heliodor. 5. p. 213. Hesych. ἀπηλγηκότες ἀναίσθητοι γενόμενοι, ἀποκάμοντες.

Ἀπαλλάσσω, v. ἄττω, f. ἄξω, (ἀπό, ἀλλάσσω), *to remove from*, trans. τι ἀπό τινος, Xen. Anab. 3. 2. 28. Sept. for הָנִיף Job ix. 34. xxvii. 5. Jer. xxxii. 31. Hence in N. T.

a) Mid. ἀπαλλάσσομαι, *to remove one's self from*, or intrans. *to depart, to*

leave, c. ἀπό, Acts xix. 12.—So Act. intrans. Sept. Ex. xix. 22. Herodot. 1. 16. So Mid. Xen. Anab. 7. 1. 4. seq. ἐκ ib. 7. 6. 2.

b) by impl. *to free, to set free, to dismiss*, trans. seq. ἀπό. Luke xii. 58 ἀπηλλάχθαι ἀπ' αὐτοῦ, *to be set free, let go*, from thy opponent, creditor, etc. sc. by private adjustment.—Seq. Gen. Wisd. xii. 2, 20. Jos. Ant. 2. 3. 3. Xen. Mem. 2. 9. 6.—So metaph. Heb. ii. 15. ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου ἔνοχοι ἦσαν δουλείας.—Seq. gen. Philo de spec. Leg. p. 793 ἀπαλλαχθῶ τῆς ἐπὶ τῷ θανάτῳ τιμωρίας. Jos. Ant. 11. 6. 12. Xen. Cyr. 5. 1. 12.

Ἀπαλλοτριόω, ὦ, f. ὠσω, (ἀπό, ἀλλοτριόω,) *to estrange, to alienate*; Pass. *to be alienated from, to be a stranger to*, seq. gen. Eph. ii. 12. iv. 18. absol. Col. i. 21. Sept. for גַּי Ps. lviii. 4. גַּי Job xxi. 29.—4 Macc. i. 3. Diod. Sic. 3. 72. ib. 11. 48.

Ἀπαλός, ἡ, ὄν, *soft, tender*; spoken of a shoot of a tree, Matt. xxiv. 32. Mark xiii. 28. So Aquil. ἀπαλὰ λάχανα Lev. ii. 14. Sept. ἀπαλότης for הֵרֵךְ Ez. xvii. 4. So of flesh, Sept. for הֶף Gen. xviii. 7.—Ælian. V. H. 3. 42. Xen. Anab. 1. 5. 2.

Ἀπαντάω, ὦ, f. ἡσω, (ἀπό, ἀντάω,) so in N. T. and Diod. Sic. 18, 15; but usually f. ἡσομαι, as Xen. H. G. 1. 6. 3; *to meet from opposite directions, to fall in with*, c. c. dat. Matt. xxviii. 9. Mark v. 2. xiv. 13. Luke xvii. 12. John iv. 51. Acts xvi. 16. So Sept. for גַּי 1 Sam. x. 5.—Xen. Anab. 2. 3. 17.—Spoken of a hostile encounter, Luke xiv. 31. So Sept. *to fall upon*, for גַּי Judg. viii. 21. 2 Sam. i. 15.

Ἀπάντησις, εως, ἡ, (ἀπαντάω,) *meeting, encounter*; found in N. T. only in the phrase εἰς ἀπάντησιν, used for the inf. ἀπαντᾶν, *to meet*, seq. gen. Matt. xxv. 1, 6. 1 Thess. iv. 17. seq. dat. Acts xxviii. 15. So Sept. for הֵרֵךְ 1 Sam. ix. 14. Jer. xli. 6. sæp. גַּי 1 Chr. xii. 17.—Diod. Sic. 18. 59. Polyb. 5. 26. 8.

Ἀπαξ, adv. of time, *once*. i. e.

a) pp. *one time, semel*, 2 Cor. xi. 25. Heb. ix. 7, 26, 27, 28. xii. 26, 27. 1 Pet.

iii. 18, [20.] Sept. for הֵרֵךְ Ex. xxx. 11. Lev. xvi. 34.—Xen. Œc. 10.1. Herodian. 1. 10. 8.—So ἅπαξ καὶ δῖς, *once and again*, i. e. *several times*, Phil. iv. 16. 1 Thess. ii. 18. So Sept. for הֵרֵךְ Neh. xiii. 20.—1 Macc. iii. 30.

b) trop. *once for all, already, formerly*, Heb. vi. 4. x. 2. Jude ver. 3, 5. So Sept. for הֵרֵךְ Ps. lxii. 12. lxxxix. 36.—Jos. Ant. 5. 3. 2.

Ἀπαράβατος, ου, ὁ, ἡ, adj. (a pr. and παραβαίνω,) Act. *not passing over*, i. e. *not transgressing* sc. a law, Jos. Ant. 18. 8. 2. Pass. *not violated, inviolate*, e. g. ὁ νόμος, Epict. Enchir. 50. 2. λόγος θεῖος Plut. de Fat. 1. de def. Orac. 3.—In N. T. spoken of Christ's priesthood, Heb. vii. 24, either Act. *not transient, perpetual*; or Pass. *immutable, unchanging*.—Found only in the later Greek, Lob. ad Phryn. p. 313.

Ἀπαρασκεύαστος, ου, ὁ, ἡ, adj. (a pr. παρασκευάζω,) *unprepared*, 2 Cor. ix. 4, coll. ver. 3.—Jos. Ant. 4. 8. 41. Xen. Cyr. 2. 4. 15.

Ἀπαρνέομαι, οὔμαι, f. ἡσομαι, depon. (ἀπό, ἀρνέομαι,) fut. 1 pass. ἀπαρνηθήσομαι in pass. sense Luke xii. 9, comp. Buttm. § 113. 3. n. 3; *to abnegate, to deny*, seq. infin. Luke xxii. 34 πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἶδέναι με.—Herodot. 8. 69. See Kypke Obs. Sac. in loc.—Hence spoken of persons, *to deny*, i. e. *to disown, to abjure*, trans.

a) of Christ and his religion, Matt. xxvi. 34, 35, 75. Mark xiv. 30, 31, 72. Luke xxii. 61. John xiii. 38. Of persons denied by Christ, Luke xii. 9. Sept. for הֵרֵךְ Is. xxxi. 7.—Dem. 575. 25 τὸ ὄνουα. Diod. Sic. 5. 24 τὸν γάμον.

b) seq. εἰαυτόν, *to deny one's self*, i. e. *to disown and renounce self, to disregard all personal interests and enjoyments*, Matt. xvi. 24. Mark viii. 34. [Luke ix. 23.] Comp. Phil. iii. 7, 8.

Ἀπαρτί, adv. of time, i. q. ἀπ' ἄρτι, for which it is put in the later editions, *from now, from this time*, i. e.

a) *henceforth, hereafter*, Matt. xxiii. 39. xxvi. 29, 64. John i. 52. Comp. ἀπὸ τοῦ νῦν Luke i. 48.—Whether the Attics used it in this sense, is doubtful; Lob. ad Phryn. p. 20, 21.

b) i. q. ἀρτι, but stronger, *at this very time, even now*, John xiii. 19. xiv. 7. Rev. xiv. 13 μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπαρτί, *blessed, even now, are the dead*, etc.—Aristoph. Plut. 388.

Ἀπαρτισμός, οὖ, ὁ, (ἀπαρτίζω to complete,—a word of the later Greek, Lob. ad Phryn. p. 447), *completion*. Luke xiv. 28 εἰ ἔχει τὰ [δέοντα] πρὸς ἀπαρτισμόν, *whether he has what is necessary for completion* sc. of the building.—Dionys. Halic. de comp. Verb. 24. p. 370 ed. Schaefer.

Ἀπαρχή, ἥς, ἡ, (ἀπάρχομαι to offer first-fruits, to sacrifice, Sept. 2 Chr. xxx. 24. xxxv. 7, 9), pp. *an offering of first-fruits*; then, *an offering* genr. Sept. for תְּרומָה Ex. xxv. 2, 3.—In N. T. *the first-fruits, primitiae*, which were usually consecrated to God; so Sept. for תְּרומָה Ex. xxiii. 19. Lev. xxiii. 10.—Jos. Ant. 4. 8. 19. Xen. Œc. 1. 10.—Hence

a) *the first part, earnest*, of any thing. Rom. xi. 16 ἀπαρχή sc. φυράματος, *the first-fruits, first portion*, sc. of the mass, i. e. metaph. spoken of the patriarchs and ancestors of the Jewish nation. Trop. Rom. viii. 23 τὴν ἀπαρχὴν τοῦ πνεύματος, *the first-fruits of the Spirit*, i. e. the first gifts of the Spirit, the earnest, the pledge, ἀρράβων, of future and still higher gifts.—Ecclus. xxxii. 8 ἀπαρχὴ χειρῶν σου.

b) spoken of persons, *first in time, first in any thing*, i. e. the first of whom any particular thing may be predicated; *a firstling*. Rom. xvi. 5 ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first in Asia Minor who embraced the christian religion. 1 Cor. xvi. 15. James i. 18. Rev. xiv. 4. In 1 Cor. xv. 20, 23, Christ is called ἡ ἀπαρχὴ τῶν κεκοιμημένων, i. e. the first who has risen from the dead.

Ἄπας, ασα, αν, (ἅμα, πᾶς), i. q. πᾶς, but stronger, *the whole, every, all together*, Matt. xxiv. 39. Mark xvi. 15. Luke xvii. 27, 29. Acts xi. 10. al. sæp. Sept. for כָּל Ps. xxii. 24. Jer. xviii. 23.—Herodian. 3. 8. 4. Thuc. 2. 13.—Spoken also indefinitely of a large number, without necessarily including every individual of that number, Mark viii. 25. xi. 32. Luke iii. 21. viii. 37. xix. 48. etc. AL.

Ἀπατάω, ῶ, f. ἥσω, *to deceive, to delude*, i. e. *to lead into error*, trans. Eph. v. 6. 1 Tim. ii. 14 bis. James. i. 26. Sept. for תִּשְׁתָּ 2 K. xviii. 32. יִשְׁתָּ Gen. iii. 13. תִּשְׁתָּ Ex. xxii. 15.—Herodian. 2. 1. 22. Xen. Cyr. 5. 4. 20.

Ἀπάτης, ἥς, ἡ, (ἀπατάω), *deception, delusion*; Act. εἰς ἀπάτην αὐτοῦ Judith xvi. 8; in N. T. Pass. spoken of any thing which is deceptive, seducing, etc. Matt. xiii. 22. Mark iv. 19. Col. ii. 8. 2 Thess. ii. 10. Heb. iii. 13 coll. Ἀμαρτία no. 2. e. 2 Pet. ii. 13.—Eph. iv. 22 ἐπιθυμίας τῆς ἀπάτης, i. e. *deceitful propensities*, which seduce to sin and lead to disappointment; Buttm. § 123. n. 4.—Judith ix. 10, 13. Jos. Ant. 2. 14. 3. Xen. Cyr. 1. 2. 6.

Ἀπάτωρ, ορος, ὁ, (α pr. and πατήρ), *without father*, Pollux Onom. 3. 2. 4. *one who has lost his father*, Eurip. Orest. 310. In N. T. *one whose father is not recorded in the Hebrew genealogies*, Heb. vii. 3. See Ἀμήτωρ.

Ἀπαύγασμα, ατος, τό, (ἀπό, αὐγή splendour), *reflected splendour or brightness*. Heb. i. 3 ἀπαύγασμα τῆς δόξης τοῦ Θεοῦ, i. e. trop. in whom the divine majesty is conspicuous, i. q. εἰκὼν Col. i. 15.—Orig. c. Cels. 5. 10 ἀπανγ. φωτὸς αἰδίου.

Ἀπειδὼν, aor. 2, subj. ἀπιδῶ, (ἀπό, εἶδω), used as aor. of ἀφοράω, Buttm. § 114 under εἶδω and ὁράω; *to look away from one thing towards another*, seq. πρὸς Thuc. 7. 71. seq. εἰς Act. Thom. § 51. trop. *to look at, to regard*, seq. πρὸς Jos. Ant. 2. 6. 1. Dio. Cass. p. 396. ed. Reim.—In N. T. *to see out, to see through*, i. e. *to see to an end, to perceive, to know*, Phil. ii. 23. Sept. Jonah iv. 5 ἕως οὗ ἀπιδῇ τί ἐστὶ τῇ πόλει, for תִּשְׁתָּ.

Ἀπειθεία, ας, ἡ, (ἀπειθής), *unwillingness to be persuaded, wilful unbelief, obstinacy, contumacy*, Rom. xi. 30, 32. Eph. ii. 2. v. 6. Heb. iv. 6, 11.—Jos. Ant. 3. 15. 2. Clem. Alex. Protrept. § 11.—Col. iii. 6 υἱοὶ τῆς ἀπειθείας, by Hebr. *sons of disobedience, unbelievers*, i. e. heathen, pagans; comp. Gesen. Lehrs. § 164. 1. d. Stuart § 444.

Ἀπειθέω, ὦ, f. ἤσω, (ἀπειθής), *not to suffer one's self to be persuaded, to refuse belief, i. e. to disbelieve, to be disobedient, etc.*

a) absol. spoken of disbelievers in Christ, Acts xiv. 2. [xvii. 5.] xix. 9. Rom. xv. 31. 2 Pet. ii. 7. Spoken of those who are disobedient to God, Heb. iii. 18. 2 Pet. iii. 20. Rom. xi. 31. x. 21 coll. Is. lxxv. 20 where Sept. for רָרָר, as also Hos. ix. 18. Sept. for רָרָר Deut. ix. 7. Is. l. 5. lxxiii. 10.—Jos. Ant. 6. 7. 4. Hom. Od. 5. 43.—Hence οἱ ἀπειθήσαντες, *unbelievers, i. e. heathen, pagans*, Heb. xi. 31. So Sept. for רָרָר Is. lxxvi. 14. Comp. in Ἀπειθεία.

b) seq. dat. of person or thing, e. g. τῷ υἱῷ John iii. 36. τῷ θεῷ Rom. xi. 30 coll. Num. xiv. 43 τῷ κυρίῳ. So τῷ ἀληθείᾳ Rom. ii. 8. τῷ λόγῳ 2 Pet. ii. 8. iii. 1. τῷ εὐαγγελίῳ 2 Pet. iv. 17. Comp. Deut. i. 26 τῷ ῥήματι. ix. 23. xxxii. 53.

Ἀπειθής, ἑός, οὗς, ὅ, ἡ, adj. (a pr. and πείθω), *unwilling to be persuaded, refusing belief and obedience, contumacious*, Luke i. 17. Tit. i. 16. iii. 3. Seq. dat. of pers. or thing, Acts xxvi. 19. Rom. i. 30. 2 Tim. iii. 2. Sept. for רָרָר Deut. xxi. 18. רָרָר Num. xx. 10. רָרָר Is. xxx. 9.—Ecclus. xvi. 6. xlvii. 21. Herodian. 2. 4. 10. Xen. Mem. 3. 5. 19.

Ἀπειλέω, ὦ, f. ἤσω, *to threaten, to menace*, seq. dat. Acts iv. 17 ἀπειλῇ ἀπειλησώμεθα αὐτοῖς, *let us strongly threaten*. The use of ἀπειλῇ here is intensive; see in Ἀγαλλιάω b, and Ἀνάθεμα.—Jos. Ant. 5. 2. 8. Herodian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Hence in the sense of *to reproach, to upbraid*, absol. 1 Pet. ii. 23. πάσχων οὐκ ἠπείλει. So Sept. for רָרָר Nah. i. 4. רָרָר Is. lxxvi. 14.

Ἀπειλή, ἥς, ἡ, (ἀπειλέω), *threat*, Acts iv. 17 see in Ἀπειλέω. iv. 29. ix. 1.—Jos. Ant. 8. 13. 8. Xen. Cyr. 4. 5. 18.—Hence, *reproach, upbraiding*, Eph. vi. 9. So Sept. for רָרָר Prov. xix. 12. רָרָר Prov. xiii. 8. xvii. 10. רָרָר Hab. iii. 11.

Ἀπειμι, f. ἔσομαι, (ἀπό, εἰμί am), *to be absent*, 1 Cor. v. 3. 2 Cor. x. 1, 11. xiii. 2, 10. Phil. i. 27. Col. ii. 5.—Wisd. ix. 6. Herodian. 2. 7. 8. Xen. Conv. 8. 18.

Ἀπειμι, (ἀπό, εἰμι go), *impf. ἀπύειν*,

Buttm. § 108. V. *to go away, depart*, intrans. Acts xvii. 10.—Jos. Ant. 1. 2. 1. Xen. Mem. 2. 6. 11.

Ἀπεῖπον, aor. 2, (ἀπό, εἶπον), aor. I Mid. ἀπειπάμην, Buttm. § 96. n. 1. § 114 sub. εἶπεῖν. Winer § 15 εἶπεῖν, pp. *to speak out or off, i. e. to the end*, Hom. Il. 7. 416; or in the sense of *to refuse, to deny*, ib. 1. 515. Sept. Zech. xi. 12. or *to interdict, forbid*, Sept. 1 K. xi. 2. Jos. Ant. 3. 12. 1.—In N. T. Mid. *to speak one's self off* from any thing, i. e. *to renounce, to disown*, sc. with aversion, trans. 2 Cor. iv. 2. So Sept. for רָרָר Job. x. 3.—Wisd. xi. 15. Max. Tyr. 5. 5 Ἀμασις ἀπείπατο Πολυκράτην. Plut. Coriol. 8. Dio Cass. p. 605. ed. Reim. Herodot. 1. 59.

Ἀπειράστος, ου, ὁ, ἡ, adj. (a and πειράζω), *untried, untempted, i. e. incapable of being tempted*, seq. gen. James i. 13. Comp. Buttm. § 132. 6. 1.—Ignat. Ep. ad Philipp. τί πειράζεις τὸν ἀπειράστον. Constitut. Apost. I. 8. *Unattempted*, Jos. B. J. 5. 9. 3. ib. 7. 8. 1.—Others, *Act. not having tried*.

Ἀπειρος, ου, ὁ, ἡ, adj. (a pr. and πείρα), *inexperienced, ignorant*, seq. gen. Heb. v. 13 ἀπείρος λόγου, *ignorant of true doctrine*. Comp. Buttm. § 132. 5. 1. Sept. for רָרָר Zech. xi. 15. רָרָר 1 Sam. xvii. 39.—Wisd. xiii. 18. Jos. Ant. 7. 14. 1. Plut. de glor. Athen. c. 6.

Ἀπεκδέχομαι, f. ἔσομαι, depon. (ἀπό, ἐκδέχομαι) *to wait out, i. e. to wait long for, to await ardently, to expect*, trans. Rom. viii. 19, 23, 25. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20 in later editions.

Ἀπεκδύομαι, f. ὑσομαι, (ἀπό, ἐκδύομαι), depon. Mid. *to strip off, to lay aside*. In N. T. trop. Col. iii. 9 τὸν παλαιὸν ἄνθρωπον. So trans. *to despoil*, Col. ii. 15 τὰς ἀρχάς, i. e. *deprive of power*.—Act. Jos. Ant. 6. 14. 2 ἀπεκδύς τὴν βασιλικὴν ἐσθῆτα.

Ἀπέκδυσις, εως, ἡ, (ἀπεκδύομαι), *a putting off, metaph. renunciation*, Col. ii. 11 ἀπέκδυσις τοῦ σώματος τῆς σαρκός.

Ἀπελαύνω, aor. 1 ἀπήλασα, (ἀπό, ἐλαύνω), *to drive away from*, seq. ἀπέ,

Acts xviii. 16. Sept. for חֲזַק Ez. xxxiv. 12.—Wisd. xvii. 8. Xen. Mem. 2. 6. 12.

Ἀπελεγμός, οὖ, ὁ, (ἀπελέγχω), *confutation*; by impl. *disesteem, contempt*, Acts xix. 27 εἰς ἀπελεγμὸν ἐλθεῖν, i. e. ἀπελέγχεσθαι, parallel to εἰς οὐδὲν λογι-σθῆναι.

Ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος), *a freedman*, 1 Cor. vii. 22.—Jos. Ant. 7. 11. 2. Herodian. 4. 8. 11. Xen. Rep. Athen. 1. 10.

Ἀπελλῆς, οὖ, ὁ, pr. name of a Chris-tian, Rom. xvi. 10.

Ἀπελπίζω, f. ἴσω, (ἀπό, ἐλπίζω,) *to hope out*, i. e. *to have done hoping, to despond, to despair*, Luke vi. 35 δανείζετε, [κατὰ] μηδὲν ἀπελπίζοντες, i. e. *lend, never despairing nor doubting* of requital, for so your reward will be great from God; compare ver. 34.—Sept. Is. xxix. 19. Judith ix. 11. 2 Macc. ix. 18. Diod. Sic. 2. 25. Polyb. 3. 63. 13.—Others, *to hope for something in return*, i. q. ἐλπίζειν ἀπό-τινος, comp. ἀπεσθίειν Athen. 14. c. 17 ed. Casaub. ἀπαιτεῖν Theophr. Char. 9 or 12.

Ἀπέναντι, adv. (ἀπό, ἐναντι), *from over against, opposite to, viz.*

a) pp. *before, in the presence of*, spoken of persons, Matt. xxi. 2. xxvii. 24 ἀπέ-ναντι τοῦ ὄχλου. Acts iii. 16. So Sept. for חֲזַק Ex. xiv. 2. Num. vii. 10. חֲזַק Hos. vii. 2. חֲזַק Gen. xxi. 16. חֲזַק Judg. xix. 10.—Spoken of place, Matt. xxvii. 61 τοῦ τάφου. Sept. for חֲזַק Ez. xl. 49. חֲזַק Neh. vii. 3.

b) by Hebr. trop. of what is *before* the mind, Rom. iii. 18 οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. xxxvi. 2, where Sept. for חֲזַק חֲזַק.

c) by Hebr. *against, contrary to*, Acts xvii. 7 ἀπέναντι τῶν δογμάτων Καίσαρος. So Sept. for חֲזַק 2 Sam. x. 17. חֲזַק Ez. xxvi. 9.—Ecclus. xxxvii. 4.

Ἀπέπω, see Ἀπεῖπον.

Ἀπέραντος, ου, ὁ, ἡ, adj. (α pr. and πέρας limit), *unlimited*. 1 Tim. i. 4 γενεαλογίαι ἀπέραντοι *interminable genealogies*, i. e. which may be extended with-out limit, worthless. Sept. for חֲזַק חֲזַק

Job xxxvi. 26.—Herodian. 8. 5. 21. Thuc. 4. 36.

Ἀπερισπάστως, adv. (α pr. and πε-ρισπάω to distract), *without distraction, without solicitude*, sc. about earthly things, 1 Cor. vii. 35, coll. ver. 32—34.—Polyb. 2. 20. 12. Arrian. Diss. Ep. 1. 29. 59.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (α pr. and περιτέμνω), *not circumcised*, pp. Sept. for חֲזַק Gen. xvii. 14. Ex. xii. 48. 2 Macc. i. 51. In N. T. metaph. Acts vii. 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, *uncircumcised in heart and ears*, i. e. whose heart and ears are still co-vered with the ἀκροβυστία of nature, so that they neither listen to nor obey the divine precepts; hence *obdurate, per-verse*. So Sept. and חֲזַק חֲזַק Ez. xlv. 7: חֲזַק חֲזַק Jer. vi. 10.

Ἀπέρχομαι, f. ἀπελεύσομαι, aor. 2 ἀπῆλθον, perf. ἀπελήλυθα; for this fut. instead of the more usual ἀπειμι, see Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; *to go away from one place, etc. to another*; hence

a) genr. *to go away, to depart*, absol. Matt. viii. 21. xiii. 25, 28. xvi. 4. xviii. 30. Mark v. 20, 24. vi. 28. al. Seq. ἀπό, Mark v. 17. Luke i. 38. ii. 15. viii. 37. al. Sept. for חֲזַק Gen. xix. 2. xxi. 14. חֲזַק Gen. xv. 15.—Herodian. 4. 3. 14. Xen. Mem. 4. 2. 39.—Trop. spoken of things, etc. of leprosy, Mark i. 42. Luke v. 13. of fruits, Rev. xviii. 14 ἡ ὀπώρα ἀπῆλθεν ἀπὸ σοῦ, *has passed away, perished, from thee*, i. q. ἀπώλετο ἀπὸ σοῦ ibid. So Rev. xxi. 1 ἡ πρώτη γῆ ἀπῆλθεν *has passed away*, in later edit. xxi. 4. Rev. ix. 12 ἡ οὐαὶ ἡ μία ἀπῆλθεν, *is over, is past*. xi. 14. So Sept. ὁ ὑετός ἀπῆλθεν for חֲזַק Cant. ii. 11.

b) *to go away to a place, i. e. to depart for, to set off, to journey, etc.* c. ἐκεῖ Matt. ii. 22. ὅπου viii. 19.—Seq. εἰς Matt. viii. 32, 33. x. 5. xiv. 15. xxv. 46. al.—Lu-cian. D. D. 16. 1.—Seq. πρός, Matt. xiv. 25. Mark iii. 13. Rev. x. 9. al.—Xen. An. 1. 9. 29.—Spoken of a passage by water, Matt. viii. 18. Mark vi. 32. John vi. 1, 22.—Metaph. spoken of rumour, *to go forth, spread abroad*, Matt. iv. 24,

coll. ix. 26 where it is ἐξῆλθεν.—Including the idea of arrival, i. e. *to go away quite to a place*, i. e. *to come to, to arrive at*, Luke xxiii. 33 ὅτε ἀπῆλθον ἐπὶ τὸν τόπον. So Sept. ἀπῆλθεν ἐφ' ὑμᾶς θλίψις for נִיב Gen. xlii. 21.

c) by Hebr. c. c. ὀπίσω τινός, *to go away after any one*, i. e. *to follow*, e. g. as companions or disciples, in the Jewish manner, Mark i. 20. Luke xvii. 23. John xii. 19. So ὀπίσω σαρκὸς ἐτέρας Jude 7.—Heb. יָחַד לָךְ Judg. ii. 12. 1 Sam. vi. 12, where Sept. πορεύομαι ὀπίσω.—In a similar sense, seq. πρὸς τινα, John vi. 68.

d) in the sense of *to withdraw, to go apart*, Matt. xxvi. 36. Acts iv. 15.

e) spoken of those who *turn back, to go back, to return*, seq. εἰς, Matt. ix. 7. Luke i. 23. John iv. 3. So Sept. for שׁוּב Gen. iii. 19. xxxi. 13. Josh. i. 15. vi. 14. Job i. 21. al.—Herodian. 8. 8. 18. Xen. Cyr. 1. 5. 1.—In John c. c. εἰς τὰ ὀπίσω, *to turn back*, John xviii. 6. *to return*, vi. 66. AL.

Ἀπέχω, f. ἀφέξω, (ἀπό, ἔχω.)

1. *to hold off from*, as a ship from the shore, Od. 15. 33; and hence *to avert, to restrain*, etc. Il. 1. 97. Herodot. 8. 27. Sept. for מָנַח Prov. iii. 27. Hence in N. T.

a) Mid. ἀπέχομαι, *to hold back one's self from*, i. e. *to abstain, to refrain from*, c. c. gen. or seq. ἀπό, Acts xv. 20, 29. 1 Thess. iv. 3. v. 22. 1 Tim. iv. 3. 1 Pet. ii. 11. Sept. for מָנַח Job i. 1, 8. לָךְ Prov. xxiii. 4.—Herodot. 9. 73. Xen. Mem. 4. 8. 4. ib. 4. 4. 13.

b) intrans. *to be distant from, to be absent*, suppl. ἐαυτόν, etc. comp. Buttm. § 113. n. 2. § 130. n. 2.—Luke vii. 6. xv. 20. xxiv. 13. So Sept. Is. lv. 9 where Heb. מָנַח.—2 Macc. xii. 29. Jos. Ant. 4. 6. 4. Xen. An. 4. 3. 5.—Trop. spoken of the heart, etc. Matt. xv. 8 and Mark vii. 6, πόρρω ἀπέχει ἀπ' ἐμοῦ, *their heart is far from me*, i. e. they do not reverence nor regard me; quoted from Is. xxix. 13, where Sept. for קָרַב.

2. *to have off or out*, i. e. *to have all that is one's due, so as to cease from having any more, to have received in full*; comp. Tittm. in Bibl. Repos. III. p. 52, 53. Spoken of reward or wages, μισθόν,

Matt. vi. 2, 15, 16. παράκλησιν Luke vi. 24 πάντα Phil. iv. 18. Spoken of a person, *to have for good and all*, Philem. 15. Sept. Gen. xliii. 23 and Num. xxxii. 19, where Heb. נִיב.—Jos. Ant. 1. 30. 6. Plut. Solon. c. 22.—Hence ἀπέχει impers. *sufficit, it is enough*, Mark xiv. 41, i. e. ye have slept enough; comp. Luke xxii. 45, 46, and comp. ικανόν ἐστι, Luke xxii. 38.—Anacr. Od. 38. v. 33 ἀπέχει· βλέπω γὰρ αὐτήν. Hesych. ἀπέχει· ἀπόχρη, ἐξαρκεί.—Others, *it is gone, it is over*, sc. the hour of anguish.

Ἀπιστέω, ὦ, f. ἴσω, (ἄπιστος), *to withhold belief, to doubt, to distrust*, absol. Acts xxviii. 24. Mark xvi. 11. Luke xxiv. 41. seq. dat. Luke xxiv. 11.—Wisd. i. 2. xii. 17. Jos. Ant. 2. 4. 5. Xen. Anab. 2. 5. 6.—Hence, *to disbelieve, to be unbelieving*, i. e. without faith in God and Christ, Mark xvi. 16. Rom. iii. 3.—Wisd. x. 7.—By imp. *to break one's faith, to prove false*, 2 Tim. ii. 13.

Ἀπιστία, ας, ἡ, (ἄπιστος), *unbelief, incredulity, distrust*, sc. in respect to declarations, doctrines, promises, etc. Matt. xiii. 58. xvii. 20. Mark vi. 6. ix. 24. xvi. 14. Rom. iii. 3. iv. 20. xi. 20, 23. So 1 Tim. i. 13 ἐν ἀπιστίᾳ, i. e. in a state of unbelief, before embracing the gospel.—Jos. Ant. 2. 4. 3. Diod. Sic. 11. 89. Thuc. 1. 10.—Hence by impl. *violation of faith, perfidy, apostasy*, Heb. iii. 12, 19.—Wisd. xiv. 25. Polyb. 3. 99. 7.

Ἀπιστος, ου, ὁ, ἡ, adj. (a pr. and πίστις.)

1. Pass. spoken of things, *incredible*, Acts xxvi. 8 τί ἄπιστον κρίνεται.—Jos. Ant. 6. 10. 2 ἔργον ἄπιστον. Xen. Conv. 4. 50. Hiero 1. 9.

2. Act. spoken of persons, *withholding belief, incredulous, distrustful*, Matt. xvii. 17. Mark ix. 19. Luke ix. 41. John xx. 27. So οἱ ἄπιστοι, *those who have not believed* sc. on Christ, 2 Cor. iv. 4.—Herodot. 9. 98. Hesych. ἄπιστος· ἀπαράπειστος, ἀπειθής.—Hence by impl. *heathen, pagan*, one who does not believe in and worship the true God, 1 Cor. vi. 6. vii. 12, 13, 14 bis, 15. x. 27. xiv. 22 bis, 23, 24. So with the idea of *impiety*, 2 Cor. vi. 14, 15. 1 Tim. v. 8. Tit. i. 15. So Sept. for נִיב Is. xvii. 10.—

Further, by impl. *faithless, false, apostate*, Luke xii. 46. Rev. xxi. 8.—Xen. Mem. 2. 6. 19.

Ἀπλόος, οὐς; ὅη, ἥ; ὅον, οὖν; *simple*, i. e. *not complex, easy*, Xen. Cyr. 1. 6. 27. In N. T. metaph. spoken of the eye, *sound, perfect*, Matt. vi. 22. Luke xi. 34.

Ἀπλότης, τητος, ἡ, (ἀπλόος), *simplicity*, i. e.

a) genr. *sincerity, candour, probity*, 2 Cor. i. 12. So Sept. for עִדְּיָה 2 Sam. xv. 11. Prov. xix. 1.—Jos. B. J. 5. 7. 4. Polyb. 1. 78. 8.—So ἐν ἀπλότητι καρδίας, *in simplicity of heart, sincerity*, Eph. vi. 5. Col. iii. 22. So Sept. for עִדְּיָה 1 Chr. xxix. 17.—Wisd. i. 1.

b) spoken of *christian simplicity, frankness, integrity, fidelity*, etc. 2 Cor. xi. 3.—So *fidelity*, 1 Macc. ii. 37, 60.—As manifesting itself in *liberality*, Rom. xii. 8. 2 Cor. viii. 2. ix. 11, 13.—Jos. Ant. 7. 13. 4.

Ἀπλῶς, adv. (ἀπλόος), *simply*, i. e. in N. T. *in simplicity, sincerely, in reality*, James i. 5. Sept. for עִדְּיָה Prov. x. 10.—Polyb. 32. 13. 14.—Others, *liberally*; see in Ἀπλότης b.

Ἀπό, prep. governing the genitive. Like ἐκ, παρά, and ὑπό, it expresses what is strictly the idea of the genitive case itself, (Buttm. § 132. 2,) viz. the *going forth* or *proceeding* of one object from another. Ἀπό is used of such objects as before were *on, by, or with*, another, but are now separated from it; (not *in* it, for to this ἐκ corresponds); either in respect of place, time, origin, or source, etc. Its general meaning is therefore *from, away from, of*, etc. Sept. for עִדְּיָה passim.

I. Of place. 1. Implying motion *from, away from*.

a) genr. and put after words signifying *departure from* a place, person, etc. Matt. viii. 34 ὅπως μεταβῇ ἀπὸ τῶν ὀρίων αὐτῶν. xiii. 1 ἐξελεύσιν ἀπὸ τῆς οἰκίας. xx. 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ. xxiv. 1 Mark xvi. 8 ἐφυγον ἀπὸ τοῦ μνημείου. Luke iv. 1. ix. 33 διαχωρίζεσθαι ἀπ' αὐτοῦ. xxiv. 31, 51. Acts i. 4. xii. 19. xiii. 13, 14.—Xen. Mem. 2. 6. 11. Anab. 7. 1. 4.—So trop. spoken of diseases,

Mark i. 42. Acts xix. 12. of goods taken Rev. xviii. 14. of error, wandering, 1 Tim. vi. 10. James v. 19. of aversion, Rom. xvi. 17. 1 Tim. vi. 5. of desertion, Acts xv. 38. xxi. 21. and the like often.—Put in like manner after words implying any kind of motion *away from* a place or person. Matt. v. 29 βάλε ἀπὸ σοῦ. xxvi. 39. xxviii. 2. Mark vii. 33. xiv. 36. Luke ix. 5. John xviii. 28. al. sæp.—So trop. in the *constructio præg-nans*, Acts viii. 22 ματανόησον [καὶ ἀποστράφητι] ἀπὸ τῆς κακίας. Heb. vi. 1. 1 John iii. 17. 2 Thess. ii. 2.—Sometimes with the accessory idea of *down, down from*, sc. a higher place, after verbs of motion of any kind, Matt. viii. 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. Luke ix. 37. xvii. 29. Acts ix. 18. xiii. 29.

b) as indicating the place *whence* any thing comes, sets off, etc. Acts xii. 20. xv. 33. xxviii. 21 οὐτε γράμματα ἰδεξάμεθα ἀπὸ τῆς Ἰουδαίας. 1 Thess. iii. 6. Corresponding to μέχρι Rom. xv. 19. to ἕως Matt. i. 17.—Xen. Anab. 5. 5. 4.—Put after verbs of coming, following, setting off, etc. Matt. ii. 1 μάγοι ἀπὸ ἀνατολῶν παρεγένοντο. iii. 16 ἀνέβη ἀπὸ τοῦ ὕδατος, i. e. *away from*, not *out of*. iv. 25. viii. 11. Mark i. 9. vi. 33. Luke xii. 54. Acts xiii. 31. Rom. i. 18. So with ἐλεύσιν, etc. implied Mark vii. 4. Luke xxii. 43.—Herodot. 8. 70. 114. Diod. Sic. 1. 31.—Prefixed to an adverb of the like sense, ἀπὸ ἄνωθεν, Matt. xxvii. 51; see Lob. ad Phryn. p. 46.—Hom. Il. 8. 365 ἀπ' οὐρανόθεν. 24. 492.—Spoken of *order* or *succession*, ἀρχομαι ἀπὸ τίνος, *to begin from*, etc. Matt. xx. 8. Luke xxiii. 5. John viii. 9. Acts viii. 35.—Theophr. Char. 2. Xen. Mem. 3. 5. 15.—So with ἀρξάμενος implied, Acts xxviii. 23. xvii. 2. So Matt. xxiii. 34. Matt. ii. 16 ἀπὸ διετούς καὶ κατωτέρω, *from two years old downwards*.

2. Implying the *separation, removal*, of one thing from another; and put after words which denote this in any way. Such verbs are often construed with a simple genitive; but the prep. may also be inserted for the sake of perspicuity; Buttm. § 132. 3.—Thus

a) after verbs implying *separation*, Matt. xxv. 32. Rom. viii. 35, 39. 1 Thess. ii. 17.—Wisd. i. 3. Plat. Phædo. c. 12.—So in the *constructio præg-nans* Rom.

ix. 3, see in ἀνάθεμα. 2 Cor. xi. 3. 2 Thess. i. 9. Col. ii. 20.

b) after verbs of *depriving, removing, taking away*, etc. Matt. ix. 15. xiii. 12. Luke x. 42. Luke vi. 29, see in Κωλύω. So where this idea is implied in the context; as ἀπώλετο ἀπὸ σοῦ, Rev. xviii. 14. So Sept. and מן רבך Jer. xviii. 18.—After verbs of *hiding, concealing*, in which removal is implied, Matt. xi. 25. Luke ix. 45. xix. 42. So Sept. and מן רחוק Gen. iv. 14. מן עזר 2 K. iv. 27.—Ecclus. xvii. 15, 20. Hom. Od. 23. 110.—So after ὑστερώ, Heb. xii. 15.

d) after verbs of *demanding, desisting, abstaining, restraining*, etc. as ἀπαιτεῖν Luke vi. 30. ἐκζητεῖν xi. 51. ἀφίστημι Acts v. 38. ἀπέχεσθαι Acts xv. 20. καταπαύειν Heb. iv. 4. 1 Pet. iii. 10. ἐκδικεῖν Rev. vi. 10.—Xen. Cyr. 1. 3. 11.

d) after verbs of *loosing*, i. e. λύειν and ἀπολύειν, Luke xiii. 15. xvi. 18. 1 Cor. vii. 27. καταργεῖν, Rom. vii. 2, 6.—In like manner after verbs of *freeing, purifying from, healing*, etc. and also after similar adjectives. So after σώζειν Matt. i. 21. θεραπεύειν Luke v. 15. ἰαθῆναι vi. 17. δικαιοῦν Acts xiii. 39. ἐλευθεροῦν Rom. vi. 18, 22. ῥύεσθαι xv. 31. καθαρίζειν 2 Cor. vii. 1. 2 Tim. ii. 21. ῥαντίζεσθαι Heb. x. 22. λούειν Acts xvi. 33. Rev. i. 5, etc. By implic. Heb. xi. 34.—After ἀθῶος Matt. xxvii. 24. ὑγιής Mark v. 34. καθάρως Acts xx. 26. ἐλευθερός Rom. vii. 3. ἄσπιλος James i. 27.—So with verbs of *redeeming*, Rev. xiv. 3, 4, comp. Ἀγοράζω.

e) after verbs implying *fear, caution, avoidance*, etc. e. g. after φοβεῖσθαι Matt. x. 28. Luke xii. 4. So Sept. for מן חייך Jer. x. 2.—Judith iv. 2. 1 Macc. viii. 12. So φόβος ἀπὸ τινος Xen. Anab. 7. 2. 37.—After φυλάττειν and φυλάττεσθαι, 1 John v. 21. 2 Thess. iii. 3. Luke xii. 15. Sept. for מן חייך Ps. xviii. 24.—Ecclus. xii. 11. Xen. Cyr. 2. 3. 9.—After προσέχειν Matt. vii. 15. x. 17. Luke xii. 1. xx. 46. Sept. for מן חייך 2 Chr. xxxv. 21.—Ecclus. vi. 13. xiii. 8.—After βλέπειν in the sense of *to beware*, Mark viii. 15. xii. 38. φεύγειν *to avoid*, 1 Cor. x. 14.

3. Implying *distance* of one object *from* another. Rev. xii. 14 τρέφεται—

ἀπὸ προσώπου τοῦ ὄφεως, i. e. *far from, away from*, the serpent.—Xen. Anab. 3. 3. 9.—Μακρὰν ἀπὸ, *far from*, Matt. viii. 30. al. Sept. for מן רחוק Ex. xxxiii. 7.—So after ἀπέχω, Luke vii. 6 ἀπὸ τῆς οἰκίας. xxiv. 13.—Xen. An. 4. 3. 5. Diod. Sic. 3. 67.—In later Greek writers and in N. T. ἀπό is prefixed to the noun of measure, which marks the distance; as John xi. 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. xxi. 8 ὡς ἀπὸ πηχῶν διακοσίων. Rev. xiv. 20.—Jos. Ant. 5. 1. 4 βάλλων στρατόπεδον ἀπὸ δέκα σταδίων τῆς Ἱεριχοῦντος. 18. 3. 2. Diod. Sic. 1. 51. The full form seems to be εἶναι ἀπό, *to be distant from*, as Jos. B. J. 1. 3. 5. or γίνεσθαι ἀπό; see Kypke Obs. in N. T. I. p. 390.—Before an adv. of distance, ἀπὸ μακρόθεν, Matt. xxvi. 58. Rev. xviii. 10. So Sept. for רחוק Ps. cxxxviii. 6. רחוק Ezra iii. 13. Comp. Lob. ad Phryn. p. 46, 461.—Polemo Physiogn. 1. 6.

4. Found sometimes instead of ἐκ, where the distinction between the two (see above) is not definitely kept in view; so after verbs comp. with ἐκ, as ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ Matt. vii. 4, coll. ver. 5, where it is ἐκ τοῦ ὀφθ. Acts xiii. 50, coll. John. ii. 15.—Luke ix. 5 ἐξερχόμενον ἀπὸ τῆς πόλεως, coll. John iv. 30 ἐκ τῆς πόλεως. Matt. xvii. 18 ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, Mark i. 25, 26 ἐξ αὐτοῦ. So metaph. of thoughts, purposes, etc. Mark vii. 15 τὰ ἐκπορεύμενα ἀπ' αὐτοῦ, coll. ver. 20 ἐκ τοῦ ἀνθρώπου, and Matt. xv. 11 ἐκ τοῦ στόματος. ib. 18, 19 ἐκ τῆς καρδίας. Matt. xviii. 35 εἰ ἀφῆτε ἀπὸ τῶν καρδιῶν τὰ παραπτώματα, coll. Mark xii. 30, 33. In many instances such verbs imply external *departure*, and are then properly construed with ἀπό, as Luke v. 8 ἐξελθε ἀπ' ἐμοῦ, comp. 1. a. above.—Put also for ἐκ after the verbs ἐγείρω, διεγείρω, etc. Matt. i. 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου, coll. Rom. xiii. 11 ἐξ ὕπνου ἐγερθῆναι. Matt. xiv. 2 ἠγέρθη ἀπὸ τῶν νεκρῶν, and so xxvii. 64. xxviii. 7, coll. Mark vi. 14, 16. John xii. 1, 9. Acts iii. 15. xiii. 30, etc. where it is ἐκ νεκρῶν.—So ἀπό for ἐκ Xen. Mem. 2. 7. 2 λαμβάνομεν οὔτε ἐκ τῆς γῆς οὐδὲν—οὔτε ἀπὸ τῶν οἰκιῶν. Hiero 1. 38.

II. Of *time*, i. e. *from* any time onwards, *since* any time.

a) before a noun. Matt. ix. 22 ἀπὸ τῆς ὥρας ἐκείνης. xi. 12 ἀπὸ τῶν ἡμερῶν Ἰωάννου. Luke i. 70. viii. 43. Acts xxiii. 23. 1 John i. 1.—Xen. Anab. 7. 5. 6. Plut. Lucull. c. 2.—With the names of persons, Matt. i. 17. Rom. v. 14.—Herodian. 6. 2. 5.—Before events or circumstances, Matt. i. 17. xiii. 35. Luke ii. 36. Acts xi. 19.—Herodot. 8. 54. 55. Thuc. 7. 43.

b) before a pronoun, as ἀφ' ἧς sc. ἡμέρας, *from what day*, i. e. *from the time when, since*, Luke vii. 45. Acts xxiv. 11. 2 Pet. iii. 4. Fully written Col. i. 6. 9. comp. Acts xx. 18. xxiv. 11.—Xen. H. G. 4. 6. 6.—So ἀφ' οὗ sc. χρόνου *from what time, since*, Luke xiii. 25. xxiv. 21. Rev. xvi. 18. Sept. for יְהִי Ex. v. 23.—Jos. Ant. 4. 4. 6. Xen. Conv. 4. 62. Fully, ἀφ' οὗ χρόνου Xen. Cyr. 1. 2. 13.

c) before adverbs of time, with or without τοῦ, e. g. ἀπὸ τοῦ νῦν, *from now, henceforth*, Luke i. 48. Acts xviii. 6. ἀπ' ἄρτι see in Ἄρτι and Ἀπαρτι.—ἀπὸ πέρυσιν, *since a year ago*, 2 Cor. viii. 10. ix. 2. ἀπὸ πρωῒ, *from morning*, Acts xxviii. 23. ἀπὸ τότε, *from that time*, Matt. iv. 17. al. see in Τότε.—Simplic. in Epict. 166.—See Lob. ad Phryn. p. 47, 461. Sturz de Dial. Alex. p. 210.

III. Of the *origin* or *source* of any thing; where ἀπό marks the secondary, indirect, mediate origin; while ἐκ denotes the primary, direct, ultimate source; and ὑπό the immediate efficient agent; comp. Herm. ad Soph. Electr. 65. Wiener § 51. p. 313.

1. Spoken of the *place* or *quarter* whence any one is derived, or where he belongs; so with the art. Matt. xxi. 11 ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ, *a Nazarene*. Mark xv. 43. Acts vi. 9. Heb. vii. 13.—Xen. Cyr. 2. 1. 5.—Without the art. Luke ix. 38 ἀνὴρ ἀπὸ τοῦ ὄχλου. John i. 45 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά. Matt. xv. 1. Acts ii. 5. Gal. iv. 24, *the Mount Sinai covenant*. Mark viii. 11 σημεῖον ἀπ' οὐρανοῦ.—Xen. H. G. 3. 2. 17.

2. Of the *source*, i. e. the person or thing *from* which any thing proceeds, is derived, etc. Matt. xxiv. 32 ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν, i. e. the

parable drawn from the fig-tree. 2 Tim. i. 3 ὃ λατρεύω ἀπὸ προγόνων, i. e. whom I worship with a devotion inherited *from* my ancestors. Others, *in the manner of*, see no. 3 below.—Thuc. 4. 108. Plu. Fab. Max. c. 2.—So 1 Thess. ii. 6, δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, parallel to ἐξ ἀνθρώπων, i. e. human applause.—Palæph. Fab. 13, 40.—Spoken of persons from whom one hears, learns, asks any thing. Matt. xi. 29 μάθετε ἀπ' ἐμοῦ. Col. i. 7. Mark xv. 45 γνοὺς ἀπὸ τοῦ κεντυρίωνος. Luke xxii. 71 ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Acts ix. 13. So of any source of knowledge, Matt. vii. 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.—Thuc. 1. 25.—Here too we may refer the use of ἀπό to mark that which is the *occasion* or *indirect cause* of any thing, e. g.

a) before the incidental cause, *from*, i. e. *by reason of, on account of, because of, in consequence of*. Matt. xviii. 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Luke xix. 3 οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου. John xxi. 6. Acts xx. 9. xxii. 11. 2 Cor. vii. 13. Heb. v. 7. Rev. ix. 18. So Sept. and יְהִי Ex. vi. 9. 2 Chr. v. 6. xx. 9.—Ecclus. xli. 17 sq. Jos. Ant. 9. 4. 3 ἀχλὺν, ἀφ' ἧς ἀγνοήσιν αὐτὸν ἐμελλον.

b) before the inciting cause, motive, especially an affection of the mind, e. g. Matt. xiii. 44 ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει. Luke xxiv. 41. xxii. 45 κοιμωμένους ἀπὸ τῆς λύπης. Matt. xiv. 26 ἀπὸ τοῦ φόβου ἔκραξεν. xxviii. 4. Luke xxi. 26. Acts xii. 14. 2 Cor. ii. 3.

c) before the secondary efficient cause, or that which produces, exhibits, bestows any thing. Matt. xii. 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, i. e. exhibited by thee, but wrought ultimately ὑπὸ τοῦ Θεοῦ. Acts xxiii. 21 τὴν ἀπὸ σοῦ ἐπαγγελίαν, i. e. to be given, made by thee. 2 Cor. iii. 18 καθάπερ ἀπὸ κυρίου πνεύματος. Gal. i. 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων.—So αἰσχύνομαι ἀπ' αὐτοῦ, *to be put to shame by him*, i. e. to be ashamed at his coming, before him, 1 John ii. 28. Sept. for יְהִי Jer. xxii. 22.—After verbs of *having* or *receiving* any thing from the author, etc. 1 Cor. vi. 19. 1 Tim. iii. 7. 1 John ii. 20, 27. iv. 21. So ἀπὸ Θεοῦ, ἀπὸ κυρίου, etc. as the author or bestower, Rom. i. 7,

xiii. 1. 1 Cor. i. 3, 30. iv. 5. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2, 28. al. sæp.—So ἀφ' ἑαυτοῦ, *of one's self*, i. e. *of one's own accord, by his own authority*, Luke xii. 57. xxi. 30. John v. 19. xv. 4. al. Ἀπ' ἑμαυτοῦ, *of myself*, etc. John v. 30. vii. 17. xiv. 10. al. Ἀπ' ἑμοῦ, *of myself, by my own authority*, John vii. 28. —Diod. Sic. 17. 56. See Kypke Obs. in N. T. I. p. 391.

d) put after neuter and passive verbs to mark the author and source of the action; but not where the author is to be conceived of as *personally and immediately* active,—this latter idea being expressed by ὑπό and παρά; Winer § 51. p. 318. Matt. xvi. 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. (Lucian D. D. 6. 5.) Acts ii. 22 ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον, i. e. *confirmed from God, from heaven*, etc.—Jos. Ant. 7. 14. 5. —So Acts x. 17, 21, ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, i. e. *sent from Cornelius, from his household*; comp. xi. 11 where it is ἀπὸ Καισαρείας, and comp. also in a different sense Luke i. 26 ἀπεσταλ. ὑπό and John i. 6 παρά. So James i. 13 ἀπὸ τοῦ Θεοῦ πειράζομαι, i. e. *tempted from God, from heaven*; comp. ὑπὸ τοῦ διαβόλου, Matt. iv. 1. Luke iv. 2. al. where Satan is represented as the *immediate* agent. Rev. xii. 6, coll. Matt. xx. 3.—Matt. xi. 19. Luke vii. 35. Jude 23. —Still ἀπό would seem in a few instances in N. T. to be used less definitely where ὑπό might be expected; Mark viii. 31 ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων. Luke ix. 22. xvii. 25. Comp. 1 Pet. ii. 4, where it is ὑπό. Comp. Passow sub ἀπό C. 9.

3. Spoken of the *manner or mode* in which any thing is done, etc. e. g. Matt. xviii. 35 *to forgive ἀπὸ καρδιῶν, from the heart*, i. e. *heartily, fully*.—So ἀπὸ ψυχῆς Theophr. 19 or 17. ἀπὸ γνώμης Æschyl. Eumen. 661. ἀπ' αὐτομάτου *voluntarily* Xen. An. 1. 2. 17.—Hence ἀπὸ μέρους, *ex parte*, i. e. *in part, partly*, Rom. xi. 25. xv. 15. 2 Cor. i. 14.—Diod. Sic. 13. 108.—Luke xiv. 18 ἀπὸ μιᾶς παραιτίσθαι, *with one accord*; or better, ἀπὸ μιᾶς sc. φωνῆς, *with one voice*.—Herodian. 1. 4. 21 ἐκ μιᾶς φωνῆς. Comp. Sept. Gen. xi. 1. Ex. xxiv. 3.—2 Tim. i. 3 ἀπὸ προγόνων, *in the manner of one's*

ancestors; others *from*, see in III. 2, above.

4. Of the *instrument, or instrumental source, from, by means of, with*. Luke viii. 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. xv. 16 γεμίσαι τὴν κοιλίαν ἀπὸ τῶν κερατίων. Rev. xviii. 15 οἱ πλουτίσαντες ἀπ' αὐτῆς.—Ecclus. xi. 18. Jos. Ant. 4. 8. 9. Hom. Il. 24. 605. Xen. Mem. 1. 2. 9.

5. Of the *material*, i. e. *from, of, etc*. Matt. iii. 4 ἐνδυμα ἀπὸ τριχῶν.—Esdr. viii. 57. Herodot. 7. 65 εἴματα ἀπὸ ξύλων πεποιημένα.

6. Spoken of *dependence from or on* any person or thing, i. e. *attachment to or connexion with any one*. Acts xii. 1 οἱ ἀπὸ τῆς ἐκκλησίας. xv. 5 οἱ ἀπὸ τῆς αἰρέσεως τῶν φαρισαίων. xxvii. 44 ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου.—Herodian. 7. 1. 11. ib. 7. 9. 2. Lucian. Conv. 6. Comp. Lob. ad Phryn. p. 164.

7. Implying a *part* in relation to a whole, a part *from* a whole, in the sense of *from, of, etc*. So after ἐσθίω and πίνω, *to eat or drink of* any thing, i. e. *a part of it*, Matt. xv. 27. Mark vii. 28. Luke xvi. 21. xxii. 18. [Rev. ii. 17.] Mark vii. 4 ἀπὸ ἀγορᾶς, see in Ἀγορά b. The Attic writers employ here the gen. without ἀπό, see Buttm. § 132. 4. 2. b. —Sept. ἐσθίειν ἀπό for מִן הָאֵרֶץ Lev. xi. 40, also ἐσθίειν ἐκ 2 Sam. xii. 3. πίνειν ἀπό for מִן הַיַּיִן Jer. li. 7, also πίνειν ἐκ, Gen. ix. 21. Comp. Luke xxii. 16. John iv. 14. 1 John iv. 13. al.—So also after other verbs, where an accus. would imply the *whole*. Mark vi. 43 ἔθραν—ἀπὸ τῶν ἰχθύων. xii. 2 λάβη ἀπὸ τοῦ καρποῦ. Luke xx. 10. xxiv. 42. John xxi. 10. Acts ii. 17, 18. v. 2, 3. Rev. xxii. 19. Comp. Winer § 30. 5.—Spoken of a *class or number* of persons, etc. *from* which one is selected, *of* which he forms part. etc. Matt. xxvii. 9 ἐτιμήσαντο [τινὲς] ἀπὸ τῶν υἱῶν Ἰσραήλ. xxvii. 21 τίνα θέλετε ἀπὸ τῶν δύο. Luke xvi. 30. xix. 39. Heb. vii. 2.—Xen. Cyr. 4. 2. 47. Thuc. 1. 116. Herodot. 6. 27.

NOTE. In composition ἀπό implies 1. separation, *from, off*, as ἀπολύω, ἀποτέμνω. 2. removal, *away*, as ἀποβάλλω, ἀπάγω. 3. abatement or cessation, as ἀπαλγέω. 4. completion, in full, as ἀπέχω, ἀποθνήσκω. 5. restitution, re-

quital, as ἀποδίδωμι. 6. like a priv. it removes the force of the simple word, as ἐποδοκιμάζω, ἀποκαλύπτω.

Ἀποβαίνω, f. ἴσομαι, aor. 2 ἀπέβην, pp. *to go away, to depart*, Xen. de Mag. Eq. 1. 16. Polyb. 24. 6. 1. In N. T.

1. *to go from, to descend from*, sc. a ship, i. e. *to disembark, to land*, Luke v. 2. John xxi. 9. Supply ἀπὸ τῶν πλοίων, etc.—Xen. H. G. 1. 1. 18. Pol. 1. 29. 5.

2. metaph. *to result, to become, evenire*, seq. dat. c. εἰς. Luke xxi. 13 ἀποβήσεται ὑμῖν εἰς μαρτύριον. Phil. i. 19. Sept. for הָיָה Job xiii. 16. הָיָה Job xiii. 5. פָּגַע Ex. ii. 4.—Wisd. ii. 3. Xen. Mem. 1. 1. 6. Hesych. ἀποβήσεται γίνεται.

Ἀποβάλλω, aor. 2 ἀπέβαλον, *to cast away, to throw off*, and spoken of a garment, *to lay aside*, trans. Mark x. 50. —Sept. Is. i. 30. Ælian. V. H. 12. 38. —Metaph. Heb. x. 35, τὴν παρρησίαν *to lay aside*, i. e. *to lose confidence*, etc.—Philo de Incorr. mund. p. 951 ἀφ' αὐτοῦ ἀποβαλεῖν ἀδύνατον. Jos. Ant. 5. 1. 8. Xen. Œc. 12. 2 τὴν ἐπωνυμίαν. Comp. Loesner Obs. in N. T. e Phil. p. 438.

Ἀποβλέπω, f. ψω, pp. *to look away towards* any thing, *to fix the eyes intently upon*, c. c. εἰς, Polyb. 6. 50. 3. In N. T. metaph. *to regard, have respect to*, c. c. εἰς, Heb. xi. 26. Sept. for פָּקַד Ps. xi. 4. פָּקַד Cant. vi. 1. Hos. iii. 11. —Jos. Ant. 20. 3. 2. Philo de Vict. off. p. 852. Polyb. 2. 39. 10. Comp. Ἀπεῖδον.

Ἀπόβλητος, ου, ό, ή, adj. (ἀποβάλλω) pp. *what should be cast away, abjiciendus*; in N. T. metaph. *what is to be rejected, contemned, spernendus*, 1 Tim. iv. 4.—Symmach. for נִדְּחָה Hos. ix. 3. Hom. Il. 3. 65. Lucian. Tim. § 37. p. 83, οὗτοι ἀπόβλητά εἰσι δῶρα τὰ παρὰ τοῦ Διός.

Ἀποβολή, ης, ή, (ἀποβάλλω,) pp. *a casting off*, e. g. τῶν ὅπλων Plut. Legg. 12. In N. T. metaph.

a) *rejection*, Rom. xi. 15.

b) *loss, deprivation*, e. g. of life, Acts xxvii. 22. Philo de Præm. et Pæn.

p. 915. Jos. Ant. 2. 6. 9 ἐπὶ παίδων ἀποβολή. Herodian. 4. 14. 8. Plato Phædon. c. 20.

Ἀπογίνομαι, aor. 2 ἀπεγενόμην, *to be absent from*, e. g. τῆς μάχης, Herodot. 9. 69. *to depart*, i. e. *to die*, Jos. Ant. 5. 1. 1. Thuc. 2. 34.—In N. T. metaph. *to die to any thing*, i. e. *to renounce*, seq. dat. 1 Pet. ii. 24 ταῖς ἀμαρτίαις. Comp. Rom. vi. 4.

Ἀπογραφή, ης, ή, (ἀπογράφω,) *registry, enrolment*, 3 Macc. vii. 22. *a register, table, catalogue*, e. g. of those capable of military duty, Polyb. 2. 23. 9. or of citizens, their names, property, etc. Jos. Ant. 18. 1. 1.—In N. T. *enrolment in a public register, a census*, Luke ii. 2. Acts v. 37. The former passage seems to refer to a mere enumeration of persons, *capitum descriptio*; see Krebs Obs. p. 101 sq. and partic. Calmet, art. *Cyrenius*, p. 326. The latter was a census of persons and property, see Jos. Ant. 18. 1. 1.

Ἀπογράφω, f. ψω, pp. *to write off*, i. e. *to copy, to delineate*, Herodot. 3. 136. *to write down*, Sept. for כָּתַב Judg. viii. 14. coll. 3 Macc. iv. 14. vi. 38. In N. T. *to inscribe, to enrol*, sc. in a register, etc. Heb. xii. 23 ἀπογεγραμμένοι ἐν οὐρανοῖς, in allusion to the book of life, סֵפֶר חַיִּים Ps. lxxix. 29.—Herodot. 7. 100. Polyb. 30. 10. 7.—Mid. ἀπογράφομαι, *to cause one's self to be enrolled, to give one's name to the census*, Luke ii. 1, 3, 5.—Polyb. 10. 17. 10. Xen. H. G. 2. 4. 8.

Ἀποδείκνυμι, f. δείξω, *to point out to show*, Xen. H. G. 4. 4. 8. Sept. Job xxxiii. 21. In N. T.

1. *to designate*, i. e. *to constitute, to appoint*, sc. to any office or station, trans. 1 Cor. iv. 9 ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους.—Susann. 5. Jos. Ant. 2. 11. 2 ult. 7. 3. 2. Herodot. 1. 124. Xen. Anab. 1. 1. 2.—So 2 Thess. ii. 4 ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός, *making himself God*, i. e. giving himself out as such. Comp. Buttm. § 151. I. 6.

2. *to show by argument, to demonstrate, to prove*. Acts xxv. 7 ἀ οὐκ ἴσχυον ἀποδείξαι. ii. 22 ἀποδεδειγμένος δυνάμει,

approved, confirmed of God by miracles,
—Xen. Conv. 4. 1. Hiero 7. 5.

Ἀπόδειξις, εως, ἡ, (ἀποδείκνυμι,) *manifestation, demonstration, proof,* 1 Cor. ii. 4.—3 Macc. iv. 20. Jos. Ant. 4. 8. 23. Xen. Mem. 4. 6. 13.

Ἀποδεκατῶ, ῶ, f. ὠσω, *to tithe off,* trans. i. e.

a) *to tithe, levy tithes,* sc. of persons, Heb. vii. 5 coll. ver. 8. So תשע and Sept. 1 Sam. viii. 15. 17.

b) *to pay or give tithes of,* Matt. xxiii. 23. Luke xi. 42. xxiii. 12. So Sept. for תשע Piel and Hiph. Gen. xxviii. 22. Deut. xiv. 22.—Test. XII Patr. Fabr. p. 569.

Ἀπόδεκτος, ου, ὁ, ἡ, adj. (ἀποδέχομαι,) *acceptable,* 1 Tim. ii. 3. v. 4.—Hesych. ἀπόδεκτον· ἐπαίνετον.

Ἀποδέχομαι, f. δέξομαι, Mid. depon. pp. *to take from another for one's self;* hence genr. *to receive,* trans.

a) spoken of persons, *to receive as a friend or guest, to bid welcome,* trans. Luke viii. 40. Acts xv. 4. xviii. 27. xxviii. 30.—2 Macc. iii. 9. xiii. 24. Diod. Sic. 1. 18. Polyb. 3. 66. 8.—Trop. of doctrine etc. *to admit, to embrace,* Acts ii. 41.—1 Macc. ix. 71. Jos. Ant. 9. 8. 5. Polyb. 2. 39. 5.

b) *to accept with joy, to welcome,* and by impl. *to applaud, to extol,* Acts xxiv. 3.—Jos. Ant. 6. 14. 4. ib. 7. 1. 1. ἐπαινῶν καὶ ἀποδεχόμενος τὸ ἔργον. Diod. S. 4. 46.

Ἀποδημέω, ῶ, f. ἦσω, (ἀπόδημος,) pp. *to be absent from one's people or country,* Xen. Mem. 2. 3. 12. Hence in N. T. *to go abroad, to travel into foreign countries,* Matt. xxi. 33. xxv. 14. coll. Luke xix. 12.—Matt. xxv. 15. Mark xii. 1. Luke xv. 13. xx. 9.—Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1.

Ἀπόδημος, ου, ὁ, ἡ, adj. (ἀπό, δῆμος people,) *gone abroad, absent in foreign countries,* Mark xiii. 34.—Artemid. 2. 8.

Ἀποδίδωμι, f. δώσω, aor. 1 ἀπέδωκα Luke ix. 42. see Buttm. § 106. 10. § 107. n. I. 8.—aor. 2 ἀπέδων, Opt. ἀποδῶην 2 Tim. iv. 14, a later form, Buttm. § 107. n. I. 3. Lob. ad Phryn. p. 345.

1. *to give away from one's self, i. e. to deliver over, to give up, to bestow,* trans. or absol.

a) genr. Matt. xxvii. 58 ἀποδοθῆναι τὸ σῶμα. 2 Tim. iv. 8. So Sept. for נתן 2 Sam. iii. 14. Gen. xxx. 26.—Xen. Cyr. 4. 5. 26.—Metaph. of evidence, Acts iv. 33. So ἀποδιδόναι λόγον, *to give account, to render account,* Matt. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Sept. for Chald. דָּן Dan. vi. 2. דָּן 1 Chr. xxxiv. 28.—Ecclus. xxix. 6.

b) spoken in reference to obligation of any kind, *to give in full, to render, to pay over or off;* e. g. wages, μισθόν, Matt. xx. 8. So Sept. for נתן Deut. xxiv. 15.—Tobit. iv. 14. Xen. An. 1. 2. 12.—So of rent, tribute, expenses, etc. Matt. xxi. 41. xxii. 21. Mark xii. 17. Luke x. 35. xx. 25. Rom. xiii. 7.—Xen. Cyr. 2. 4. 14.—Of vows or oaths, Matt. v. 33. So Sept. for נָשָׂא Deut. xxiii. 22. Job xxii. 27.—Ecclus. xviii. 22. Jos. Ant. 11. 1. 3. Xen. Mem. 2. 2. 10.—Of duties in general, 1 Cor. vii. 3, comp. Rom. xiii. 7.

c) spoken of trees, fruits, etc. *to yield,* Rev. xxii. 2. So Sept. for נתן Lev. xxvi. 4.—Xen. Cyr. 8. 3. 38.—Metaph. Heb. xii. 11.

d) Mid. *to deliver over for one's self,* i. e. *to dispose of* sc. by sale, *to sell,* trans. Acts v. 8. vii. 9. Heb. xii. 16. Sept. for נָשָׂא Deut. ii. 8. מָכַר Gen. xxv. 33. xxxvii. 27, 35. Amos ii. 6.—Philo de Joseph. p. 560. Herodot. 1. 70. ib. 2. 56. Xen. Mem. 2. 5. 5.

2. *to give back again, to restore,* trans. or absol.

a) genr. Luke iv. 20. ix. 42. Sept. for נָשָׂא Gen. xx. 7. xxxvii. 22. Ex. xxii. 26.—Xen. H. G. 2. 2. 9. Polyb. 1. 7. 13.—Spoken of debts, obligations, etc. *to repay, to refund,* Matt. v. 26. xviii. 25 bis, 26, 28, 29, 30, 34. Luke vii. 42. xii. 59. xix. 8. Sept. for נָשָׂא Lev. xxv. 27, 52. Num. v. 7, 8.—Herodian. 5. 1. 16.

b) in the sense of *to render back, requite, retaliate,* either good or evil. Matt. vi. 4, 6, 18. xvi. 27. Rom. ii. 6. xii. 17. 1 Thess. v. 15. 1 Tim. v. 4. 2 Tim. iv. 14. 1 Pet. iii. 9. Rev. xviii. 6. xxii. 12. So Sept. for נָשָׂא Prov. xxiv. 12. xvii. 13. Ps. xciv. 23. מָדָד Is. lxxv. 6.—Ecclus. xi. 26. xii. 6.

Ἀποδιορίζω, f. ἰσω. (ἀπό, διορίζω

to set bounds,) pp. *to set off by metes and bounds*; in N. T. metaph. *to divide off, to separate*, *ἐαυτούς* Jude 19, i. e. to create schisms, i. q. *ἀφορίζω* Gal. ii. 12.

Ἀποδοκιμάζω, f. *άσω* (ἀπό i. q. a pr. *δοκιμάζω*,) *to disapprove, to reject*, trans. Spoken of a stone rejected or worthless, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. 1 Pet. ii. 4, 7. So Sept. and *דחך* Ps. cxviii. 22. Jer. vi. 30.—Xen. Œc. 19. 12.—Spoken of Jesus rejected as the Messiah by the Jews, etc. Mark viii. 31. Luke ix. 22. xvii. 15. Of Esau, Heb. xii. 17. So Sept. and *דחך* Jer. vi. 30. vii. 28. xiv. 19. xxxi. 36.—Polyb. 3. 86. 8. Xen. Cyr. 6. 2. 36.

Ἀποδοχή, ἡς, ἡ, (ἀποδέχομαι,) *reception*, pp. of a guest, etc. Diod. Sic. 4. 51. In N. T. metaph. *assent, approbation, praise*, 1 Tim. i. 15. iv. 9.—Diod. Sic. 4. 84. Jos. Ant. 6. 14. 4.

Ἀπόθεσις, εως, ἡ, (ἀποτίθημι,) *a putting off, laying aside*, trop. 1 Pet. iii. 21. 2 Pet. i. 14.—Clem. Alex. Strom. 4. 25.

Ἀποθήκη, ἡς, ἡ, (ἀποτίθημι,) *a place where any thing is laid up, repository*, e. g. of arms, *an arsenal*, Herodian. 7. 11. 14. Thuc. 6. 97. *a treasury*, Sept. 1 Chr. xxix. 8.—In N. T. spoken of grain, etc. *a granary, storehouse, barn*, Matt. iii. 12. vi. 26. xiii. 30. Luke iii. 17. xii. 18, 24. So Sept. for *מִגְדָּל* Jer. l. 26. Aquil. for *מִגְדָּל* Prov. iii. 10 where Sept. *ταμεία*.—Jos. Ant. 9. 13. 3.

Ἀποθησαυρίζω, f. *ίσω*, *to treasure away, to lay up in store*, Ecclus. iii. 4. Diod. Sic. 5. 40. In N. T. trop. 1 Tim. vi. 19, comp. Matt. vi. 20. Rom. ii. 5.

Ἀποθλίβω, f. *ψω*, *to press from every side, to crowd*, absol. Luke viii. 45. Sept. for *γῆ* Num. xxii. 25.—Jos. Ant. 2. 5. 2 *βότρυς ἀποθλίβειν εἰς φιάλην*. Cf. Tittmann in Bib. Repos. III. p. 65.

Ἀποθνήσκω, f. *ἀποθανοῦμαι*, aor. 2 *ἀπέθανον*, *to die*, intrans. i. e. through the force of *ἀπό*, *to die out, to expire, to become quite dead*; hence it is stronger than *θνήσκω*, though generally used synonymously with it and instead

of it; see Tittmann in Bibl. Repos. III. p. 65.

a) spoken of persons, etc. Matt. ix. 24. Mark v. 35, 39. ix. 26. Luke viii. 42, 52, 53. John xxi. 23. Acts ix. 37. Rom. vii. 2, 3. Heb. xi. 4. Rev. xiv. 13 *οἱ ἐν κυρίῳ ἀποθνήσκοντες*, *who die in the Lord*, i. e. in devoted fidelity to him. Rom. xiv. 7, 8, *ἐαυτῶ, τῷ κυρίῳ ἀποθνήσκειν*, *to die to or for one's self, to or for the Lord*, i. e. both in life and in death we belong not to ourselves, but to the Lord, and are bound to glorify him. Rom. vi. 10 *ἀπέθανε τῇ ἁμαρτίᾳ*, *he died for sin*, i. e. on account of it; Buttm. § 133. 3. 2. Sept. for *נָפַח* Gen. ii. 17. iii. 3, 4. al. sæp.—Herodot. 2. 63. Xen. Mem. 4. 8. 3.—Spoken of a violent death, *to be put to death, to be killed, to perish*, etc. Matt. xxvi. 35. Acts xxi. 13. xxv. 11. Rom. v. 6, 7, 8. Heb. xi. 37. Rev. viii. 9, 11. So of animals, *to perish*, Matt. viii. 32. Rev. xvi. 3. Spoken of the punishment of death, John xix. 7. Heb. x. 28. So Sept. and *נָפַח* Ex. xxi. 12, 18. xxii. 2. Deut. xvii. 6, 12.—Susann. 41, 43. Jos. Ant. 4. 8. 2, 3. Herodian. 3. 15. 8. Xen. Mem. 4. 8. 9.

b) of vegetable life, e. g. seeds, *to rot*, John xii. 24. 1 Cor. xv. 36. of trees, *to wither, to die*, trop. Jude 12.

c) in an inchoative sense, Buttm. § 112. 10. n. 6; *to be dying*, i. e. *to be near to death*, Luke viii. 42. or, *to be exposed to death, to be in danger of death*, 1 Cor. xv. 31. 2 Cor. vi. 9. also, *to be subject to death, to be mortal*, Rom. v. 15 coll. ver. 17. 1 Cor. xv. 22. Heb. vii. 8 *mortal men*.—So Sept. and *נָפַח* Gen. xlviii. 21.

d) metaph. Rev. iii. 2 *στήρισον τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν*, *which are ready to expire*, i. e. *become extinct*, where it refers to religious faith, works, etc.—Ἀποθνήσκειν τινί or ἀπό τινος, *to die to or from any thing*, i. e. *to renounce, to forsake*, Col. ii. 20 *ἀπὸ τῶν στοιχείων*. Gal. ii. 19 *τῷ νόμῳ*, i. e. the Mosaic law. Rom. vi. 2 *τῇ ἁμαρτίᾳ*, which supply also in ver. 7, 8. Col. iii. 3 *ἀπεθάνετε γὰρ* sc. *τοῖς ἐπὶ τῆς γῆς*, *to earthly things*.

e) trop. *to die forever, to come under condemnation of eternal death*, i. e. exclusion from the Messiah's kingdom, and subjection to eternal punishment for

sin, i. q. the 'second death' in Rev. xx. 14. —John vi. 50, where ἀποθάνω is contrasted with ζήσεται εἰς τὸν αἰῶνα in ver. 51, 58. John viii. 21, 24. xi. 26 coll. ver. 25, where physical and eternal death are distinguished. Rom. vii. 10. viii. 13. AL.

Ἀποκαθίστημι, also ἀποκαθιστάω and -άνω, f. ἀποκαταστήσω, *to put back into a former state, to restore*, trans.—For the form in -άω, Mark ix. 12, comp. Sept. Dan. ii. 21. Herodot. 4. 103. and see Buttm. § 106. n. 5. § 107. n. 1. 2. For that in -άνω, Acts i. 6, which is found only in late writers, see Buttm. § 112. 12. Passow sub voc.—Spoken.

a) of restoration to health, etc. Matt. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. So Sept. and עֲרַם Ex. iv. 7. Lev. xiii. 16. —Test. XII Patr. p. 535. Hippocr. Opp. § 6. p. 12. ed. Foes. Xen. Lac. 6. 3.

b) of the Jewish kingdom, government, etc. which the Messiah was expected to restore and enlarge, Matt. xvii. 11. Mark ix. 12. Acts i. 6. So Sept. and עֲרַם Ez. xvi. 55.—1 Macc. xv. 3. Diod. Sic. 20. 32. Polyb. 4. 25. 7.

c) of restoration to one's friends and country, e. g. from prison, Heb. xiii. 19. So Sept. and עֲרַם Jer. xvi. 15. xxiv. 6. —Esdr. i. 31. Jos. Ant. 11. 1. 1. Polyb. 3. 5. 4.

Ἀποκαλύπτω, f. ψω, *to uncover*, Sept. for פָּתַח Ruth iii. 4, 7. Herodian. 7. 4. 10. In N. T. metaph. *to reveal, to disclose, to bring to light*, trans.

a) genr. Matt. x. 26. Luke xii. 2. Sept. for פָּתַח Josh. ii. 20.—So in the Passive, of things which become known or manifest by their effects; e. g. δαλογισμοί Luke ii. 35. βραχίων κυρίου John xii. 38, coll. Sept. Is. liii. 1 for פָּתַח. Is. lii. 10 for פָּתַח.—δικαιοσύνη Θεοῦ Rom. i. 17, coll. Sept. for פָּתַח Ps. xcviii. 2. Jer. xi. 20.—δὲ τὸν Θεοῦ Rom. i. 18, comp. Is. lvi. 1.—δόξη Rom. viii. 18. 1 Pet. v. 1. σωτηρία 1 Pet. i. 5.—1 Cor. iii. 13 ἐν πυρὶ ἀποκαλύπτεται, *be revealed by fire*, i. e. be tried, proved, made known. Gal. iii. 23 τὴν μέλλουσαν πίστιν ἀποκαλύφθῃναι, i. e. until Christ, the object of faith, should be revealed.—Plato Gorg. p. 311. D.

b) spoken of things revealed from God,

i. e. taught, communicated, made known, by his Spirit and influences, Matt. xi. 25. xvi. 17. Luke x. 21. 1 Cor. ii. 10. xiv. 30 supply τὶ ἀπὸ τοῦ Θεοῦ. Eph. iii. 5. Phil. iii. 15. 1 Pet. i. 12. So Sept. and פָּתַח Dan. x. 1. Chald. סִפְּרָא Dan. ii. 19, 22, 28, 30.—Lib. Henoch. Fabric. p. 189 ἐδίδαξε τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ. Act. Thom. § 10 κύριε, ὁ ἀποκαλύπτων μυστήρια.—Spoken of things revealed from God through Christ, Matt. xi. 27. Luke x. 22. through Paul, Gal. i. 16.

c) spoken of persons, in the Pass. *to be revealed*, i. e. *to appear*; spoken of Christ's appearing from heaven, Luke xvii. 30. So Sept. and פָּתַח 1 Sam. iii. 21.—4 Esdr. xiii. 32.—Spoken of anti-christ, 2 Thess. ii. 3, 6, 8.

Ἀποκάλυψις, εως, ἡ, (ἀποκαλύπτω,) *an uncovering*, i. e. *nakedness*, Sept. for פָּתַח 1 Sam. xx. 30. Plut. Cato Maj. c. 20. ib. Æm. Paul. c. 14.—In N. T. only metaph.

a) of the removal of the veil of ignorance and darkness by the communication of light and knowledge, *illumination, instruction*, Luke ii. 32 φῶς εἰς ἀποκάλυψιν ἔθνων. Comp. עֲרַם Sept. φῶς ἔθνων, Is. xlii. 6.

b) in the sense of *revelation, disclosure, manifestation*, e. g. of that which becomes manifest by the event, Rom. ii. 5 ἡμέρα ἀποκαλύψεως, *day of manifestation* of God's wrath, i. e. when it will be manifested. Rom. viii. 19 ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ i. q. ἀποκ. τῆς δόξης τῶν υἱ. τ. Θεοῦ, comp. ver. 18, 21, i. e. *the manifestation, disclosure*, of the glorious liberty, bliss, of the sons of God.—Ecclus. xi. 27.—So of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, etc. Rom. xvi. 25. 1 Cor. xiv. 6, 26.—Ecclus. xxii. 22. xliii. 1.—Of revelations from God, or Christ, 2 Cor. xii. 1, 7. Gal. i. 12. ii. 2. Eph. iii. 3.—Eph. i. 17 πνεῦμα ἀποκαλύψεως, *a spirit of revelation*, i. e. which can fathom and unfold the deep things of God.—Spoken of future events, Rev. i. 1, where it makes part of the title of the book.

c) in the sense of *appearance*, and spoken of Christ's appearance from

heaven, 2 Thess. i. 7. 1 Cor. i. 7. 1 Pet. i. 7, 13. iv. 13.

Ἀποκαραδοκία, ας, ἡ, from the verb ἀποκαραδοκέω, (ἀπό, κάρα head, δοκεύω to look), i. q. τῇ κεφαλῇ προβλέπειν Etym. Magn. i. e. 'to look away towards any thing with the head bent forward,' and hence *to await, to expect earnestly*; so Aquil. for ἡἰπῆτ Ps. xxxvii. 7. Polyb. 16. 2. 8. ib. 18. 31. 4. Jos. B. J. 3. 7. 26.—Hence the subst. ἀποκαραδοκία in N. T. *earnest expectation*, Rom. viii. 19. Phil. i. 20. See Bibl. Repos. I. p. 373.

Ἀποκαταλλάσσω, v. -άττω, f. ξω, (ἀπό, κατά, ἀλλάσσω), lit. *to change from one state of feeling, etc. to another*, i. e. *to reconcile*, trans. and seq. dat. or εἰς. Eph. ii. 16 ἀπ. τοὺς ἀμφοτέρους τῷ Θεῷ. Col. i. 20, 21, εἰς ἑαυτόν, comp. Eph. i. 10.—Hesych. ἀποκαταλλάξαι· φίλον ποιῆσαι.

Ἀποκατάστασις, εως, ἡ, (ἀποκαθίστημι q. v.) *restoration, restitution*, sc. to a former state. Acts iii. 21 χρόνοι ἀποκαταστάσεως πάντων, *the time of the restoration of all things*, i. e. the Messiah's future kingdom, i. q. καιροὶ ἀναψύξεως in ver. 19, coll. Heb. ix. 10. See in Ἀνάψυξις, and comp. Olshausen's Comm. in loc.—Spoken of the restoration of a state, city, etc. Jos. Ant. 11. 3. 8. ib. 11. 4. 6. Polyb. 4. 23. 1.

Ἀπόκειμαι, f. είσομαι, *to be laid away, to be laid up*, sc. for preservation, Luke xix. 20. So Symm. for ἡνῶ Is. x. 17.—Xen. Cyr. 2. 2. 15. Anab. 2. 3. 15.—Metaph. *to be in store for, to await* any one, c. c. dat. of pers. Spoken of rewards, Col. i. 5 τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς. 2 Tim. iv. 8 στέφανος.—2 Macc. xii. 45. Heliodor. I. p. 33 μισθός. Jos. Ant. 6. 14. 7.—Spoken of death, Heb. ix. 27 ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν.—4 Macc. viii. 10. Dion. Hal. Ant. 5. 8 τοῖς κακούργοις ἀπόκειται παθεῖν.

Ἀποκεφαλίζω, f. ίσω, (ἀπό, κεφαλή), *to behead*, trans. Matt. xiv. 10. Mark vi. 16, 27. Luke ix. 9.—Arrian. Diss. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλισθῆναι. 4. 1. 121. Artemidor. 1. 37.

Dio Cass. 71. 28. Not found in Attic usage, Lob. ad Phryn. p. 341.

Ἀποκλείω, f. είσω, *to close up*, i. e. *to shut to, to make fast*; e. g. τὴν θύραν, Luke xiii. 25. Sept. for ἡνῶ Gen. xix. 10. Judg. iii. 23. ἡνῶ 2 Sam. xiii. 17, 18.—Herodian. 5. 3. 26. Xen. Mem. 2. 1. 16.

Ἀποκόπτω, f. ψω, *to cut off, to amputate*, trans. Mark ix. 43, 45. John xviii. 10, 26. Acts xxvii. 32. Sept. for ἡνῶ 1 Sam. xxxi. 9. ἡνῶ Deut. xxv. 12.—Ælian. V. H. 2. 9. Xen. Cyr. 7. 3. 8.—Mid. Gal. v. 12 ὄφελον καὶ ἀποκόψονται, spoken of Judaizing teachers, *I could wish that in their own case they would not only circumcise, but even cut off* sc. the parts usually circumcised, i. e. emasculate themselves. So Chrysostom, εἰ βούλονται, μὴ περιτεμνέσθωσαν μόνον, ἀλλὰ καὶ περικοπτέσθωσαν. So Sept. and ἡνῶ Deut. xxiii. 1.—Arrian. Diss. Epict. 2. 20. 19. Lucian. Eunuch. § 8. See Raphel. Obs. in N. T. in loc.—Others, *separate themselves*, sc. from the christian community; comp. Kypke and Elsner in loc.

Ἀπόκριμα, ατος, τό, (ἀποκρίνομαι), *an answer, judicial response, sentence*, genr. Ælian. H. A. 9. 15. Jos. Ant. 14. 10. 6. In N. T. ἀπόκριμα τοῦ θανάτου, *sentence of death*, 2 Cor. i. 9, i. e. constant exposure to death, despair of life, comp. ver. 8.

Ἀποκρίνομαι, aor. 1 ἀπεκρινάμην, aor. 1 pass. ἀπεκρίθην, fut. 1 pass. ἀποκριθήσομαι, Middle form from Act. ἀποκρίνω, *to judge off*, i. e. *to separate out, to separate*, genr. and so in Pass. Theophr. de caus. Plant. 1. 6 οἶνος ὁσμὴν λαμβάνει, ὅταν ἀπεκρίθῃ τι ὑδατῶδες αὐτοῦ. Thuc. 2. 49. Jos. Ant. 3. 11. 3. Herodot. 1. 60. Hom. Il. 5. 12.—But Mid. ἀποκρίνομαι is pp. *to give a judicial answer*, and hence genr. *to answer, to respond*, and so also the aor. 1 pass. and fut. 1 pass. in later writers (Diod. Sic. 4. 31. Lucian. Demon. § 26.) which the grammarians censure; see Lob. ad Phryn. p. 108.—C. c. dat. of pers. or also in Luke and Acts c. πρὸς seq. acc. Luke iv. 4. vi. 3. al. Acts iii. 12. al. So Sept. Gen. xxiii. 5. Hab. ii. 2. viz

a) pp. *to answer, to reply*, sc. to a question, Matt. xi. 4. xiii. 11. xix. 4. Mark xii. 34 al. sæp. Sept. for קָנָה 1 Sam. xxvi. 14. 2 Sam. xiv. 19.—Xen. Œc. 19. 4. Lucian. D. Mort. 29. 2.—To a judicial interrogation or accusation, Matt. xxvi. 62. xxvii. 12, 14. Mark xiv. 61.—Herodian. 4. 7. 2.—To an entreaty, exhortation, proposition, etc. Matt. iv. 4. xii. 29. xiii. 37. xxv. 9. Luke xxii. 68. al. sæp. Sept. and קָנָה Gen. xxiii. 5. xxiv. 50.—Xen. An. 1. 4. 14. ib. 2. 1. 9, 10, 15. H. G. 2. 2. 18.—By way of contradiction, denial, etc. Matt. iii. 15. viii. 8. xii. 48. Mark vii. 28. x. 20. John ii. 18. iii. 9. Acts xxv. 4. al. sæp.

b) by Hebraism, *to proceed to speak*, i. e. either, *to continue the discourse*, Matt. xi. 25. xii. 38. xv. 15. xxii. 1. xxvi. 63. Mark ix. 19. x. 24. al. Sept. and קָנָה Gen. xviii. 27. xxvii. 37, 39. al. or more frequently, *to begin to speak*, prob. with reference to what another had already said. So ἀποκριθεὶς εἶπε, or καὶ ἀπεκρίθη καὶ εἶπε, Matt. xvii. 4, 17. xxviii. 5. Mark ix. 5. x. 51. xi. 14. xii. 35. Acts iii. 12. al. So Sept. and קָנָה in later Heb. Cant. ii. 10. Is. xiv. 10. Zech. i. 10. iii. 4. iv. 11. al.—1 Macc. xviii. 19.—So of an interrogation, Matt. xxvii. 21, coll. Mark xiv. 61, where it is ἐρωτάω. Rev. vii. 13. So Sept. and קָנָה Dan. iii. 14.—So ἀποκρίσις Act. Thom. § 40. AL.

Ἀπόκρισις, εἰς, ἡ, (ἀποκρίνομαι), *an answer, a reply*, Luke ii. 47. xx. 26. John i. 22. xix. 9. Sept. for מַעֲקָה Job xxxii. 5. Prov. xv. i. דִּבָּר Deut. i. 22.—Jos. Ant. 7. 6. 1. Diod. Sic. 14. 25. Xen. Hiero 1. 35.

Ἀποκρύπτω, f. ψω, *to hide away, to conceal*, trans. τὸ ἀργύριον, Matt. xxv. 18.—Wisdom. vii. 14. Jos. Ant. 3. 6. 5. Xen. Anab. 4. 4. 11.—Metaph. *to hide*, i. e. *not to reveal*, seq. ἀπό c. gen. of pers. Matt. xi. 25. Luke x. 21. absol. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. So Sept. and קָנָה 2 K. iv. 27. קָנָה Ps. cxix. 19.—Jos. Ant. 3. 4. 2. Xen. Mem. 2. 6. 29.

Ἀπόκρυφος, ου, ὁ, ἡ, adj. (ἀποκρύπτω), *hidden away, concealed*.

a) trop. Mark iv. 22. Luke viii. 17.

So Sept. for Chald. part. מְסַתְרָא Dan. ii. 22.—Xen. Conv. 8. 11.

b) by impl. *laid up in store*, trop. Col. ii. 3. So Sept. and מְסַתְרָא Is. xlv. 3. pp. Sept. for מְסַתְרָא Dan. xi. 43.—pp. 1 Macc. i. 23.

Ἀποκτείνω, also ἀποκτένω and ἀποκτέννω, f. ἀποκτενῶ, aor. 1 ἀπέκτεινα, aor. 1 pass. ἀπεκτάθην, *to kill outright, to put to death*, trans.—The form ἀποκτένω, occurs in later edit. Matt. x. 28. Luke xii. 4, but is doubtful, and can belong only to the later Greek. For ἀποκτέννω, in later edit. Rev. vi. 11. Sept. Hab. i. 17. Dan. ii. 13. Esdr. iv. 7. Wisdom. xvi. 14. also as a form of the later Greek, Nicarch. Ann. Br. XX, see Gregor. Cor. p. 588, 597, ed. Schäfer. Sturz de Dial. Mac. et Alex. p. 119, 128. Winer § 15 p. 76. marg.—The aor. 1 pass. ἀπεκτάθην, Matt. xvi. 21. Mark viii. 31. al. though poetic, occurs mostly only in later prose, e. g. Dio Cass. 65. 4; see Winer § 15. p. 76. Lob. ad Phryn. p. 36. 757. Buttm. § 101. n. 6. § 114 sub. κτείνω.—Spoken

a) pp. *to kill, to put to death*, in any way, Matt. xiv. 5. xvi. 21. xxi. 35, 38, 39. Mark vi. 19. John xviii. 31. Rev. vi. 8. al. sæp. Sept. for קָנָה Gen. iv. 8. Judg. ix. 5. al. sæp. קָנָה Gen. xviii. 25. Ex. iv. 24. קָנָה Josh. xi. 10. 1 Sam. xvii. 46.—Herodian. 2. 12. 1. Xen. Anab. 1. 1. 3. ib. 2. 1. 11.—So ἀποκτείνειν ἑαυτόν, *to kill one's self*, John viii. 22, coll. Wisdom. xvi. 14.—Passive, *to be slain*, i. e. *to die, to perish*, Rev. ix. 18. 20. al.

b) trop. *to kill eternally, to bring under condemnation of eternal death*; see in Ἀποθνήσκω e. Matt. x. 28 τὴν ψυχὴν ἀποκτείνειν, *to kill the soul*, there i. q. ψυχὴν ἀπολέσαι ἐν γέννῃ, comp. Luke xii. 5.—Rom. vii. 11. 2 Cor. iii. 6.

c) trop. *to destroy, to abolish*, τὴν ἐχθρὰν Eph. ii. 16. Comp. Sept. and קָנָה Ps. lxxviii. 47. AL.

Ἀποκυνέω, ὦ, f. ἥσω, (ἀπό of complet. and κυέω *to be pregnant with*, Il. 19. 117. Jos. Ant. 1. 18. 1.) lit. *to finish being pregnant with*, i. e. *to bring forth, to bear*, trans. 4 Macc. xv. 17. Herodian. 1. 5. 14. In N. T. metaph. *to beget, to bring forth*, James i. 15. 18.

Ἀποκυλίνδω, also ἀποκυλίω, f. *ίω*, *to roll away*, trans. Matt. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2. Sept. for *לָקַח* Gen. xxix. 3, 8, 10.—Judith xiii. 9. Jos. Ant. 4. 8. 37. Apollod. Bibl. 3. 14. 7.

Ἀπολαμβάνω, f. ἀπολήψομαι, aor. 2. ἀπέλαβον, *to take or have from any one*, i. e. *to receive*, trans.

a) strictly with the idea of completeness, *to receive in full*, see in Ἀπέχω no. 2. Luke xvi. 25 ἀπέλαβες τὰ ἀγαθὰ σου. So genr. *to obtain*, Gal. iv. 5 τὴν υἰοθεσίαν. Sept. for *קָבַץ* Num. xxxiv. 14.

b) *to receive back, to obtain again*, e. g. debts, etc. Luke vi. 34 bis. xv. 27.—Herodian. 4. 15. 20. Xen. An. 1. 2. 27.—Spoken of retribution, requital, etc. Luke xviii. 30. xxiii. 41. Rom. i. 27. Col. iii. 24. 2 John 8.—Xen. de re Eq. 2. 2. Diod. Sic. 12. 45.

c) *to take to one's self from another place or person*, i. e. either *to receive as a friend or guest*, 3 John 8. or, *to take aside with one's self*, Mark vii. 33 ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν.—So ἀπολαβὼν v. ἀπολαβόμενος τινὰ κατ' ἰδίαν 2 Macc. vi. 21, coll. iv. 46. Jos. B. J. 2. 7. 2. Appian. de Bell. Civ. lib. 5. p. 18. Philostrat. Vit. Apollon. 7. 18.

Ἀπόλαυσις, εως, ἡ, (ἀπολαύω), *fruition, enjoyment*, i. e.

a) the act of enjoying, εἰς ἀπόλαυσιν, *for enjoyment*, i. e. *to enjoy*, 1 Tim. vi. 17.—3 Macc. vii. 16. Jos. 2. 4. 4. Herodian. 2. 3. 18.

b) the source of enjoyment, *advantage, profit, pleasure*, Heb. xi. 25. So Symm. for *נִשְׂכָּן* Ps. cxix. 143.—Jos. Ant. 2. 7. 3. Polyb. 10. 19. 5. Xen. Mem. 2. 1. 33.

Ἀπολείπω, f. ψω, aor. 2 ἀπέλιπον, *to leave away from one's self*, i. e.

a) *to leave behind*, trans. 2 Tim. iv. 13 δὲν ἀπέλιπον ἐν Τρωάδι. iv. 20.—Jos. Ant. 4. 8. 21. Herodot. 3. 48. Xen. An. 6. 3. 4.—Pass. *to be left behind, to remain*, Sept. for *נִשְׁאַר* Ex. xiv. 28. trop. ἀπολείπεται, *there remains*, Heb. iv. 6. 9. x. 26.—Polyb. 3. 39. 12. coll. Wisd. xiv. 6.

b) *to desert, to renounce*, Jude vi. ἀπολιπόντας τὸ ἴδιον οἰκτῆριον. Sept. for *לָקַח* Prov. ii. 17. ix. 6.—Ecclus. xvii. 19. Xen. Ag. 2. 29. Lucian. D. Deor. 5. 1.

Ἀπολείχω, f. εἴξω, *to lick off*, trans. Luke xvi. 21 οἱ κύνες ἀπέλειχον τὰ ἔλκη αὐτοῦ, i. e. they licked his sores clean.—Aristoph. Vesp. 27. See Tittmann in Bibl. Repos. III. p. 65.

Ἀπόλλυμι, f. ἀπολέσω, perf. 1 ἀπολώλεκα, perf. 2 ἀπόλωλα, Mid. fut. ἀπολοῦμαι, aor. 2 ἀπωλόμην. The force of ἀπό is here *away, wholly*, and the verb is therefore stronger than the simple ὀλλυμι.

I. Active form. 1. *to destroy, to cause to perish*, trans.

a) spoken of things, trop. 1 Cor. i. 19 ἀπολῶ τὴν σοφίαν τῶν σοφῶν, i. e. *to bring to nought, render void*, quoted from Is. xxix. 14, where Sept. for *קָבַץ*.—pp. Xen. Mem. 2. 6. 38.

b) of persons, *to destroy, put to death, cause to perish*. (a) spoken of physical death, Matt. ii. 13. xii. 14. xxi. 41. xxii. 7. Mark iii. 6. ix. 22. xi. 18. xii. 9. Luke [vi. 9.] xvii. 27, 29. xix. 47. xx. 16. John x. 10. Jude 5. So Sept. for *קָבַץ* Gen. xx. 4. Esth. ix. 16. *קָבַץ* Deut. xi. 4. Esth. iv. 9.—1 Macc. ii. 37. Jos. Ant. 1. 2. 1. Xen. Cyr. 3. 2. 12. Anab. 2. 5. 39.—In a judicial sense, Matt. xxvii. 20. James iv. 12.

(β) spoken of eternal death, i. e. future punishment, exclusion from the Messiah's kingdom, etc. see in Ἀποθνήσκω e. Matt. x. 28. Mark i. 24. Luke iv. 34. ix. 56. Rom. xiv. 15. Luke ix. 25 ἐαυτὸν ἀπολέσαι, *to destroy himself*, i. e. subject himself to eternal death.—Comp. Ecclus. x. 3. xx. 22.

2. *to lose, to be deprived of*, trans. e. g. μισθόν Matt. x. 42. Mark ix. 41. πρόβατον Luke xv. 4. δράχμην Luke xv. 8, 9.—John vi. 39. 2 John 8. Sept. for *קָבַץ* Prov. xxix. 3.—Ecclus. vi. 4. viii. 15. Xen. H. G. 1. 1. 25.—So τὴν ψυχὴν ἀπολέσαι, i. e. *to lose one's life or soul*, Matt. x. 39 bis. xvi. 25 bis. Mark viii. 35 bis. Luke ix. 24 bis. xvii. 33 bis. John xii. 25.

II. Middle and Passive forms, as also perf. 2 ἀπόλωλα.

1. *to be destroyed, to perish*, intrans.

a) spoken of things, Matt. v. 29, 30. οἱ ἄσκοι ἀπολοῦνται, Matt. ix. 17. Mark ii. 22. Luke v. 37.—John vi. 27. James i. 11. 1 Pet. i. 7. Rev. xviii. 4 in later edit. Heb. i. 11 αὐτοὶ [οἱ οὐρανοὶ] ἀπολοῦνται, quoted from Ps. cii. 27 where Sept. for ַבִּיחַ, as also Jer. ix. 11. xlviii. 8. Ez. xxix. 8. xxxv. 7.—Xen. H. G. 1. 1. 36.

b) of persons, *to be put to death, to die, to perish.* (α) spoken of physical death, Matt. viii. 25. xviii. 14. xxvi. 52. Mark iv. 38. Luke viii. 24. xi. 51. xiii. 33. xv. 17. John xi. 50. xviii. 9, 14. Acts v. 37. 1 Cor. x. 9, 10. 2 Cor. iv. 9. 2 Pet. iii. 6. Jude 11. So Sept. and ַבִּיחַ Lev. xxiii. 30. Esth. ix. 12. al.—Jos. Ant. 7. 11. 8. Æl. V. H. 5. 10 ult.

(β) spoken of eternal death, see I. 1. b. β, above; *to perish eternally*, i. e. to be deprived of eternal life, etc. Luke xiii. 3, 5. John iii. 15, 16. x. 28. xvii. 12. Rom. ii. 12. 1 Cor. xiii. 11. xv. 18. 2 Pet. iii. 9.—So οἱ ἀπολλόμενοι, *those who perish*, who are exposed to eternal death, 1 Cor. i. 18. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10.

2. *to be lost*, e. g. ἑρῖξ Luke xxi. 18. τὶ John vi. 12.—Spoken of those who wander away and are lost, e. g. the prodigal son, Luke xv. 24. sheep straying in the desert, etc. Luke xv. 4, 6. trop. Matt. x. 6. xv. 24. xviii. 11. Luke xix. 10. So Sept. and ַבִּיחַ Ps. cxix. 176. Jer. l. 6. Ez. xxxiv. 4.

Ἀπολλύων, ὄντος, ὁ, (particip. of ἀπολλύω), *Apollyon*, i. e. the destroyer, i. q. Ἀβαδδὼν, Rev. ix. 11.

Ἀπολλωνία, ας, ἡ, *Apollonia*, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts xvii. 1.

Ἀπολλῶς, ὦ, ὁ, *Apollo*s, pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the christian religion. His history and character are given Acts xviii. 24 sq.—Acts xix. 1. 1 Cor. i. 12. iii. 4, 5, 6, 22. iv. 6. xvi. 12. Tit. iii. 13.

Ἀπολογέομαι, οὔμαι, f. ἡσομαι, depon. Mid. (ἀπό and λόγος), *to speak*

one's self off, i. e. *to plead for one's self, to defend one's self*, before a tribunal or elsewhere; absol. Luke xxi. 14. Acts xxv. 8. xxvi. 1. Rom. ii. 15.—2 Macc. xiii. 26. Jos. Ant. 4. 7. 3.—Seq. dat of pers. *to or against whom*, Acts xix. 33. 2 Cor. xii. 19. So Sept. πρὸς τινα for ַבִּיחַ Jer. xii. 1.—Seq. περί c. gen. Acts xxvi. 2.—Jos. B. J. 4. 5. 5. Xen. Cyr. 2. 2. 13.—With an accus. implying manner, Buttm. § 131. 6. Luke xii. 11 τὶ ἀπολογήσῃς. Acts xxiv. 10. xxvi. 24.—Diod. Sic. 13. 69. Demosth. 1052. 25.

Ἀπολογία, ας, ἡ, (ἀπολογέομαι), *a plea, defence*, before a tribunal or elsewhere; Acts xxii. 1. 2 Tim. iv. 16. So genr. 2 Cor. vii. 11. Phil. i. 7, 17, τοῦ εὐαγγελίου.—Wisd. vi. 10. Polyb. 4. 16. 4. Xen. Apol. Socr. 4.—Seq. dat. of pers. *against whom*, 1 Cor. ix. 3. 1 Pet. iii. 15. περί τινος Acts xxv. 16. πρὸς τινα Acts xxii. 1.—Xen. Mem. 4. 8. 5.

Ἀπολούω, f. ούσω, *to wash off*, trans. Il. 18. 345. Lucian Lexiph. § 2, 4. In N. T. Mid. ἀπολούομαι, *to wash one's self clean from*, i. e. *to wash away, to be freed from*; metaph. τὰς ἁμαρτίας, i. e. *the consequences of sins*, Acts xxii. 16. 1 Cor. vi. 11. So Sept. for ַבִּיחַ Job ix. 30. Comp. Ps. li. 4, 9. Is. i. 16. Jer. iv. 14.—Philo de Nom. Mut. p. 1051 τὰ καταρρύπαίνοντα τὴν ψυχὴν ἀπολούσασθαι.

Ἀπολύτρωσις, εως, ἡ, (ἀπολυτρόω *to let go free for a ransom*, Sept. for ַבִּיחַ Ex. xxi. 8. Diod. Sic. 13. 24), *redemption*, i. e.

a) *deliverance* sc. on account of a ransom paid; spoken of the deliverance from the power and consequences of sin which Christ procured for his followers by laying down his life as a ransom, λύτρον, cf. Matt. xx. 28. So Rom. iii. 24. Eph. i. 7, 14. Col. i. 14. Heb. ix. 15. By meton. 1 Cor. i. 30.—Comp. Acts xx. 28. Col. i. 13. Heb. ii. 14. John xii. 31.—Clem Alex. Strom. 7. 10.

b) *deliverance*, simply, the idea of a random being dropped; e. g. from calamities and death, Luke xxi. 28. Heb. xi. 35. So of the soul from the body

as its prison, Rom. viii. 23. Eph. iv. 30. Comp. Rom. vii. 24. Wisd. ix. 15.

Ἀπολύω, f. ὑσω, *to let loose from, to loosen, to unbind*, etc. trans. and seq. gen. of person or thing, pp. Hom. Od. 21. 46. Jos. Ant. 5. 1. 25. In N. T. trop.

a) *to free from, to relieve from*, seq. gen. τῆς ἀσθενείας Luke xiii. 12.—Jos. Ant. 2. 5. 2. Tob iii. 6 ἀπὸ τῆς ἀνάγκης. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

b) *to release, to let go free, to set at liberty*, trans. e. g. a debtor, Matt. xviii. 27. or persons accused or in prison, etc. Matt. xxvii. 15. Mark xv. 6. Luke xxii. 68. John xix. 10. Acts iv. 21. xxvi. 32. xxviii. 18. al. sæp.—2 Macc. iv. 47. vi. 22. Xen. Mem. 4. 8. 5.—Metaph. *to overlook, to forgive*, Luke vi. 37.

c) spoken of a wife, *to let go free*, i. e. *to put away, to divorce*, trans. Matt. i. 19. v. 31, 32. xix. 3. al. So of a husband, Mark x. 12.—Diod. Sic. 12. 18 νόμος ἑ διδοὺς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἀνδρα.

d) *to dismiss*, simply, i. e. *to let go, to send away*, trans. e. g. τὸν ὄχλον, τοὺς ὄχλους, Matt. xiv. 15, 22, 23. xv. 32, 39. Luke ix. 12. al. or of other persons, Matt. xv. 23. Luke viii. 38. xiv. 4. Acts xiii. 3. xv. 30. xxiii. 22. al. τὴν ἐκκλησίαν, *to dismiss the assembly*, Acts xix. 40. So Sept. for שָׁרַף Ps. xxxiv. 1.—Jos. Ant. 2. 14. 6. ib. 5. 2. 8. Xen. H. G. 6. 5. 21.—So Mid. ἀπολύομαι, *to depart, to go away*, Acts xxviii. 25. also xv. 33. So Sept. for שָׁרַף Ex. xxxiii. 11.—Polyb. 2. 34. 12.

e) *to dismiss* sc. from life, *to let depart or die*, trans. Luke ii. 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εἰρήνῃ. So Sept. for שָׁרַף Num. xx. 29.—Tob. iii. 13. 2 Macc. vii. 9. Æl. V. H. 5. 6. So ἀπολύομαι *to die*, ib. 13. 19. AL.

Ἀπομάσσω, v. μάττω, f. ξω, *to wipe off*, sc. τὰ δάκρυα Polyb. 15. 26. 3. in N. T. Mid. *to wipe off from one's self*, sc. τὸν κονιορτόν, Luke x. 11.

Ἀπονέμω, f. μῶ, *to divide out, to apportion, to assign*, Sept. for רָזַח Deut. iv. 19. Jos. Ant. 5. 1. 24. Polyb. 14. 4. 2. In N. T. simply, *to assign, to bestow*, trans. 1 Pet. iii. 7 ἀπονέμοντες τιμὴν.—Jos. Ant. 1. 7. 1 τιμὴν. Clem. Alex. Strom. 7. 2. Herodian. 1. 8. 1.

Ἀπονίπτω, f. ψω, *to wash off*, Sept. for רָחַץ Prov. xxx. 12. רָחַץ 1 K. xxii. 38. In N. T. Mid. ἀπονίπτομαι, *to wash off for one's self* sc. the hands, *to wash one's own hands*, τὰς χεῖρας, Matt. xxvii. 24. This among the ancients was a symbolical action to signify one's innocence; see Deut. xxi. 6, 7. Jos. Ant. 4. 8. 16. Scholiast. ad Soph. Ajax. 663.—Theophr. Char. 25 or 16.

Ἀποπίπτω, aor. 2 ἀπέπεσον, *to fall from*, intrans. seq. ἀπό c. gen. Acts ix. 18. Sept. for שָׁרַף Job xxix. 24.—Xen. H. G. 1. 6. 63.

Ἀποπλανάω, ῶ, f. ἤσω, *to cause to wander from, to lead astray from*, sc. the right way, Sept. for שָׁרַף Jer. l. 6. In N. T. metaph. *to seduce, to deceive*, trans. Mark xiii. 22. Pass. metaph. *to go astray from*, i. e. *to swerve from, to apostatise*, 1 Tim. vi. 10 ἀπὸ τῆς πίστεως. Sept. for שָׁרַף Prov. vii. 21. שָׁרַף Hiph. 2 Chr. xxi. 11.—Ecclus. iv. 19. Lib. Henoch. Fabric. p. 180. Polyb. 3. 57. 4.

Ἀποπλέω, f. πλεύσομαι, *to sail away, to depart by ship*, intrans. Acts xiii. 4. xiv. 26. xx. 15. xxvii. 1.—Xen. Anab. 5. 4. 12. H. G. 5. 1. 6.

Ἀποπλύνω, f. νῶ, *to wash off or out, to rinse*, trans. spoken of nets, Luke v. 2. Sept. for שָׁרַף 1 Sam. xix. 24. רָחַץ Ez. xvi. 9.—Hom. Od. 6. 95. Jos. Ant. 3. 6. 2. ib. 8. 15. 6.

Ἀποπνίγω, f. ξω, *to strangle*, as by drowning, trans. Luke viii. 33. Metaph. spoken of plants, *to choke, overpower*, Matt. xiii. 7. Luke viii. 7.—Tob. iii. 9. Herodian. 1. 17. 24. Xen. Cyr. 8. 2. 21.

Ἀπορέω, ῶ, f. ἤσω, (ἄπορος without resource, fr. a pr. and πόρος way, exit,) and in N. T. Mid. ἀπορέομαι, οὔμαι, *to be without resource*, i. e. *to know not what to do, to hesitate, to be in doubt and uncertainty*; seq. περί, c. gen. John xiii. 22. εἰς τι Acts xxv. 20.—So ἀπορέω, Jos. Ant. 1. 21. 1. ib. 2. 12. 2. ἀποροῦμαι Æl. V. H. 8. 5. Xen. Anab. 5. 9. 22. ib. 7. 3. 29.—By impl. *to be perplexed, anxious*, 2 Cor. iv. 8. Gal. iv. 20. So Sept. for שָׁרַף Jer. viii. 18. שָׁרַף Gen. xxxii. 8.—Wisd. 11. 6. 1 Macc. iii. 31.

Ἀπορία, ας, ἡ, (ἀπορίω q. v.) *the state of one who knows not what to do; doubt, perplexity.* Luke xxi. 25 συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, *disquiet of nations, with uncertainty, perplexity*, sc. as to the event, etc. Sept. for חִלְחִל Lev. xxvi. 16. חִלְחִל Is. viii. 22.—Herodian. 4. 14. 1. Xen. Anab. 1. 3. 13.

Ἀπορρίπτω, f. ψω, *to cast off, throw aside*, τὰ ὅπλα, etc. Herodian. 8. 4. 27. In N. T. with a reflex. pron. implied, Acts xxvii. 43 ἀπορρίψαντες sc. ἐαυτούς, *throwing or letting themselves off or down* sc. from the ship into the water. Sept. for חִלְחִל Ex. xxii. 31.—Lucian. Ver. Hist. I. § 38, ῥίπτω ἐμαυτόν. Arrian. Indic. c. 24. § 5, 7

Ἀπορφανίζω, f. ἰσω, (ἀπό, ὄρφανος q. v.) *to bereave of*, sc. parents, Æsch. Choeph. 246. In N. T. Pass. *to be bereaved of*, seq. ἀπό, i. e. metaph. *to be separated from*, spoken of a teacher separated from his disciples, 1 Thess. ii. 17.

Ἀποσκευάζω, f. ἄσω, and Mid. ἀποσκευάζομαι, lit. *to divest one's self of baggage*, etc. hence genr. *to remove, to put out of the way*, Sept. for פָּקַד Lev. xiv. 36. Jos. Ant. 1. 13. 5. ib. 14. 16. 2. B. J. 1. 31. 1. Polyb. 2. 26. 6. Herodian. 1. 9. 1.—In N. T. Acts xxi. 15 ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ, *divesting ourselves of baggage*, i. e. perhaps leaving part of it behind; see Olshausen's Comm. in loc.—Dion. Halic. Ant. 9. 23.—Or ἀποσκευασάμενοι sc. τὰ πάντα may mean, *putting aside or disregarding all impediments*, comp. vers. 12—14.—Later editions read ἐπισκευασάμενοι.

Ἀποσκίασμα, ατος, τό, (ἀπό and σκιάζω), *a shade, shadow; metaph. the slightest trace or vestige*, James i. 17.

Ἀποσπάω, ῶ, f. ἄσω, *to draw from, to draw away*, trans. e. g. τὴν μάχαιραν, sc. from the scabbard, Matt. xxvi. 51.—Herodot. 3. 159 τὰς πύλας, i. e. to tear away.—Spoken of persons, *to draw away disciples from another to one's self*, Acts xx. 30.—Æl. V. H. 13. 31. Jos. Ant. 13. 4. 7.—Aor. 1 pass. in mid. sense, (Buttm. § 136. 2,) *to withdraw one's self, to depart, to go away*, c. c. ἀπό,

Luke xxii. 41. Acts xxi. 1.—2 Macc. xii. 10, 17. Diod. Sic. 20. 39. Clem. Alex. Strom. 1. 1.

Ἀποστασία, ας, ἡ, (ἀφίστημι), *apostasy, defection*, a later word instead of ἀπόστασις, Lob. ad Phryn. p. 528.—Acts xxi. 21. 2 Thess. ii. 3. Sept. for פָּקַד Jer. xxix. 32. חִלְחִל 1 K. xxi. 13. חִלְחִל 2 Chr. xxix. 19. Plut. Galb. c. 1.

Ἀποστάσιον, ἰου, τό, (ἀφίστημι), *defection, desertion*, as of a freedman from his patron, etc. Demosth. 940. 15. In N. T. *divorce, repudiation*; and βιβλίον ἀποστασίου, *a bill of divorce*, Matt. xix. 7. Mark x. 4. So Sept. and חִלְחִל דִּבְרֵי דִּבְרֵי Deut. xxiv. 1, 3. Is. l. 1. Jer. iii. 8.—By meton. ἀποστάσιον, *bill of divorce*, Matt. v. 31. So Lat. *repudium*, Suet. Calig. 36. et Tib. 11. Pandect. 24. 2, 3.

Ἀποστεγάζω, f. ἄσω, *to remove the roof, to unroof*, trans. Mark ii. 4, where it is not improbably spoken of the awning drawn over the court of oriental houses; see Calmet, art. *House*, p. 506, 507.—Strabo IV. p. 304. V. p. 542.

Ἀποστέλλω, f. στέλω, aor. 1 ἀπέστειλα, perf. ἀπέσταλκα, Pass. perf. ἀπεσταλμαι, aor. 2 ἀπεστάλην, *to send away, to send off, forth, out*, trans. or absol.—Construed as to the person *to whom*, c. dat. Matt. xxii. 16. al. c. πρὸς seq. acc. Matt. xxi. 37. al. c. εἰς Matt. xv. 24. al.—as to the place *whither*, c. εἰς Matt. xiv. 35. al. c. ἐν Matt. x. 16. al. ὧδε Mark xi. 3.—as to the person or place *whence*, c. ἀπό. Acts x. 21. xi. 11. al. παρά c. gen. of pers. John i. 6.—Sept. for פָּקַד passim.

a) spoken of persons sent as agents, messengers, etc. Matt. x. 5, 16. xi. 10. xxi. 1. Mark i. 2. vi. 7. Luke xiv. 32. al. sæp. So of persons, i. e. prophets, teachers, angels, sent from God, Matt. x. 40. xiii. 41. xv. 24. xxiii. 37. Luke i. 26. John i. 6. iii. 17. Acts iii. 26. Heb. i. 14. Rev. i. 1. Sept. for פָּקַד Gen. xxxii. 3. xxxvii. 12. al. sæp.—Xen. Cyr. 7. 4. 8. Polyb. 4. 66. 2.—In this sense the accus. of the person sent is often omitted; John v. 33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην. xi. 3. Acts xiii. 15. xvi. 36 coll. ver. 35. So ἀποστείλας before an

active verb; as Matt. ii. 16 ἀποστείλας ἀνεῖλε πάντας, *he sent out and slew*, etc. Mark vi. 17. Acts vii. 14. So Sept. and פָּרַשׁ Gen. xxxi. 4. xli. 8, 14. Ex. ix. 28. Josh. xxiv. 9. al.—So πέμψας, Plut. de Educ. Pueror. c. 14. Xen. Cyr. 3. 1. 6. coll. Josh. B. J. 1. 12. 7.—In the sense of *to expel, to drive away*, Mark v. 10. xii. 3, 4.

b) trop. spoken of things, *to send forth*, etc. i. e. *to proclaim, bestow*, e. g. τὸν λόγον Acts x. 36. xiii. 26. τὸ σωτήριον Acts xxviii. 28. τὴν ἐπαγγελίαν, *the promise*, i. e. the thing promised, the Comforter, Luke xxiv. 49. So Sept. and פָּרַשׁ Ex. iv. 28. xv. 7. xxiii. 27. פָּרַשׁ Lev. xxv. 21. Deut. xxviii. 8.—Ecclus. xv. 9. xxxiv. 6. Herodot. 9. 4. Ælian. V. H. 12. 57 σημεῖα καὶ τέρατα.—So of physical things; Acts xi. 30 ἀποστείλαντες sc. τὴν διακονίαν, *sending off the present*, etc.—Æl. V. H. 12. 51 τὴν ἐπιστολήν. Xen. H. G. 5. 1. 23.—Mark iv. 29 ἀποστέλλει τὸ δρέπανον, *send forth*, i. e. *thrust in the sickle*. So Heb. הִנֵּה פָּרַשׁ and Sept. ἐξαποστέλλω δρέπανα, Joel iv. 9. [iii. 13.] Sept. ἀποστέλλω τὴν χεῖρα for Heb. פָּרַשׁ תְּ Ex. ix. 15.—John ix. 7 Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος, Heb. פָּרַשׁ i. e. *the sent forth*, as typical perhaps of the fountain of spiritual blessings which was to flow forth from the temple as the symbolical seat of the Messiah's reign; comp. Olshausen's Comm. in loc.

c) in the sense of *to dismiss, to let go*. Mark viii. 26 ἀπέστειλε αὐτὸν εἰς τὸν οἶκον αὐτοῦ. Matt. [viii. 31.] xxi. 3. Mark xi. 3. Luke iv. 18 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, *to let the oppressed go free*.—Plut. Moral. II. p. 24 ed. Tauchn. Xen. Anab. 2. 1. 5. AL.

Ἀποστερέω, ὦ, f. ἦσω, *to deprive of, to defraud of*, construed strictly with an accus. of pers. and an accus. or gen. of thing, Xen. An. 6. 4. 23. Mem. 1. 2. 63. Comp. Buttm. § 131. 5. § 132. 5. Hence in N. T.

a) spoken of persons, seq. accus. 1 Cor. vi. 8. absol. Mark x. 19.—Jos. Ant. 4. 8. 38.—In respect to conjugal intercourse, 1 Cor. vii. 5, comp. Sept. for פָּרַשׁ Ex. xxi. 10.—So Mid. *to suffer one's self to be defrauded*, 1 Cor. vi. 7. Comp. Ecclus. xxix. 7.

b) spoken of things, seq. accus. τὸν μισθόν, and in the pass. construction (Buttm. § 134. 5.) nom. ὁ μισθός, James v. 4. ὁ μισθός ὁ ἀποστερήμενος, i. e. *wages held back by fraud*. So Sept. and פָּרַשׁ Deut. xxiv. 14. Mal. iii. 5.—Ecclus. xxxi. 22. Philo Vita Mos. I. p. 624. Plut. Demosth. c. 14. Xen. Anab. 7. 6. 9.—Seq. gen. 1 Tim. vi. 5 τῶν ἀποστερημένων τῆς ἀληθείας *defrauding themselves*, i. e. *destitute of, the truth*.—Jos. Ant. 2. 14. 3 Thuc. 1. 40.

Ἀποστολή, ἥς, ἡ, (ἀποστέλλω,) *a sending off, expedition*, e. g. of ships Thuc. 8. 9. Polyb. 26. 7. 1. of persons Plut. Timol. c. 1. *the thing sent, a present*, Sept. for פָּרַשׁ 1 K. ix. 16. 1 Macc. ii. 18.—In N. T. *the office of an apostle, apostleship*, Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8.

Ἀπόστολος, ου, ὁ, (ἀποστέλλω,) *one sent forth*, i. e. *a messenger, ambassador, apostle*, viz.

a) genr. *a messenger*, John xiii. 16. Phil. ii. 25, coll. iv. 18. So Sept. and פָּרַשׁ 1 K. xiv. 6.—Herodot. 1. 21. ib. 5. 38.

b) spoken of messengers or ambassadors sent from God, and joined with προφηται, Luke xi. 49. Eph. iii. 5. Rev. ii. 2. xviii. 20. In this sense spoken of the Messiah, Heb. iii. 1.

c) of the apostles of Christ, viz. (α) of *the twelve apostles*, chosen by Christ as the chief agents in propagating the gospel, Matt. x. 2. Luke vi. 13. ix. 10. xxii. 14. Acts i. 26. Jude 17. Rev. xxi. 14. al. sæp. These are called by Paul οἱ ὑπερλίαν ἀπόστολοι, 2 Cor. xi. 5. xii. 11. So of Paul, who was afterwards reckoned to them, as being κατ' ἐξοχήν the apostle of the gentiles, 1 Tim. ii. 7. 2 Tim. i. 11.—(β) in a wider sense, spoken of the *helpers and companions* of the twelve, as aiding to gather churches, 2 Cor. viii. 23. So of Paul and Barnabas, Acts xiv. 4, 14. of Andronicus and Junias, Rom. xvi. 7.—So Clem. Alex. Strom. 3. 6. ib. 4. 17. AL.

Ἀποστοματίζω, f. ἴσω, (ἀπό, στόμα,) i. e. ἀπὸ στόματος v. ἀπὸ μνήμης λέγω, *to repeat from the mouth or memory*; so Suidas and Tim. in Lex. Plat. also

Athen. 9. or, *to repeat to pupils* sc. in order that they may learn by heart, Plato Euthydem. p. 216. G. p. 217. A. (this was the common practice of Athenian schoolmasters; see Ruhnck. ad Plat. Tim. p. 43, 44.) also, *to cause pupils to repeat by heart*; Suidas, ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος. Hence in N. T. *to prepare questions to be answered off-hand, to ensnare by questions*, trans. Luke xi. 53. See Kuinoel and Olshausen in loc.

Ἀποστρέφω f. ψω, *to turn away from, to turn aside, to avert*, trans. seq. ἀπό c. gen.

a) pp. τὴν ἀκοήν ἀπὸ τῆς ἀληθείας, *the ears from the truth*, 2 Tim. iv. 4. . So Sept. and רַקְּהָ Prov. iv. 27. 2 Chr. xxx. 9.—Ecclus. iv. 5. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.—Trop. Acts iii. 26. Luke xxiii. 14 ἀποστρέφοντα τὸν λαὸν sc. ἀπὸ τοῦ Καίσαρος (ver. 2) *turning away the people from Cesar*, i. e. exciting to rebellion. Sept. for רַקְּהָ Job xxxiii. 17. and Mid. for שָׁבָה Josh. xxii. 16, 18.—Ecclus. xlvi. 11. Mid. Xen. H. G. 4. 8. 4.—In the sense of *to put away from, to remove*, Rom. xi. 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραὴλ, quoted from Is. lix. 20, where Sept. for שָׁבָה יִשְׂרָאֵל. Sept. also for רַקְּהָ Ex. xxiii. 5.—Ecclus. xxiii. 4. 1 Macc. iii. 8.

b) Mid. ἀποστρέφομαι, *to turn one's self away from*, seq. accus. Buttm. § 135. 4. i. e. either *to forsake, to desert*, 2 Tim. i. 15. Sept. for שָׁבָה Jer. xv. 6. or *to refuse, to reject*, Matt. v. 42. Tit. i. 14. Heb. xii. 25. So Sept. for חָזַק Hos. viii. 3. Zech. x. 6.—3 Macc. iii. 23. Jos. Ant. 2. 4. 3. ib. 5. 1. 25. Polyb. 9. 39. 6.

c) *to turn back*, i. e. *to return, to restore*; Matt. xxvii. 3 τὰ ἀργύρια τοῖς ἱερεῦσι. So Sept. for שָׁבָה Gen. xxiv. 5, 6. xxviii. 15.—Spoken of a sword, *to put back, to replace*, etc. Matt. xxvi. 52 ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς, comp. Heb. and Sept. 1 Chr. xxi. 27.

Ἀποστνγέω, ὦ, f. ἴσω, lit. *to hate off*, i. e. *to avoid with hatred, to abhor, to detest*, trans. Rom. xii. 9.—Parthen. Erot. 8. Eurip. Ion. 488. Herodot. 2. 47.

Ἀποσυνάγωγος, ου, ὁ, ἡ, adj. (ἀπὸ and συναγωγή), *excluded from the synagogue*, i. e. *excommunicated*, John ix. 22. xii. 42. xvi. 2. There were three species of this excommunication, viz. יִתְיָצוּ, סָרְחוּ, אֶתְרָשׁוּ. The first continued for one month, and prohibited a person from bathing, from shaving his head, or from approaching any person nearer than four cubits; but if he submitted to this, he was not debarred the privilege of attending the sacred rites. The second involved an exclusion from the sacred assemblies, was accompanied with heavy maledictions, and prohibited all intercourse with the person subjected to it. The last species was a perpetual exclusion from all the rights and privileges of the Jewish people, both civil and religious. See Lightfoot Hor. Heb. and Kuinoel on John ix. 22. Buxtorf. Lex. Rab. Tal. 827, 1303, 2466.

Ἀποτάσσω, v. τάττω, f. ξω, *to arrange off*, i. e. *to assign to different places, to separate*, 1 Macc. xi. 3. Jos. B. J. 3. 4. 2. Xen. H. G. 5. 2. 40. In N. T. Mid. ἀποτάσσομαι, *to arrange one's self off, to separate one's self from*, i. e. *to take leave of, to bid farewell to*, c. c. dat.—In this sense the word occurs only in the Alexandrine Greek, especially in Josephus and Philo; comp. Lob. ad Phryn. p. 23, 24.

a) pp. Luke ix. 61. Acts xviii. 18, 21. 2 Cor. ii. 13.—Jos. Ant. 8. 13. 7. Charit. 2. 1.—In the sense of *to dismiss, send away*, Mark vi. 46, comp. ἀπολύω Matt. xiv. 23.—Jos. Ant. 11. 8. 6.

b) trop. *to renounce, to forsake*, Luke xiv. 33.—Jos. Ant. 11. 6. 8. Jamblich. Vit. Pythag. c. 28. p. 145.

Ἀποτελέω, ὦ, f. ἴσω, *to finish off, to perfect*, 2 Macc. xv. 39. Xen. H. G. 3. 2. 10. Pass. *to be perfected, completed*, Esdr. v. 73. Polyb. 6. 29. 2.—In N. T. Pass. *to be perfected*, i. e. *to be grown up, to be of full stature*, James i. 15.—Trop. Xen. de Mag. Eq. 7. 4 ἀνὴρ ἀποτετελεσμένος.

Ἀποτίθημι, f. θήσω, *to put off, to lay aside*, Sept. for תָּתַת Ex. xvi. 33, 34. Lev. xvi. 23. In N. T. and more comm. in Greek, Mid. ἀποτίθεμαι, *to put off*,

from one's self, to lay aside, trans. e. g. τὰ ἱμάτια, Acts vii. 58.—2 Macc. viii. 35. Ælian. V. H. 3. 3. Xen. Cyr. 4. 4. 11. —Metaph. to renounce, to abjure, Rom. xiii. 12 τὰ ἔργα τοῦ σκότους. Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1.—Dion. Hal. Ant. 9. 33 τὴν ὀργήν. Themist. Orat. 6 τὴν ἀπέχθειαν. Aristæn. I. Ep. 2 τὴν ἔριν.

Ἀποτινάσσω, f. ξω, to shake off, trans. Luke ix. 5 τὸν κονιορτόν. Acts xxviii. 5 τὸ θηρίον. Sept. for שׁוּב 1 Sam. x. 2. רָאָה Lam. ii. 7.—Eurip. Bacch. v. 253 ἀποτινάσσειν κίσσον.

Ἀποτίνω, v. τίω, f. ίσω, to pay off, i. e. to repay, to make good, Philem. 19. Sept. for שׁוּב Lev. xxiv. 18. חָזַק Ex. xxi. 19. חָזַק Ex. xxii. 17.—Herodian. 4. 15. 19. Xen. Anab. 7. 6. 16.

Ἀποτολμάω, ὦ, f. ήσω, lit. to dare off, i. e. to come out boldly, Rom. x. 20 ἀποτολμᾷ καὶ λέγει, comes out boldly and says, or, boldly declares; see Gesen. Lehrgeb. p. 823, Stuart § 533. Buttm. § 144. n. 8.—Acta Thom. § 33. Diod. Sic. 12. 17. Polyb. 2. 45. 2.

Ἀποτομία, ας, ή, (ἀποτέμνω,) pp. a cutting off; metaph. cutting severity, sharpness, rigour, Rom. xi. 22 bis.—Diod. Sic. 12. 16. Plut. de Pueror. Educ. c. 18 τὴν ἀποτομίαν τῇ πραότητι μιγνύναι.

Ἀποτόμως, adv. (ἀποτέμνω), metaph. sharply, severely, 2 Cor. xiii. 10. Tit. i. 13.—Wisd. v. 23. Polyb. 17. 11. 2.

Ἀποτρέπω, f. ψω, to turn away from, to avert, trans. Ecclus. xx. 29. Xen. Conv. 4. 47. In N. T. Mid. ἀποτρέπομαι, to turn one's self away from, i. e. to avoid, to shun, trans. 2 Tim. iii. 5. See Buttm. § 135. 4.—Plut. Fab. c. 16. Eurip. Orest. 410 ἀπαίδευτον δ' ἀποτρέπου λέγειν

Ἀπουσία, ας, ή, (ἄπειμι), absence, Phil. ii. 12.—Jos. Ant. 2. 4. 5. Xen. Vect. 9. 10.

Αποφέρω, aor. 1 ἀπήνεγκα, aor. 2 ἀπήνεγκον, aor. 1 pass. ἀπηνέχθην, to bear or carry away from one person or place to another, trans. Mark xv. 1.

Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. Sept. for שׁוּב 2 Chr. xxxvi. 7. חָזַק Job xxi. 32. Hos. x. 6.—Esdr. i. 13. Xen. Cyr. 2. 4. 19.

Ἀποφεύγω, f. ξω, to flee from, to escape, trans. in N. T. metaph. 2 Pet. ii. 18, 20. seq. gen. 2 Pet. i. 4.—Ecclus. xxii. 22. Xen. Mem. 3. 11. 8.

Ἀποφθέγγομαι, f. έξομαι, to speak out, to utter aloud, to declare, absol. Acts ii. 4. trans. xxvi. 25. seq. dat. ii. 14. Sept. for שׁוּב 1 Chr. xxv. 1. חָזַק Ez. xiii. 9.—Diog. Laert. 1. 63. Jamblic. de Myster. 3. 12.

Ἀποφορτίζομαι, f. ίσομαι, (ἀπό and φόρτος load,) to unlade, trans. Acts xxi. 3; spoken only of the unlading of a ship, either in port or in a storm at sea.—Dion. Halic. Ant. 3. 44. Athen. II. p. 37. C. Philo de Præm. p. 915.

Ἀπόχρησις, εως, ή, (ἀποχράομαι to use up, Polyb. 1. 45. 2), a using up, consumption by use; hence genr. use. Col. ii. 22 ἃ ἐστὶ πάντα εἰς φθοράν τῇ ἀποχρήσει κατὰ τὰ ἐντάλματα ἀνθρώπων, all which, i. e. the touching, tasting, handling, if indulged in (τῇ ἀποχρήσει in the use), are causes of destruction, condemnation, according to these men, etc.—Dion. Halic. I. p. 97 ἀπόχρησις γῆς, the use of land.—Others take ἀπόχρησις as meaning abuse; so ἀποχράομαι Herodian. 1. 8. 2; but this gives here a weaker sense.

Ἀποχωρέω, ὦ, f. ήσω, to depart from, to go away, intrans. seq. ἀπό c. gen. Matt. vii. 23. (coll. Ps. vi. 8.) Luke ix. 39. Acts xiii. 13. Sept. for שׁוּב Jer. xlvi. 5.—2 Macc. iv. 33. Jos. Ant. 1. 18. 2. Thuc. 7. 73. Xen. Ag. 2. 25.

Ἀποχωρίζω, f. ίσω, to separate off, i. e. to designate, to appoint, Sept. particip. for שׁוּב Ez. xliii. 21. In N. T. to separate, to disjoin, Pass. Rev. vi. 14 ὁ οὐρανὸς ἀπεχωρίσθη, the heavens, i. e. the firmament (שׁוּב Gen. i. 6), were separated, rent, and the parts rolled away as a scroll; comp. Is. xxxiv. 4, where Heb. שׁוּב and Sept. ἐλιγύσεται.—Mid. to separate one's self, Acts xv. 39 ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, so that they separated from one another.

Ἀποψύχω, f. ξω, *to breathe out, to expire*; spoken of the dying, Philo de Mund. inc. p. 961. Soph. Aj. Flag. 1656. of those who faint away, Jos. Ant. 19. 1. 15. In N. T. *to be faint at heart*, sc. from fear or terror, Luke xxi. 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, coll. Matt. xxviii. 4 ὡσεὶ νεκροί.—Hom. Od. 24. 347. Arrian. Diss. Epict. 4. 1. 145. Alciph. III. Ep. 72. So Lat. *expiro*, Senec. Nat. Quæst. 2. 59. *exanimor*, Terent. Andr. 1. 5. 17.

Ἀππίος, ου, ὁ, *Appius*, i. e. Appius Claudius Cæsar, a celebrated censor of Rome, who built the Appian way from Rome to Brundisium. Hence in N. T. Ἀππίου φόρον, *Forum Appii*, a small town situated on the Appian way 43 r. miles from Rome, Acts xxviii. 15.—Comp. Hor. Sat. 1. 5. 3. Cic. ad Attic. 2. 10, 12.

Ἀπρόσιτος, ου, ὁ, ἡ, adj. (a pr. and πρόσειμι *to approach*), *unapproached, unapproachable, inaccessible*. 1 Tim. vi. 16 φῶς ἀπρόσιτον, i. e. excessive. Comp. Ps. civ. 1—3. Ez. i. 4, 13, 26—28.—Diod. Sic. 19. 96 καταφυγή. Polyb. 3. 49. 7 ὄρη. Philo Vita Mos. p. 146.

Ἀπρόσκοπος, ου, ὁ, ἡ, adj. (a pr. and προσκόπτω), *not stumbling*, i. e.

a) Act. *not causing to stumble*; pp. spoken of a way, *level, smooth*, Eccclus. xxxv. 21. Metaph. *giving no offence, not causing to sin*, 1 Cor. x. 32.

b) Pass. *not stumbling*, i. e. metaph. *not falling into sin, pure*; Acts xxiv. 16 ἀπρόσκοπον συνείδησιν. Phil. i. 10.

Ἀπροσωπολήπτως, adv. (a pr. and προσωποληπτίω), *without respect of persons, impartially*, 1 Pet. i. 17. For the Hebraism, see in λαμβάνω and Πρόσωπον.—So ἀπροσωπόληπτος spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. vi. 2.

Ἀπταιστος, ου, ὁ, ἡ, adj. (a pr. and πταίω), *not stumbling*, pp. of a horse, Xen. de re Equest. 1. 6. In N. T. metaph. *without falling into sin, blameless*, i. q. ἄμωμος, Jude 24.—3 Macc. vi. 39. Lucian. Amor. T. II. p. 449 ed. Reiz. δι' ἀπταίστου καὶ ἀκλινούς βίου ἀπολύτως εἰς γῆρας ὀδεύσαι.

Ἀπτω, f. ψω, *to put one thing to another, to adjoin, to apply*, Hom. Od. 21. 408. Hence in N. T.

1. spoken of fire as *applied* to things, *to set fire to, to kindle, to light*, trans. λύχνον. Luke viii. 16. xi. 33. xv. 8. τὸ πῦρ Luke xxii. 55.—Jos. Ant. 4. 3. 4. Theophr. Char. 18 or 28. Thuc. 4. 100. τὸ πῦρ Judith xiii. 13.

2. Mid. depon. ἄπτομαι, *to apply one's self to*, i. e. *to touch*, c. c. gen. Buttm. § 132. 5, 3 and 6, 3.

a) genr. Matt. viii. 3, 15. ix. 20. Mark i. 41. v. 27. Luke vii. 14. xxii. 51. al. sæp. On John xx. 17 see Olshausen in loc. So Sept. for יָצָא Ex. xix. 12. 2 K. xiii. 21.—Ælian. V. H. 3. 32. Xen. Mem. 2. 1. 24.

b) in the Levitical sense, comp. Lev. v. 2, 3, where Sept. for יָצָא, and Lev. vii. 18—21. al. So Col. ii. 21 μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς; or perhaps here by implic. in the sense *to eat*, which would make the climax stronger, viz. *eat not, taste not, touch not*.—So Philo de Spec. Leg. p. 794 ὅσα σαρκῶν ἀνθρώπων ἄπτεται θηρία. Id. de Exsecr. p. 931. Hom. Od. 4. 60. Xen. Mem. 2. 1. 2 σίτου ἄπτεσθαι.—2 Cor. vi. 17 ἀκαθάρτου μὴ ἄπτεσθαι, *touch no unclean one*, i. e. have no intercourse with the heathen; comp. Is. lii. 11, where Sept. for יָצָא, and see Gesen. Com. in loc.

c) trop. ἄπτεσθαι γυναικός, *to touch a woman*, i. e. to have carnal intercourse with her, 1 Cor. vii. 1. So Sept. for יָצָא Gen. xx. 6. יָצָא Gen. xx. 4.—Jos. Ant. 1. 8. 1. Plut. Vit. Alex. Mag. c. 21. Xen. Mem. 1. 3. 8.

d) by impl. *to harm, to injure*, 1 John v. 18 ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. So Sept. and יָצָא 1 Chr. xvi. 22. Job v. 19.—Xen. H. G. 1. 4. 19. Arrian. Exped. Alex. M. 4. 4. 1. AL.

Ἀπφία, ας, ἡ, *Apphia*, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

Ἀποδέω, ῶ, f. ἀπόσω, (Buttm. § 114), *to thrust away, to cast off*, Sept. for יָצָא Ps. xliii. 2. Herodot. 1. 173. In N. T. Mid. ἀπωθέομαι, aor. 1 ἀπωσάμην, *to thrust away from one's self, to cast off, to repulse*, trans. Acts vii. 27 ἀπόσατο

αὐτόν. Sept. for קִיָּי Ez. xi. 16. שָׂרָא Jon. ii. 5.—Jos. Ant. 5. 3. 3 ἀπώσάμενοι αὐτούς, i. e. the enemy. Herodian. 4. 14. 18.—In the sense of *to reject, to refuse, etc.* Acts vii. 39. xiii. 46. Rom. xi. 1, 2. 1 Tim. i. 19. So Sept. for שָׂרָא Ez. v. 11. קִיָּי Ps. lx. 11. cviii. 12. שָׂרָא Hos. ix. 17. 2 K. xvii. 15, 20. Jer. vi. 19.—Jos. Ant. 4. 6. 4. Xen. Cyr. 6. 1. 26.

Ἀπώλεια, ας, ἡ, (ἀπόλλυμι), *loss, destruction, viz.*

a) spoken of things, *waste*; Matt. xxvi. 8. Mark xiv. 4. Sept. for קִיָּי, *something lost*, Lev. vi. 3, 4.

b) spoken of persons, *destruction, death*. Acts xxv. 16 χαρίζεσθαι τινα εἰς ἀπώλειαν, *to deliver up any one to death*, i. e. to be put to death. Sept. for תָּבִיחַ Prov. vi. 15. תָּבִיחַ Deut. iv. 26. Esth. vii. 4. תָּבִיחַ Is. xxxiv. 5.—Herodian. 8. 8. 9. Æsop. Fab. 48.—Spoken of the second death, *perdition*, i. e. external exclusion from the Messiah's kingdom; see in Ἀποθνήσκω e. Matt. vii. 13. Acts viii. 20. Rom. ix. 22. Phil. i. 28. iii. 19. 1 Tim. vi. 9. Heb. x. 39. 2 Pet. ii. 1, 3. iii. 7, 16. Rev. xvii. 8, 11. 2 Pet. ii. 1 αἵρεσεις ἀπωλείας, i. e. *fatally destructive heresies*, Buttm. § 123. n. 4. So in ver. 2. by meton. where later editions read ἀσελγείαις.—In John xvii. 12 and 2 Thess. ii. 3 ὁ υἱὸς τῆς ἀπωλείας, *the son of perdition*, i. e. from the Heb. *one devoted to perdition*, see in Υἱός. So Sept. תְּבִיחַ תָּבִיחַ τῆς ἀπωλείας for שָׂרָא יָבִיחַ Is. lvii. 4.

Ἀρά, ας, ἡ, *prayer*, i. e. *supplication*, Hom. Il. 15. 598. In N. T. *imprecation, curse*, Rom. iii. 14. So Sept. for קִיָּי Num. v. 23. Is. xxiv. 6. Zech. v. 3. קִיָּי Prov. xxvi. 2.—Jos. Ant. 1. 6. 3. ib. 4. 6. 2. 5. Polyb. 9. 40. 6. Diod. Sic. 13. 69.

Ἄρα or ἄρα, a particle illative and interrogative. As illative, it stands in classic writers after other words in a clause, and is always written ἄρα. As interrogative, it stands first in a clause, and in prose and the epic poets is written ἄρα; in other poets if the first syllable be long it is written ἄρα, if short, ἄρα. See Hermann ad Viger. p. 823. Buttm. § 149. 2. p. 431. Passow sub ἄρα.

Winer p. 372, 425, 460. edit. 1830.—In N. T.

I. As illative, ἄρα, *therefore, then, now, consequently*, marking a transition to what naturally follows from the words preceding.

a) pp. Rom. vii. 21 εὐρίσκω ἄρα τὸν νόμον, *I find therefore a law*. viii. 1. 1 Cor. xv. 14. Gal. iii. 7.—Wisd. vi. 20. Jos. Ant. 2. 2. 1. Lucian. D. M. 13. 1. Xen. Anab. 1. 7. 18.—So ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. v. 10. vii. 14.

b) where it does not directly refer to any thing expressed, but still the idea 'according to nature or custom,' etc. lies at the basis; *then, now, indeed, perhaps, etc.* but often not to be expressed in English. So τίς ἄρα, *who now? who then?* i. e. simply *who?* Matt. xviii. 1. xix. 25. xxiv. 45. Mark iv. 41. Luke viii. 25. xii. 42. xxii. 23. τί ἄρα, *what then? what?* Matt. xix. 27. Luke i. 66. Acts xii. 18.—Soph. Ajac. 1164. Lucian. Amor. § 20.—So εἰ ἄρα, *if perhaps*, Mark xi. 13. Acts vii. 1. viii. 22. εἰπερ ἄρα, *if indeed*, 1 Cor. xv. 15.—Sept. Gen. xviii. 3. Num. xxii. 11. Ps. lviii. 11. Jos. Ant. 6. 11. 6. Xen. Mem. 2. 2. 2. εἰ ἄρα 1 Macc. ix. 8.—So οὐκ ἄρα, Acts xxi. 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, *art not thou then that Egyptian?* also μήτι ἄρα 2 Cor. i. 17.

c) contrary to classic usage (see above) ἄρα is used in N. T. as illative at the *beginning* of a clause, and without interrogation, *therefore, consequently, etc.* Luke xi. 48. Rom. x. 17. 2 Cor. vii. 12. Gal. iv. 31. Heb. iv. 9. See Winer p. 460.—Sept. Ps. cxxxix. 11. Xen. Ephes. i. 11.—When εἰ precedes, ἄρα in the apodosis may be rendered *it follows that, etc.* Matt. xii. 28. Luke xi. 20. 1 Cor. xv. 18. 2 Cor. v. 14. Gal. ii. 21. iii. 29. v. 11. Heb. xii. 8.—Ps. lviii. 11.—In this use, ἄρα is sometimes strengthened by other particles; e. g. ἄρα οὖν, *therefore then, so then, wherefore*, a favourite expression of Paul, Rom. v. 18. vii. 3, 25. viii. 12. ix. 16, 18. xiv. 12, 19. Gal. vi. 10. Eph. ii. 19. 1 Thess. v. 6. 2 Thess. ii. 15. Comp. Buttm. § 149. p. 431 marg.—Also ἄρα γε, *therefore then, so then, etc.* Matt. vii. 20. xvii. 26. Acts xi. 18. Once after εἰ, as

εἰ ἄρα γε, *if perhaps, if haply*, Acts xvii. 27.

II. As interrogative, ἄρα, at the beginning of a clause, serves merely to denote a question, like the Lat. *num*, and cannot be expressed in English. It requires the answer to be negative. Luke xviii. 8. Gal. ii. 17. Comp. Wiener p. 425. So Sept. for אָ Gen. xviii. 3. Neh. iii. 34. [iv. 2.]—Jos. Ant. 6. 10. 2. Xen. Mem. 2. 5. 2. Cyr. 1. 4. 11. Strengthened by γέ, as ἀρά γε, *num, whether indeed?* Acts viii. 30.—Sept. Gen. xxvi. 9. Jer. iv. 10. Xen. Mem. 3. 2. 2. Cyr. 1. 6. 12.

Ἄρα, see above in Ἄρα.—Ἄρα γε, Ἄρα οὖν, see in Ἄρα I. c.—Ἀρά γε, see in Ἄρα II.

Ἀραβία, ας, ἡ, *Arabia*, the name of a large region, including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E. *Arabia Deserta* in the N. E. and *Arabia Petraea* on the W. and S. W. See Calmet. In N. T. the Arabia mentioned in Gal. i. 17 is probably the northern portion, not far from Damascus; in Gal. iv. 25 Arabia Petraea is meant.

Ἀραμ, indec. *Aram*, Heb. אֲרָם (high, 1 Chr. ii. 10), pr. name of a man, Matt. i. 3, 4. Luke iii. 33.

Ἀραψ, αβος, ὁ, *an Arabian*, Acts ii. 11.

Ἀργέω, ᾧ, f. ἦσω, (ἀργός,) *not to labour*, Xen. Cyr. 1. 2. 15. In N. T. *to be inactive, idle*, i. e. metaph. *to be still, to linger*, intrans. 2 Pet. ii. 3 τὸ κρίμα οὐκ ἀργεῖ, *whose condemnation lingers not*, i. e. will not be delayed. Sept. for אַרְגָּא Ecc. xii. 3. Ezra iv. 24.—Esdr. ii. 30. Eccles. xxx. 27. Polyb. 3. 5. 8. Spoken of things, *to be useless*, Xen. Cyr. 6. 2. 32.

Ἀργός, ἡ, ὄν, (contr. for ἀεργός fr. a pr. and ἔργον,) for which earlier writers use ὁ, ἡ, ἀργός, e. g. Xen. Cyr. 1. 2. 17 στρατία ἀργός; for the later usage see Artemidor. 1. 32. Aristot. Hist. An. 10. 27. Nicet. Ann. 8. 4. Lob. ad Phryn.

p. 105.—In N. T. *not labouring, unemployed, inactive*.

a) pp. Matt. xx. 3, 6 bis. With the idea of choice, *idle*, 1 Tim. v. 13 bis.—Eccles. xxxvii. 11. Herodot. 5. 6. Xen. Mem. 1. 2. 57. coll. Æl. V. H. 10. 14. Spoken of land, Herodian. 2. 4. 12.

b) by impl. *indolent, slothful, slow*; metaph. 2 Pet. i. 8, *slothful in christian duty*. Tit. i. 12 γαστέρες ἀργαί, *slow bellies*, i. e. lazy gormandizers.—Wisd. xv. 15 πόδες ἀργοί. So Sept. ἀεργός Prov. xix. 15. xv. 9.

c) by impl. *vain, empty, without effect*, in the sense of *false, insincere*; e. g. πᾶν ῥῆμα ἀργόν, Matt. xii. 36, i. e. the language of a man who speaks one thing and means another; see Olshausen in loc. Tittmann in Bibl. Repos. I. p. 481 sq.—Stobæus Serm. c. 34 λόγος ἀργός. So the sophism λόγος ἀργός, Cic. de Fat. c. 12. Chrysostom Homil. 43 in Matt. ἀργὸν δὲ τὸ μὴ κατὰ πράγματος κείμενον, τὸ ψευδές.—Others, *useless*, and then *wicked, injurious*, like Chald. אֲרָגָא Buxtorf. Lex. Chald. Rab. Talm. 291. Symmach. for אֲרָגָא Lev. xix. 7, where Sept. ἀθυτον.

Ἀργύρεος, οὔς; ἑα, ᾱ; εον, οὔν; (ἄργυρος,) *silver*, i. e. *made of silver*, Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20. Sept. for אֲרָגָא Gen. xxiv. 53. Ex. iii. 22.—Xen. Anab. 4. 7. 27.

Ἀργύριον, ἰόν, τό, (ἄργυρος,) *silver*, i. e.

a) pp. Acts iii. 6. vii. 16. xx. 33. 1 Pet. i. 18.—Æl. V. H. 1. 22. Xen. Mem. 3. 1. 9.

b) meton. for *money* in general, Matt. xxv. 18, 27. xxviii. 12, 15. Mark xiv. 11. Luke ix. 3. xix. 15, 23. xxii. 5. Acts viii. 20.—Herodian. 2. 13. 12. Xen. Mem. 1. 6. 5.

c) meton. for *a silverling, a piece of silver*, i. e. a silver coin, the Jewish shekel, σίκλος, *siclus*, Matt. xxvi. 15. xxvii. 5, 3, 6, 9. Acts xix. 19. Till the captivity the Jews had no coins; the shekel being properly a weight, and all the money being reckoned by weight and not by tale; Gen. xxiii. 15, 16. Ex. xxi. 32. Josh. vii. 21. Comp. Calmet. art. *Money*. In the time of the Maccabees silver coins were first struck, 1 Macc. xv. 6, with the inscrip-

tion שקל ישראל, *shekel of Israel*, which were equal to four Attic *drachmæ* or one *stater*, Jos. Ant. 3. 8. 2; with which agrees the weight of the specimens still preserved, Eckhel Doctr. Numm. Vet. III. p. 464. The Attic *drachma* was equivalent to 16½ cents nearly, Boeckh Ath. Staatshaush. I. 17. II. 349, which would make the shekel to be worth 66½ cents; but Josephus probably refers to the value of the drachma as current among the Romans, where it was equivalent to the *denarius* and worth about 14 cents; which makes the value of the shekel to be about 56 cents. The Sept. translate שקל by δίδραχμον, a double *drachma*; which may be reconciled with Josephus by supposing either that the drachma of Alexandria was equal to two Attic *drachmæ*, or that the Jewish shekel before the captivity was less than it was afterwards. Comp. Gesen. Lex. Heb. art שקל. Jahn § 117.—In Acts xix. 19 it is matter of question whether ἀργύρια means the Jewish *siclus*, which would make the sum about 28,000 dollars; or whether it stands for the drachma or denarius, which would reduce the sum to about 7,000 dollars. In either case we must take into account the very high price of ancient books in general; and especially of those prepared by the γοῆται or magicians.

Ἀργυροκόπος, ου, ὁ, (ἄργυρος, κόπτω,) a *silversmith*, Acts xix. 24. Sept. for inf. קרן Jer. vi. 29.—Plut. de vitand. Ær. alien. c. 7.

Ἀργυρος, ου, ὁ, (ἀργός, white,) *silver*, by meton. *silver work*, e. g. images, plate, vessels, etc. Acts xvii. 29. 1 Cor. iii. 12. James v. 3. Rev. xviii. 12.—Xen. Cyr. 8. 7. 25.—Put for *silver money*, Matt. x. 9.—Jos. Ant. 9. 4. 4. Herodot. 2. 6, 11.

Ἀρειος πάγος, G. ἀρείου πάγου, ὁ, *Areopagus*, i. e. *Mars' hill*, *campus Martius*, a hill in Athens with an open place, where sat the court of the Areopagus, the supreme tribunal of justice instituted by Solon; see Potter's Gr. Antiq. B. I. c. 19. Calmet in voc. Acts xvii. 19, 22.—Herodot. 8. 52. Æl. V. H. 5. 15. Xen. Mem. 3. 5. 20.

Ἀρεοπαγίτης, ου, ὁ, an *Areopagite*, a judge of the court of the Areopagus, Acts xvii. 34. On the form of the word see Lob. ad Phryn. p. 599, 698.—Æschin. c. Timarch. 104. Lucian. Hermot. 64.

Ἀρέσκεια, ας, ἡ, (ἀρέσκω,) *desire of pleasing*. Col. i. 10 εἰς πᾶσαν ἀρέσκειαν, i. e. so that ye may please God. Sept. for ין spoken of personal beauty, etc. Prov. xxxi. 30.—Philo de Opif. Mundi p. 33. Id. de Profug. p. 463. Polyb. 6. 2. 12. In the sense of *flattery*, *blandishment*, Diod. Sic. 13. 53. Theophr. Char. 3 or 5.

Ἀρέσκω, f. ἀρέσω, aor. 1 ἤρεσα, (ἄρω to adapt, cf. Buttm. § 114,) to please, intrans. and c. c. dat.

a) in the sense of *to be pleasing*, *acceptable to*, Matt. xiv. 6. Mark vi. 22. 1 Cor. vii. 33, 34. Gal. i. 10 ζητῶ ἀνθρώποις ἀρέσκειν; 2 Tim. ii. 4. So τῷ Θεῷ, Rom. viii. 8. 1 Cor. vii. 32. 1 Thess. ii. 15. iv. 1. Sept. for ין Josh. xxii. 30, 33. Esth. ii. 4. v. 15.—Æl. V. H. 2. 6. Xen. Mem. 1. 2. 47.—By Hebr. ἀρέσκω ἐνώπιόν τινος, *to please in the sight of any one*, i. e. *to be acceptable to him*, Acts vi. 5. So Sept. for ין Deut. i. 23. 2 Sam. iii. 36. 2 K. iii. 10. —1 Macc. viii. 21.

b) in the sense of *to seek to please* or *gratify*, *to accommodate one's self to*, etc. e. g. τῷ πλησίον Rom. xv. 2. τῷ ἑαυτῷ xv. 1, 3. πᾶσιν 1 Cor. x. 33. ἀνθρώποις Gal. i. 10, where it is i. q. ζητῶ ἀρέσκειν. 1 Thess. ii. 4.

Ἀρεστός, ἡ, ὁ, (ἀρέσκω,) *pleasing*, *acceptable*, *grateful*, seq. dat. John viii. 29 τὰ ἀρεστά τῷ Θεῷ. Sept. for ין Deut. xii. 28.—Ecclus. xlviii. 25. Xen. Cyr. 2. 3. 7. Plut. de def. Orac. c. 8.—By Hebr. τὰ ἀρεστά ἐνώπιον τοῦ Θεοῦ. 1 John iii. 22. So Sept. for ין Is. xxxviii. 3. ין Ex. xv. 26. Deut. vi. 18. xii. 25. ין Ezra. x. 11.—Hence ἀρεστόν ἐστιν, *it is good*, *placet*, Acts vi. 2. Seq. dat. of pers. *it is pleasing to*, *it gratifies*, Acts xii. 3. Sept. for ין Gen. xvi. 6.

Ἀρέτας, α, ὁ, *Aretas*, a king of Arabia Petraea, whose daughter was for a time the wife of Herod Antipas.

For a short time Aretas had possession of Damascus, about A. D. 39 or 40. 2 Cor. xi. 32. See Jos. Ant. 18. c. 5. Bibl. Repos. III. p. 264 sq. Calmet.

'Αρετή, ἡς, ἡ, *virtue*, i. e. *good quality, excellence* of any kind, e. g. ἀρετὴ γῆς Jos. Ant. 4. 5. 3. ἄρματος Xen. Hiero 2. 2. *manliness, valour*, Jos. Ant. 3. 2. 4. Xen. Ag. 10. 2. *fortitude*, 2 Macc. vi. 31. *moral excellency*, Diod. Sic. 5. 71. —In N. T. spoken

a) of the *divine efficiency, power*, etc. 2 Pet. i. 3 διὰ δόξης καὶ ἀρετῆς, i. e. through a glorious display of his efficiency.—Jos. Ant. 17. 5. 6 ἀρετὴ τοῦ θείου.

b) meton. *virtue*, i. e. *goodness of action, virtuous deeds*. Phil. iv. 8. 2 Pet. i. 5 bis.—Wisdom. iv. 1. viii. 7.—Spoken of God, *wondrous deeds*, as displays of the divine power and goodness, 1 Pet. ii. 9. So Sept. for דָּתָא Hab. iii. 3. דָּתָא Is. xlii. 12. xliii. 21. lxiii. 7.

'Αρνῶν obsol. G. ἀρνός by sync. for ἀρένος, Buttm. § 58, *a lamb*, trop. Luke x. 3. Sept. for אֶרְנָא Is. xl. 11. 'xv. 25. אֶרְנָא Jer. li. 40. אֶרְנָא Gen. xxx. 32. Lev. i. 10.—Xen. Mem. 2. 7. 13.

'Αριθμέω, ὦ, f. ἡσω, (ἀριθμός,) *to number*, trans. Rev. vii. 9. Pass. Matt. x. 30. Luke xii. 7. Sept. for אֶרְנָא Gen. xv. 5. Job xiv. 16.—Xen. Conv. 4. 43.

'Αριθμός, οὗ, ὁ, *number*, i. e. spoken of a definite number, Luke xxii. 3. John vi. 10 οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι, for which accus. see Buttm. § 131. 6. n. 3. (Sept. dat. ἀριθμῶ 2 Sam. xxi. 20.) Acts iv. 4. v. 36. Rev. vii. 4. ix. 16. xiii. 17 τὸν ἀριθμὸν τοῦ ὀνόματος, i. e. the number which the letters of the name make out. Rev. xiii. 18 ter, ἀριθμὸς ἀνθρώπου ἐστὶ, i. e. a number which is made out by the letters of a man's name, xv. 2. So Sept. for אֶרְנָא 1 Sam. vi. 4. 1 K. xviii. 31. 1 Chr. vii. 2. Xen. Mag. Eq. 1. 2. Anab. 1. 7. 10.—Spoken of an indefinite number, *a multitude*, Acts vi. 7. xi. 21. xvi. 5. Rom. ix. 27. Rev. xx. 8. So Sept. for אֶרְנָא Hos. i. 10. אֶרְנָא Num. i. 49.—Ecclus. li. 36. Xen. Cyr. 8. 2. 15.

'Αριμαθαία, ας, ἡ, *Arimathea*, a city or village of Palestine, Heb. אֶרְמָתָא. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also אֶרְמָתָא, *Haramathaim*, 1 Sam. i. 1, whence the Greek 'Αριμαθαία is readily derived; as also 'Ραμαθέμ 1 Macc. xi. 34. 'Ραμαθά Jos. Ant. 6. 11. 4, 5. It was the birth place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186.—Matt. xxvii. 57. Mark xv. 43. Luke xxiii. 51. John xix. 38.

'Αρίσταρχος, ου, ὁ, *Aristarchus*, a native of Thessalonica who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts xix. 29. xx. 4. xxvii. 2. Col. iv. 10. Philem. 24.

'Αριστάω, ὦ, f. ἡσω, (ἀριστον q. v.) *to breakfast*, e. i. to take any meal before the principal one or supper, intrans. John xxi. 12, 15, coll. ver. 4. So Luke xi. 37, where others genr. *to dine*, but unnecessarily. Sept. for אֶרְנָא Gen. xliii. 25.—So the Greeks, of food taken early, Xen. Cyr. 6. 3. 21. ib. 6. 4. 1. or in the course of the day before the supper, ib. 1. 2. 11. Æl. V. H. 9. 19.

'Αριστερός, ὁ, ὄν, *left, laevus*. Matt. vi. 3 ἀριστερά sc. χεῖρ, *the left hand*. So plur. Luke xxiii. 33 ἐξ ἀριστερῶν sc. μέρων. 2 Cor. vi. 7.—Xen. Cyr. 8. 4. 3.

'Αριστόβουλος, ου, ὁ, *Aristobulus*, pr. name of a Christian, Rom. xvi. 10.

'Αριστον, ου, τό, *breakfast*, i. e. a meal which among the Jews corresponded sometimes to our breakfast, and sometimes to our dinner. Their principal meal was the δεῖπνον, supper, in the early part of the evening, when the heat of the day was gone. The ἀριστον was a slight refreshment, taken sometimes in the morning, or a little before noon, or just after noon, as circumstances might vary. Luke xi. 38. xiv. 12. So Matt. xxii. 4, where others unnecessarily make it i. q. δεῖπνον.—In Homer the ἀριστον is taken about

sunrise; in later times it corresponded to the Lat. *prandium*, and was taken about mid-day; see Potter's Gr. Antiq. II. p. 352, 353. Adam's Rom. Ant. p. 433. —Sept. for מִנְחָה 1 K. v. 2. [iv. 22.] מִנְחָה 2 Sam. xxiv. 15.—Susann. 12. Tob. ii. 1. Thuc. 7. 81. Xen. Cyr. 4. 2. 38. ib. 1. 2. 11.

Ἀρκετός, ἡ, όν, (ἀρκέω,) *sufficient, enough*. Matt. vi. 34 ἀρκετόν τῃ ἡμέρᾳ ἡ κακία αὐτῆς, for the neut. see Buttm. § 129. 6. Matt. x. 25. 1 Pet. iv. 3.—Aquila for ὅ Deut. xxv. 2. Anthol. Gr. II. p. 402. ed. Jacobs.

Ἀρκέω, ὦ, f. ἤσω, *to hold back from, to ward off*, trans. Hom. Il. 6. 16. Hence in N. T.

a) *to aid, to assist*, seq. dat. 2 Cor. xii. 9 ἀρκεῖ σοι ἡ χάρις μου, which however is better referred to no. 2.—Eurip. Hecub. 1164. Hom. Il. 21. 131. Od. 16. 261. See Kypke in loc.

b) by impl. *to be strong and able* sc. to assist any one; hence, *to suffice, to be enough*, seq. dat. of person, Matt. xxv. 9. John vi. 7. Sept. 1 K. viii. 27. Num. xi. 22 bis.—Wisd. xiv. 22. Herodian. 4. 7. 9. Xen. An. 5. 1. 13.—Hence impers. ἀρκεῖ τινι, *it is enough*, John xiv. 8. So Sept. for הָיָה Prov. xxx. 16.—Jos. Ant. 9. 13. 2.—Mid. ἀρκέομαι, *to suffice one's self with*, i. e. *to be satisfied, to be content with*, c. c. dat. of thing, etc. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—2 Macc. v. 15. Jos. Ant. 12. 7. 2. οὐκ ἠρκεῖτο τοῖς οὐσιν. Stob. Serm. 95. Polyb. 1. 20. 1.—So c. c. ἐπὶ τούτοις, 3 John 10.

Ἄρκος in later edit. or Ἄρκτος, ου, ό, ἡ, *a bear*, Rev. xiii. 2.—So ἄρκος Æl. H. An. 1. 31. Jos. Ant. 6. 9. 3. ἄρκτος Æl. V. H. 13. 1. Xen. Cyr. 1. 4. 7.

Ἄρμα, ατος, τό, (ἄρω,) *a chariot*, Acts viii. 28, 29, 38. Sept. for מִרְכָּבָה Gen. xli. 43.—Jos. Ant. 2. 5. 6. Ælian. V. H. 2. 27.—Spoken of chariots of war, Rev. ix. 8. So Sept. and מִרְכָּבָה Joel ii. 5.—Jos. Ant. 5. 1. 18. Xen. Cyr. 6. 3. 8.

Ἄρμαγεδδών v. Ἄρμαγεδών, indec. *Armageddon*, pr. name of a place,

Rev. xvi. 16. It seems to be formed from the Heb. מְגִדּוֹ מִן הַר *mountain of Megiddo*; comp. 2 Chr. xxxv. 22, *field of Megiddo*. The name Megiddo, Sept. Μεγεδδών v. Μαγεδδών, occurs in O. T. as a city situated in the great plain, but pertaining to the tribe of Manasseh; Bibl. Repos. I. p. 602. It was remarkable as having been the scene of a double slaughter, first of the Canaanites, Judg. v. 19; and again of the Israelites, 2 K. xxiii. 29. Hence in Rev. it would seem to be put symbolically for *place of slaughter*.

Ἀρμόζω, f. ὀσω, (ἀρμός,) *to adapt, to fit, to join together*, c. c. accus. et dat. Hom. Od. 5. 247. Jos. Ant. 6. 9. 5. intrans. *to fit, to be adapted*, Sept. for הִתְאָדָּם Prov. xvii. 7. 3 Macc. i. 19. Jos. Ant. 2. 4. 1. Xen. Mem. 3. 10. 10—15. Hence, *to join in wedlock, to marry* sc. to another, trans. Sept. Prov. xix. 14. Jos. Ant. 20. 8. 1. Herodot. 9. 108. and Mid. *to marry to one's self, to take as a wife*, Herodot. 5. 32, 47.—In N. T. Mid. ἀρμόζομαι, *to marry*, sc. to another in one's own behalf, seq. accus. et dat. trop. 2 Cor. xi. 2.—Philo de Abr. p. 364. p. 384.—In the trans. sense *to fit*, the Attic form was ἀρμόττω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241.

Ἀρμός, ου, ό, (ἄρω,) *a joint*, Heb. iv. 12.—Ecclus. xxvii. 2. Test. XII Patr. p. 633 οἱ ἄρμοι τοῦ σώματος. Xen. Ven. 5. 29.

Ἀρνέομαι, οὔμαι, f. ἤσομαι, depon. *to deny*, i. e.

a) *to contradict, to affirm not to be*, opp. to ὁμολογεῖν, absol. Luke viii. 45. John i. 20. Acts iv. 16. Sept. for שָׁחַח Gen. xviii. 15.—Æl. V. H. 14. 28. Xen. Mem. 4. 2. 10.—Spoken of Peter's denying himself to be Christ's disciple, Matt. xxvi. 70, 72. Mark xiv. 68, 70. John xviii. 25, 27. Seq. accus. Luke xxii. 57 αὐτόν sc. Ἰησοῦν, i. e. denying that he had any connexion with him.—Seq. accus. Tit. i. 16 ἄρν. τὸν θεὸν τοῖς ἔργοις, i. e. to deny by actions that there is a God. 1 John ii. 22 bis, ὁ ἀρνούμενος ὅτι, and ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, *denying God to be the father of Christ, and Christ to be the son of God*. ver. 23 ὁ ἄρν. τὸν υἱόν, *denying Christ to be the son of God*. —Dem. 955. 10.

b) *to refuse*, seq. infin. Heb. xi. 24.—Wisd. xii. 27. xvi. 16. xvii. 10. Jos. Ant. 4. 5. 1. ib. 5. 7. 2. Herodot. 6. 13.

c) in the sense of *to renounce*, *to reject*, trans. e. g. *to reject Christ*. Matt. x. 33. Luke xii. 9. Acts iii. 13, 14. vii. 35. 2 Tim. ii. 12. 2 Pet. ii. 1. Jude 4. So τὴν πίστιν, i. e. *to desert the christian faith, to apostatize*, 1 Tim. v. 8. Rev. ii. 13. So Rev. iii. 8 τὸ ὄνομα Χριστοῦ. Spoken of Christ as rejecting men, Matt. x. 33. 2 Tim. ii. 12.—Trop. Luke ix. 23 ἄρν. ἑαυτὸν (text. recept. ἀπαρν.) *to deny one's self*, i. e. to disregard one's personal interests and enjoyments. But 2 Tim. ii. 13 ἄρν. ἑαυτὸν, *to deny one's self*, i. e. to renounce one's own character, *to be inconsistent with one's self*. Tit. ii. 12 τὴν ἀσέβειαν. 2 Tim. iii. 5.

Ἀρνίον, ου, τό, (dimin. fr. ἀρήν, gen. ἀρνός,) *a lamb, agnellus*, Sept. for כֶּבֶשׂ Jer. xi. 19. צֶאֱן בֶּן Ps. cxiv. 4, 6. צֶאֱן צֶעִיר Jer. l. 45.—Jos. Ant. 3. 8. 10.—In N. T. trop. of the followers of Christ, John xxi. 15. of Christ himself, Rev. v. 6, 8, 12, 13. vi. 1, 16. vii. 9, 10, 14, 17. xii. 11. xiii. 8, 11. xiv. 1, 4, 10. xv. 3. xvii. 14 bis. xix. 7, 9. xxi. 9, 14, 22, 23, 27. xxii. 1, 3.

Ἀρνός, see Ἀρήν.

Ἀροστριάω, ῶ, f. ἄσω, (ἀροτρον,) *to plough*, intrans. Luke xvii. 7. 1 Cor. ix. 10 bis. Sept. for אֲרָה Deut. xxii. 10. Is. xxviii. 24.—Ecclus. vi. 19. Theophr. de Caus. Pl. 4. 14.—The Attics used ἀρόω, Lob. ad Phryn, p. 254 sq.

Ἀροτρον, ου, τό, (ἀρόω,) *a plough*, Luke ix. 62, in a proverbial expression, comp. Jahn § 59. Sept. for אֲרָה Is. ii. 4. Joel iii. 10.—Jos. Ant. 2. 5. 6. Xen. Cyr. 8. 2. 5.

Ἀρπαγή, ῆς, ἡ, (ἀρπάζω,) *plundering, pillage*, i. e. the act of spoiling, Heb. x. 34. So Sept. for גָּזַל Ecc. v. 7.—1 Macc. xiii. 34. Herodian. 1. 11. 6. Xen. Ag. 1. 30, 32.—Metaph. of a disposition to plunder, *rapacity, ravening*, Matt. xxiii. 25. Luke xi. 39.—Xen. Cyr. 5. 2. 17.—Others, *spoil, prey*, as Sept. for גָּזַל Is. iii. 14, and Herodian. 1. 10. 4. Xen. H. G. 3. 2. 26.

Ἀρπαγμός, οὔ, ὁ, (ἀρπάζω,) pp. i. q. ἀρπαγή, *robbery, the act of rapine*, Plut. de Puer. educ. c. 15. Tom. VI. 39. 11. ed Reiske.—In N. T. trop. *object of rapine, something to be eagerly coveted*, Phil. ii. 6.—Others, *plunder, spoil*, i. e. something to be acquired by force, not merit.

Ἀρπάζω, f. ἄσω, aor. 1 pass. ἡρπάσθην, but aor. 2 pass. ἡρπάγην, a later form, Buttm. § 114. Winer § 15; *to seize upon, to snatch away*, trans.

a) spoken of beasts of prey, ὁ λύκος ἀρπάζει τὰ πρόβατα, John x. 12. So Sept. for אֲרָה Gen. xxxvii. 33. Ez. xxii. 25, 27.—Xen. Mem. 2. 7. 14.—Metaph. *to seize with avidity*, Matt. xi. 12 αὐτὴν sc. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Luke xvi. 16, and see Ols-hausen in loc.—Herodian. 2. 6. 10. ib. 2. 9. 3. Xen. An. 6. 5. 18.

b) spoken of what is snatched suddenly away; Matt. xiii. 19. Jude 23 ἐκ τοῦ πυρὸς ἀρπάζοντες, coll. Amos iv. 11. Zech. iii. 2. So Sept. for אֲרָה 2 Sam. xxiii. 21.—Xen. Cyr. 4. 6. 4.—In the sense of *to rob, to plunder*, John x. 28, 29. Sept. for אֲרָה Ez. xviii. 7, 12, 16, 18.—Xen. Anab. 1. 2. 25.

c) *to carry away, to hurry off*, sc. by force and involuntarily; spoken of persons, John vi. 15. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2, 4. 1 Thess. iv. 17. Rev. xii. 5. Sept. for אֲרָה Judg. xxi. 21.—Xen. Anab. 4. 3. 6.

Ἀρπαξ, αἶος, ὁ, ἡ, adj. (ἀρπάζω,) *ravenous*, spoken of wild beasts, λύκοι ἀρπαγες, as the symbol of wicked men, Matt. vii. 15. Sept. for אֲרָה Gen. xlix. 27.—Oppian. de Venat. 3. 293.—Metaph. *rapacious, extortionate, a robber*, Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10.—Act. Thom. § 12. Xen. Mem. 3. 1. 6.

Ἀρραβών, ὦνος, ὁ, (Heb. אֲרָבֹן,) *an earnest, a pledge*, sc. given to ratify a contract; Sept. and Heb. Gen. xxxviii. 17, 18, 20. Stobæi Serm. 42. Plut. Galba c. 14.—In N. T. metaph. spoken of the privileges of Christians in this life, especially the gift of the Holy Spirit, as being *an earnest, a pledge*, of future

bliss in the Messiah's kingdom. 2 Cor. i. 22. v. 5. Eph. i. 14.—Stobæi Serm. 59 ἡμεῖς ἔχοντες ἀρράβωνα τὴν τέχνην τοῦ ζῆν. Act. Thom. § 51 παρέχων τῆς πίστεώς σου τὸν ἀρράβωνα.

Ἀρράφος, ου, ὁ, ἡ, adj. (a pr. and ῥάπτω), *not sewed, having no seam*, John xix. 23 ὁ χιτὼν ἀρράφος, i. e. not made of two pieces, but woven whole, and having no seams on the sides or shoulders; comp. Josephus' description of the tunic of the high priest, Ant. 3. 7. 4.—Jas. § 120.

Ἀρρῆν, ενος, ὁ, and ἀρρῆν, τό, adj. (Att. for the old or Ion. ἀρσην, Buttm. § 16. n. 4,) *male*, i. e. of the male sex, Rom. i. 27. Rev. xii. 5, 13. Sept. for רָרָא Lev. xxvii. 7.—Ecclus. xxxvi. 21. Jos. Ant. 7. 7. 2. Xen. Œc. 7. 18.

Ἀρρήτος, ου, ὁ, ἡ, adj. (a pr. and ῥητός fr. ἔρεῖν,) *unspoken*, Hom. Od. 14. 466. *wrong to be spoken*, Eurip. Herc. Fur. 174. Hecub. 198. Heliodor. IX. p. 424. *secret, private*, Diod. Sic. 2. 18.—In N. T. *unspeakable, ineffable*, 2 Cor. xii. 4.—Clem. Alex. Strom. 2. 2 θαῦμα ἀρρήτον.

Ἀρρώστος, ου, ὁ, ἡ, adj. (a pr. and ῥώννυμι), *infirm, feeble*, spoken of the sick, Matt. xiv. 14. Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30. So Sept. for particip. רָרָא 1 K. xiv. 5. Mal. i. 8.—Ecclus. vii. 37. Xen. Œc. 4. 2.

Ἀρσενοκοίτης, ου, ὁ, (ἀρσην, κοίτη, bed,) *a sodomite*, i. e. one who lies with a male as with a female, 1 Cor. vi. 9. 1 Tim. i. 10. coll. Rom. i. 27.—Diog. Laert. 6. 65.

Ἀρσην, ενος, ὁ, and ἀρσεν, τό, (old or Ion. form for the later Attic. ἀρρῆν, Buttm. § 16. n. 4,) *male*, i. e. of the male sex, Matt. xix. 4. Mark x. 16. Luke ii. 23. Rom. i. 27 bis. Gal. iii. 28. Sept. for רָרָא Gen. i. 27. Lev. i. 3. iii. 1.—Hom. Il. 8. 7. Od. 13. 16. Anacr. 52. 5. Soph. Trachin. 1213.

Ἀρτεμᾶς, ᾱ, ὁ, Artemas, pr. name of a christian friend of Paul, Tit. iii. 12.

Ἀρτεμις, ιδος or ιος, ἡ, Artemis, the Greek name of *Diana*, the goddess of hunting, etc. among the heathen. She

had a splendid temple at Ephesus; see Ἐφεσος. Acts xix. 24, 27, 28, 34, 35.

Ἀρτέμων, ονος, ὁ, (ἀρτάω to hoist,) *a top-sail, supparum*, Acts xxvii. 40.—Others, *a jib, dolon*.

Ἀρτι, adv. of time, (ἄρῳ,) *now*, i. e.

a) *just now, even now*, spoken of a time just elapsed, Matt. ix. 18. Rev. xii. 10. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. Herm. ad Viger. p. 386 sq.—2 Macc. iii. 28. Diod. Sic. 19. 102. Xen. Cyr. 4. 1. 5. Mem. 3. 6. 10.

b) *now*, i. e. *at present, at this moment*, Matt. iii. 15 ἄφες ἄρτι, *suffer it now*, i. e. for the present. xxvi. 53. John ix. 19, 25. xiii. 7 opp. to μετὰ ταῦτα. xiii. 33, 37 opp. to ὕστερον. xvi. 12, 31. 1 Cor. xiii. 12 bis, ἄρτι—τότε. xvi. 7. Gal. i. 9, 10. iv. 20. 1 Thess. iii. 6. 2 Thess. ii. 7. 1 Pet. i. 6, 8.—Jos. Ant. 2. 12. 2 ἀφέντες ἦν ἄρτι κατοικοῦσι γῆν. 1. 6. 1 Καππαδόκαι μὲν ἄρτι κέκληνται. Theocr. Id. 2. 104. Id. 23. 26. Xen. An. 7. 4. 7.—Hence ἡ ἄρτι ὥρα, *the present time*, 1 Cor. iv. 11. comp. Buttm. § 125. 6.—So ἕως ἄρτι, *until now*, i. e. up to the present moment, Matt. xi. 12. John ii. 10. v. 17. xvi. 24. 1 Cor. iv. 13. viii. 7. xv. 6. 1 John ii. 9.—For ἀπ' ἄρτι, *from now, henceforth*, see Ἀπάρτι.

Ἀρτιγέννητος, ου, ὁ, ἡ, adj. (ἄρτι and γεννητός fr. γεννάω,) *just born, new born*; metaph. those who have just embraced the christian faith, 1 Pet. ii. 2.—pp. Lucian. D. Deor. Mar. 12. 1.

Ἀρτιος, ου, ὁ, ἡ, adj. (ἄρῳ, ἄρτι,) *perfect, complete*, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. iii. 17.—Theophr. H. Pl. 2. 7. Hesych. ἄρτια· ἀπηροτισμένα, τέλεια, προσηρμοσμένα.

Ἀρτος, ου, ὁ, bread, Heb. ὀרֵז, viz.

a) genr. *bread, a loaf*, plur. ἄρτοι, loaves. See Calmet. art. Bread. Matt. iv. 3, 4. vii. 9. xiv. 17, 19. xv. 34, 36. Mark vi. 41. John xxi. 9, 13. al. sæp. Sept. for ὀרֵז Gen. xiv. 18. 1 Sam. xvii. 17. al. — Xen. Mem. 2. 7. 5. — Spoken of the shew bread, Matt. xii. 4. Heb. ix. 2. So Sept. and ὀרֵז Lev. xxiv. 7. 1 Sam. xxi. 4, 6. Of the bread in the

sacred supper, Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. x. 16, 17. xi. 23, 26, 27, 28.—Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, *heavenly bread*, i. e. that divine and spiritual aliment presented to the life and soul of Christians in the person of the Son of God, John vi. 31—58, see vers. 51—56; hence compared with manna vers. 49, 58, coll. Ps. lxxviii. 24, 25. Wisd. xvi. 20. Others understand here intellectual aliment, *doctrine, wisdom*, etc. comp. Prov. ix. 5. Ecclus. xv. 3. xxiv. 21.

b) from the Heb. *food*, i. e. any thing for the sustenance of the body. Matt. vi. 11. Mark vi. 8, 36. Luke xi. 3. 2 Cor. ix. 10. al. So Sept. and חֶמֶד Ex. xvi. 4, 15, 29. Is. lviii. 7. al.—Ecclus. xxxiv. 23, 24.—So ἄρτος τῶν τέκνων, i. e. food destined for the children, Matt. xv. 26. Mark vii. 27.—So in the phrases φαγεῖν ἄρτον Mark iii. 20. Luke xiv. 1, 15; and ἄρτον ἐσθίειν Matt. xv. 2. Mark vii. 5, *to eat bread*, i. e. *to take food, to take a meal, to eat*, generally. Comp. Sept. and חֶמֶד לֶחֶם Gen. xxxvii. 24. xxxix. 6. 1 Sam. xx. 33. 1 K. xiii. 8—23.—John xiii. 18 τρώγων μετ' ἐμοῦ ἄρτον, *who eateth bread with me*, i. e. who is my familiar friend; quoted from Ps. xli. 10, where Sept. ὁ ἐσθίων ἄρτους μου לֶחֶם לֶחֶם —Hence ἄρτον φαγεῖν παρά τινος, *to eat the bread of any one*, i. e. *to be supported by any one*, 2 Thess. iii. 8. Compare Sept. and Heb. 2 Sam. ix. 7, 10. So τὸν ἑαυτῶν ἄρτον ἐσθίειν, *to eat one's own bread*, i. e. *to support one's self*, 2 Thess. iii. 12. AL.

Ἀρτύω, f. ὕσω, (ἄρω,) *to prepare fitly, to set in order*, trans. e. g. an army for battle, Hom. Il. 15. 303. In N. T. and later writers, *to prepare food, etc. by seasoning, to season*, Mark ix. 50 and Luke xiv. 34, where it is spoken of restoring to salt its pungency; comp. Matt. v. 13.—Symmach. ἡρτυμένον for חֶמֶד Cant. viii. 2. Athen. II. p. 67.—Metaph. Coll. iv. 6 λόγος ἡρτυμένος ἄλατι, *discourse seasoned with salt*, i. e. appropriate, salutary.

Ἀρφαξάδ, ὁ, indec. *Arphaxad*, Heb. אֲרַפְחָזָד, a son of Shem, Luke iii. 36. Comp. Gen. x. 22, 24. xi. 10, 12.

Ἀρχάγγελος, ου, ὁ, (ἄρχων and ἄγγελος,) *an archangel*, 1 Thess. iv. 16. Jude 9. i. e. a chief angel, εἰς τῶν ἀρχόντων, Heb. מַלְאָכֵי הַקָּדוֹשׁ, Dan. x. 13; or a great angel, ὁ ἄρχων ὁ μέγας, Heb. מַלְאָךְ הַגָּדוֹל, Dan. xii. 1. Of these there are said to be seven, who stand immediately before the throne of God, Luke i. 19. Rev. viii. 2. Tob. xii. 15; who have authority over other angels, Rev. xii. 7; and are the patrons of particular nations, Dan. x. 13. xii. 1. The names of three only are found in the Jewish writings; *Michael*, the patron of the Jewish nation, Dan. x. 13, 21. xii. 1. Jude 9. Rev. xii. 7. *Gabriel*, Dan. viii. 16. ix. 21. Luke i. 19, 26. *Raphael*, Tob. iii. 17. v. 4. viii. 2. ix. 1, 5. xii. 15. The book of Enoch adds that of *Uriel*, Lib. Henoch. p. 187, 190, 191, 193.

Ἀρχαῖος, αἰα, αἰον, (ἀρχή,) *ancient, old, of former days, of old time*. Matt. v. 21, 27, 33, where Christ is speaking of Jewish traditions. Luke ix. 8, 19. Acts xv. 7, 21. xxi. 16. 2 Cor. v. 17. 2 Pet. ii. 5. Rev. xii. 9. xx. 2. Sept. for חֶמֶד 1 K. iv. 30. Is. xxxvii. 26. Lam. i. 8. חֶמֶד Is. xliii. 18.—Ecclus. ix. 12. 2 Macc. vi. 22. Diod. Sic. 1. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, *Archelaus*, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. Herod bequeathed to him his kingdom, ib. 17. 8. 1, 2, 4. B. J. 1. 33. 8. but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius. ib. 2. 7. 3, and 2. 8. 1. In N. T. he is said βασιλεύειν, *to be king*, Matt. ii. 22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

Ἀρχή, ἥς, ἡ, *beginning*, viz.

a) spoken of time, *the beginning, commencement*, Matt. xxiv. 8. Mark i. 1. xiii. 9. Heb. vii. 3. Sept. for חֶמֶד Job xl.

14. $\pi\acute{\alpha}\rho\alpha$ Hos. i. 2.—Polyb. 3. 1. 1. Xen. Cyr. 5. 5. 16. Mem. 2. 1. 1.—Hence $\alpha\rho\chi\eta\nu$ λαβεῖν, *to begin*, Heb. ii. 3. So Philo de Vit. Mos. I. p. 614. Æl. V. H. 2. 28. Polyb. 1. 12. 9.—John ii. 11 $\tau\eta\nu$ $\alpha\rho\chi\eta\nu$ $\tau\omega\nu$ σημείων, i. e. the first miracle. Heb. iii. 14 $\tau\eta\nu$ $\alpha\rho\chi\eta\nu$ $\tau\eta\varsigma$ $\upsilon\pi\omicron\sigma\tau\alpha\sigma\iota\nu$ $\tau\eta\nu$ $\pi\rho\acute{\omega}\tau\eta\nu$, i. e. our first confidence, our faith as at the first; Buttm. § 123. n. 4. So Heb. v. 12 $\tau\alpha$ στοιχεῖα $\tau\eta\varsigma$ $\alpha\rho\chi\eta\varsigma$, i. e. $\tau\alpha$ στοιχ. $\tau\alpha$ $\pi\rho\acute{\omega}\tau\alpha$, *first principles, elements*; Buttm. l. c. Heb. vi. 1.—With prepositions, etc. viz.

(α) $\alpha\pi'$ $\alpha\rho\chi\eta\varsigma$, *from the beginning*, viz. (1) of all things, *from everlasting*; Matt. xix. 4, 8. John viii. 44. 1 John iii. 8. or more fully $\alpha\pi'$ $\alpha\rho\chi\eta\varsigma$ $\tau\omicron\upsilon$ $\kappa\omicron\sigma\mu\omicron\nu$ v. $\tau\eta\varsigma$ $\kappa\tau\acute{\iota}\sigma\epsilon\omega\varsigma$, Matt. xxiv. 21. Mark x. 6. xiii. 19. 2 Pet. iii. 4. So Sept. for מֵאֲרֵכָה Hab. i. 12. מֵאֲרֵכָה Ecc. iii. 11. מֵאֲרֵכָה Is. xlii. 13.—Herodot. 2. 104, 113.—(2) of any particular thing, e. g. of the gospel dispensation, or of christian experience, *from the first*; Luke i. 2. John xv. 27. 2 Thess. ii. 13. 1 John i. 1. ii. 7 bis, 13, 14, 24 bis. iii. 11. 2 John 5, 6. of life, Acts xxvi. 4.

(β) $\epsilon\nu$ $\alpha\rho\chi\eta$, *in the beginning*, sc. of all things, of the world, John i. 1, 2. So Sept. and בְּרֵאשִׁית Gen. i. 1.—So of any particular thing, e. g. of the gospel dispensation or of christian experience, *at the first*, Acts xi. 15. Phil. iv. 15.—Diod. Sic. 19. 110. Polyb. 4. 76. 8.

(γ) $\epsilon\kappa$ $\alpha\rho\chi\eta\varsigma$, *from the beginning, from the first*, e. g. of Christ's ministry, John vi. 64. xvi. 4.—Xen. Mem. 1. 4. 5.

(δ) $\kappa\alpha\tau'$ $\alpha\rho\chi\acute{\alpha}\varsigma$, *at the beginning*, sc. of all things, *of old*, Heb. i. 10. So Sept. for מֵאֲרֵכָה Ps. cii. 26. מֵאֲרֵכָה Ps. cxix. 151.—Plut. Solon. c. 3. Plato Theæt. p. 185. B. Polyb. 4. 52. 7.

(ε) accus. $\tau\eta\nu$ $\alpha\rho\chi\eta\nu$, adverbially, *at the beginning, at first*, Sept. for מֵאֲרֵכָה Gen. xliii. 18, 20. Dan. viii. 1. Jos. B. J. 1. 3. 1. Herodian. 3. 1. 15.—Hence in N. T. *from the very beginning on*, i. e. *throughout, wholly*. John viii. 25 $\tau\eta\nu$ $\alpha\rho\chi\eta\nu$ $\delta\tau\iota$ $\kappa\alpha\iota$ $\lambda\alpha\lambda\omega$ $\upsilon\mu\acute{\iota}\nu$, *wholly that which I also say unto you*. See Olshausen and Kuinoel in loc.—Philode Spec. Leg. p. 796. Herodot. 4. 25, 28. So $\alpha\rho\chi\eta\nu$ Herodot. 1. 9, 193. Comp. Herm. ad Vig. p. 80,

723, 882. Others, *that which I said to you from the beginning*; but then it should read, $\delta\tau\iota$ $\kappa\alpha\iota$ $\tau\eta\nu$ $\alpha\rho\chi\eta\nu$ $\lambda\alpha\lambda\alpha$ $\upsilon\mu\acute{\iota}\nu$.

b) spoken by meton. of abstr. for concr. spoken of persons, etc. *the first, primus*. Col. i. 18 $\delta\varsigma$ $\epsilon\sigma\tau\iota\nu$ $\alpha\rho\chi\eta$, $\pi\rho\omega\tau\omicron\tau\omicron\kappa\omicron\varsigma$ $\epsilon\kappa$ $\tau\omega\nu$ $\nu\epsilon\kappa\rho\omega\nu$. So Sept. $\alpha\rho\chi\eta$ $\tau\epsilon\kappa\nu\omega\nu$, *first-born*, for בְּרֵאשִׁית Gen. xlix. 3. Deut. xxi. 17.—So $\alpha\rho\chi\eta$ $\kappa\alpha\iota$ $\tau\epsilon\lambda\omicron\varsigma$, *the beginning and the end*, i. e. *the first and the last*, Rev. [i. 8.] xxi. 6. xxii. 13; comp. under 'A.—Rev. iii. 14 η $\alpha\rho\chi\eta$ $\tau\eta\varsigma$ $\kappa\tau\acute{\iota}\sigma\epsilon\omega\varsigma$, coll. Prov. viii. 22.—Theophil. ad Autol. lib. 2. p. 88, $\omicron\upsilon\tau\omicron\varsigma$ [$\lambda\omicron\gamma\omicron\varsigma$] $\lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ $\alpha\rho\chi\eta$, $\delta\tau\iota$ $\alpha\rho\chi\epsilon\iota$ $\kappa\alpha\iota$ $\kappa\upsilon\rho\iota\epsilon\upsilon\epsilon\iota$ $\pi\acute{\alpha}\nu\tau\omega\nu$ $\delta\acute{\iota}$ $\alpha\upsilon\tau\omicron\upsilon$ $\delta\eta\mu\iota\omicron\upsilon\rho\gamma\eta\mu\acute{\epsilon}\nu\omega\nu$. Jos. c. Ap. 2. 22. Tatian. Orat. ad Græc. p. 144. Clem. Alex. Protrept. 1. Comp. in $\tau\epsilon\lambda\omicron\varsigma$ b.

c) spoken of place, *the extremity, corner*, e. g. of a sheet, Acts x. 11. xi. 5. So Sept. for קֵצֶה 2 Chr. xx. 17. קֵצֶה Ez. xlviii. 1 קֵצֶה Ex. xxviii. 23. xxxix. 15.—Philo de Vit. Mos. I. p. 638. Diod. Sic. 1. 35. Herodot. 4. 60.

d) spoken of dignity, *the first place*, i. e. *power, dominion*, Luke xx. 20. Sept. for בְּרֵאשִׁית Gen. i. 16. Jer. xxxiv. 1. Mic. iv. 8.—Jos. Ant. 4. 6. 11. Xen. Mem. 1. 1. 16. ib. 4. 6. 12.—In the sense of *pre-eminence, precedence, principedom*, Jude 6 $\alpha\gamma\gamma\epsilon\lambda\omicron\upsilon\varsigma$ $\mu\eta$ $\tau\eta\rho\eta\sigma\alpha\nu\tau\alpha\varsigma$ $\tau\eta\nu$ $\epsilon\alpha\nu\tau\omega\nu$ $\alpha\rho\chi\eta\nu$. So Sept. $\nu\iota\omicron\iota$ $\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omicron\nu\tau\epsilon\varsigma$ $\tau\eta\nu$ $\alpha\rho\chi\eta\nu$, 1 Chr. xxvi. 10. Comp. Sept. Gen. vi. 2. Jos. Ant. 1. 3. 1. Fabric. Cod. Pseud. V. T. I. p. 529, 179 sq.—By meton. of abstr. for concrete, *rulers, magistrates, princes*, etc. i. e. persons of influence and authority; e. g. civil rulers, Luke xii. 11. Tit. iii. 1. So Sept. and אֲנָשִׁים Mic. iii. 1.—Jos. Ant. 4. 8. 16. Herodian. 8. 6. 18. Xen. Cyr. 1. 2. 12.—Spoken of the princes or chiefs among angels, Eph. i. 21. iii. 10. Col. ii. 10. among demons, 1 Cor. xv. 24. Eph. vi. 12. Col. ii. 15. genr. the powers of the other world, Rom. viii. 38. Col. i. 16. Comp. $\epsilon\epsilon\sigma\upsilon\sigma\iota\alpha$.

'Αρχηγός, $\omicron\upsilon$, δ , ($\alpha\rho\chi\eta$, $\alpha\gamma\omega$), *one who makes a beginning*, i. e.

a) *the author, source, cause* of any thing, Acts iii. 15. Heb. ii. 10. xii. 2. So Sept. for בְּרֵאשִׁית Mic. i. 13.—1 Macc. ix. 61. x. 47. Jos. Ant. 7. 9. 4.

πολλῶν ἀρχηγὸς κακῶν. Xen. H. G. 3. 3. 5.

b) *a leader, chief, prince, etc.* Acts v. 31, comp. ii. 36 and Eph. i. 20 sq. Sept. for 77 Is. xxx. 4. Judg. v. 15. 777 2 Chr. xxiii. 14.—Thuc. 1. 132. Dem. 1378. 6.

'Αρχι-, an inseparable particle from ἀρχή, prefixed to names of office or dignity like our *Arch-*, which is equivalent to it and derived from it.

'Αρχιερατικός, ἡ, όν, (ἀρχιερεύς,) *belonging to the high priest, pontifical*, Acts iv. 6.—Jos. Ant. 4. 4. 7. ib. 6. 6. 3. ib. 15. 3. 1.

'Αρχιερεύς, εως, ό, (ἀρχι- q. v. and ιερεύς,) *a high priest, chief priest, pontifex maximus*. Sept. for 7777 Lev. iv. 3; more usually ό ιερεύς ό μέγας, Lev. xxi. 10. Num. xxxv. 25. al.—Esdr. ix. 40. 1 Macc. x. 20. Jos. Ant. 3. 7. 1. coll. Pol. 23. 1. 2. ib. 32. 22. 5.—In N. T.

a) *the high priest of the Jews*, Matt. xxvi. 3, 62, 63, 65. Mark ii. 26. Luke xxii. 50. al. By the original divine appointment he was to be of the family of Aaron, Ex. xxix. 9. For his duties, etc. see Jahn § 366—370. Calmet, art. *Priest*.—In the time of the Romans the office had become venal and was given even to foreign Jews; 2 Macc. iv. 7. Jos. Ant. 15. 3. 1. It was also no longer for life; so that there were often several persons living at one time who had borne the office, and still retained the title of *high priests*, Jos. Ant. 20. 9. 2. coll. 15. 3. 1. see Krebs Obs. in N. T. e. Jos. p. 3, 114, 178. There appears also to have been a 777, i. e. *vicar or substitute* for the high priest, to perform his duties on certain occasions; Buxtorf. Lex. Chald. s. voc. Lightfoot Hor. Heb. ad Luke iii. 2. Jahn § 366. Krebs l. c. p. 175, coll. Jos. Ant. 17. 6. 4. Such a substitute is not expressly mentioned in the scriptures, though such a person seems to be implied in the 7777 2 K. xxv. 18. Jer. lii. 24.—In one of these senses Annas is called high priest, Luke iii. 2. John xviii. 13. Acts iv. 6.

b) *a chief priest*, as spoken of those who were at the head of the twenty-four classes of priests mentioned, 1 Chr. c. 24, and who are there called ἀρχοντες τῶν

πατριῶν τῶν ἱερεῶν, ver. 6. So Jos. Ant. 20. 8. 8. B. J. 4. 3. 6. comp. Krebs l. c. p. 3.—Matt. ii. 4. xxvi. 3. Mark xiv. 1. Luke xxii. 2. al. sæp.—These were members of the Sanhedrim, and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς Matt. ii. 4. al. and ἀρχιερεῖς καὶ Φαρασαῖοι John vii. 32, 45. al. seem to be put by way of circumlocution for τὸ συνέδριον, *the Sanhedrim*; and in some instances the word ἀρχιερεῖς appears to be used by itself in a general sense to denote the same council; as John xii. 10, coll. xi. 47. Jahn § 244. I.

c) in the Ep. to the Heb. c. ii. 17. iii. 1. iv. 14. v. 5. vi. 20. et passim, Christ is called ἀρχιερεύς and compared with the high priest of the Jews, as having offered up himself a sacrifice for sin; comp. Heb. ix. 7, 11, 12. AL.

'Αρχιποίμην, ενος, ό, (ἀρχι- and ποιμήν,) *a chief shepherd*; metaph. of Christ as the chief teacher of religion and head of the church, 1 Pet. v. 4.

'Αρχιππος, ου, ό, *Archippus*, pr. name of a Christian, Col. iv. 17. Phil. 2.

'Αρχισυνάγωγος, ου, ό, (ἀρχι- and συναγωγή,) *a ruler or moderator of the synagogue*, i. q. ό ἀρχων τῆς συναγωγῆς (Luke viii. 41). There were several *elders* in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or speak in the assembly; comp. Acts xiii. 15. The presiding elder was called ἀρχισυνάγωγος; though the name is sometimes applied to them all; see Jahn § 372. Vitranga de Synag. Vet. lib. 2. c. 11.—Mark v. 22, 35, 36, 38. Luke viii. 49. xiii. 14. Acts xiii. 15. xviii. 8, 17.

'Αρχιτέκτων, ονος, ό, (ἀρχι- and τέκτων,) *an architect, master-builder*, 1 Cor. iii. 10.—Sept. for 777 Is. iii. 2.—Ecclus. xxxviii. 30. Xen. Mem. 4. 2. 10.

'Αρχιτελώνης, ου, ό, (ἀρχι- and τελωνής,) *a chief publican*, i. e. a farmer or chief collector of the taxes, Luke xix. 2. See Jahn § 242.

'Αρχιπρίχλινοϛ, ου, ό, (ἀρχι- and πρίχλινοϛ,) Lat. triclinium; see Calmet art. *Eating*, and Adam's Rom. Ant.

p. 436), *the master of a feast*, Lat. *magister convivii*, Adam's Ant. p. 456; i. e. the person who had the direction of an entertainment, arranged the guests, etc. John ii. 8, 9 bis. Comp. Ecclus. xxxv. 1, where he is called ἡγούμενος. By the Greeks he was called συμποσίαρχος, συμποσίου ἐπιμελητής, τραπεζοποιός, etc. Potter Gr. Ant. II. p. 386. So Pollux Onom. 3. 41. p. 287, ὁ δὲ πάντων τῶν περὶ τὴν ἐστίασιν ἐπιμελούμενος, τραπεζοποιός. ib. 6. 13. p. 570.

Ἀρχω, f. ἔω, (ἀρχή,) *to begin, to be first* in any thing, Xen. Conv. 7. 1. In N. T. *to be first* in rank, dignity, etc. i. e. *to rule, to reign*, c. c. gen. Mark x. 42. Rom. xv. 12. Sept. for ἔρχω Gen. i. 18. Deut. xv. 6.—1 Macc. i. 4. Xen. Mem. 2. 6. 25. ib. 4. 6. 12. —Mid. ἀρχομαι, *to begin*, intrans. and followed by an infinitive expressed or implied.

a) gen. Matt. iv. 17 ἤρξατο κηρύσσειν. xi. 7, 20. Mark i. 45. Luke iv. 21. Acts i. 1. al. sæp. Sept. for ἔρχω Gen. vi. 1. ix. 20. ἔρχω Deut. i. 5.—Jos. Ant. 11. 7. 1. Xen. Mem. 3. 6. 3, 4. (Ec. 11. 8. — Luke iii. 23 ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *and Jesus was beginning, entering upon*, [the age of] *about thirty years*, where the gen. ἐτῶν may be governed by ἀνὴρ understood, or by ἀρχόμενος, as Jos. Ant. 7. 4. 1 ἀρχεσθαι μάχης. — By Hebraism, emphatic, implying difficulty, etc. *to attempt, to undertake, to venture*, Mark vi. 7. x. 28, 32. Luke iii. 8. So Sept. and ἔρχω Gen. xviii. 27. ἔρχω Judg. x. 18.

b) part. ἀρχάμενος c. c. infin. and ἀπό seq. gen. *beginning from*, expressing the *terminus a quo*, the point of departure in a narration, transaction, etc. See Ἀπό I. 1. b. Matt. xx. 8 ἀποδοῦς αὐτοῖς ἀρχάμενος ἀπὸ τῶν ἐσχάτων, *beginning from or at the last*. Luke xxiii. 5. xxiv. 27. John viii. 9. Acts i. 22. viii. 35. x. 37. also Luke xxiv. 47 ἀρχάμενον ἀπὸ Ἱερουσαλήμ, where the neut. is the case absol. Buttm. § 145. n. 4, 7. Herodot. 3. 91. or it may depend on κηρύττειν. So Sept. ἀρχάμενος for ἔρχω Gen. xliv. 12.—Theophr. Char. 2. Xen. Mem. 2. 1. 1.—So the verb, 1 Pet. iv. 17 καιρὸς τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ

θεοῦ. So Sept. for ἔρχω Ez. ix. 6.—Xen. Mem. 3. 5. 15. AL.

Ἀρχων, οντος, ὁ, (particip. of ἀρχω,) *one first in power, authority, dominion*; hence *a ruler, lord, prince, a chief person*; genr. Matt. xx. 25. Acts iv. 26. Rom. xiii. 3. 1 Cor. ii. 6, 8. Sept. for ἔρχω Gen. xlix. 20. Num. xxiii. 21. ἔρχω Is. xiv. 5. ἔρχω Gen. xxv. 16. ἔρχω Gen. xii. 15. 2 Chr. viii. 9.—Xen. Cyr. 1. 2. 2. Mem. 3. 9. 11.—Spoken of the Messiah, as king of kings, Rev. i. 5. of Moses as a judge, Acts vii. 27, 35. as the leader of Israel, Acts vii. 35.—Spoken of magistrates of any kind, e. g. the high priest, Acts xxiii. 5. of civil judges, Luke xii. 58. Acts xvi. 19.—Herodian. 4. 4. 1. Xen. Cyr. 1. 2. 5.—Of a ruler of the synagogue, Luke viii. 41. Matt. ix. 18, 23, coll. Mark v. 22. So of persons of weight and influence among the Pharisees and other sects at Jerusalem, who also were members of the Sanhedrim, Luke xiv. 1. xviii. 18. xxiii. 13, 35. xxiv. 20. John iii. 1 coll. vii. 45, 50.—John vii. 26, 48. xii. 42. Acts iii. 17. iv. 5, 8. xiii. 27. xiv. 5. So Sept. for ἔρχω, *magnates*, Neh. iv. 8, 13. v. 7. and Jos. Ant. 20. 1. 2 ἀρχοντες Ἱεροσολυμιτῶν.—Spoken of the chief of the fallen angels, Satan, ἀρχων τῶν δαιμονίων, Matt. ix. 34. xii. 24. Mark iii. 22. Luke xi. 15. called also ἀρχων τοῦ κόσμου τούτου, as ruling in the hearts of worldly and wicked men, John xii. 31. xiv. 30. xvi. 11. also ἀρχων τῆς ἐξουσίας τοῦ αἵρος, i. e. *lord of the powers of the air*, sc. of the dæmons who dwell and rule in the atmosphere, Eph. ii. 2.

Ἀρωμα, ατος, τό, (ἄρω,) *aromatics, spices, spicery*, e. g. myrrh and aloe, John xix. 40 coll. ver. 39. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. Sept. for ἔρχω 2 K. xx. 13. 2 Chr. ix. 1, 9. Cant. iv. 10, 16.—Jos. Ant. 3. 1. 6. Xen. Anab. 1. 5. 1.

Ἀσά, ὁ, indec. Asa, Heb. אָסָא (medicus), a pious king of Judah, Matt. i. 7, 8. See 1 K. xv. 9—24. 2 Chr. c. 14—16.

Ἀσάλευτος, ου, ὁ, ἡ, adj. (a pr. and σαλεύω), *unshaken, immoveable*, Act. xxvii. 41. Metaph. *firm enduring*, Heb.

xii. 28.—Diod. Sic. 2. 48 ἐλευθερίαν διαφυλάττοντες ἀσάλευτον.

Ἀσβεστος, ου, ὁ, ἡ, adj. (a pr. and σβέννυμι), *not extinguished*, Strabo IX. p. 606. In N. T. *unquenchable*, spoken of fire, i. e. *perpetual, eternal*, Matt. iii. 12. Mark ix. 43, 45. Luke iii. 17. Comp. Matt. xviii. 8.—Hom. Od. 4. 584.

Ἀσέβεια, ας, ἡ, (ἀσεβήης), *impiety, ungodliness*, either in thought or action, Rom. i. 18. xi. 26. 2 Tim. ii. 16. Tit. ii. 12. So the genitive as adj. Jude 15, 18, comp. Buttm. § 123. n. 4. Sept. for פִּרְיָי Ez. xvi. 57. יָשָׁר Jer. v. 6. Ez. xxi. 24. יָשָׁר Prov. iv. 17. Ecc. viii. 8.—Diod. Sic. 13. 90. Xen. Cyr. 8. 8. 6.

Ἀσεβέω, ὦ, ἡσω, (ἀσεβήης), *to be ungodly, to live impiously*, intrans. 2 Pet. ii. 6. Jude 15. Sept. for יָשָׁר Zeph. iii. 12. יָשָׁר Dan. ix. 5.—Jos. Ant. 9. 13. 1. Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 10.

Ἀσεβής, έος, οὔς, ὁ, ἡ, adj. (a pr. and σέβομαι), *impious, ungodly, wicked*, 1 Tim. i. 9. 1 Pet. iv. 18. 2 Pet. ii. 5. iii. 7. Jude 4, 15 bis. Implying exposure to punishment, Rom. iv. 5. v. 6. Sept. for יָשָׁר Hos. xiv. 10. יָשָׁר Ps. i. 1. Jer. v. 26.—Xen. Cyr. 8. 8. 27. Mem. 1. 2. 2.

Ἀσέλγεια, ας, ἡ, (ἀσελγήης), *excess, immoderation, intemperance*, in any thing, e. g.

a) in language, etc. *arrogance, insolence*, Mark vii. 22.—3 Macc. ii. 26. Jos. Ant. 4. 6. 12 ἀσέλγεια τῶν λόγων.

b) in general conduct, *licentiousness, madness*, 2 Pet. ii. 2 ταῖς ἀσελγείαις in later edit. for ταῖς ἀπωλείαις.—Jos. Ant. 8. 13. 1 ἀσέλγεια καὶ μανία. Dem. 131. 11.

c) particularly *wantonness, lasciviousness*, Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. 2 Pet. ii. 7, 18.—Wisd. xiv. 26.—In a wider sense, *debauchery, dissoluteness*, in general, Eph. iv. 19. 1 Pet. iv. 3. Jude 4.

Ἀσημος, ου, ὁ, ἡ, adj. (a pr. and σῆμα), *without mark*, Sept. Gen. xxx. 42. of money, *unstamped*, Sept. Job xlii. 11. Herodot. 9. 41. In N. T. metaph. *obscure, ignoble, mean*, Acts xxi. 39.—

Eurip. Ion. 8 πόλιν οὐκ ἄσημον. Herodian. 1. 9. 12.

Ἀσήρ, ὁ, indec. *Asher*, Heb. אָשֶׁר (blessed), eighth son of Jacob, Luke ii. 36. Rev. vii. 6. Comp. Gen. xxx. 13.

Ἀσθένεια, είας, ἡ, (ἀσθενήης), *want of strength, infirmity, weakness*, viz.

a) genr. Rom. vi. 19. 1 Cor. xv. 43. 2 Cor. xi. 30 τὰ τῆς ἀσθενείας μου, i. q. τὴν ἀσθένειαν μου, Buttm. § 128. n. 2. 2 Cor. xii. 5, 9 bis, 10.—Spoken of the weakness and infirmity of human nature generally; 2 Cor. xiii. 4. Heb. iv. 15. v. 2. [vii. 28.—Sept. Job vii. 37. Herodot. 8. 51.

b) spec. *infirmity*, sc. of the body, i. e. *disease, sickness*, Matt. viii. 17. Luke v. 15. viii. 2. xiii. 12. John v. 5. xi. 4. Acts xxviii. 9. 1 Tim. v. 23. Heb. xi. 34. Luke xiii. 11 πνεῦμα ἀσθενείας, i. e. an evil spirit causing disease, coll. ver. 16.—2 Macc. ix. 21, 22. Herodian. 1. 4. 16. Xen. Mem. 4. 2. 32.

c) trop. of the mind, *feebleness, depression, want of energy*, 1 Cor. ii. 3. Sept. ἀσθ. φωνῆς for ἡσθ. Ecc. xii. 4.—Xen. Ag. 9. 5.

d) by impl. *sorrow, affliction, distress*, producing depression and perplexity of mind, Rom. viii. 26. Gal. iv. 13. So Sept. for חֲבִיטָה Ps. xvi. 4. חֲבִיטָה Jer. vi. 21.

Ἀσθενέω, ὦ, f. ἡσω, (ἀσθενήης), *to want strength, to be infirm, weak, feeble*, viz.

a) genr. Rom. viii. 3 ἐν ᾧ ἡσθενεῖ, *in that it was weak*, i. e. not adapted to the proposed end. 2 Cor. xiii. 3. Sept. for חֲבִיטָה 1 Sam. ii. 5. Lam. ii. 8. חֲבִיטָה 2 Sam. iii. 1.—Xen. Cyr. 5. 2. 28.—So *to be accounted weak*, 2 Cor. xiii. 4, 9.

b) spec. *to be infirm in body*, i. e. *to be sick, to labour with disease*, Matt. x. 8. xxv. 36. Mark vi. 56. Luke iv. 40. vii. 10. ix. 2. John iv. 46. v. 3, 7. vi. 2. xi. 1, 2, 3, 6. Acts ix. 37. xix. 12. Phil. ii. 26, 27. 2 Tim. iv. 20. James v. 14. Sept. for חֲבִיטָה Judg. xvi. 7, 11, 17. Ez. xxxiv. 4.—Diod. Sic. 3. 46. Polyb. 31. 21. 7. Xen. An. 1. 1. 1.

c) trop. of the mind, *to be feeble-minded, faint-hearted, timid*, 2 Cor. xi. 21. So Sept. for חֲבִיטָה Is. vii. 4.—1 Macc. xi. 49. Xen. Hiero 1. 23.—By Hebra-

ism, implying a want of firmness and decision of mind, *to be weak-minded*, i. e. *to doubt, to hesitate, to vacillate*, spoken of those whose minds are easily disturbed, Rom. xiv. 2, 21. 1 Cor. viii. 9, 11, 12. So ἀσθενεῖν τῇ πίστει, *to be weak, not settled, in the faith*, Rom. iv. 19. or *in opinion*, Rom. xiv. 1. So Sept. for לַחֲזָקָה *to totter*, (see Gesen. Lex.) Ps. xxvii. 2. Jer. l. 32. Hos. xiv. 2.

d) by impl. *to be afflicted, to be distressed*, sc. by want, oppression, calamity, etc. Acts xx. 35. 2 Cor. xi. 29 bis. xii. 10. So Sept. and לַחֲזָקָה Job iv. 4. Ps. cvii. 12. Dan. xi. 33, 34, 35.

Ἀσθενήματα, αἶμα, τό, (ἀσθενέω, perf. pass. ἡσθενήμαι,) pp. *infirmity*; metaph. *doubt, scruple, hesitation*, Rom. xv. 1. See Ἀσθενέω c.

Ἀσθενής, ἑός, οὗς, ὁ, ἡ, adj. (α pr. and σθένος), *without strength, infirm, weak, feeble*, viz.

a) genr. Matt. xxvi. 41 ἡ σὰρξ ἀσθενής ἐστι, *the flesh is weak, impotent*, i. e. unequal to the task. Mark xiv. 38. 1 Pet. iii. 7. Sept. for חֲזָקָה Num. xiii. 19. Job iv. 3. לַחֲזָקָה Ez. xvii. 14.—Wisd. ii. 11. Jos. Ant. 3. 1. 3. Herodian. 2. 10. 13. Xen. Mem. 1. 4. 6.—Including the idea of *imperfection*, 1 Cor. xii. 22. Gal. iv. 9. Heb. vii. 18. So neut. as subst. 1 Cor. i. 25 τὸ ἀσθενές τοῦ θεοῦ. ver. 27 τὰ ἀσθενῆ τοῦ κόσμου, spoken of men. Buttm. § 123. 3.

b) spec. *infirm in body, sick, diseased*, Matt. xxv. 39, 43, 44. Luke x. 9. Acts iv. 9. v. 15, 16. 1 Cor. xi. 30.

c) trop. of the mind, *faint-hearted, timid*, 2 Cor. x. 10. Comp. xi. 21 and 1 Cor. ii. 3.—Implying a want of decision and firmness of mind, *weak-minded*, i. e. *doubting, hesitating, vacillating*, in opinion or in faith, 1 Cor. viii. 7, 10. ix. 22 bis. 1 Thess. v. 14. See in Ἀσθενέω c.

d) by impl. *afflicted, distressed*, sc. by oppression, calamity, etc. 1 Cor. iv. 10, comp. ver. 9, 11 sq. Sept. for חֲזָקָה Prov. xxii. 22. xxx. 14. חֲזָקָה Prov. xxxi. 5.—In a moral sense, *wretched, diseased*, i. e. in a state of sin and wretchedness, Rom. v. 6 ὄντων ἡμῶν ἀσθενῶν, i. q. ἀμαρτωλῶν ὄντ. ἡμ. in ver. 8.

Ἀσία, ας, ἡ, Asia, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. 12. 3. 2. 14. 10. 11. 16. 2. 3.—In N. T. Asia is put

a) for the whole of Asia Minor, Acts xix. 26, 27. xxi. 27. xxiv. 18. xxvii. 2. Rom. xvi. 5 in later edit.

b) for *proconsular Asia*, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. 14. init. Acts ii. 9. vi. 9. xvi. 6. xix. 10, 22. xx. 4, 16, 18. (1 Cor. xvi. 19. 2 Cor. i. 8.) 2 Tim. i. 15. 1 Pet. i. 1. Rev. i. 4, 11.—Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacc. 27.

Ἀσιανός, οὔ, ὁ, ἡ, adj. *Asiatic*, i. e. *belonging to Asia Minor*, Acts xx. 4.

Ἀσιάρχης, ου, ὁ, (Ἀσία, ἄρχω,) *an Asiarch*, Acts xix. 31.—Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the public worship, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman ædiles. These officers received their titles from the province to which they belonged, as Συριάρχης 2 Macc. xii. 2, Λυκιάρχης, Φοινικάρχης, Καριάρχης, etc. and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected by the cities and approved by the proconsul; of whom one was the chief Asiarch, and always resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Westein and Kuinoel in loc.

Ἀσῑτία, ας, ἡ, (α pr. and σῑτος,) *abstinence from food, fasting*, Acts xxvii. 24. Comp. ver. 34—36. Jos. Ant. 12. 7. 1. Aristot. Rhet. 10. 9.

Ἀσῑτος, ου, ὁ, ἡ, adj. (see ἀσῑτία), *not taking food, fasting*, Acts xxvii. 33. — Jos. Ant. 6. 14. 6. Xen. Cyr. 4. 2. 46.

Ἀσκέω, ὦ, f. ἥσω, *to work up with skill*, sc. raw materials, e. g. εἶρια Hom. Il. 3. 388. *to exercise, to practise*, sc. an art, e. g. τὴν ἱππικὴν Xen. Mag. Eq. 1. 19. and so τὸ σῶμα Xen. Mem. 1. 2. 19. ψυχὰς πρὸς ἀρετὴν Jos. Ant. 4. 8. 41. — Hence in N. T. with the reflex. pron. implied (Buttm. § 130. n. 2), *to exercise one's self in any thing*, seq. ἐν c. dat. i. e. *to endeavour, to strive*, Acts xxiv. 16. — Symmach. for נִתְּנָהּ Judg. iii. 1. Xen. Mem. 2. 1. 6. Ag. 11. 4.

Ἀσκος, ου, ὁ, a bottle sc. of skin, for water, wine, etc. like the oriental bottles of the present day; see Calmet art. *Bottle*. — Matt. ix. 17 quater. Mark ii. 22. quater. Luke v. 37 ter, 38. Sept. for נֶבֶל Josh. ix. 4, 13. נֶבֶל Jer. xiii. 12. — Jos. Ant. 1. 12. 3. Hom. Il. 3. 247. Herodot. 2. 121. Xen. An. 3. 5. 9.

Ἀσμένως, adv. (ἡδομαι, perf. part. pass. ἡσμένος), *gladly, with joy*, Acts ii. 41. xxi. 17. comp. Luke viii. 13. — 2 Macc. iv. 12. Jos. Ant. 4. 6. 7. Xen. Mem. 3. 11. 10. Ag. 9. 3.

Ἀσοφος, ου, ὁ, ἡ, adj. (α pr. and σόφος), *unwise*, i. e. without true wisdom in Christ, Eph. v. 15. — Xen. Mem. 3. 9. 4.

Ἀσπάζομαι, f. ἀσομαι, depon. Mid. (σπάω,) pp. *to draw to one's self*, Hom. Od. 3. 35. Hence *to embrace, to salute*, trans. spoken of those who meet or who separate. In the former case the Jews said נִשְׁכְּמוּ, Judg. xix. 20. Dan. x. 19. or נִשְׁכְּמוּ 2 Sam. xx. 9, coll. 1 Sam. xxv. 6. or נִשְׁכְּמוּ Ruth ii. 4. in N. T. εἰρήνην ὑμῖν Luke xxiv. 36. John xx. 19. coll. Luke x. 5. Matt. x. 12. — In the latter case they said נִשְׁכְּמוּ 2 Sam. xv. 9. or נִשְׁכְּמוּ Judg. xviii. 6. in N. T. ὑπαγε εἰς εἰρήνην Mark v. 34. — In N. T. spoken

a) of those who meet, or are present, etc. *to salute, to welcome, to greet*, Matt.

x. 12. Mark ix. 15. Luke i. 40. x. 4. Acts xxi. 19. Sept. for נִשְׁכְּמוּ Ex. xviii. 7. Judg. xviii. 15. — 1 Macc. vii. 19, 33. xi. 6. Jos. Ant. 12. 4. 3. Xen. Cyr. 2. 1. 1. — Including the idea of *to visit, to pay one's respects to*, Acts xviii. 22. xxi. 7. xxv. 13. — Jos. Ant. 6. 11. 1. So *to salute with a kiss*, ἐν φιλήματι, Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Pet. v. 14. — Spoken of the salute given to a king, homage, accompanied with prostration, Mark xv. 18, coll. ver. 19. — Jos. Ant. 10. 10. 5.

b) of those who separate, *to take leave of, to bid adieu*, Acts xx. 1. xxi. 6. — Xen. Anab. 7. 1. 40.

c) of salutations sent by letter, etc. Rom. xvi. 3—23. 1 Cor. xvi. 19 bis, 20. 2 Cor. xiii. 12. Phil. iv. 21 bis, 22. Col. iv. 10, 12, 14, 15. 1 Thess. v. 26. 2 Tim. iv. 19, 21. Tit. iii. 15 bis. Philem. 23. Heb. xiii. 24 bis. 1 Pet. v. 13. 2 John 13. 3 John 15 bis.

d) by impl. *to love, to treat with affection*, Matt. v. 47. — Herodot. 1. 122. Æl. V. H. 9. 4. Xen. Ag. 11. 3, where it is opp. to μισεῖν.

e) spoken of things, *to welcome, to embrace*, i. e. *to receive gladly*, e. g. τὰς ἐπαγγελίας, Heb. xi. 13. — Jos. Ant. 6. 5. 3 τὴν εὐνοίαν. 7. 8. 4 τοὺς λόγους. Eurip. Ion. 587.

Ἀσπασμός, οὔ, ὁ, (ἀσπάζομαι,) *salutation, greeting*, either oral or by letter, Matt xxiii. 7. Mark xii. 38. Luke i. 29, 41, 44. xi. 43. xx. 46. 1 Cor. xvi. 21. Col. iv. 18. 2 Thess. iii. 17. — Act. Thom. § 11.

Ἀσπιλος, ου, ὁ, ἡ, adj. (α pr. and σπιλος,) *spotless, without blemish*, spoken of a victim, and trop. of Christ, 1 Pet. i. 19. — Herodian. 5. 6. 16. Greg. Naz. Orat. 17. 325. — Metaph. *unblemished, pure*; spoken of doctrine, 1 Tim. vi. 14. of moral conduct, James i. 27. 2 Pet. iii. 14.

Ἀσπίς, ἰδος, ἡ, an asp, a species of serpent of the most deadly venom, Rom. iii. 14. Sept. for נֶחָשׁ Ps. cxl. 4. נֶחָשׁ Deut. xxxii. 33. נֶחָשׁ Is. xxx. 6. נֶחָשׁ Is. lix. 5. — Æl. H. An. 1. 54. — In Sept. and Greek writers also a *shield*, Sept. for נֶחָשׁ 1 Chr. v. 18. 1 Macc. xiv. 24. Xen. Mem. 3. 9. 2.

*Ἀσπονδος, ου, ὁ, ἡ, adj. (*a pr.* and *σπονδή* libation, league, compact), *without treaty*, i. e. *informal*, Thuc. 1. 37. ib. 5. 32. In N. T. *averse to any compact*, i. e. *implacable*, Rom. i. 31. 2 Tim. iii. 3.—Jos. Ant. 4. 8. 24 ἐχθροὺς ἀσπ. Philo de Charit. II. p. 397. 18 ἀσπ. πολέμιοι. Dem. 314. 16. Polyb. 1. 65. 6.

Ἀσσάριον, ίου, τό, *assarion*, Lat. *as*, Rabb. *רַבִּי־אֶסָר*, a brass coin, equal to one tenth of the denarius or *δραχμή*, i. e. to nearly 1½ cent. Comp. in Ἀργύριον c. Adam's Rom. Ant. p. 492, 403. Used in N. T. to denote the most trifling value, like our *mite*, *farthing*, etc. Matt. x. 29. Luke xii. 6.—Dion. Hal. 9. p. 586. ib. 10. p. 674. Comp. Kypke I. p. 57 sq.

Ἀσσον, adv. (compar. of ἀγχι near, Buttm. § 115.7), *nearer*, *next*, i. e. *close to*, Acts xxvii. 13.—Jos. Ant. 1. 20. 2. Hom. II. 1. 335. Herodot. 3. 52. ib. 4. 5.

Ἀσσος, ου, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, situated on the Ægean Sea, about nine miles below Troas. Acts xx. 13, 14. It was also called *Apollonia*; Plin. 5. 30.

Ἀστατέω, ὦ, f. ἦσω, (*ἄστατος* unstable, wandering; fr. *a pr.* and ἵστημι,) *to have no fixed residence*, *to wander without a home*, intrans. 1 Cor. iv. 11.—Spoken of the sea, *to be tossed*, *agitated*, Appian. Bell. Syr. p. 221.

Ἀστεῖος, ου, ὁ, ἡ, adj. (*ἀστυ*), *urbane*, *polished*, Xen. Cyr. 2. 2. 12. In N. T. *elegant*, and spoken of external form, *fair*, *beautiful*, Heb. xi. 23. Acts vii. 20 ἀστεῖος τῷ θεῷ, i. e. by Hebr. *exceedingly fair*; comp. for the beauty of Moses, Ex. 2. 2. Jos. Ant. 2. 9. 6, 7. and for the idiom comp. Sept. μεγάλη τῷ θεῷ for מְגַלָּה לַיהוָה Jon. iii. 3. Gesen. Lehrs. p. 693. d. Stuart § 456.—Sept. for בָּרָא Ex. ii. 2.—Judith xi. 23. Aristænet. 1. 4, 19. of a garment, Herodian. 4. 12. 4.

Ἀστήρ, ἑρως, ὁ, *a star*, spoken of fixed stars, planets, meteors, etc. Matt. ii. 2, 7, 9, 10. 1 Cor. xv. 41 ter. Rev. vi. 13. viii. 12. xii. 1, 4. On Matt. xxiv. 29 and Mark xiii. 25, comp. Joel ii. 10. Ez. xxxii. 7. Is. xiii. 10, and Gesen. in h. loc. et in Is. xxiv. 18. Sept. for כּוֹכַב

Gen. i. 16. Is. xiii. 10. Joel iii. 15.—Herodian. 1. 14. 1. Xen. Mem. 4. 7. 5.—Jude 13 ἀστέρες πλανῆται, *wandering stars*, *meteors*, i. e. false and impious teachers.—To Jesus is attributed ὁ ἀστήρ ὁ πρωῒνός, *the morning star*, as the symbol of majesty and glory, Rev. ii. 28. xxii. 16. Comp. Dan. viii. 10. Is. xiv. 12, and Gesen. in loc.—Trop. put as the symbol of angels, Rev. i. 16, 20 bis, ii. 1. iii. 1. Probably also as the symbolic designation of an angel, Rev. viii. 10, 11. ix. 1. Comp. ix. 1 sq. Luke x. 18.

Ἀστήρικτος, ου, ὁ, ἡ, adj. *a pr.* and *στηρίζω*), *not established*, *unstable*, metaph. spoken of those who have no firm persuasion of divine truth, 2 Pet. ii. 14. iii. 16.—Longin. de Sublim. 2. 2.

Ἀστοργος, ου, ὁ, ἡ, (*a pr.* and *στοργή* instinctive affection,) *without natural affection*, *inhuman*. Rom. i. 31. 2 Tim. iii. 3.—Æschin. 47. 29. Athen. 14. p. 655.

Ἀστοχέω, ὦ, f. ἦσω, (*ἄστοχος* fr. *a pr.* and *στόχος* mark), *to miss the mark*; trop. *to miss*, *to err*, *to swerve from*, c. c. gen. 1 Tim. i. 6.—Ecclus. vii. 19. viii. 9. Plut. de defect. Orac. e. 10. p. 414, ἀστοχοῦσι τοῦ πρέποντος.—Seq. περί c. accus. 1 Tim. vi. 21. 2 Tim. ii. 18.—Plut. de Audit. περί τὰς ποιότητας ἀστοχοῦντες. Polyb. 3. 21. 10 περί τινος.

Ἀστραπή, ἥς, ἡ, *lightning*.

a) pp. Rev. iv. 5. viii. 5. xi. 19. xvi. 18. Sept. for קָרָב Ex. xix. 16. Jer. x. 12.—Xen. Cyr. 1. 6. 11.—Put as the symbol of speed, celerity, Matt. xxiv. 27. Luke x. 18. xvii. 24. So Sept. and קָרָב Nah. ii. 4.

b) by impl. *brightness*, *splendour*, Matt. xxviii. 3. Luke xi. 36. So Sept. and קָרָב Deut. xxxii. 41. Dan. x. 6.

Ἀστράπτω, f. ἀψω, (*ἀστραπή*), *to lighten*, sc. as lightning, Luke xvii. 24. Sept. for קָרָב Ps. cxliv. 6.—Diod. Sic. 3. 34. Hom. II. 9. 237.—By impl. *to shine*, *to be bright*, Luke xxiv. 4. comp. Matt. xxviii. 3.—Wisd. xi. 18, of shining eyes.

Ἄστρον, ου, τό, *a constellation*, Xen. Mem. 4. 3. 4. In N. T. *a star*, i. q.

ἀστήρ, Luke xxi. 25. Acts xxvii. 20. Heb. xi. 12. Sept. for כִּכְיָה Ex. xxxii. 12. Job xxxviii. 7.—In Acts vii. 43 *the star-god*, i. e. an image of Saturn in the form of a star; see Calmet, art. *Chiun*.

Ἀσύγκριτος, ου, ὁ, ἡ, *Asyncritus*, name of a Christian, Rom. xvi. 14.

Ἀσύμφωνος, ου, ὁ, ἡ, adj. (α pr. and σύμφωνος,) *dissonant, harsh*, Wisd. xviii. 10. Arrian. Diss. Epict. 3. 16. 5. In N. T. trop. *discordant, disagreeing*, Acts xxviii. 25.—Diod. Sic. 4. 1 ἀσυμφώνους εἶναι πρὸς ἀλλήλους. Plut. Agesi. 10.

Ἀσύνετος, ου, ὁ, ἡ, adj. (α pr. and συνετός,) *void of understanding, dull of apprehension, foolish*; Matt. xv. 16. Mark vii. 18. Sept. for לִי־חָזֵק Ps. xcii. 7.—Wisd. xi. 15. Thuc. ii. 24.—From the Heb. with the accessory idea of *impiety*, i. e. *impious, ungodly*, as neglecting the true wisdom, and continuing in sin, heathenism, etc. Rom. i. 21, 31. x. 19. So Sept. and לִי־חָזֵק Deut. xxxii. 1; comp. לִי־חָזֵק Ps. xiv. 1. Job ii. 10, where Sept. ἀφρων.

Ἀσύνθετος, ου, ὁ, ἡ, (α pr. and συντίθεμαι,) *not compounded*, Long. de Subl. 10. 6. In N. T. *covenant-breaking, faithless, treacherous*, Rom. i. 31. Sept. for חָזֵק and חָזֵק Jer. iii. 7, 8, 11.—Dem. 283. 6.

Ἀσφάλεια, ας, ἡ, (ἀσφαλής,) *firmness, fixedness, security*, sc. from falling, rupture, etc.

a) pp. Acts v. 23. Sept. for חָזֵק Ps. civ. 6.—Herodian. 1. 14. 4.—Trop. in the sense of *certainty*, Luke i. 4. Comp. Xen. Mem. 4. 6. 15.

b) Metaph. *safety, security*, sc. from peril, etc. 1 Thess. v. 13. Sept. for חָזֵק Deut. xii. 10. Lev. xxvi. 5. חָזֵק Is. xviii. 4.—2 Macc. ix. 21. Jos. Ant. 2. 10. 2. Herodian. 3. 12. 16. Xen. Mem. 3. 12. 7.

Ἀσφαλής, έος, οὗς, ὁ, ἡ, adj. (α pr. and σφάλω,) *not falling*, i. e. *firm, fixed, immovable*.

a) pp. ἀγκύρα, Heb. vi. 19. Sept. for חָזֵק Prov. viii. 28.—Wisd. iv. 3. Xen. Anab. 3. 2. 19.—Trop. τὸ ἀσφαλές in the sense of *certainty*, Acts xxi. 34. xxii. 30. xxv. 26.—Xen. Mem. 2. 6. 39.

b) metaph. *safe, secure*, sc. from peril, etc. (Xen. Cyr. 5. 3. 6.) i. e. *affording safety*, Phil. iii. 1.—Wisd. vii. 23. Xen. Lac. 12. 1.

Ἀσφαλίζω, f. ἴσω, (ἀσφαλής,) and Mid. depon. ἀσφαλιζομαι, f. ἴσομαι, *to make firm, to make fast*, trans.

a) pp. as τοὺς πόδας εἰς τὸ ξύλον, Acts xvi. 24. Sept. for חָזֵק Neh. iii. 15.—Wisd. xiii. 15. Polyb. 6. 22. 4.

b) metaph. *to secure, to make safe*, sc. against enemies, etc. Matt. xxvii. 65, 66, τὸν τάφον. Pass. Matt. xxvii. 64. Sept. for חָזֵק Is. xl. 10.—Wisd. iv. 17. x. 12. Jos. Ant. 13. 1. 5. Diod. Sic. 18. 52. Polyb. 4. 60. 5.

Ἀσφαλῶς, adv. (ἀσφαλής,) *firmly, without falling*, Xen. Eq. 9. 9. de Mag. Eq. 8. 3. In N. T. trop.

a) *certainly, assuredly*, Acts ii. 36.—Wisd. xviii. 6. Xen. Cyr. 6. 3. 18.

b) *securely, safely*, i. e. against escape, rescue, etc. Mark xiv. 44. Acts xvi. 23. Sept. for חָזֵק Gen. xxxiv. 25.—1 Macc. vi. 40. Xen. Mag. Eq. 6. 2. ib. 8. 12.

Ἀσχημονέω, ῶ, f. ἴσω, (ἀσχήμων,) *to be deformed*, Æl. V. H. 11. 4. In N. T. trop. and intrans.

a) *to behave unseemly, to conduct improperly*, 1 Cor. xiii. 5. Sept. for חָזֵק Ez. xvi. 7, 22.—Æl. V. H. 6. 12. Xen. Eq. 11. 6.

b) *to be disgraced, to suffer reproach*. 1 Cor. vii. 36 εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον νομίζει, *if any one thinks himself exposed to disgrace in respect to his daughter*, i. e. if he has fears of her being seduced. So Sept. for חָזֵק Deut. xxv. 3.—Diod. Sic. 14. 10. Eurip. Hec. 407.

Ἀσχημοσύνη, ης, ἡ, (ἀσχήμων,) pp. *deformity*, metaph. *indecorum, indecency*, and by impl. *shameful lewdness*, Rom. i. 27.—Ecclus. xxvi. 8. xxx. 13. Jos. Ant. 16. 7. 6. Comp. ἀσχήμων Sept. Gen. xxxiv. 7. Deut. xxiv. 1.—By euphemism *nakedness, puaenda*, Rev. xvi. 15. So Sept. and חָזֵק Ex. xx. 26. Lev. xviii. 6, 7.

Ἀσχήμων, ονος, ὁ, ἡ, adj. (α pr. and σχῆμα,) pp. *deformed*, Herodian. 5. 6. 24. In N. T. metaph. *indecent, unworthy*, 1 Cor. xii. 23. Sept. for חָזֵק

Gen. xxxiv. 7. עָרָה Deut. xxiv. 1.—
Wisd. ii. 20. Hist. of Sus. 63. Xen. Ap.
Soc. 7. Plut. Apophth. Mor. II. p. 171.
ed. Tauchn.

'Ασωτία, ας, ἡ, (ἄσωτος not save-
able, incorrigible, dissolute, past hope,
Polyb. 14. 12. 3; from α pr. and σώζω,) *dissoluteness, debauchery, revelry*, Eph.
v. 18. Tit i. 6. 1 Pet. iv. 4. Sept.
for לִלְי Prov. xxviii. 7.—2 Macc. vi. 4.
Herodian. 2. 5. 2.

'Ασώτως, adv. (see 'Ασωτία), *disso-
lutely*, etc. Luke xv. 13.—Jos. Ant. 12.
4. 8 ἀσώτως ζῆν. Dem. 1025. 19.

'Ατακτέω, ὦ, f. ἦσω, (ἄτακτος,) *to
be disorderly*, intrans. i. e. pp. *to leave or
break the ranks*, spoken of soldiers, Xen.
Cyr. 7. 2. 6. In N. T. metaph. *to neglect
one's duties*, 2 Thess. iii. 7.—Xen. Cyr.
8. 1. 22. Œc. 5. 15.

'Ατακτος, ου, ὁ, ἡ, adj. (α pr. and
τάσσω), *disorderly*, i. e. pp. *not keeping
the ranks*, as of soldiers, Xen. Mem. 3. 1.
7. In N. T. metaph. *neglectful of du-
ties, irregular, dissolute*, 1 Thess. v. 14.
—Plut. de Pueror. educ. c. 7 ἄτακτοι
ἡδοναί. Act. Thom. § 53. Test. XII
Patr. p. 664 μηδὲν ἄτακτον ποιεῖτε.

'Ατάκτως, adv. (ἄτακτος), *disorderly*,
i. e. metaph. *irregularly, dissolutely*, as
ἀτάκτως περὶπατεῖν, i. e. *to live a dis-
orderly life*, 2 Thess. iii. 6, 11.—So
ἀτάκτως ζῆν Isocr. ad Nicocl. p. 25. ed.
Lange. pp. Xen. Mem. 3. 1. 7. Hero-
dian. 4. 11. 7.

'Ατεκνος, ου, ὁ, ἡ, adj. (α pr. and
τέκνον), *childless*, Luke xx. 28, 29, 30.
Sept. for עָרִירָא Gen. xv. 2. Lev. xx. 20.
לְכָרָא Is. xlix. 21. לְכָרָא Jer. xviii. 21.—
Ecclus. xvi. 3. Eurip. Hec. 512.

'Ατενίζω, f. ἴσω, (ἀτενής, fr. α in-
tens. and τείνω, Buttm. § 120. n. 11,) *to
fix the eyes intently upon, to gaze upon
intently*; c. c. εἰς seq. accus. Acts i. 10.
iii. 4. vi. 15. vii. 55. xi. 6. xiii. 9.
2 Cor. iii. 7, 13.—3 Macc. ii. 26. Jos.
B. J. 5. 12. 3. Polyb. 6. 11. 7.—Seq.
dat. Luke iv. 20. xxii. 56. Acts iii. 12. x.
4. xiv. 9. xxiii. 1.—So ἐπατενίζεω τοῖς
βρέφεσιν Synes. Ep. 1. See Matth. Gr.
Gram. § 401.

'Ατερ, adv. *without, in the absence of*,
c. c. gen. and chiefly poetical, Luke
xxii. 6, 35. See Buttm. § 146. 1, 2 —2
Macc. xii. 15. Hom. Il. 1. 498. Od. 7.
325.

'Ατιμάζω, f. ἄσω, (ἄτιμος,) *to dis-
honour, to contemn*, trans. John viii. 49.
Rom. ii. 23. Sept. for לִלְי Mic. vii. 6.
לִלְי Niph. Gen. xvi. 4, 5.—Xen. Mem.
2. 1. 31. ib. 2. 2. 14.—In the sense of
to abuse, to treat shamefully, spoken of
persons, Luke xx. 11. Acts v. 41. James
ii. 6. of things, τὸ σῶμα, Rom. i. 24, coll.
ver. 27. Sept. for לִלְי Prov. xiv. 21.
לִלְי Prov. xxii. 22.—Xen. Cyr. 1. 6. 20.
Anab. 1. 9. 4.

'Ατιμάω, see 'Ατιμόω.

'Ατιμία, ας, ἡ, (ἄτιμος,) *dishonour*,
shame.

a) pp. 2 Cor. vi. 8. xi. 21. Rom. i.
26 πάθη ἀτιμίας, i. e. *shameful passions*,
Buttm. § 123. n. 4. Stuart § 440. Sept.
for לִלְי Prov. xii. 9. לִלְי Job xii. 21.
לִלְי Jer. xxiii. 4.—Ecclus. v. 15. He-
rodian. 2. 4. 9. Xen. Cyr. 2. 2. 13.—In
the sense of *indecorum*, 1 Cor. xi. 14.

b) in the sense of *vileness, meanness*,
1 Cor. xv. 43. So εἰς ἀτιμίαν, *for a
mean use*, Rom. ix. 21. 2 Tim. ii. 20.
Sept. for לִלְי Prov. xi. 2. xiii. 18. לִלְי
Jer. viii. 11.—Epict. Ench. 24. 1.

'Ατιμος, ου, ὁ, ἡ, adj. (α pr. and τιμή,) *without honour*, i. e. *dishonoured, dis-
graced*, Xen. Cyr. 1. 2. 14. In N. T.

a) *condemned, despised*, 1 Cor. iv. 10.—
Wisd. iii. 17. v. 4. Diod. Sic. 17. 66.
Xen. Anab. 7. 7. 46, 50.

b) *low, mean, of small estimation*, spoken
of character, reputation, etc. Matt. xiii.
57. Mark vi. 4. of things, 1 Cor. xii. 23.
So Sept. for לִלְי Is. iii. 5.—Ecclus. x.
19.

'Ατιμόω, ὦ, f. ὠσω, (ἄτιμος,) *to
dishonour, to affect with disgrace*, trans.
Sept. for לִלְי 2 Sam. x. 5. Dem. 548.
8.—In N. T. *to abuse, to treat shamefully*,
Mark xii. 4. Sept. for לִלְי Jer. xxii. 28.
1 Sam. x. 27.—Hermog. p. 345. 5. ex
Demosth. Midian.

'Ατμίς, ἴδος, ἡ, *vapour*, i. e. an
exhalation, James iv. 14. comp. Wisd. ii.
2, 4. Spoken of dense smoke, Acts ii.

19 ἀτμίς καπνοῦ, *cloud of smoke*, quoted from Joel iii. 3, [ii. 30,] where Sept. for חֶמֶד. Sept. for נָגַל Lev. xvi. 13. Ez. viii. 11. קִיטָר Gen. xix. 28.—Ecclus. xxii. 24. Diod. Sic. 12. 58. Herodian. 4. 8. 19.

Ἀτομος, ου, ὁ, ἡ, adj. (*a pr.* and *τομή* fr. τέμνω), *uncut, undissected*, Dioscor. 1. 82. *not divisible*, and by impl. *very minute*, as an atom, Plut. Phocion c. 3.—In N. T. spoken of time, ἐν ἀτόμῳ, sc. χρόνῳ, *in a moment, instantly*, 1 Cor. xv. 52.—Hesych. ἐν ἀτόμῳ. ἐν ῥιπήματι, ἐν τάχει.

Ἀτοπος, ου, ὁ, ἡ, adj. (*a pr.* and *τόπος*), *out of place*, i. e. *inept, absurd*, Xen. Mem. 2. 3. 15. Arrian. Diss. Ep. 3. 2. 17. *unusual, strange*, Thuc. 3. 38. Philo in Flacc. p. 970. In N. T. *improper*, i. e. *evil, wicked*; spoken of persons, 2 Thess. iii. 2.—Athen. VII. p. 279. D.—Spoken of conduct, Luke xxiii. 41. So Sept. for נָסָא Job iv. 8. xi. 11.—2 Macc. xiv. 23. Jos. Ant. 6. 5. 6. Plut. de aud. Poet. c. 3. So *evil*, in the sense of *noxious, hurtful*, Acts xxviii. 6.—Jos. Ant. 11. 5. 2. Herodian. 4. 11. 7. Thuc. 2. 49.

Ἀττάλεια, ας, ἡ, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus, king of Pergamus; now *Antali*, Acts xiv. 25.

Ἀυγάζω, f. ἄσω, (αὐγή,) *to shine upon, to enlighten*, metaph. and c. c. dat. 2 Cor. iv. 4. Sept. pp. for נִרְאָה Lev. xiii. 24, 25, 26, 28.—Clem. Alex. Protr. 6. pp. Eurip. Hec. 637.

Ἀυγή, ῆς, ἡ, *light, brightness*, spoken of the light of day, the sun, etc. Acts xx. 11 ἄχρις αὐγῆς, *till dawn*, Sept. for פָּקֹד Is. lix. 9.—Polyæn. IV. p. 386 κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 αὐγὴ ἡλίου.

Ἀυγουστος, ου, ὁ, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. 4. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke ii. 1. He died A. D. 14, æt. 76, after a reign of fifty-six years, reckoning from his first entrance on

public life, or of forty-four years as sole sovereign.

Ἀυθαδής, εος, ους, ὁ, ἡ, adj. (αὐτός, ἡδομαι), *self-complacent*; by impl. *assuming, arrogant, imperious*. Tit. i. 7. 2 Pet ii. 10. Sept. for נָגַל Gen. xlix. 3, 7. נָגַל Prov. xxi. 24.—Theophr. Char. 15 or 23. Plato Ap. Soc. 23.

Ἀυθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέομαι), *self-chosen, voluntary*, as θάνατος Xen. H. G. 6. 2. 36; in N. T. *acting from choice*, and as expressing an adverbial idea, *of one's own accord, spontaneously*, 2 Cor. viii. 3, 17. Buttm. § 123. n. 3.—Symm. for נָגַל Ex. xxxv. 5. Lucian. Catapl. § 4. p. 430, εἶπετο αὐθαίρετός μοι. Plut. de Garrul. 4.

Ἀυθεντέω, ῶ, f. ἤσω, (αὐθέντης for αὐτοέντης, fr. αὐτός and τὰ ἔντεα armour, arms; i. e. *a killer with one's own hand*, either of others, Wisd. xii. 6. Jos. B. J. 2. 12. 5. Thuc. 3. 58. or of one's self, Antiph. 671. 2. *perpetrator, author*, Diod. Sic. 16. 61. Polyb. 23. 14. 2. also in Eurip. Suppl. 442 and in later prose writers, *exercising authority, sovereign*, Macar. Hom. 1. Lob ad Phryn. p. 120.)—only in N. T. and later, *to have authority over*, c. c. gen. 1 Tim. ii. 12.—In ecc. writers, Basil. Mag. Ep. 52, 86. Hesych. αὐθεντεῖν. ἐξουσιάζειν.

Ἀυλέω, ῶ, f. ἤσω, (αὐλός q. v.) *to pipe*, i. e. *to play on the pipe*, intrans. Matt. xi. 17. Luke vii. 32. 1 Cor. xiv. 7.—Ælian. V. H. 14. 8. Xen. Œc. 1. 10.

Ἀυλή, ῆς, ἡ, (ἄω,) *a yard, a court*, i. e. any inclosed space in open air, exposed to the winds and weather; spoken in N. T.

a) of a *sheep-fold*, into which flocks are driven at night, John x. 1, 16.—Hom. Il. 4. 433. So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2.

b) of the *court* of an oriental house or edifice, i. e. the open court in the middle, around which the house is built, and which serves as a place of reception for company, etc. see Calmet. art. *House*. Jahn § 35.—Matt. xxvi. 58, 69. Mark xiv.

54, 66. xv. 16. Luke xxii. 55. John xviii. 15. So Sept. for רָצַח Ex. xxvii. 9. Neh. viii. 16. Esth. i. 5. al.—Jos. Ant. 12. 4. 11. Æl. V. H. 3. 4. — Spoken of the exterior court, before a dwelling or edifice, Rev. xi. 2.—Hom. Il. 24. 452.

c) by synecd. of a part for the whole, a house, mansion, palace, Matt. xxvi. 3. Luke xi. 21. So Sept. for רָצַח Is. xxxiv. 13.—Jos. B. J. 2. 17. 6. Herodian. 2. 12. 8. Polyb. 5. 26. 9. Hom. Od. 4. 74.

Αὐλητής, οὐ, ὁ, (αὐλέω,) a piper, a minstrel, Matt. ix. 23. Rev. xviii. 22.—Xen. Mem. 1. 7. 2.—On the custom of employing minstrels in mourning, see Jos. B. J. 3. 9. 5. Calmet, art. *Mourning*. Jahn § 211. Buxtorf. Lex. Chald. 766, 1524.

Αὐλίζομαι, f. ἴσομαι, depon. Mid. (αὐλή), to pass the time in an αὐλή, pp. spoken of shepherds and their flocks at night, Hom. Od. 12. 265. ib. 14. 412. Herodot. 9. 33. spoken of an army, to encamp in the open air, to bivouac, either by night, Xen. Anab. 4. 1. 11. Polyb. 8. 34. 2. ib. 10. 15. 9. or by day, Xen. Anab. 4. 3. 1. hence genr. to remain, to delay, sc. in a place, Sept. for עָמַדְתָּ 2 Sam. xv. 28. Esdr. ix. 2. Xen. Anab. 7. 7. 6.—In N. T. to pass the night, to lodge, intrans. Matt. xxi. 17. Luke xxi. 37. Sept. for נָחַל Josh. vi. 11. viii. 9. Judg. xix. 6, 10, 15, 20.—Jos. Ant. 1. 19. 1.

Αὐλός, οὐ, ὁ, (ᾠω, αῶω,) a pipe, tibia, 1 Cor. xiv. 7. It probably had a general resemblance to the flageolet. See Jahn § 95. II. Buxtorf. Lex. Ch. Rab. 766. Sept. for חָלַח 1 Sam. x. 5. Is. v. 12.—Xen. Conv. 6. 4.

Αὐξάνω, f. αὐξήσω, aor. 1 ηὔξησα, aor. 1 pass. ηὔξην; also Αὔξω, Eph. ii. 21. Col. ii. 19. Jos. Ant. 4. 4. 1. Xen. Cyr. 5. 5. 33. Conv. 7. 4; to increase, to augment, trans. and intrans.

a) trans. to give increase, to cause to grow, to enlarge, 1 Cor. iii. 6, 7. in number, 2 Cor. ix. 10. Sept. for הִגְדִּיל Josh. iv. 14. חֲסַדְתָּ Gen. xvii. 20. xxvi. 22. שָׂבַח Job. xlii. 10.—Jos. Ant. 7. 4. 2. Herodian. 3. 8. 9. Xen. Mem. 3. 6. 2.

b) intrans. αὐξάνω and αὔξω in later writers, and Mid. αὐξάνομαι, f. ἴσομαι, aor. 1 pass. with mid. signif. ηὔξην, (Buttm. § 136. 2,) to receive increase, to grow, to grow up.—(α) Mid. Matt. xiii. 32. 1 Pet. ii. 2. Metaph. 2 Cor. x. 15. Col. i. 10. Sept. for הִגְדִּיל Gen. xxi. 8. Judg. xiii. 24. נִשְׁבַּח Num. xxiv. 7. חֲסַדְתָּ Gen. i. 22, 28. Ex. i. 7.—Herodian. 1. 11. 8. Xen. Mem. 2. 6. 39.—(β) Act. form. Matt. vi. 28. Mark iv. 8. Luke i. 80. ii. 40. xii. 27. xiii. 19. John iii. 30. Acts vi. 7. vii. 17. xii. 24. xix. 20. Eph. ii. 21. iv. 15. Col. ii. 19. 2 Pet. iii. 18.—Jos. Ant. 2. 7. 7 οὐ γὰρ ηὔξε, sc. the Nile. 8. 2. 9. Æsop. Fab. 48. Diod. Sic. 4. 64.

Αὔξησις, εως, ἡ, (αὔξω,) increase, enlargement, Eph. iv. 16. Col. ii. 19. αὔξει τὴν αὔξησιν τοῦ Θεοῦ, i. e. which God bestows; for the accus. see Buttm. § 131. 3.—2 Macc. 5. 16. Jos. Ant. 1. 2. 2. Xen. Cæc. 5. 1.

Αὔξω, see Αὐξάνω.

Αὔριον, adv. (αὔρα morning air, fr. ἄω, αῶω), to-morrow, Matt. vi. 30. Luke xii. 28. Acts xxiii. 15, 20. xxv. 22. 1 Cor. xv. 32. Sept. for חָרַח Ex. viii. 10, 23. ix. 5, 19. 2 Sam. xi. 12. al.—Xen. Cyr. 3. 3. 31. An. 4. 6. 8.—Luke xiii. 32, 33, σήμερον καὶ αὔριον καὶ τῇ τρίτῃ v. τῇ ἑχόμενῃ, to-day and to-morrow and the third day, i. e. for a time, a definite time; see Olshausen in loc. James iv. 13 to-morrow i. e. at some future time.—With the art. ἡ αὔριον, sc. ἡμέρα, the morrow, the next day, Matt. vi. 34. Luke x. 35. Acts iv. 3, 5. James iv. 14. See Buttm. § 125. 6.—Polyb. 1. 60. 5. Xen. An. 6. 4. 15. Cæc. 11. 6.

Αὐστηρός, ἄ, ὄν, (ᾠω, αῶω,) austere, spoken of flavour, Dioscor. 5. 6. Aquila for חָרַח Deut. xxxii. 14; in N. T. metaph. of disposition, etc. i. e. severe, harsh, Luke xix. 21, 22.—2 Macc. xiv. 30. Polyb. 4. 20. 7. Plut. de discr. Amic. 21.

Αὐτάρκεια, ας, ἡ, (αὐτάρκης,) self-sufficiency, in a good sense, i. e. sufficiency within one's self, viz.

a) spoken of a mind satisfied with its lot, contentment, 1 Tim. vi. 6.—Diod. Sic. Vol. X. p. 81. ed. Bip. Diog. Laert. 10. 130. Clem. Alex. Pæd. 2. 12.

b) spoken of the necessities of life, etc. *competency*, 2 Cor. ix. 8.

Αὐτάρκης, εος, ους, ὁ, ἡ, adj. (αὐτός and ἀρκέω), *sufficient in one's self, self-adequate*, Xen. Mem. 4. 7. 1. Jos. Ant. 4. 8. 23. p. 243. In N. T. *satisfied with one's lot, contented*, Phil. iv. 11.—Ecclus. xl. 18. Polyb. 6. 48. 7. Xen. Mem. 2. 6. 2.

Αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός and κατακρίνω), *self-condemned*, Tit. iii. 11.—Chrysost. Hom. 1. Photius, οἱ ἀσεβεῖς αὐτοκατάκριτοι.

Αὐτόματος, η, ον, (αὐτός and μέμαα to strive for, fr. obs. μάω,) *existing or acting of one's self, spontaneous*, in an adverbial sense, Mark iv. 28. Acts xii. 10. See Buttm. § 123. n. 3. Sept. for פִּדְפִּדְ Lev. xxv. 5, 11.—Wisd. xvii. 6. Jos. Ant. 1. 2. 1. Diod. Sic. 1. 8. Xen. H. G. 6. 4. 7.

Αὐτόπτης, ου, ὁ, (αὐτός and ὀπτομαι,) *self-beholding, i. e. an eye-witness*, Luke i. 2.—Polyb. 1. 4. 7. Xen. Cyr. 5. 4. 18.

Αὐτός, ἡ, ὁ, pron. *self*; in the oblique cases *him, her, it*; and with the art. *the same*; see Buttm. § 127. 2. Herm. ad Viger. p. 733 sq.

I. *Self*, in all the persons, *myself, thyself, himself*, etc.

1. Joined with a noun or pronoun, as if in apposition; and put either after the noun, or before it and its article, viz.

a) *self*, emphatic, and apart from every thing *not self*; e. g. with proper names, Mark xii. 36, 37, αὐτός γὰρ Δαβὶδ, *David himself*. Luke xx. 42. John iv. 2 Ἰησοῦς αὐτός, *Jesus himself*, i. e. in distinction from his disciples. Luke xxiv. 15. 2 Cor. x. 1 αὐτός δὲ ἐγὼ Παῦλος. Mark vi. 17 αὐτός ὁ Ἠρώδης. al. sæp.—Xen. Cyr. 1. 3. 1. ib. 5. 2. 29.—With other nouns, Rom. viii. 26 αὐτὸ τὸ πνεῦμα. 1 Cor. xv. 28 αὐτός ὁ υἱός. Gal. vi. 13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοί. 1 Thess. iv. 16. Heb. ix. 23. 3 John 12. Rev. xxi. 3 αὐτός ὁ θεός.—Xen. Cyr. 1. 6. 8, 9. Hiero 6. 6.—With personal pronouns; as αὐτός ἐγὼ Luke xxiv. 39. Rom. xv. 14. καὶ γὰρ αὐτός Acts x. 26. ὑμεῖς αὐτοί Mark vi. 31. 1 Cor. xi. 13. αὐτοὶ ὑμεῖς John iii.

28.—Sept. Job xiii. 8. 3 Macc. iii. 13. Herodot. 3. 83. Xen. Cyr. 2. 1. 9, 11. Hiero 1. 24.—So with other pronouns, as αὐτοὶ οὗτοι Acts xxiv. 15, 20. ὁ καὶ αὐτός Matt. xxvii. 57. Mark xv. 43.—Xen. Cyr. 2. 3. 4. Plut. Cæs. c. 5. Sept. 1 Sam. x. 19.

b) with the sense *even*, implying comparison and distinction. 1 Cor. xi. 14 ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει, *does not even nature herself teach?* 2 Cor. xi. 14 αὐτός γὰρ ὁ Σατανᾶς, *for even Satan himself*, Rom. viii. 21. Heb. xi. 11.—2 Macc. iv. 12. Hom. Il. 6. 451.

c) as marking the strongest emphasis and prominence, *the very*. John v. 36 αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ, *the very works which I do*, etc. Heb. ix. 24 εἰς αὐτὸν τὸν οὐρανόν.—Thuc. 2. 3 αὐτὸ τὸ πτολίεθρον.

d) as marking the exclusion of all else, *self alone*. 2 Cor. xii. 13 αὐτός ἐγὼ, *I alone*, i. e. exclusive of the other apostles. Rev. xix. 12 ὄνομα ὃ οὐδεὶς οἶδεν, εἰ μὴ αὐτός, *except himself alone*.—Hom. Il. 8. 99. Wolf ad Lept. p. 303.—With μόνος subjoined, John vi. 15 Ἰησοῦς ἀνέχωρησε εἰς τὸ ὄρος αὐτός μόνος.—So the Attics, Xen. Cyr. 3. 3. 38. Wolf ad Lept. p. 288.

e) *of one's self, of one's own accord, sponte*. John xvi. 27 αὐτός γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, *the Father himself, of his own accord, loveth you*. (1 Pet. ii. 24.)—Hom. Il. 17. 254. Xen. Cyr. 5. 4. 27. Anab. 2. 1. 5. Mem. 1. 3. 7.

2. Used alone, the pers. pron. being omitted or implied; chiefly in the nominative for *I myself, he himself*, etc. with various degrees of emphasis; in the oblique cases only at the beginning of a construction; Buttm. § 127. 2. I. b.

a) genr. and often having καί. So in the Nom. Luke vi. 42 αὐτός οὐ βλέπων, *thyself not seeing the beam*, etc. Phil. ii. 24 ὅτι καὶ αὐτός ταχέως ἐλεύσομαι, *that I myself shall also come shortly*. Luke xi. 4 καὶ γὰρ αὐτοὶ ἀφίμεν. Luke xi. 46, 52. xv. 14. John vii. 4. ix. 21 bis. Acts ii. 34. xiii. 14. xvii. 25. xxi. 24. Col. i. 17. 1 John i. 7. al. sæp.—Xen. Cyr. 1. 6. 35 bis. 8. 1. 4, 10. Thuc. 6. 5.—So in the oblique cases at the beginning of a construction, Luke xxiv. 24 αὐτὸν δὲ οὐκ εἶδον. John ix. 21 αὐτὸν ἐρωτήσατε.—

Xen. Hiero 6. 10. Plat. Lys. p. 204. A. Dem. de Coron. 270. 19.

b) by way of special emphasis, put for a person distinguished from all others, whom all know and venerate, etc. So of Jesus, i. e. *He, for the Master, the Lord*, etc. Matt. viii. 24 αὐτὸς δὲ ἐκὰς-θευδε. Mark iv. 38. vi. 47. viii. 29. Luke v. 16, 17. viii. 54. ix. 51. x. 38. xi. 17. xiv. 1. So of God, Heb. xiii. 5.—Schol. ad Aristoph. Nub. 218. Comp. the αὐτὸς ἔφα of the disciples of Pythag. *ipse dixit, the master has said it*, Jamblichus Vita Pythag. c. 18. Cit. de Nat. Deor. 1. 5. Matth. § 467. 1. p. 867.

3. Where several words intervene between the subject and verb, αὐτός is put emphatically instead of repeating the subject itself, viz.

a) in the sense of οὗτος or ἐκεῖνος, *this, that*, and often to be expressed in English by an emphatic *he, she, it, they*, etc. Matt. i. 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, *for HE (and no other) shall save his people from their sins*. v. 4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται, *for THEY (of all others) shall be comforted*. ver. 5—10. vi. 4 καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι, *HE shall reward thee openly*. xi. 14 αὐτός ἐστιν Ἠλίας, *THIS is Elias*. xii. 50, coll. Mark iv. 35 where it is οὗτος. Matt. xxv. 17. Mark i. 8. xiv. 15. Luke i. 17, 36. xi. 14. John xiv. 10. Acts x. 42. xv. 27. Heb. viii. 9. 1 John ii. 2. al. sæp. So Sept. and Heb. נִיחַ Is. liii. 5, 7, 12. Ps. xix. 6.—Wisd. xii. 27 ἐπὶ τούτοις οὐς ἐδόκουν θεοὺς, ἐν αὐτοῖς κολαζόμενοι. Jos. Ant. 6. 13. 4. Plat. Repub. 2. p. 217. Palæph. Fab. 20. Hom. Od. 5. 198.

b) with ordinals, αὐτός implies *one's self with the others* included in the number. Rev. xvii. 11 αὐτὸς ὄγδοος ἐστὶ, καὶ ἐκ τῶν ἑπτὰ ἐστὶ, *HE is the eighth, i. e. he was with the seven and is of them*. Comp. 2 Pet. ii. 5.—Jos. Ant. 10. 11. 1 αὐτὸς ὀλιγοστός. Thuc. 1. 46. Xen. H. G. 2. 2. 17. Comp. Vigerus, p. 73. Kypke Obs. II. p. 442.

II. Put instead of the pers. pron. of the third person, *him, her, it, them*, etc. but only in the oblique cases and not at the beginning of a construction; Buttm. § 127. 2. II. Herm. ad Viger. p. 735. XI.

1. As referring to a definite subject or antecedent expressed, viz.

a) genr. and simply, Matt. iii. 16 bis, καὶ ἰδοὺ ἀνέψχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ—ἐρχόμενον ἐπ' αὐτόν. vi. 26 bis. viii. 1 sq. xi. 25. xxvi. 71. Mark iii. 33. Luke i. 21, 22. John i. 5, 6. Acts vii. 21. al. sæpiss.—Plut. Cæs. c. 2. Xen. Mem. 3. 1. 3.—In this use of αὐτόν, etc. some irregularities occur in N. T. viz.

(α) as in Heb. a transition is made from the first person to the third, Luke i. 45, coll. ver. 44. Rev. v. 10, coll. ver. 9. or from the second to the third, Rev. xviii. 24, coll. ver. 22, 23. Comp. Gesen. Lehrs. p. 742. Stuart § 565.

(β) sometimes αὐτόν, αὐτοῦ, etc. refers not to the nearest subject, but to a remote one; Mark viii. 22 παρακαλοῦσιν αὐτόν (Ἰησοῦν), ἵνα αὐτοῦ (τυφλοῦ) ἄψηται. So espec. Mark ix. 27, 28.—Sept. Gen. xvi. 6, 7.

b) for the sake of distinctness, αὐτόν, etc. is sometimes inserted after an antecedent by way of repetition, usually in the same case; Matt. iv. 16 τοῖς καθημένοις—φῶς ἀνέτειλεν αὐτοῖς. v. 40 τῷ θέλοντι—ἄφες αὐτῷ. xxv. 29 ἀπὸ δὲ τοῦ μὴ ἔχοντος ἀρθήσεται ἀπ' αὐτοῦ. John xv. 2. Rev. i. 5, 6. ii. 7. τῷ νικῶντι δώσω αὐτῷ. vi. 4. In a different case, Matt. xii. 36.—Gen. xvi. 3 τῷ Ἀβραμ—αὐτῷ. Esdr. vi. 1 ἐπὶ τοὺς Ἰουδαίους—ἐπὶ αὐτούς. Xen. Cyr. 1. 3. 15 τῷ πάππῳ—συμμαχεῖν αὐτῷ. Anab. 5. 6. 15 ξενοφῶντι ὁρῶντι—καλὸν αὐτῷ ἐδόκει. Comp. Winer § 22. 4. a.—Especially does this take place after a *relative*; Mark vii. 25 γυνή, ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. i. 7. John i. 27. Acts xv. 17 ἐφ' οὗς —ἐπ' αὐτούς. Eph. ii. 10. Rev. iii. 8 θύραν, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν. vii. 2 οἷς ἐδόθη αὐτοῖς. vii. 9. So Sept. freq. Ex. iv. 17. Lev. xviii. 5. Num. xi. 21. Judg. xviii. 5, 6. 1 K. xiii. 10. al.—Esdr. iii. 5. iv. 54. Judith xvi. 4. Baruch ii. 17. Herodian. 8. 6. 10 οἷς ἐπιφοιτῶσιν αὐτοῖς. Herodot. 2. 10. Diod. Sic. 1. 97 εἰς ὃν—εἰς αὐτόν. Comp. Winer § 22. 4. b.—Of the same kind are those clauses commencing with a *relative*, where the writer falls out of the construction and proceeds with αὐτοῦ, etc. 2 Pet. ii. 3 οἷς τὸ κρίμα οὐκ ἀρ-

γεῖ, καὶ ἡ ἀπώλεια αὐτῶν, for καὶ ὧν ἡ ἀπώλεια. Rev. ii. 18 καὶ οἱ πόδες αὐτοῦ, for καὶ οὗ οἱ πόδες. xvii. 2.—Xen. Cyr. 3. 1. 38. Comp. Winer l. c. note. Herm. ad Vig. p. 170, 708.—Of a different kind are those constructions where αὐτόν, etc. is put after a relative *epexegetically*; Matt. iii. 12 οὗ τὸ πτύον ἐν χειρὶ αὐτοῦ, as in Engl. *whose fan is in his hand*. Rev. vii. 9.—Sept. Judg. vi. 10. Gen. xxiv. 3. Comp. Winer l. c.

2. Where no definite subject or antecedent is directly expressed, but αὐτόν, etc. stands in the ‘constructio ad sensum;’ Winer § 22. 3.

a) as referring to names of places, countries, etc. in which is likewise included the collective idea of their inhabitants; Matt. iv. 23 καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὃ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans. ix. 35. Luke iv. 15. Acts viii. 5 αὐτοῖς, i. e. the Samaritans. xx. 2. 2 Cor. ii. 13. 1 Thess. i. 9, coll. ver. 8.—Soph. Trach. 259 ed. Erf. Herm. Eurip. Hec. 22. p. 7 ed Pors. Lucian. Tim. 9. Dial. Mort. 12. 4. Dion. Hal. IV. 2117. Thuc. 1. 136 ὃ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης.

b) as referring to an abstract noun implied in a preceding concrete, and vice versa. John viii. 44 ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ, sc. τοῦ ψεύδους. Vice versa, Rom. ii. 26 εἰ ἂν ἡ ἀκροβυστία—οὐχὶ ἡ ἀκρ. αὐτοῦ, i. e. of such an ἀκρόβυστος. Luke v. 17 αὐτοῦς, i. e. τοὺς ἀσθενεῖς, coll. ver. 15.—Theodoret. I. 914 τοῦτο τῆς ἀποστολικῆς χάριτος ἰδίον αὐτοῖς γὰρ, sc. ἀποστόλοις.

c) as referring to an antecedent implied in a preceding verb. Acts xii. 21 ὃ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς [τὸν δῆμον]. ὃ δὲ δῆμος ἐπεφώνει. 1 Pet. iii. 13, 14, τίς ὁ κακῶσων ὑμᾶς—τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, sc. τῶν κακούντων ὑμᾶς.

b) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed; Luke i. 17 αὐτὸς προελεύσεται αὐτοῦ, before HIM, i. e. the Messiah; so 1 John ii. 12. 2 John 6; comp. above in I. 2. b.—Luke ii. 22 καθαρισμοῦ αὐτῶν, sc. of the mother and child. xxiii. 51 τῇ πράξει αὐτῶν, i. e. of the Sanhedrim, τῶν

βουλευτῶν, τῶν ἀρχιερέων καὶ γραμματέων, coll. ver. 50, and comp. John vii. 47, 50.—John xx. 15, coll. ver. 13. Acts iv. 5 αὐτῶν, i. e. of the people, the Jews; and so Matt. xi. 1. xii. 9. Heb. viii. 8 αὐτοῖς λέγει, sc. τοῖς ἔχουσι τὴν διαθήκην τὴν πρώτην.—Xen. Cyr. 5. 4. 42.

3. Sometimes αὐτοῦ, αὐτόν, etc. is found where we might expect the reflexive ἐαυτοῦ, αὐτοῦ, etc. Matt. xxi. 45 οἱ Φαρισαῖοι ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει, instead of περὶ αὐτῶν. John i. 48 εἶδεν ὃ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν. iv. 47 καὶ ἡρώτα αὐτόν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ [αὐτοῦ] τὸν υἱόν. In such cases the sentiment is expressed in the person of the writer, not in that of the subject. Comp. Buttm. § 127. 3, and n. 4. Winer § 22. 5, note.—Gen. xvi. 3 Σάρα ἔδωκεν αὐτὴν τῷ Ἀβραμ ἀνδρὶ αὐτῆς [αὐτῆς]. Jos. Ant. 5. 2. 11 ἡπατημένους αὐτοὺς [αὐτοὺς] ἡσθύντο. ib. 6. 11. 2 τί, ὦ πάτερ, προσέταξας ἀνελεῖν ἄνδρα, μέγα μὲν αὐτῷ [αὐτῷ for σεαυτῷ] πρὸς σωτηρίαν ὄφελος γεγεννημένον. Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εὐνοίαν, coll. § 65 στοργὴν πρὸς ἐαυτόν. Arrian. Diss. Epict. 1. 19. 11. Herodian. 1. 17. 9. ib. 2. 4. 13.

4. Sometimes, though not often, αὐτόν, etc. is omitted where it must be supplied in the thought; Acts xiii. 3 καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν [αὐτοὺς]. Mark vi. 5. 1 Cor. x. 9. Eph. v. 11. 2 Thess. iii. 15. 1 Tim. vi. 2. Comp. Buttm. § 130. 5. Winer § 22. 1.—Xen. H. G. 3. 4. 3. Dem. adv. Conon. p. 728. B.

III. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*. Buttm. § 127. 2. III. Herm. ad Viger. p. 735.

a) *genr. the same, not different*, objectively; Mark xiv. 39 τὸν αὐτὸν εἶπᾶν. Luke vi. 38 τῷ αὐτῷ μέτρῳ. Rom. ix. 21 ἐκ τοῦ αὐτοῦ φυράματος. x. 12 ὃ γὰρ αὐτὸς κύριος πάντων. 1 Cor. xii. 4—11. Phil. i. 30. al. So Sept. for $\pi\pi\kappa$ Job xxxi. 15. Ex. xxxvi. 8.—2 Macc. iii. 33. Xen. Mem. 3. 4. 6, 7.—So τὸ αὐτό, τὰ αὐτά, *the same, the same things, like things*, Matt. v. 46. Luke vi. 33. Acts xv. 27. Rom. ii. 1. 1 Cor. i. 10. Eph. vi. 9.—Xen. Mem. 4. 4. 6, 7.—Hence the following adverbial phrases:—(a) τὸ αὐτό, *the same, in the same manner, in like*

manner; Matt. xxvii. 44. 1 Cor. xii. 25. —Xen. Mem. 3. 8. 5.—(β) ἐπὶ τὸ αὐτό, spoken of place or time; of place, *in the same place, in one place*, Matt. xxii. 34. Acts ii. 1, 44. iv. 26. 1 Cor. xi. 20. So Sept. for תַּיִן Ps. ii. 2. 2 Sam. x. 15. —Comp. εἰς τὸ αὐτό Jos. Ant. 5. 2. 12. Xen. Mem. 4. 2. 17.—Spoken of time, *at the same time, together*, Acts iii. 1. Luke xvii. 35. So Sept. for יַחַד Ps. xxxvii. 38. Deut. xxxii. 10. 2 Sam. xxi. 9.—(γ) κατὰ τὸ αὐτό, *at the same time, together*, Acts xiv. 1. So Sept. and יַחַד 1 Sam. xxxi. 6. 2 Sam. ii. 16.—Diod. Sic. 20. 76. Herodot. 7. 106.—Others, *in like manner*, as Sept. and יַחַד 1 Sam. xxx. 24; but comp. Kypke and Kuinoel in loc.

b) spoken subjectively, *always the same, i. e. not changing, immutable*; Heb. i. 12 σὺ δὲ ὁ αὐτὸς εἶ, quoted from Ps. cii. 28, where Sept. for נִשְׁתַּחֲוֶה Heb. xiii. 8 Ἰησοῦς Χρ. ὁ αὐτός. So נִשְׁתַּחֲוֶה Is. xli. 4. —Thuc. 2. 61 ἐγὼ μὲν ὁ αὐτός εἰμι, καὶ οὐκ ἐξίσταμαι.

c) constr. with a dat. *the same with, the same as if*; 1 Cor. xi. 5 ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. 1 Pet. v. 9. Comp. Buttm. § 133. 2. 2, and n. 1.—Jos. Ant. 4. 2. 2. Polyb. 3. 95. 2. Xen. Cyr. 2. 1. 15. ib. 3. 3. 35. AL.

Αὐτοῦ, adv. of place, (pp. gen. of τὸ αὐτό,) *here, there, in this or that place*, i. q. ἐπ' αὐτοῦ τοῦ τόπου, Matt. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4. Sept. for תַּיִן Ex. xxiv. 14. Num. xxii. 19. תַּיִן Num. xxxii. 6. Deut. v. 31. 2 Sam. xx. 4.—Polyb. 3. 65. 3. Herodot. 1. 94. ib. 4. 9. Comp. Schæfer ad Bos. Ellips. p. 885.

Αὐτοῦ, ἡς, οὗ, Attic contr. for ἐαυτοῦ, ἡς, οὗ, pron. reflex. of 3d pers. *himself, herself, itself, etc.* Matt. i. 21. iii. 12. Luke v. 25. ix. 14. Acts xv. 26. 2 Tim. ii. 19. Rev. xvi. 17, al. sæp. For αὐτοῦ instead of αὐτοῦ, see in Αὐτός II. 3.—In Matt. xxiii. 37, some editions read πρὸς αὐτήν, which there would be for 2 pers. i. q. πρὸς σεαυτήν; comp. Buttm. § 127. n. 5. AL.

Αὐτόφωρος, ου, ὅ, ἡ, adj. (αὐτός, φῶρ), pp. *taken in the very theft*, and genr. of any crime, *taken in the very act*, Thuc. 6. 38. Hence in N. T. ἐπ' αὐτοφῶρ or ἐπαυτοφῶρ as an adv. *in the*

very act or offence; e. g. adultery, John viii. 4 γυνὴ πατειλῆφθη ἐπαυτοφῶρ μοιχευομένη.—Ælian. H. An. 11. 15 μοιχευομένην γυναῖκα ἐπ' αὐτοφῶρ καταλαβών. Jos. Ant. 16. 7. 5. Lysias Orat. 1. 7.

Αὐτόχειρ, ρος, ὅ, ἡ, adj. (αὐτός, χεῖρ), *self-handed, i. e. doing with one's own hands*. Acts xxvii. 19 αὐτόχειρες—ἐρρίψαμεν, *with our own hands we threw overboard*; for this adverbial use, see Buttm. § 123. n. 3.—Aristoph. Av. 1135 Herodian. 7. 2. 17. Spoken chiefly of one who kills another with his own hand, Dem. 321. 17. Xen. H. G. 7. 3. 7. Jos. Ant. 6. 11. 9. ib. 10. 9. 3.

Αὐχμηρός, ἄ, ὄν, (αὐχμός,) *dusty, dirty, squalid*, Xen. Mem. 2. 1. 31. In N. T. by impl. *murky, dismal, dark*, 2 Pet. i. 19.—Suidas, αὐχμηρόν· στυγνὸν ἢ σκοτεινόν.

Ἀφαιρέω, ῶ, f. ἤσω, in text. rec. Rev. ii. 19; f. 2 ἀφελῶ, aor. 2 ἀφείλον, aor. 2 Mid. ἀφειλόμην, (ἀπό, αἰρέω,) *to take away, to remove, trans.*

a) genr. as τὸ ὄνειδος, Luke i. 25. So Sept. for תַּיִן Gen. xxx. 23. Is. iv. 1. —Xen. Mem. 2. 6. 23 τὸν φθόνον.—So ἀφαιρεῖν τὴν ἀμαρτίαν, *to take away sin*, i. e. the consequences of it, *to procure the forgiveness of sin*, Rom. xi. 27. Heb. x. 4. So Sept. for תַּיִן נֶפֶשׁ Ex. xxxiv. 7. Lev. x. 17. al. תַּיִן Is. xxvii. 9. תַּיִן Is. vi. 7. Zech. iii. 4. תַּיִן Ex. xxxiv. 9.—Ecclus. xlvii. 12.—Constr. with ἀπό τινος, *to take away from any one*, Rev. xxii. 19 bis. Mid. Luke xvi. 3. Pass. Luke x. 42.—Sept. Num. xi. 17. Deut. xii. 32. Gen. xxxi. 31. Lev. iv. 10. Prov. iv. 16.—Seq. ἐκ τινος, Rev. xxii. 19.—Sept. Is. xxii. 19. Judg. xxi. 6. Xen. Ven. 12. 9.

b) in the place of *to cut off*, e. g. τὸ ὠτίον, τὸ οὖς, Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50. So Sept. for תַּיִן 1 Sam. xvii. 51. Is. ix. 14. xviii. 5.—Herodian. 3. 7. 16. Æl. V. H. 3. 1 τὸν κλάδον.

Ἀφανής, εός, οὖς, ὅ, ἡ, adj. (α pr. and φαίνω), *not apparent, i. e. unseen, hidden, concealed*, Heb. iv. 13.—Ecclus. xx. 30. 2 Macc. iii. 34. Jos. Ant. 7. 10. 2. Xen. Mem. 1. 1. 2. Anab. 4. 2. 4.

Ἀφανίζω, f. ἴσω, (ἀφανής,) *to cause to disappear, to put out of sight, trans.*

Diod. Sic. 2. 20. Xen. Anab. 3. 4. 8.
—Pass. *to disappear, to be out of sight*,
Jos. Ant. 4. 8. 48. Act. Thom. § 43. In
N. T.

a) Pass. *to disappear, to vanish*, e. g.
ἀτμίς James iv. 14. Sept. for יָנַח Prov.
x. 25.—Philo de Char. p. 714 τὸ σκότος
ἀφανίζεται.—Metaph. *to faint with terror*,
to expire with fear, Acts xiii. 41 quoted
from Hab. i. 5 where Sept. for יָנַח. So
Sept. for יָנַח Ez. xxx. 9.

b) by impl. *to destroy, to consume*,
Matt. vi. 19, 20, coll. Luke xii. 33 where
it is διαφθείρω. So Sept. for מַחַשׁ Ez.
xxxvi. 34, 35, 36. Joel i. 17. מַחַשׁ
Hiph. and Niph. Prov. xiv. 11. Judg.
xxi. 17. מַחַשׁ Ex. viii. 9. Jer. xlvii.
4.—Æl. V. H. 2. 4. Diod. Sic. 15. 48.
Xen. An. 3. 2. 11.

c) trop. *to deprive of a good appear-
ance*, i. e. *to deform, to disfigure*, e. g. τὰ
πρόσωπα Matt. vi. 16, i. e. by neglect, etc.
comp. ver. 17. See Kypke in loc. I. p. 33.
—Stob. Serm. 72. p. 445, γυνὴ ἀφανίζων
τὰς ὄψεις sc. with pigments. ib. 46.
p. 333. Test. XII Patr. in Fabr. Cod.
N. T. p. 184, 192, 545. Jos. Ant. 9. 3.
2.

Ἀφανισμός, οὐ, ὁ, (ἀφανίζω,) *a dis-
appearing, vanishing*, i. e. *destruction*.
Sept. for מַחַשׁ Zeph. i. 16. מַחַשׁ Jer.
ii. 15. מַחַשׁ Jer. li. 26, 62. Polyb. 5.
11. 5.—In N. T. trop. *abolition, abroga-
tion*, sc. of a covenant, Heb. viii. 13.
See Kypke in loc.

Ἀφαντος, ου, ὁ, ἡ, adj. (α pr. and
φαίνομαι, 3 p. perf. pass. πέφανται), i. q.
ἀφανής, *not apparent, not seen*; hence
ἄφαντος γενέσθαι, *to disappear, to vanish*,
Luke xxiv. 31.—Eurip. Orest. 1557.
Diod. Sic. 4. 65. Plut. de def. Orac. 1.
So ἀφανής γενέσθαι 2 Macc. iii. 34. Act.
Thom. § 27. § 43.

Ἀφεδρών, ὦνος, ὁ, (ἀπό, ἔδρα seat,
stool,) *a privy*, Matt. xv. 17. Mark vii.
19.—Florentin. Geoponic. 6. 2. 8.—
This word belongs only to a later age;
Sturz de Dial. Alex. p. 150. Comp. in
Sept. ἄφεδρος, *menses*, Lev. xv. 19, 20,
24. al. Psalt. Sal. viii. 13.

Ἀφειδία, ας, ἡ, (ἀφειδής, fr. α pr. and
φείδομαι,) *unsparingness*, i. e. *rigour, aus-
terity*, Col. ii. 23.—Æl. V. H. 14. 34.

Ἀφελότης, τητος, ἡ, (ἀφελής not
stony, level, and metaph. simple, sincere,
Æl. V. H. 12. 1. Lucian. D. Deor. 4. 5;
from α pr. and φελλεύς stony ground,)
simplicity, sincerity, Acts ii. 46.—So
ἀφέλεια Jos. Ant. 3. 12. 2. Æl. V. H.
3. 10.

Ἀφεσις, εως, ἡ, (ἀφίημι q. v.)

1. *dismissal*, i. e. *deliverance*, sc. from
service, captivity, etc. Luke iv. 18 bis.
Sept. for יָנַח Is. lviii. 6. יָנַח Lev.
xxv. 10. Is. lxi. 1.—Esdr. iv. 62. Polyb.
1. 79. 12. Herodian. 7. 11. 3.

2. *remission*, i. e. *forgiveness, pardon*,
sc. of sins, absol. Mark iii. 29. Heb. ix.
22. x. 18. seq. τῶν ἁμαρτιῶν, Matt.
xxvi. 28. Mark i. 4. Luke i. 77. iii. 3.
xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii.
38. xxvi. 18. Col. i. 14. seq. τῶν παραπ-
τωμάτων, Eph. i. 7.—Ep. Barnab. 6
Act. Thom. § 47. Spoken of debt, tri-
bute, etc. Sept. Deut. xv. 3. Esth. ii. 18
1 Macc. xiii. 34. τῆς τιμωρίας Diod. Sic.
20. 44.

Ἀφή, ἥς, ἡ, (ἄπτω necto,) *a liga-
ture, vinculum*, sc. by which the differ-
ent members of the body are connected,
commisure, joint, Eph. iv. 16. Col. ii. 19.
—Plut. Anton. 27.

Ἀφθαρσία, ας, ἡ, (ἄφθαρτος,) *in-
corruption, incapacity of decay*; hence
spoken of the future bodies of saints,
immortality, 1 Cor. xv. 42, 50, 53, 54.
So of their future life and happiness,
2 Tim. i. 10 ζωὴν καὶ ἀφθαρσίαν, by hen-
diadys for ζωὴν ἄφθαρτον. So Rom. ii.
7, comp. 1 Cor. ix. 25 and 1 Pet. v. 4.
Also Tit. ii. 7 in earlier editions.—Wisd.
ii. 23. vi. 18, 19. Plut. Aristid. c. 6.—
Spoken of things, etc. *perpetuity*; Eph.
vi. 24 ἐν ἀφθαρσίᾳ.

Ἀφθαρτος, ου, ὁ, ἡ, adj. (α pr. and
φθαρτός, fr. φθείρω), *incorruptible*; i. e.
spoken of persons, *immortal*, as God,
Rom. i. 23. 1 Tim. i. 17. the future
bodies of saints, 1 Cor. xv. 52.—Wisd.
xii. 1. Diog. Laert. X. 123.—Spoken
of things, *imperishable, enduring*, 1 Cor.
ix. 25. 1 Pet. i. 4, 23. iii. 4.—Wisd.
xviii. 4. Jos. Ant. 3. 5. 3.

Ἀφθορία, ας, ἡ, (ἄφθορος fr. α
pr. and φθείρω,) pp. *incorruption, in-*

capacity of decay; metaph. *incorruptness, integrity*, Tit. ii. 7 in some MSS. for ἀδιαφθορία.

Ἀφίημι, (ἀπό, ἵημι,) f. ἀφήσω, aor. 2 ἀφῆν, perf. ἀφῆκα, aor. 1 pass. ἀφέσθην, f. 1 pass. ἀφεθήσομαι, comp. Buttm. § 108. I.—Anomalous forms: 2 p. pres. ἀφεῖς, from ἀφέω, Rev. ii. 20 in later edit. comp. Ex. xxxii. 32. Buttm. § 106. n. 5. § 107. n. I, 2. Winer § 14. 3.—Imperf. ἤφιον from ἀφίω, Mark i. 34. xi. 16. comp. Ecc. ii. 18. v. 11. Philo Leg. ad Cai. p. 1021. Buttm. § 108. I. 5. Winer l. c. For the augm. see Buttm. § 86. n. 2.—Perf. Pass. 3 plur. ἀφέωνται Matt. ix. 2, 5. Mark ii. 5, 9. al. from a form of the perf. act. ἀφέωκα, Buttm. § 108. I. p. 231, marg. note. § 97. n. 2. Winer l. c.—*To send forth or away, to let go from one's self, trans.*

a) pp. e. g. τοὺς ὄχλους, *to dismiss*, Matt. xiii. 36.—Xen. Cyr. 1. 2. 8. ib. 8. 1. 6.—Spoken of a wife, *to put away*, 1 Cor. vii. 11, 12, 13.—Jos. Ant. 15. 7. 10.—So Matt. xxvii. 50 ἀφῆκε τὸ πνεῦμα, *he gave up the ghost*, i. e. expired.—Sept. Gen. xxxv. 18. Jos. Ant. 7. 13. 3 τὴν ψυχὴν. 5. 2. 8. Æl. H. An. 2. 1. See Kypke in loc.—Mark xv. 37 ἀφείς φωνὴν μεγάλην, *sending forth a loud cry*. Sept. for לָקַח Gen. xlv. 2.—Act. Thom. § 39. Jos. Ant. 8. 13. 3. Dem. 301. 10. Comp. Kypke in loc.

b) *to let go from one's power, possession, etc. i. e. to let go free, to let escape*, Matt. xxiv. 40, 41. Luke xvii. 34, 35, 36. Sept. for פָּקַד Cant. iii. 4. Prov. iv. 13.—Palæph. Fab. 41.—Trop. *to let go from obligation towards one's self, to remit*, e. g. a debt, offence, etc. seq. dat. of pers. Matt. xviii. 27, 32, 35. Mark xi. 25. Sept. for שָׁחַט Deut. xv. 2.—1 Macc. x. 29. Æl. V. H. 14. 24. Dem. 1480. 11.—So of sins, *to remit the penalty of sins, etc. i. e. to pardon, to forgive*, seq. dat. of pers. e. g. ὀφειλήματα Matt. vi. 12 bis. ἀμαρτίας Matt. ix. 2, 5, 6. xii. 31. Mark ii. 5, 7, 9, 10. al. βλασφημίαν Matt. xii. 31, 32 bis. παραπτώματα Matt. vi. 14 bis, 15 bis. Mark xi. 25. ἀμαρτήματα Mark iii. 28. iv. 12. ἀνομίας Rom. iv. 7. So Sept. for פָּקַד Is. xxii. 14. שָׁחַט Gen. 1. 17. Ex. xxxii. 31. Ps. xxiv. 18. xxxii. 5. פָּקַד Lev. iv. 20. v. 10, 13. Is. lv. 7.

—Ecclus. ii. 12. xxviii. 2. Act. Thom. § 6. § 24. Jos. Ant. 6. 5. 6. Herodot. 6. 30 τὴν αἰτίαν. Comp. Æl. V. H. 1. 14.

c) *to let go from one's further notice, care, attendance, occupancy, etc. i. e. to leave, to let alone, viz.*

(α) pp. *to quit, to forsake, to abandon*; spoken of persons, etc. Matt. iv. 11. viii. 15. xv. 14. xxvi. 44, 56. Mark iv. 36. John x. 12. al. spoken of things, etc. Matt. iv. 20 τὰ δίκτυα. Mark xiii. 34 τὴν οἰκίαν. John iv. 3 τὴν Ἰουδαίαν. Matt. xix. 27, 29 τὰ πάντα. So Sept. for שָׁחַט 1 Sam. xvii. 20, 28. Jer. xii. 7.—Wisdom. x. 14. Ecclus. vi. 27. Lucian. D. Deor. 6. 12.—*So to leave, sc. in any place or state, to let remain*, Matt. v. 24 ἄφεξ ἐκεῖ τὸ δῶρόν σου. xviii. 12. Mark i. 20. Luke x. 30. John iv. 28. xiv. 18, 27. Acts xiv. 17. ἀφιέναι τινὰ μόνον John viii. 29. xvi. 32. So Sept. for שָׁחַט Gen. xlii. 33. 1 K. xix. 3. 1 Chr. xvi. 21. כָּחַל Ex. ix. 21. 2 Sam. xv. 16.—1 Macc. vii. 20. i. 28.—*So to leave to any one, i. e. to let him have or take*, Matt. v. 40 ἄφεξ αὐτῷ καὶ ἱμάτιον.—Comp. Ecclus. xv. 14. Jos. Ant. 7. 11. 4 τὸν υἱὸν ἄφεξ μοι.—Further, *to leave behind, sc. at death*, Matt. xxii. 25. Mark xii. 19, 20, 21, 22. Sept. for שָׁחַט Ps. xvii. 14. Ecc. ii. 18.—*So to leave remaining, and Pass. to be left, to remain*; Heb. ii. 8. Matt. xxiii. 38. Luke xiii. 35. So Matt. xxiv. 2 οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον. Mark xiii. 2. Luke xix. 44. xxi. 6. Sept. for שָׁחַט Judg. ii. 23. iii. 1.—Jos. Ant. 10. 10. 4.

(β) metaph. *to leave, in various senses, viz. to desert, to quit*, Rom. i. 27 τὴν φυσικὴν χρῆσιν. Rev. ii. 4.—Or, *to omit, to pass by*, Heb. vi. 1 ἀφέντες τὸν τῆς ἀρχῆς λόγον.—Eurip. Androm. 392. Arrian. Diss. Epict. 4. 4. 36.—*So to neglect, to omit*, Matt. xxiii. 23 bis, τὰ βαρύτερα τοῦ νόμου. Mark vii. 8. Luke xi. 42. Sept. for שָׁחַט Ecc. xi. 6.

d) *to let go, i. e. to let pass, to permit, to suffer*, seq. acc. c. infin. expressed or implied, Matt. viii. 22. xiii. 30. xix. 14. Mark i. 34. v. 37. al. Matt. iii. 15. Mark v. 19. xi. 6. Luke xiii. 8. John xi. 48. xii. 7. Rev. ii. 20 ὅτι ἀφεῖς [text. rec. ἐὰς] τὴν γυναῖκά σου Ἰεζάβελ, sc. διδάσκειν. Sept. for שָׁחַט 2 Sam. xvi. 11. Judg. xvi. 26. כָּחַל Ex. xii. 23. Num. xxii. 13.—Xen. Cyr. 1. 2. 2. Palæph.

Fab. 4.—Seq. ἵνα with the subjunct. in the manner of the later poets after verbs of command, etc. Mark xi. 16 οὐκ ἤφιεν ἵνα κ.τ.λ. See Hermann ad Viger. p. 852. —So the imperat. ἄφετε, ἄφετε, is followed by the subjunct, without ἵνα, e. g. ἄφετε, ἰδωμεν, *let us see, suffer us to see*, Matt. xxvii. 49. Mark xv. 36. ἄφετε, ἐκβάλω, *let me cast out*, Matt. vii. 4. Luke vi. 42. See Winer § 42. 4. Herm. de Ellips. p. 183. Comp. Matth. § 516. B. Viger. p. 315.—Arrian. Diss. Epict. 1. 9. ib. 3. 12 ἄφετε, ἰδω. AL.

Ἀφικνέομαι, οὔμαι, f. ἰζομαι, depon. (ἀπὸ, ἰκνέομαι), *to come or go away*, sc. to a place, etc. i. e. *to arrive at, to reach*, c. c. εἰς, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaph. spoken of a report, rumour, *to come forth, to spread abroad*, c. c. εἰς, Rom. xvi. 19.—Ecclus. xlvii. 17.

Ἀφιλαγαθός, οὔ, ὁ, ἡ, adj. (a pr. φίλος and ἀγαθός), *unfriendly, hostile, to good and to good men*, 2 Tim. iii. 3.

Ἀφιλάργυρος, ου, ὁ, ἡ, adj. (a pr. φίλος and ἀργυρος), *not covetous, liberal, generous*, 1 Tim. iii. 3. Heb. xiii. 5.

Ἀφιξίς, εως, ἡ, (ἀφικνέομαι), *arrival*, Diod. Sic. 13. 112. Herodian. 1. 7. 2. In N. T. *departure*, Acts xx. 29.—3 Macc. vii. 18. Jos. Ant. 2. 2. 4. ib. 4. 8. 47. Dion. Halic. Ant. 10. 8. Herodian. 3. 1. 1. Demosth. 1436. 6.

Ἀφίστημι, f. ἥσω, (ἀπό, ἵστημι), trans. and intrans. See ἵστημι and Buttm. § 107. 11.

I. Trans. in the Act. pres. imperf. fut. and aor. 1; *to place away from, to separate*, i. e. *to remove, to cause to depart*, Sept. for רסח 1 Sam. xviii. 13. קחך Is. lix. 11. Ecclus. xlii. 9. Xen. H. G. 7. 5. 23. In N. T. *to lead away, to seduce*, sc. a people from their allegiance, Acts v. 37 ἀπίστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ, *he seduced the people to follow him*. Sept. for רסח Deut. vii. 4. קחך Deut. xiii. 10.—Xen. An. 6. 6. 34. Herodian. 1. 9. 2. ib. 7. 7. 13.

II. Intrans. in the Act. perf. pluperf. aor. 2, and in Mid. *to separate one's self*, i. e. *to depart*.

a) genr. *to go away from, to leave*,

c. c. ἀπό seq. gen. Luke ii. 37. iv. 13. Acts xii. 10. xix. 9. Luke xiii. 27 quoted from Ps. vi. 8 where Sept. for רסח coll. Matt. vii. 22 where it is ἀποχωρεῖτε, Sept. for רסח Num. xii. 10. 1 Sam. xviii. 12.—C. c. gen. Herodian. 1. 10. 6. ib. 6. 4. 8. Polyb. 1. 88. 12.—In the sense of *to forsake, to desert*, Acts xv. 38. So Sept. for רסח Jer. vi. 8. Ez. xxiii. 17, 18. —In the sense of *to withdraw from, to avoid*, 1 Tim. vi. 5. 2 Tim. ii. 19. So Sept. for רסח Lam. iv. 15.—C. c. gen. Jos. Ant. 1. 18. 4. Diod. Sic. 1. 80. Thuc. 7. 7.

b) metaph. *to desist from, to refrain from, to let alone*. Acts v. 38 ἀπόστησε ἀπὸ τῶν ἀνθρώπων τούτων. xxii. 29. 2 Cor. xii. 8. So Sept. for רסח Job vii. 16. רסח 1 Sam. vi. 3. 2 Sam. ii. 22, 23.—Polyb. 5. 46. 4. Dem. 78. 21.

c) *to make defection from, to revolt, to apostatize*, absol. Luke viii. 13. seq. gen. 1 Tim. iv. 1. seq. ἀπό c. gen. Heb. iii. 12. Sept. for רסח Ez. xx. 8. רסח 2 Chr. xxvi. 18. xxviii. 19, 22. רסח Gen. xiv. 4. Dan. ix. 9.—C. c. gen. Jos. Ant. 8. 7. 8. ib. 9. 5. 1. Herodian. 6. 2. 19. Xen. Cyr. 4. 5. 11. seq. ἀπό 5. 4. 1.

Ἀφνω, adv. (contr. from ἀφανῶς fr. a pr. and φαίνω), *suddenly, unexpectedly*, Acts ii. 2. xvi. 26. xxviii. 26. Sept. for רסח Josh. x. 9. Ecc. ix. 12.—2 Macc. iii. 27. Diod. Sic. 1. 57.

Ἀφόβως, adv. (a pr. and φόβος), *without fear, boldly*, Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. Sept. for רסח Prov. i. 33.—Wisd. xvii. 4. Herodian. 7. 2. 1. Xen. Hiero 7. 10.

Ἀφομοιόω, ῶ, f. ὠσω, (ἀπό, ὅμοιος), lit. *to liken off*, i. e. *to make like*, Pass. Heb. vii. 3.—Ep. of Jer. 5, 63, 71. Xen. Mem. 3. 10. 2.

Ἀφοράω, ῶ, f. ἀπόψομαι, (ἀπό, ὁράω), *to look away*, sc. towards a distant object, Jos. Ant. 1. 20. 3. Herodot. 8. 37. In N. T. metaph. *to behold in mind, to fix the mind upon*, seq. εἰς c. acc. Heb. xii. 2 εἰς τὸν Ἰησοῦν.—4 Macc. xvii. 10 εἰς τὸν θεόν. Jos. Ant. 7. 5. 4 πρὸς τὴν ἀλήθειαν. 8. 12. 1.

Ἀφορίζω, f. ὠ, (ἀπό, ὀρίζω), *to set off by bounds, to limit off*, Sept. for רסח

Ex. xix. 12, 33. Polyb. 17. 5. 7. In N. T. to set off apart, to separate, Matt. xiii. 49. xxv. 32 bis. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12. Sept. for לִבְדָּלָהּ Lev. xx. 25. Is. lvi. 3.—Dem. 719. 17.—So to set apart for any thing, to select, to choose, c. c. εἰς τι Acts xiii. 2. Rom. i. 1. absol. Gal. i. 15. Sept. for לִבְדָּלָהּ Lev. xx. 26.—Act. Thom. § 44.—In the sense of to excommunicate, Luke vi. 22.—Eurip. Hec. 931.

'Αφορμή, ἥς, ἡ, (ἀπό, ὁρμή,) pp. that from which any thing proceeds, viz. means, material, apparatus, sc. for accomplishing any thing, Jos. Ant. 5. 1. 16. Xen. Mem. 3. 5. 11. Polyb. 14. 9. 8. —In N. T. occasion, opportunity, Rom. vii. 8, 11. 2 Cor. v. 12. xi. 12 bis. Gal. v. 13. 1 Tim. v. 14.—3 Macc. iii. 2. Jos. Ant. 2. 11. 1. Herodian. 1. 8. 4. Diod. Sic. 1. 83.

'Αφρίζω, f. ἴσω, (ἀφρός,) to froth, to foam, Mark ix. 18, 20.—Diod. Sic. 3. 9.

'Αφρός, οὔ, ὁ, froth, foam, Luke ix. 39.—Hom. Il. 20. 168. Jos. Ant. 6. 12. 2.

'Αφροσύνη, ἥς, ἡ, (ἄφρων,) want of wisdom, folly.

a) gen. 2 Cor. xi. 1, 17, 21. Sept. for חֲכָמָה Prov. xviii. 13. xix. 3. xxvi. 4, 5. —Xen. Cyr. 4. 2. 41.

b) from the Heb. want of true wisdom, i. e. impiety, wickedness, Mark vii. 22. So Sept. and חֲכָמָה Job. iv. 6. חֲכָמָה Deut. xxii. 21. חֲכָמָה Ecc. vii. 25.—Wisdom. xii. 23.

'Αφρων, ονος, ὁ, ἡ, adj. (a pr. and φρονέω from φρήν), unwise, simple, foolish.

a) genr. Luke xi. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16 bis, 19. xii. 6, 11. So Sept. for חֲכָמָה Prov. xi. 29. חֲכָמָה Prov. x. 1. חֲכָמָה Prov. xxx. 22. חֲכָמָה Ecc. ii. 19.—Herodian. 5. 7. 1. Xen. Mem. 3. 7. 5.

b) in the sense of uninstructed, unlearned, ignorant, sc. of true religion, Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 15. So Sept. and חֲכָמָה Ps. xcii. 7.

'Αφυπνόω, ῶ, f. ὠσω, (ἄφυπνος, fr. ἀπό and ὑπνος,) pp. to cease to sleep, to

awake from sleep, Anthol. Græc. II. p. 103. ed. Jac. In N. T. and later writers, to sleep away, i. e. to fall into a deep and prolonged sleep, Luke viii. 23, coll. Matt. viii. 24 et Mark iv. 38 where it is καθεύδω. So Sept. ed. Aldin. for שָׁכַב Judg. v. 27.—Nicet. Ann. II. 6. 48. B. Comp. Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 677.

'Αφωνος, ου, ὁ, ἡ, adj. (a pr. and φωνή), voiceless, i. e.

a) dumb, not having the power of speech, e. g. beasts, 2 Pet. ii. 16. idols 1 Cor. xii. 2, comp. Ps. cxv. 5 sq. Hab ii. 18, 19.—Æschin. 88. 37.

b) mute, silent, sc. in patient suffering Acts viii. 32, quoted from Is. liii. 7 where Sept. for שָׁכַב.—Æl. V. H. 12. 41.

c) metaph. unexpressive, i. e. without expression, not having τὴν δύναμιν τῆς φωνῆς, 1 Cor. xiv. 10, coll. ver. 11.

'Αχάζ, ὁ, indec. Ahaz, Heb. אַחָז (possessor), an idolatrous king of Judah, Matt. i. 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

'Αχαΐα, ας, ἡ, Achaia, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence 'Αχαιοί, the Greeks. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly, and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptance; Acts xviii. 12, 27. xix. 21. Rom. xv. 26. xvi. 5 in text. rec. 1 Cor. xvi. 15. 2 Cor. i. 1. ix. 2. xi. 10. 1 Thess. i. 7, 8. See Kuinoel on Acts xviii. 12.

'Αχαϊκός, οὔ, ὁ, Achaicus, name of a Christian, 1 Cor. xvi. 17, 25.

'Αχάριστος, ου, ὁ, ἡ, adj. (a pr. and χαρίζομαι), unthankful, ungrateful,

Luke vi. 35. 2 Tim. iii. 2.—Ecclus. xxix. 17, 25. Jos. Ant. 3. 15. 1. Xen. Mem. 2. 2. 1.

Ἀχείμ, ὁ, indec. *Achim*, pr. name of a man, Matt. i. 14.

Ἀχειροποίητος, ου, ὁ, ἡ, adj. (a pr. χεῖρ and ποιέω), *not made with hands*, Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11.

Ἀχλύς, ὕος, ἡ, *thick mist, cloud, darkness*, sc. which shrouds objects from view, Hom. Od. 7. 41. In N. T. spoken of the eyes, *a mist*, sc. before the eyes, Acts xiii. 11 ἀχλὺς καὶ σκότος.—Jos. Ant. 9. 4. 3 ἀχλὺν ταῖς ὄψαις αὐτῶν ἐπιβαλὼν. Hom. Il. 5. 127. Themist. Orat. 21. Spoken often in Homer of the mist which comes over the eyes of the dying, Il. 5. 696. ib. 16. 344.

Ἀχρεῖος, α, ον, (a pr. and χρεῖα,) *useless, unprofitable*, pp. Epist. Jer. 17. Xen. Cyr. 6. 3. 21. Mem. 1. 2. 54. In N. T. by implic.

a) *slothful, wicked*, Matt. xxv. 30. coll. ver. 26.—Achill. Tat. V. p. 321. Comp. ἀχρεϊότης Tob. iv. 13.

b) spoken in humility, *humble, of little value*, Luke xvii. 10. So Sept. and חֲזַק 2 Sam. vi. 22.

Ἀχρειώω, ὦ, f. ὠσω, (ἀχρεῖος,) *to render useless*, Polyb. 3. 64. 8. *to mar, to destroy*, Sept. for חָרַב 2 K. iii. 19. יַגְיֵךְ Jer. xi. 16. Esdr. i. 57. In N. T. metaph. *to corrupt*; Pass. *to become corrupt, depraved*; Rom. iii. 12, quoted from Ps. xiv. 3 or liii. 4, where Sept. for חָרַב.

Ἀχρηστος, ου, ὁ, ἡ, adj. (a pr. and χρηστός), *useless, unprofitable*, pp. Sept. for חֲזַק Hos. viii. 8. Ecclus. xxxvii. 19. Herodian. 8. 4. 21. Xen. Œc. 1. 10.—In N. T. metaph. and by impl. *worse than useless, wicked, detrimental*, seq. dat. of pers. Philem. 11, coll. ver. 18.—Wisd. iii. 11 ἀχρ. ἔργα. Ecclus. xvi. 1 where it is i. q. ἀσεβής, coll. Wisd. iii. 12. Act. Thom. § 12.

Ἀχροι, or Ἀχροις sometimes before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p. 14. pp. adv. of time (in N. T. also of place) marking duration, *continuedly*; with the genitive, as a preposition, *continuedly until*, i. e. *during, until, usque*

ad; with verbs, as a conjunction, *so long as until*, i. e. *until*, followed in N. T. only by the subjunctive mood implying uncertainty; Buttm. § 146. 3, and n. 1, 2. Winer § 42. 3.

I. As a prep. with the genitive.

a) with nouns (a) of time, as ἄχρι καιροῦ, *during a season*, Luke iv. 13. Acts xiii. 11. xx. 11 ἄχρις αὐγῆς.—Jos. Ant. 6. 11. 4 ἄχρι τῆς ἑω.—Acts ii. 29. iii. 21. xxii. 22. xxiii. 1. xxvi. 22. Rom. v. 13. 1 Cor. iv. 11. 2 Cor. iii. 14. Gal. iv. 2. Phil. i. 6. Heb. vi. 11. Rev. ii. 26.—2 Macc. xiv. 15. Jos. Ant. 4. 8. 23. Xen. Conv. 4. 37.—So ἄχρι ἡμερῶν πέντε, *during, i. e. in five days, or until, on, the fifth day*, Acts xx. 6. So of a point of time, e. g. ἄχρι θανάτου, Acts xxii. 4. Rev. ii. 10. xii. 11. So Heb. iv. 12.—(β) Of place, Acts xi. 5 ἄχρις ἐμοῦ. xiii. 6 ἄχρι Πάφου. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xviii. 15.—Lucian. D. Deor. 7. 4.

b) with a relative pron. either with a noun of time, as ἄχρι ἧς ἡμέρας, *until the day when*, i. e. *until*, Matt. xxiv. 38. Luke i. 20. xvii. 27. Acts i. 2.—or seq. οὐ, for ἄχρι χρόνου οὐ, *until the time when*, i. e. *until*; so that ἄχρις οὐ has the nature of a conjunction; Acts vii. 18 ἄχρις οὐ ἀνέστη, *until another king arose*. xxvii. 33. Rom. xi. 25. 1 Cor. xi. 26. xv. 25. Gal. iii. 19. iv. 19. Rev. ii. 25. vii. 3.—Heliod. 3. 7. Xen. H. G. 6. 4. 37.—With a verb in the present, ἄχρις οὐ signifies *so long as, while*, Heb. iii. 13 ἄχρις οὐ τὸ σήμερον καλεῖται.—So ἄχρι 2 Macc. xiv. 10.

c) before particles, Rom. i. 13 ἄχρι τοῦ δεῦρο. viii. 22 ἄχρι τοῦ νῦν. Phil. i. 5.—Jos. Ant. 2. 14. 5 ἄχρι πότε. Philo de Abr. p. 375.

II. As a conjunction, before verbs in the subjunctive, Luke xxi. 24. Rev. xv. 8. xvii. 17. xx. 3.—Jos. Ant. 12. 7. 6. Plut. de def. Orac. c. 13.

Ἀχυρον, ου, τό, *chaff*, pp. Sept. for חֲבַן Job. xxi. 18. חֲבַן Is. xvii. 13. Polyb. 1. 19. 13. Xen. Œc. 18. 6, 7, 8.—In N. T. *straw*, sc. as broken up by treading out the grain, Matt. iii. 12. Luke iii. 17. So Sept. and חֲבַן Gen. xxiv. 25, 32. Judg. xix. 19. חֲבַן Is. xxx. 24. Such straw was used by the Hebrews

as fodder, and for burning; see Gen. l. c. Judg. l. c. and Ex. v. 7. Luke xii. 28. Comp. Calmet, art. *Thrashing*. Jahn § 64, 65.

Ἀψευδής, εὖς, οὔς, ὁ, ἡ, adj. (*a pr.* and *ψεῦδής*), *incapable of falsehood, verax*, Tit. i. 2.—Symm. for *קִרְשֵׁי* Job xxxvi. 4. Wisd. vii. 18. Herodian. 2.9.4.

Ἀψινθος, οὐ, ἡ, *wormwood*, as the emblem of poisonous bitterness, Rev. viii. 11 bis; where, as the name of a star, it is masc. ὁ Ἀψινθος. Heb. *קִרְשֵׁי*

Prov. v. 4 where Sept. *χολή*, Aquila *ἀψίνθιον*. The figure of waters thus converted into bitter poison, is drawn perhaps from Jer. ix. 15. xxiii. 15. Lam. iii. 15, 19, (where Heb. *קִרְשֵׁי*), comp. Deut. xxix. 18. Heb. xii. 15. Ex. xv. 23.—Xen. Anab. 1. 5. 1. *ἀψίνθιον*.

Ἀψυχος, οὐ, ὁ, ἡ, adj. (*a pr.* and *ψυχή*), *inanimate, void of sense and life*, 1 Cor. xiv. 7.—Wisd. xiv. 29. Polyb. 6. 47. 10.

B

Βάαλ, ὁ, indec. *Baal*, Heb. *בַּעַל* (master), Chald. *בַּעַל*, *בַּל*, *Bel*, p. name of one of the chief gods of the Phenicians and Babylonians, representing either the sun, or more probably the planet Jupiter. Rom. xi. 4 οὐκ ἔκαμψαν γόνυ τῷ [εἰκόνι] Βάαλ, quoted from 1 K. xix. 18 where it is τῷ Βάαλ; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. ii. 11, 13. iii. 7. viii. 33. 1 K. xvi. 31. See Calmet, art. *Baal*.

Βαβυλών, ὤνος, ἡ, *Babylon*, Heb. *בָּבֶל*, *Babel*, (i. e. confusion, contr. for *בְּלִלְבָּל* from *בָּלַל* Gen. xi. 9,) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. *Babel*, *Babylon*, and *Babylonia*. In N. T.

a) pp. Matt. i. 11, 12, 17 bis. Acts vii. 43. 1 Pet. v. 13.

b) poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. xxi. 9. Jer. l. 38. li. 7, 8.—Rev. xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21.

Βαθμός, οὔ, ὁ, (*βαίνω*), *a step*, sc. of a stair, door, etc. Ecclus. vi. 36. Sept. for *מַעְמָד* 1 Sam. v. 5. Plut. Romul. c. 20. In N. T. *a step of dignity*, de-

gree, standing, 1 Tim. iii. 13.—Artemid. 2. 42. Plut. Alcib. c. 17. Lucian. Amor. § 53.—The Attic form is *βασμός*, Lob. ad Phryn. p. 324.

Βάθος, εὖς, οὖς, τό, (*βαθύς*), *depth*.

a) pp. Matt. xiii. 5. Mark iv. 5. Rom. viii. 39. Eph. iii. 18. Luke v. 4 εἰς τὸ βάθος, sc. τῆς θαλάσσης, i. e. *the deep*, deep water, the sea. Sept. for *מְרַקַק* Ez. xxvii. 34. Is. li. 10. *מְרַקַק* Zech. x. 11. *מְרַקַק* Ez. xxxi. 14, 18.—Diod. Sic. 5. 36. Xen. Œc. 19. 14.

b) metaph. (a) for *greatness, abundance*, Rom. xi. 33 βάθος πλούτου κ. τ. λ. —Sept. Prov. xviii. 3. Æl. V. H. 3. 18 πλοῦτος βαθύς.—2 Cor. viii. 2 ἡ κατὰ βάθος πτωχεία, *deep, abject poverty*.—(β) τὰ βάθη, *depths, deep things*, i. e. *the secret unrevealed purposes* of any one, e. g. τοῦ θεοῦ 1 Cor. ii. 10. τοῦ σατανᾶ Rev. ii. 24 in text. rec. So Sept. for *מְרַקַק* Ecc. vii. 24. Comp. Ps. xcii. 4. Dan. ii. 22. Judith viii. 14. Ecclus. xxiv. 29.—Hom. Il. 19. 125 φρὴν βαθεῖα.

Βαθύνω, f. *υνῶ*, (*βαθύς*), *to deepen, to make deep*. Luke vi. 48 ἔσκαψε καὶ ἐβάθυνε, i. q. *βαθέως ἔσκαψε*, *he dug deep*, where by Hebraism *ἐβάθυνε* stands adverbially; Gesen. Lehrs. p. 823. Stuart § 533. comp. Buttm. § 144. n. 8. Sept. for *מְרַקַק* Ps. xcii. 6. Hiph. *מְרַקַק* Jer. xlix. 8.—Hom. Il. 23. 421.

Βαθύς, εἶα, ύ, *deep, profound*, e. g. τὸ φρέαρ John iv. 11. Sept. for רִמָּה Job xi. 8. Prov. xxii. 14.—Xen. An. 5. 2. 3.—Metaph. Acts xx. 9 ὑπὸ βάθει. Luke xxiv. 1 ὁρθρον βάθους, lit. *deep twilight*, i. e. earliest dawn, i. q. λίαν πρωί Mark xvi. 2.—Jos. Ant. 2. 14. 2. Ælian. V. H. 9. 13. Plato Crit. c. 1.—So τὰ βάθια τοῦ σατανᾶ, *the deep things, secret purposes*, Rev. ii. 4 in later edit. see in Βάθος b. β.

Βαῖον, ου, τό, (βαίς,) Plur. τὰ βαῖα, *branches of the palm tree*, John xii. 13. Heb. יַרְמֹךְ תְּפִיץ Lev. xxii. 40. Symm. for יַרְמֹךְ Cant. vii. 9.—1 Macc. xiii. 51. Test. XII Patr. p. 668.

Βαλαάμ, ό, indec. *Balaam* Heb. בְּלָאָם, pr. name of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22, 23. Deut. xxiii. 4. Josh. xxiv. 9. Jos. Ant. 4. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. ii. 15. Jude 11. Rev. ii. 14. See in Νικολαΐτης.

Βαλάκ, ό, indec. *Balak*, Heb. בְּלָאָם (vacant), a king of the Moabites, Rev. ii. 14.—See Num. c. 22. Josh. xxiv. 9. Jos. Ant. 4. c. 6.

Βαλάντιον, ου, τό, also βαλλάντιον, *a purse*, Luke x. 4. xii. 33. xxii. 35, 36. Sept. for רִמָּה Job xiv. 17. דִּבָּה Prov. i. 14.—Herodian. 5. 4. 4. Xen. Conv. 4. 2.

Βάλλω, f. βαλῶ, perf. βέβληκα, aor. 2 ἐβαλον, perf. pass. βέβλημαι, aor. 1 pass. ἐβλήθην, f. 1 pass. βληθήσομαι, *to throw, to cast*, with a greater or less degree of force as modified by the context; trans. and seq. dat. or a prep.

a) genr. τὸν κλῆρον, *to cast lots*, sc. into the urn or vessel, Matt. xxvii. 35 bis, Mark xv. 24. Luke xxiii. 34. al. Comp. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Sept. for לָקַח 1 Sam. xiv. 42. Neh. x. 34. xi. 1.—Ecclus. xxxvii. 8. Jos. Ant. 6. 3. 4. Comp. Virg. Æn. 5. 491.—Spoken of a tree, *to cast*, sc. its fruit, Rev. vi. 13. So βάλλειν ἑαυτόν, *to cast one's self*, and with κάτω, *to cast one's self down*, Matt. iv. 6.

Luke iv. 9. John xxi. 7. For Acts xxvii. 14, see below in d.—Seq. dat. *to cast to or before* any one, Matt. xv. 26. Mark vii. 27. So Matt. xxv. 27 βαλεῖν τὸ ἀργύριον τοῖς τραπεζῖταις, i. e. *to put out, to place out*, money with the brokers, etc.—Diogn. 2. 20 τὰ βαλλόμενα κέρματα ἀθροίζειν.—As construed with different prepositions and particles, the signification is variously modified, though the idea of *to throw* lies every where at bottom, viz.

(α) seq. ἀπό, *to throw from one, to cast away*, Matt. v. 29. xviii. 8, 9. al.—Philostr. Vit. Sophist. 1. 20 ὥσπερ τοὺς προτέρους ὀφθαλμοὺς ἀποβαλὼν.

(β) seq. ἐκ, *to cast out of*, e. g. τοῦ στόματος, *to vomit forth*, Rev. xii. 15, 16.

(γ) seq. ἐξω, *to cast out*, i. e. *to throw away, to reject*; Matt. v. 13. xiii. 48. Luke xiv. 35. John xv. 6.—Hesiod. Ἔργ. 332.—Trop. *to banish*, sc. τὸν φόβον 1 John iv. 18.

(δ) seq. εἰς c. acc. of place whither, *to cast into*, e. g. εἰς τὸ πῦρ, etc. Matt. iii. 10. v. 29. vi. 30. xiii. 42. Mark ix. 22, 45. al. sæp. Sept. for יָרַח Dan. iii. 21, 25.—Εἰς τὴν θάλασσαν, Matt. xxi. 21. Mark xi. 23. Rev. xviii. 21. Spoken of nets, etc. *to cast into, to let down into* the sea, Matt. iv. 18. xiii. 47. xvii. 27. al. So Sept. for יָרַח Is. xix. 8.—Εἰς φυλακὴν, *to cast into prison*, Matt. xviii. 30. Luke xii. 58. Acts xvi. 37. al.—Arrian. Diss. Epict. 1. 29. 6.—Spoken of contributions in money *cast into* a treasury, etc. Mark xii. 41—44. Luke xxi. 1—4. Also *to deposit*, Matt. xxvii. 6. John xii. 6.—Spoken of a sword, *to thrust into*, sc. the sheath, i. e. *to put up*, John xviii. 11. of a sickle, Rev. xiv. 19, comp. in ζ below. So of the finger, hand, etc. *to thrust into, to put into*, Mark vii. 33. John xx. 27. Comp. Heb. יָרַח Sept. ἐκτείνω, Job xxviii. 9. Dan. xi. 42.—James iii. 3. τῶν ἵππων τοὺς χαλινοὺς βάλλειν, *to put, to place*, sc. bits in horses' mouths.—Spoken of liquids, as wine and water, where we can only translate by *to put into, to pour into*, Matt. ix. 17 bis. Mark ii. 22 bis. Luke v. 37, 38. John xiii. 5. So Sept. and דָּבַח Judg. vi. 19.—Arrian. Diss. Epict. 4. 13. 12, οἶνον, ἵναβάλω εἰς τὸν πίθον. Dioscor. 1. 94 ὕδωρ βαλὼν εἰς ἀγγεῖον.—Metaph. βάλλειν εἰς τὴν

καρδιαν, *to put into one's heart, to suggest to one's mind*, John xiii. 2.—Jos. Ant. 6. 13. 4 ἃ μήτε εἰς νοῦν ἐβαλόμην. 7. 4. 3. Plut. Timol. 3. Hom. Od. 1. 201. Pind. Olymp. 13. 21.

(ε) seq. ἐμπροσθεν ver. ἐνώπιόν τινος, *to cast before any one*, sc. at his feet, Matt. vii. 6. Rev. ii. 14. iv. 10.

(ζ) seq. ἐπί *to cast upon*, e. g. τὸν σπόρον ἐπὶ τῆς γῆς, i. e. *to sow, to scatter seed*, Mark. iv. 26. So Sept. for נָשָׂא Ps. cxxvi. 6.—So *to cast stones at any one*, John viii. 7 ἐπ' αὐτῷ. ver. 59 ἐπ' αὐτόν. So Sept. for נָשָׂא Ecc. iii. 5. and genr. for נָשָׂא Is. xxxvii. 33. נָשָׂא Ez. xxi. 22.—Wisd. v. 13. Ecclus. xxii. 21.—So βάλλειν τὴν εἰρήνην ἐπὶ τὴν γῆν, *to send out peace upon the earth*, Matt. x. 34 bis.—Rev. ii. 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος, *to cast upon*, i. e. *to put upon, to impose*. Spoken of a sickle, *to thrust in*, Rev. xiv. 16, and c. c. εἰς ver. 19.—Spoken of liquids, *to pour*, Matt. xxvi. 12, coll. ver. 7; see more in δ above.

b) Pass. perf. and pluperf. βέβλημαι, *to be cast*, i. e. *to be laid, to lie*, i. q. κεῖμαι, comp. Buttm. § 113. 6. Matt. viii. 6 βέβληται ἐν τῇ οἰκίᾳ παραλυτικός. ver. 14. ix. 2 ἐπὶ κλίνης βεβλημένον. Mark vii. 30. Luke xvi. 20. So the Act. Rev. ii. 22 βάλλω αὐτὴν εἰς κλίνην, *I will cast her into a bed*, i. e. *will afflict her with disease, etc.*

c) seq. accus. of pers. *to throw at any one*, Mark xiv. 65 ῥαπίσμασι αὐτὸν ἔβαλον, lit. *they threw at him with blows*, i. e. *they gave him blows*. Sept. βάλλειν βέλεσι καὶ λίθοις for נָשָׂא 2 Chr. xxvi. 15. βάλλειν τόξοις for נָשָׂא Ps. lxxviii. 9.—Jos. Ant. 2. 15. 4. λίθοις βάλλειν τινά. Comp. Xen. An. 1. 5. 12 ἱησι (Κλέαρχον) τῇ ἀξίνῃ.

d) intrans. or with ἐαυτόν implied, *to cast one's self*, i. e. *to rush forward*, spoken of a wind, *to blow*, Acts xxvii. 14. See Buttm. § 130. n. 2.—Hom. Il. 11. 721 ποταμός εἰς ἅλα βάλλων. AL.

Βαπτίζω, f. ἴσω, (βάπτω,) a frequentative in form but not in fact, *to immerse, to sink*, trans. e. g. spoken of ships, galleys, etc. Polyb. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτιζον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. ed. Schweigh. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις

χειμῶνα δεδοικώς πρὸ τῆς θυέλλης ἐβάπτισεν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Spoken of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτιζόμενα. Polyb. 5. 47. 2. Spoken of men, partially, Polyb. 3. 72. 4 ἕως τῶν μαστῶν οἱ πεζοὶ βαπτιζόμενοι.—In N. T.

2. *to wash, to cleanse by washing*, trans. Mid. and aor. 1 Pass. in middle sense, *to wash one's self, to bathe, to perform ablution*; comp. Buttm. § 136. 2.—Mark vii. 4 ἐὰν μὴ βαπτίσωνται, coll. ver. 3 where it is νίψωνται. Luke xi. 38 ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Sept. for בָּטַח 2 K. v. 14, coll. ver. 10 where it is גָּבַח and לָוָה.—Judith xii. 7 καὶ (Judith) ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Ecclus. xxxi. 25 βαπτιζόμενος ἀπὸ νεκροῦ, comp. Lev. xi. 25, 28, 40. Num. xix. 18, 19.

2. *to baptize, to administer the rite of baptism*, either that of John or of Christ. Pass. and Mid. *to be baptized or to cause one's self to be baptized*, i. e. genr. *to receive baptism*. In the primitive churches, where, according to oriental habits, bathing was to them what washing is to us, the rite appears to have been ordinarily though not necessarily performed by immersion.—Spoken

a) pp. and (α) simply, Matt. iii. 6, 13, 14, 16. Mark i. 4, 5. xvi. 16. Luke iii. 7, 12. 21 bis. vii. 30. John i. 25, 28. iii. 22, 23 bis, 26. iv. 1, 2. x. 40. Acts ii. 41. viii. 12, 13, 36, 38. ix. 18. x. 47. xvi. 15, 33. xviii. 8. xxii. 16. 1 Cor. i. 14, 16 bis, 17. So Mark vi. 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής.—With an accus. of the cognate noun, Acts xix. 4 Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας, *John baptized a baptism of repentance*, i. e. by which those who received it acknowledged their obligation to repent. Luke vii. 29. Comp. Buttm. § 131. 3.—In Luke's writings with a dative of the instrument or material employed, i. e. ὕδατι, *with water*, Luke iii. 16. Acts i. 5. xi. 16. Elsewhere with ἐν ὕδατι, *in water*, Matt. iii. 11. Mark i. 8. John i. 26, 31, 33. Comp. Matt. iii. 6 ἐν τῷ Ἰορδάνῳ. See Buttm. § 133. 3. 1. Winer § 31. 5. Matth. § 396. n. 2. So with εἰς τὸν Ἰορδάνην,

baptized into the Jordan, Mark i. 9.—Plut. de Superstit. 3. Jos. Ant. 4. 4. 6.

(β) with adjuncts marking the object and effect of the rite of baptism; chiefly εἰς c. accus. *to baptize or to be baptized INTO* any thing, i. e. into the belief, profession, observance, of any thing. Matt. iii. 11 εἰς μετάνοιαν. Acts ii. 38 εἰς ἄφεσιν ἁμαρτιῶν. xix. 3 εἰς τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. xii. 13 εἰς ἓν σῶμα, i. e. that we may become one body. Rom. vi. 3 εἰς θάνατον.—So with εἰς c. accus. of person, *to baptize or to be baptized INTO* sc. a profession of faith in any one and sincere obedience to him; Rom. vi. 3 and Gal. iii. 27 εἰς Χριστόν. 1 Cor. x. 2 εἰς τὸν Μωϋσῆν. So εἰς τὸ ὄνομα τινος, *into the name of* any one, in the same sense; Matt. xxviii. 19. Acts viii. 16. xix. 5. 1 Cor. i. 13, 15.—So also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ, Acts ii. 38; and ἐν τῷ ὀνόματι τοῦ κυρίου, Acts x. 48.—With ὑπέρ, 1 Cor. xv. 29 bis, οἱ βαπτιζόμενοι ὑπέρ τῶν νεκρῶν, *baptized on account of the dead*, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See more in b.

b) metaph. and (a) in direct allusion to the sacred rite βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ πυρί, *to baptize in the Holy Ghost and in fire*, i. e. to overwhelm, richly furnish, with all spiritual gifts, or overwhelm with ‘fire unquenchable,’ etc. Matt. iii. 11. Luke iii. 16. See Calmet, p. 144; and for the construction see above in a. a. So with ἐν πνεύματι ἁγίῳ alone, Mark i. 8. John i. 33. Acts i. 5. xi. 16.—(β) genr. but still in allusion to the rite, *to baptize with calamities*, i. e. *to overwhelm with sufferings*; [Matt. xx. 22 bis, 23 bis.] Mark x. 38 bis, 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, *to receive the baptism with which I must be baptized*, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in a. a. Luke xii. 50.—Sept. (for נִשְׁבַּח) Is. xxi. 4 ἡ ἀνομία με βαπτίζει. Jos. B. J. 4. 3. 3 οἱ δὲ ὑστέρων ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem afterwards *baptized the city*, filled it with confusion and calamity. Plut.

de Educ. Pueror. 13. 3, ψυχὴ τοῖς μὲν συμμέτροις αὖξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Heliodor. Æthiop. 2. 3 τῇ συμφορᾷ βεβαπτισμένον. Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς. Clem. Alex. Pæd. 2. 2 ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον. Jos. Ant. 10. 9. 4 βεβαπτισμένοις εἰς ἀναισθησίαν καὶ ὕπνον ὑπὸ τῆς μέθης. Evenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτίζει ὕπνῳ.—So 1 Cor. xv. 29 bis, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπέρ τῶν νεκρῶν.—τί καὶ βαπτίζονται ὑπέρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much danger and suffering in the hope of a resurrection? comp. ver. 30, 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι; see also Calmet, p. 145, 147. Comp. above in a. β.

Βάπτισμα, ατος, τό, (βαπτίζω,) pp. *something immersed*; in N. T. *baptism*, spoken of the rite, viz. of John's baptism, Matt. iii. 7. xxi. 25. Mark i. 4. xi. 30. Luke iii. 3. vii. 29. xx. 4. Acts i. 22. x. 37. xiii. 24. xviii. 25. xix. 3, 4. of the baptism instituted by Jesus, Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.—Metaph. *baptism into calamity*, i. e. *afflictions* with which one is oppressed or overwhelmed, Matt. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. See in Βαπτίζω 2. b.

Βαπτισμός, οὔ, ὁ, (βαπτίζω.)

1. *washing, ablution*, sc. of vessels, etc. Mark vii. 4, 8. Heb. ix. 10. Comp. Lev. xi. 32.

2. *baptism*, i. e. the christian rite, Heb. vi. 2.—Jos. Ant. 18. 5. 2, of John's baptism.

Βαπτιστής, οὔ, ὁ, (βαπτίζω,) a *baptizer*, i. e. *the Baptist*, as a cognomen of John the Baptist, the forerunner of our Lord. Matt. iii. 1. xi. 11, 12. xiv. 2, 8. xvi. 14. xvii. 13. Mark vi. 24, 25. viii. 28. Luke vii. 20, 28, 33. ix. 19.—Jos. Ant. 18. 5. 2.

Βάπτω, f. ψω, *to dip in, to immerse*, trans.

a) pp. c. c. εἰς seq. accus. John xiii. 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τρυβλίον, coll. Mark xiv. 20. So Sept. seq. εἰς τι, for לְכֶנֶס Lev. iv. 6. xiv. 6. Num. xix. 18.

seq. ἐν τινι Ruth ii. 14. 2 K. viii. 15. Job ix. 31.—Xen. Anab. 2. 2. 9. seq. ἐν τινι Hom. Od. 9. 392.—So trans. and seq. gen. of the thing touched; Luke xvi. 24. ἵνα βάπτῃ τὸ ἄκρον τοῦ δακτυλίου ὕδατος, i. e. by impl. in a small portion of water, which then is put in the gen. comp. Buttm. § 132. 6, 3. Winer § 30. 5. p. 166. Matth. § 333. Herm. ad Vig. p. 881.—So Hom. Il. 6. 508 λούεσθαι ποταμοῖο.

b) by impl. *to tinge, to dye*, c. c. dat. of means, Buttm. § 133. 3, 1. Rev. xix. 13 ἱμάτιον βεβαμμένον αἵματι. — Jos. Ant. 3. 6. 1 τριχὰς καὶ δορὰς προβάτων, καὶ τὰς μὲν ὑακίνθῳ βαβαμμένας, τὰς δὲ φοίνικι. Herodot. 7. 67. εἴματα βεβαμμένα. Hom. Batrachom. 218 or 223 ἐβάπτετο δ' αἵματι λίμνη. Helladius in Anthol. Gr. ed. Jac. III. p. 145.

Βαραββᾶς, ᾱ, ὁ, *Barabbas*, Aramæan ܒܪܒܒܐ (son of the father), pr. name of a robber, whose release the Jews demanded of Pilate, Matt. xxvii. 16, 17, 20, 21, 26. Mark xv. 7, 11, 15. Luke xxiii. 18. John xviii. 40 bis. Three MSS. the Armenian version, and one Syriac version, read in Matt. 1. c. Ἰησοῦς Βαραββᾶς; see Olshausen in loc.

Βαράκ, ὁ, indec. *Barak*, Heb. ܒܪܐܩ (lightning), pr. name of a Hebrew, who, in conjunction with Deborah, delivered Israel from the Canaanites. Heb. xi. 32. See Judg. c. 4, 5.

Βαραχίας, ου, ὁ, *Barachias*, pr. name of a man, Matt. xxiii. 35. He was probably the same with Jehoida, 2 Chr. xxiv. 2, 20; as the Jews often had two names. See Ζαχαρίας, and Kuinoel and Olshausen in loc.

Βάρβαρος, ου, ὁ, *a barbarian*, i. e. in ancient usage simply *a foreigner*, viz.

a) *one who uses a different language*, 1 Cor. xiv. 11 bis. Sept. for ܒܪܒܐ Ps. cxiv. 1.—2 Macc. ii. 21. Herodot. ii. 158 βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους. Herodian. 7. 3. 2. ib. 7. 8. 23.

b) *one who does not speak Greek, one not a Greek*; Acts xxviii. 2, 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phœnician language. Rom. i. 14 Ἑλλησὶ τε

καὶ βαρβάροις, *to the Greeks and to those not Greeks*.—Jos. Ant. 4. 2. 1. B. J. 5. 1. 3. So Clem. Alex. often calls the Jews βάρβαροι, e. g. Strom. 6. 6 ἐδόθη νόμος μὲν καὶ προφῆται βαρβάροις, φιλοσοφία δὲ Ἑλλῆσι.—Col. iii. 11 Ἑλλῆν καὶ Ἰουδαῖος — βάρβαρος, Σκύθης, where βάρβαρος seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, etc. and Σκύθης to nations not under the Roman dominion. — Jos. B. J. præm. 5 Ἑλλῆσι καὶ βαρβάροις, i. e. the Romans, Jews, etc. So of the Romans, Polyb. 5. 104. 1. ib. 9. 37. 5.

Βαρέω, ὦ, f. ἦσω, (βάρος,) in N. T. only Pass. βαρέομαι, οὔμαι, aor. 1 ἐβαρήθην, perf. particip. βεβαρημένος *to be heavy, to be weighed down, to be oppressed*, only metaph. as βεβαρημένοι ὑπνω Luke ix. 32, and so with ὑπνω implied Matt. xxvi. 43. Mark xiv. 40. So Sept. βαρύνω for ܒܪܒܐ 1 Sam. iii. 2.—Anthol. Gr. ed. Jac. IV. p. 177 βεβ. ὑπνω.—Luke xxi. 34 μὴποτε βαρηθῶσιν (text. rec. βαρυνθῶσιν) αἱ καρδίαι ὑμῶν ἐν κραιπάλῃ, i. e. lest ye *be oppressed* through surfeiting, etc. i. e. dull, heavy, stupid. So Sept. for ܒܪܒܐ Ex. vii. 14.—Act. Thom. § 36. Hom. Od. 19. 122 οἶνω βεβαρηότα. Comp. βαρύνω Wisd. ix. 15.—So *to be oppressed, to be borne down*, sc. by evils, calamities, etc. 2 Cor. i. 8. v. 4.—Act. Thom. § 21 διὰ τὴν λύπην ἐβαρήθη. Dion. Hal. Ant. 1. 14 πόλεις ὑπὸ πολέμων καὶ ἄλλων κακῶν βαρηθεῖσα. So βαρύνω Jos. Ant. 6. 3. 2. Diod. Sic. 4. 38.—In the sense of *to be burdened*, sc. by expense, 1 Tim. v. 16 μὴ βαρεῖσθω ἡ ἐκκλησία. Comp. in Ἀβαρής and Ἐπιβαρέω.—Of this word only the participles βεβαρηώς, βεβαρημένος, occur in the early and Attic writers, as Hom. Od. 3. 139. ib. 19. 122. Plato Symp. p. 203. B. The present and other forms occur only in later writers; as fut. βαρήσει Lucian. Dial. Mort. 10. 4 or 5. See Matth. § 227. Buttm. Ausf. Sprachl. II. p. 88. Comp. Thom. Mag. p. 141 sq.

Βαρέως, adv. (βαρύς), *heavily*, metaph. *with difficulty*, as τοῖς ὥσι βαρέως ἤκουσαν, i. e. to hear *with difficulty*, to be dull of hearing, Matt. xiii. 15 and

Acts xxviii. 27, quoted from Is. vi. 10, where Sept. for בָּרָךְ.—But β. ἀκούειν, *to hear with indignation*, Xen. An. 2. 1. 9. Also β. φέρειν, *to be displeased*, Sept. for בָּרָךְ Gen. xxxi. 35. 2 Macc. xiv. 27. Xen. An. 2. 1. 4.

Βαρθολομαῖος, ου, ὁ, *Bartholomew*, Heb. בֶּרֶךְ תּוֹלְמַי (son of Tolmai), the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John i. 46. xxi. 2.—Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

Βάρ-ἰησοῦς, οὔ, ὁ, *Bar-jesus*, Heb. בֶּרֶךְ יֵשׁוּעַ, the name of a Jewish magician, Acts xiii. 6.

Βάρ-ἰωνᾶς, ᾱ, ὁ, *Bar-jonas*, Heb. בֶּרֶךְ יוֹנָתָן (son of Jonas), patronymic appellation of the apostle Peter, Matt. xvi. 17.

Βαρνάβας, α, ὁ, *Barnabas*, surname of Joses, a Levite, born in Cyprus, who became the chief associate of Paul in his labours. The name *Barnabas*, Heb. בֶּרֶךְ נָבִיא, is explained by Luke (Acts iv. 36) to be i. q. υἱὸς παρακλήσεως, see in Ὑῖος.—Acts. iv. 36. ix. 27. xi. 22, 25, 30. xii. 25. xiii. 1, 2, 7, 43, 46, 50. xiv. 12, 14, 20. xv. 2 bis, 12, 22, 25, 35, 36, 37, 39. 1 Cor. ix. 6. Gal. ii. 1, 9, 13. Col. iv. 10.

Βάρος, εος, ους, τό, *weight*, Xen. Cyr. 3. 3. 42. Ven. 6. 5. In N.T. only metaph.

a) *weight*, sc. in reference to its pressure, *burden, load*. (pp. Xen. Ec. 17. 9.) Matt. xx. 12 βαστάζειν τὸ βάρος τῆς ἡμέρας, *the burden*, i. e. the heavy labour of the day.—Act. Thom. § 57 ὑποφέρων τὸ βάρος τῆς ἡμέρας.—Spoken of precepts, of which the observance is burdensome, Acts xv. 28. Rev. ii. 24.—Ecclus. xiii. 2. Clem. Alex. Strom. 3. 1. Plato Legg. 11. p. 971. E, νόμων βάρος.—Spoken of sinful conduct and its consequences, *trouble, sorrow*, etc. Gal. vi. 2 ἀλληλῶν τὰ βάρη βαστάζετε.—In a pecuniary sense, 1 Thess. ii. 6 ἐν βάρει εἶναι, *to be burdensome*, comp. v. 9, and see in Βαρέω. Others, *honour, authority*, as in Diod. Sic. 4. 61.

b) *weight*, sc. in reference to its cause, i. e. *greatness, abundance, fulness, opu-*

lence. 2 Cor. iv. 17 αἰώνιον βάρος δόξης, for βάρος αἰωνίου δόξης, *a weight, fullness, of eternal glory*. For the constr. comp. 2 Macc. ix. 10 διὰ τὸ τῆς ὁσμῆς ἀφόρητον βάρος, for τὸ τῆς ὁσμῆς ἀφορήτου βάρος. Comp. Soph. Œd. Col. 297 πατρῶον ἄστυ γῆς for πατρῶας γῆς ἄστυ. Herm. ad Vig. p. 891.—So Heb. בָּרָךְ Ps. xlix. 17. Is. x. 3. lxvi. 12. Soph. Ajac. 130 μακροῦ πλούτου βάρει. Suidas, βάρος· ἀντὶ τοῦ τὸ πλῆθος, τὴν ἰσχύν. Comp. ὄχλος βαρύς, *a great army*, Sept. Num. xx. 20. 1 Macc. i. 17, 20.

Βαρσαβᾶς, ᾱ, ὁ, *Barsabas*, surname of two men, viz. 1. of Joseph mentioned Acts. i. 23; see Ἰωσήφ. 2. of Judas mentioned Acts xv. 22; see Ἰούδας.

Βαρτιμαῖος, ου, ὁ, *Bartimæus*, Heb. בֶּרֶךְ תִּמְאִי i. e. son of Timæus. name of a blind man, Mark x. 46.

Βαρύνω, f. νῶ, (βαρύς,) in N. T. only aor. 1 Pass. ἐβαρύνθην, *to be heavy*, i. e. metaph. *to be oppressed, dull, stupid*, Luke xxi. 34 in text. recept. where later editions read βαρέω, which see.—Diod. Sic. 4. 38. Xen. Lac. 2. 5.

Βαρύς, εἶα, ὅ, (βάρος,) *heavy*, viz. a) pp. Matt. xxiii. 4 φορτία βαρέα, *heavy burdens*, spoken metaph. of burdensome precepts. So Sept. for בָּרָךְ Ps. xxxviii. 5. of a yoke 2 Chr. x. 4, 11.—Ecclus. xl. 1. pp. Xen. Hiero 1. 5. Eq. 10. 6.

b) trop. *weighty*, i. e. *important*, Matt. xxiii. 23 τὰ βαρύτερα τοῦ νόμου. Acts xxv. 7 βαρέα αἰτιώματα, i. e. not trivial, severe. So Sept. for בָּרָךְ Dan. ii. 11.—Herodian. ii. 14. 7.—Spoken of an epistle, *weighty*, i. e. not to be made light of, *stern, severe*, 2 Cor. x. 10.—Herodian, 3. 11. 6.

c) trop. *grievous*, i. e. *oppressive, hard to be borne*; e. g. precepts, 1 John v. 3. Sept. for בָּרָךְ Neh. v. 18.—Wisd. ii. 15. Ecclus. xxix. 28.—In the sense of *afflictive, violent*, as λύκοι βαρεῖς, i. e. *fierce wolves*, Acts xx. 29. Sept. σύγχυσις βαρεῖα for בָּרָךְ 1 Sam. v. 11, coll. v. 6.—3 Macc. vi. 5 ὁ βαρύς Ἀσσυρίων βασιλεύς. Wisd. xvii. 21 Æl. V. H. 1. 34 θανάτου τρόπον βαρύτατον.

Βαρύτιμος, ου, ὁ, ἡ, adj. (βαρίς and τιμή), *of great price, precious*, Matt.

xxvi. 7.—Heliodor. II. p. 113. Æschyl. Suppl. 25.

Βασανίζω, f. ἰσω, (βάσανος q. v.) pp. *to apply a touch-stone*; metaph. *to examine, to scrutinize*, either by words, Xen. Cyr. 5. 3. 16. or by torture, Jos. Ant. 5. 1. 2. Herodian. 3. 15. 3. Hence in N. T. *to torture*, i. e. *to torment, to afflict with pain*, etc. trans.

a) spoken of disease, Matt. viii. 6 δεινῶς βασανιζόμενος. Rev. ix. 5. So Sept. for מַלְכָּה Mic. vi. 13. מַלְכָּה 1 Sam. v. 3.—2 Macc. ix. 6.—Spoken of the pains of parturition, Rev. xii. 2. of punishment, Matt. viii. 29. Mark v. 7. Luke viii. 28. Rev. xi. 10 coll. ver. 6. Rev. xiv. 10. xx. 10.—Wisd. xi. 9. xii. 23. 2 Macc. i. 28. Jos. Ant. 2. 14. 4. genr. Arrian. Diss. Ep. 2. 22. 35.

b) trop. *to vex, to harass*, 2 Pet. ii. 8. ψυχὴν δικαίαν. So physically, with toil, Mark vi. 48. Spoken of a vessel tossed by the waves, Matt. xiv. 24.

Βασανισμός, οὖ, ὁ, (βασανίζω,) pp. *examination*, sc. by a touch-stone or by torture. In N. T. *torture, torment*; Rev. xiv. 11 κάπνος βασανισμοῦ, i. e. the smoke of the fire in which they are tormented. Rev. ix. 5 bis. xviii. 7, 10, 15.—4 Macc. ix. 6.

Βασανιστής, οὖ, ὁ, (βασανίζω,) pp. *one who applies the torture, an inquisitor*, Dem. 978. 11. In N. T. *a prison-keeper, jailer*, Matt. xviii. 34, i. q. δεσμοφύλαξ, —Symm. βασανιστήριον for מַלְכָּה Jer. xx. 2.

Βάσανος, ου, ἡ, pp. *a touch-stone*, the ancient lapis Lydius, for trying metals, etc. Pind. Pyth. 10. 106. Comp. there the Scholia, and also Rees' Cyclop. art. *Touch-stone*. Hence, *examination, trial*, Polyb. 22. 3. 7. *torture*, Polyb. 15. 27. 7. Æl. V. H. 7. 18. comp. Wisd. ii. 19.—In N. T. *torment, pain*, e. g. from disease, Matt. iv. 24. Sept. for מַלְכָּה Ez. xii. 18. So of punishment, Luke xvi. 23, 28.—Wisd. iii. 1. xvii. 13. xix. 4. Jamblich. Vit. Pythag. § 68. Spoken of the pains of parturition, Anthol. Gr. ed. Jac. II. p. 205.

Βασιλεία, ας, ἡ, (βασιλεύς,) *kingdom*, viz.

a) *dominion, reign*, i. e. the exercise of kingly power, [Matt. vi. 13.] Luke i. 33. xix. 12, 15. Heb. i. 8. Heb. xvii. 12, 17, 18. Sept. for מַלְכָּה 1 Sam. x. 16, 25. מַלְכָּה 1 Sam. xxviii. 17. מַלְכָּה 1 Sam. xiii. 13.—Wisd. vi. 4. Herodian. 6. 9. 17. Xen. Cyr. 3. 1. 29. ib. 8. 3. 26. H. G. 3. 3. 5.—So by meton. of abstr. for concrete, *kings*, Rev. i. 6 in later edit. where the text. rec. has βασιλεῖς. Comp. σωτήριον for σωτήρ, Luke ii. 30. πένια for πένητες, Jos. Ant. 4. 3. 2.

b) *dominions, realm*, i. e. a people and territory under kingly rule, Matt. iv. 8. Mark vi. 23. Luke iv. 5.—Matt. xii. 25, 26. Mark iii. 24 bis. Luke xi. 17, 18.—Matt. xxiv. 7 bis. Mark xiii. 8 bis. Luke xxi. 10 bis. So Heb. xi. 33. Rev. xi. 15. xvi. 10. Sept. for מַלְכָּה 2 Chr. xxxii. 15. Esth. ii. 3. מַלְכָּה Gen. x. 10. Num. xxxii. 33. Josh. xi. 10.—Ecclus. xlv. 3. Æl. V. H. 4. 5. Herodian. 4. 3. 11.

c) In the phrase ἡ βασιλεία τοῦ Θεοῦ, *kingdom of God*, Matt. vi. 33. Mark i. 4, 15. Luke iv. 43. vi. 20. John iii. 13, 5. al. sæp. also ἡ βασ. τοῦ Χριστοῦ, Matt. xiii. 41. xx. 21. Rev. i. 9. or τοῦ Χ. καὶ Θεοῦ Eph. v. 5. or τοῦ Δαυὶδ, as the ancestor and type of the Messiah, Mark xi. 10; further, ἡ βασ. τῶν οὐρανῶν, *kingdom of heaven*, but only in Matthew, as iii. 2. iv. 17. al. for which we find in 2 Tim. iv. 18 βασ. ἐπουράνιος; and likewise absol. ἡ βασιλεία, Matt. viii. 12. ix. 35. al. i. q. later Heb. מַלְכָּה or מַלְכָּה מַלְכָּה All these expressions are in N. T. synonymous, and signify *the divine spiritual kingdom, the glorious reign of the Messiah*. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. ii. 1—4, coll. Mich. iv. 1 sq. (where in ver. 7 the Targum has מַלְכָּה מַלְכָּה,) Is. xi. 1 sq. Jer. xxiii. 5 sq. xxxi. 31 sq. xxxii. 37 sq. xxxiii. 14 sq. Ez. xxxiv. 23 sq. xxxvii. 24 sq. and espec. Dan. ii. 44. vii. 14, 27. ix. 25 sq. His reign is here figuratively described as a golden age, when the true religion, and with it the Jewish theocracy, should be re-established in more than pristine purity, and universal peace and happi-

ness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke i. 67 sq. Simeon, ii. 25 sq. Anna, ii. 36 sq. Joseph, Luke xxiii. 50, 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. *Αἰών* 2. See Schoettgen Diss. de regno cœlor. in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Kuinoel on Matt. iii. 2. Koppe Exc. 1. in Ep. ad Thess. p. 92 sq. Keil Hist. dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Bertholdt Christol. Judæor. p. 187 sq.—Referring to the O. T. idea, we may therefore regard the kingdom of heaven etc. in the N. T. as designating in its christian sense, *the christian dispensation*, or 'the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth and live a holy life in love and in communion with him.' This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment, and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. Comp. Olshausen on Matt. iii. 2. Tholuck Bergpred. p. 72 sq.—Hence in N. T. spoken.

(a) in the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. xviii. 1. xx. 21. Luke xvii. 20 init. xix. 11. Acts i. 6.

(β) in the christian sense, as announced by John, where perhaps something of the Jewish view was intermingled, Matt. iii. 2; comp. also Luke xxiii. 51. As announced by Jesus and others, Matt. iv. 17, 23. ix. 35. x. 7. Mark i. 14, 15. Luke x. 9, 11. Acts xxviii. 31. al.—In the internal spiritual sense, Rom. xiv. 17 οὐ γὰρ ἐστὶν ἡ β. τοῦ θ. βρωσικαὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Matt. vi. 33. Mark x. 15. Luke xvii. 21. xviii. 17. John iii. 3, 5. 1 Cor. iv. 20.—In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. vi. 10. xii. 28. xiii. 24, 31, 33, 41, 47. xvi. 28. Mark iv. 30. xi. 10. Luke xiii. 18, 20. Acts xix. 8. al. or as perfected in the future world, Matt. xiii. 43. xvi. 19. xxvi. 29. Mark xiv. 25. Luke xxii. 29, 30. 2 Pet. i. 11. Rev. xii. 10. al. In this view it denotes especially *the bliss of heaven* which is to be enjoyed in the Redeemer's kingdom, i. q. eternal life, Matt. viii. 11. xxv. 34. Mark ix. 47. Luke xiii. 28, 29. Acts xiv. 22. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. Eph. v. 5. 2 Thess. i. 5. 2 Tim. iv. 18. Heb. xii. 28. James ii. 5. al.—Spoken generally, Matt. v. 19 bis. viii. 12 υἱοὶ τῆς βασιλείας, *sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them; but υἱοὶ τῆς β. Matt. xiii. 38, are the true citizens of the kingdom of God. Matt. xi. 11, 12 see in Ἀρπάζω. xiii. 11. 19, 44, 45, 52. xviii. 4, 23. xix. 12, 24. xx. 1. al. sæp. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. v. 3, 10, 20. vii. 21. xviii. 3. Col. i. 13. 1 Thess. ii. 12. AL.

Βασίλειος, ου, ό, ή, adj. (βασιλεύς), *royal, regal*.

a) pp. 1 Pet. ii. 9 βασιλεῖον ἱεράτευμα, *a royal priesthood*, consecrated to God as kings and priests, i. e. in a distinguished manner; quoted from Ex. xix. 6, where Sept. for שָׂרֵי כְהֹנָנִים—Wisd. xviii. 15. Jos. Ant. 2. 10. 2. Xen. Anab. 1. 10. 12.

b) as a subst. τὸ βασίλειον, and plur. τὰ βασίλεια, (sc. ἑῷμα or δώματα,) *a royal mansion, palace*, Luke vii. 25. So

Sept. plur. for מלך ביה Esth. ii. 13. מלכות ביה Esth. ii. 13. מלך Nah. ii. 6. sing for מלך Prov. xviii. 19.—Plur. Jos. Ant. 13. 5. 3. Xen. Cyr. 1. 1. 5. Sing. Jos. Ant. 6. 12. 4. Xen. Cyr. 8. 7. 1.

Βασιλεύς, ἔως, ὁ, a king, i. e. one who exercises royal authority and sovereignty. Sept. everywhere for Heb. מלך.

a) pp. and genr. of David, Matt. i. 6. Acts xiii. 22. Pharaoh, Acts vii. 10, 18. Heb. xi. 23, 27. of the Roman emperor, John xix. 15. of ancient Jewish kings, Luke x. 24.—Herodian. 4. 10. 4. Polyb. 3. 33. 3. Xen. 1. 2. 1.—So also Jesus as the Messiah is often called king, king of Israel, of the Jews, etc. Matt. ii. 2. xxi. 5. xxv. 34, 40. Luke xix. 38. John i. 50. xii. 13, 15. al. So Sept. and מלך Ps. ii. 6. Ez. xxxvii. 24.—Spoken of God, 1 Tim. i. 17. vi. 15. Rev. xv. 3. xvii. 14 βασιλεὺς βασιλέων, king of kings, by way of emphasis; comp. ἀναξ ἀνάκτων Æschyl. Suppl. 533. Matth. § 430. 5. Gesen. p. 692. c. Stuart, § 455. c. So Sept. and מלך Ps. v. 3. xxix. 10. xlvii. 3. xcv. 3.—Eccclus. li. 1.—Matt. v. 35 πόλις τοῦ μεγάλου βασιλέως, i. e. of God, viz. Jerusalem as the seat of his worship; so Sept. and מלך Ps. xlvii. 2.

b) in a more general and lower sense, as a title of distinguished honour, vice-roy, prince, leader, chief, etc. Thus Herod the Great and his successors had the title of king, but were dependent for the name and power on the Romans; Matt. ii. 1, 3, 9. Luke i. 5. Acts xii. 1. xxv. 13 sq. xxvi. 2 sq. But Herod Antipas was in fact only a tetrarch, (Matt. xiv. 1. Luke iii. 1, 19. ix. 7,) though he is called βασιλεύς Matt. xiv. 9. Mark vi. 14. So Aretas, king of Arabia Petraea, 2 Cor. xi. 32, comp. Bibl. Repos. III. p. 266, 267. Also when joined with ἡγεμόνες, Matt. x. 18. Mark xiii. 9. Luke xxi. 12. also Acts iv. 26. So Sept. and מלך Ps. ii. 2. cii. 16.—Genr. 1 Pet. ii. 13, 17. 1 Tim. ii. 2. Matt. xvii. 25. xviii. 23. Acts ix. 15. Rev. ix. 11. So Sept. and מלך Josh. c. 12.—Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Herodian.

3. 13. 3. comp. 7. 10. 3, al. 8. 8. 6, 15.—Trop. spoken of Christians, as about to reign with the Messiah over the nations, Rev. v. 10. i. 6 in text. rec. comp. xx. 6, and see in Βασιλεύω b. AL.

Βασιλεύω, f. εὔσω, (βασιλεύς,) to be king, to reign, intrans.

a) genr. and c. c. ἐπὶ seq. gen. of country or accus. of pers. to reign over, etc. Luke xix. 14, 17. 1 Tim. vi. 15 ὁ βασιλεύων, a king. Spoken of Archelaus, who for a time had the title of king, Matt. ii. 22, see in Ἀρχέλαος. Sept. for מלך Judg. ix. 8, 10. 1 Sam. viii. 9, 11.—C. c. gen. Herodot. 1. 206. Xen. Mem. 3. 2. 2.—Spoken of the Messiah, Luke i. 33. 1 Cor. xv. 25. Rev. xi. 15.

b) absol. to reign, i. e. to possess and to exercise dominion; spoken of God as vindicating to himself his regal power, Rev. xi. 17. xix. 6. So Sept. and מלך Ps. xciii. 1. xcvi. 10. xcvii. 1. xcix. 1.—Trop. spoken of Christians who are to reign with Christ, i. e. enjoy the high privileges, honours, and felicity of the Messiah's kingdom, Rom. v. 17. Rev. v. 10. xx. 4, 6. xxii. 5. So of Christians on earth, to enjoy the honour and prosperity of kings, 1 Cor. iv. 8 bis. Comp. Lat. vivo et regno, Hor. Ep. 1. 10. 8.—Trop. to have dominion, to prevail, to be predominant, e. g. death, Rom. v. 14, 17. sin and grace, v. 21 bis. vi. 12.

Βασιλικός, ἡ, ὁν, (βασιλεύς,) kingly, royal, i. e.

a) pp. belonging to a king, e. g. a territory, Acts xii. 20. a robe, xii. 21. So Sept. for מלך Num. xx. 17. xxi. 22. 2 Sam. xiv. 26. מלך Esth. viii. 15.—Xen. Cyr. 8. 5. 3.—Spoken of a person attached to a court, a courtier, a nobleman, John iv. 46, 49.—Jos. Ant. 17. 10 3, 6. Polyb. 4. 76. 2.

b) trop. noble, excellent, pre-eminent. James ii. 8 νόμος βασιλικός.—Clem. Alex. Strom. 1. 16 διδασκαλία. 5. 14 ὁ λόγος θεῖος καὶ βασιλικός. Jos. Ant. 6. 4. 5. Xen. Conv. 1. 8 βασ. κάλλος. So regalis Cic. Off. 1. 13

Βασίλισσα, ης, ἡ, (βασιλεύς,) a queen, Matt. xii. 42. Luke xi. 31. Acts

viii. 27. Rev. xviii. 7. Sept. for $\pi\alpha\lambda\lambda\acute{o}\varsigma$ 1 K. x. 1. Esth. i. 9, 11, 12, 15, 16, 17. —Polyb. 23. 18. 2. Aristot. Œc. 9. Xen. Œc. 9. 15.—The Atticists condemn it as a word of the later Greek instead of βασιλεια or βασιλῆς, Phryn. ed. Lob. p. 225. Sturz de Dial. Mac. p. 151.

Βάσις, εως, ἡ, (βαίνω,) a step, pace, Herodian. 6. 5. 12. a foot, base, on which any thing stands, Sept. for $\pi\alpha$ Ex. xxx. 18, 28. In N. T. the foot, as that with which we walk, Acts iii. 7. —Wisdom. xiii. 18. Jos. Ant. 7. 5. 5. ib. 7. 11. 3.

Βασκαίνω, f. ανῶ, (βάσκω, βάζω,) aor. 1 ἐβάσκανα, for which MSS. have ἐβάσκηνα, as also Herodian. 2. 4. 11. comp. Buttm. § 101. 4. n. 2; to prate, sc. about any one, to slander, trans. Plut. Pericl. 12.—In N. T. to prate to any one, i. e. to mislead by pretences, as if by magic arts, to fascinate, to bewitch, trans. Gal. iii. 1.—Herodian. 2. 4. 11. Diod. Sic. 4. 6. Aristot. Probl. 20. 34. Theocr. Id. 6. 39. Comp. Lob. ad Phryn. p. 462 sq. Wetstein N. T. ad loc.

Βαστάζω, f. άσω, (βάσις,) pp. to raise upon a basis, to support; in ordinary usage and in N. T. to take up and hold, to bear, trans. viz.

a) to take up and hold, sc. in the hands, etc. John x. 31 ἐβάσταζον λίθους. —Jos. Ant. 7. 11. 7 βαστάσας τὴν μάχαιραν ἀπὸ τῆς γῆς. Herodian. 4. 2. 11. —In the sense of to take up and bear, Acts xxi. 35. So to take up and bear away, i. e. to take away, John xx. 15.—Jos. Ant. 7. 15. 3. ib. 9. 7. 1. Polyb. 1. 48. 2.—Trop. to take upon one's self and bear, Matt. viii. 17 τὰς νόσους. Comp. Is. liii. 4.

b) to bear, to carry, in the hands or on the shoulders, etc. Matt. iii. 11 τὰ ὑποδήματα, one's sandals, which was the duty of a servant. Mark xiv. 13 and Luke xxii. 10 κεράμιον ὕδατος. Luke xiv. 27 and John xix. 17 τὸν σταυρόν. Luke vii. 14. John xii. 6. Acts iii. 2. xv. 10. Gal. vi. 5. Rev. xvii. 7.—Ecclus. vi. 27. Bel and Drag. 36. Herodian. 4. 7. 11. Polyb. 2. 24. 6. ib. 8. 7. 9.—Trop.

Acts ix. 15 σκεῦος τοῦ βαστάσαι τὸ ὄνομα μου ἐνώπιον ἐθνῶν κ. τ. λ. to bear my name, i. e. to announce, to publish, etc. —In the sense of to bear up, to support, Rom. xi. 18.—Metaph. to bear, to support, to endure, e. g. labours, sufferings, etc. Matt. xx. 12 see in Βάρος. Rev. ii. 3. punishment, τὸ κρίμα, Gal. v. 10. So Sept. for $\kappa\alpha\tau\alpha\beta\alpha\lambda\acute{o}\nu\mu\iota$ 2 K. xviii. 14. Heb. $\kappa\alpha\tau\alpha\beta\alpha\lambda\acute{o}\nu\mu\iota$ Lev. v. 1, 17. Is. liii. 12. Ez. xxiii. 35. So to bear patiently, Rom. xv. 1. Gal. vi. 2. Rev. ii. 2.—Arrian. Diss. Epict. 1. 3. 2.—Metaph. in the sense of to receive, to understand, John xvi. 12 πολλὰ — οὐ δύνασθε βαστάζειν ἄρτι. —Arrian. Diss. Ep. 3. 15. 9 σκέψαι τὸ πρᾶγμα, καὶ τὴν σαντοῦ φύσιν, τί δύνασαι βαστάσαι.

c) to bear or carry about, sc. as attached to one's person; Gal. vi. 17 στίγματα ἐν τῷ σώματι. So Symm. for $\kappa\alpha\tau\alpha\beta\alpha\lambda\acute{o}\nu\mu\iota$ Ps. lxxxix. 51, where Sept. ὑπέχω. —Luke xi. 27 κοιλία ἡ βαστάσασά σε. So Schol. MS. in Hom. Il. 6. 59 δὲ ἐν γαστρὶ ἡ μήτηρ—βαστάζοι, comp. Wetstein in loc.—In the sense of to wear, for which classic writers use φορέω, Luke x. 4.—So φορέω, Diod. Sic. 20. 54. Xen. An. 1. 8. 29.

I. Βάτος, ου, ἡ or ὁ, a thorn-bush, bramble; fem. Luke vi. 44. xx. 37. Acts vii. 30, 35. So Sept. for $\pi\alpha\lambda\lambda\acute{o}\varsigma$ Deut. xxxiii. 16.—Hom. Od. 24. 229. Polyb. 3. 71. 1. Theophr. H. Pl. 3. 18.—Masc. ὁ βάτος, Mark xii. 26 in later edit. So Sept. Vatic. for $\pi\alpha\lambda\lambda\acute{o}\varsigma$ Ex. iii. 2, 3, 4. So the Attics, according to Mæris, p. 99. Thom. Mag. p. 148. Comp. H. Planck in Bibl. Repos. I. p. 667.

II. Βάτος, ου, ὁ, a bath, Heb. בַּת , a Jewish measure for wine and oil, equal to the ephah for dry measure, Luke xvi. 6. According to Josephus, Ant. 8. 2. 9, it contained 72 ξίσται or sextarii; but the sextarius, which at Rome was equal to 1½ pint, and would thus make the bath equal to 13½ gallons, varied much in different places. The more usual estimate for the capacity of the bath, is 7½ or 9 gallons. Comp. 1 K. vii. 26, 38. Ez. xlv. 10, 11, 14. See Jahn § 114. Adam's Rom. Ant. p. 504. See in Κόρος.

Βάτραχος, ου, ὁ, *a frog*, Rev. xvi. 13. Sept. for גַּרְצָא Ps. lxxviii. 45. cv. 30.—Ælian. V. H. 1. 3. Artemid. 2. 15 βάτραχοι δὲ ἄνδρας γοήτας καὶ βωμολόχους προσημαίνουν· τοῖς δὲ ἐξ ὄχλου ποριζομένοις ἀγαθόν.

Βαττολογέω, ὦ, f. ἦσω, compounded from λέγω and βάττος, a word derived by some from the Heb. נִצַּב to prate, to use many words, Lev. v. 4. or from נָבָא plur. נִבְנָא, empty words, Job. xi. 3. coll. ver. 2. Is. xvi. 6. xlv. 25. By others it is regarded as of Greek origin, and even as a proper name. This Battus, according to some, was a king of Cyrene who stuttered, Herodot. 4. 155; according to others, he was a silly loquacious poet, who made long hymns full of repetitions; Suid. βαττολογία· ἢ πολυλογία, ἀπὸ Βάττου τινὸς μακροῦς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίαν, ἔχοντες. It is more probably imitated by a sort of onomatopœia from a person who stutters or stammers; and thus βαττολογέω originallý signified *to stammer*, and then *to babble, to chatter*; so Passow sub voc.—Hence in N. T. *to use empty words, to repeat the same thing over and over*, intrans. Matt. vi. 7, where it is explained by πολυλογία. Comp. Ecclus. vii. 14.—Simplic. in Epicet. p. 212. [340.] περὶ καθηκόντων δὲ βαττολογῶν νῦν. Eustath. in Od. ω. p. 833. 43, Βάττος, βασιλεὺς, Λίβυς.—ὃς δοκεῖ παροιμίαν δοῦναι τοῦ βαττολογεῖν. See Wetstein ad Matt. 1. c. Tholuck Bergpred. p. 362 sq.

Βδέλυγμα, ατος, τό, (βδεύσω,) *an abomination*, i. e. any thing abominable or detestable.

a) genr. Luke xvi. 15 βδ. ἐνώπιον τοῦ Θεοῦ, opp. to τὸ ἐν ἀνθρώποις ὑψηλόν. So Sept. for נִבְנָא seq. ἐνώπιον Prov. xi. 1. seq. ἐναντι Deut. xxiv. 4. seq. dat. Prov. xv. 8, 9. xx. 23. xxi. 27. al.

b) spoken of what was *unclean* in the Jewish sense, and especially of impure idol-worship; hence, *idolatry, licentiousness, abominable impurity*, Rev. xvii. 4, 5. xxi. 27. So Sept. τὰ βδελύγματα τῶν ἐθνῶν for נִבְנָא 2 K. xvi. 3. xxi. 2. comp. Lev. xviii. 22. גִּרְשָׁא Lev. xi. 10, 12, 13. נִבְנָא Jer. xi. 15, coll. v. 13,

17.—Test. XII Patr. p. 615 ἐν βδελύγμασιν ἐθνῶν.—Here belongs the phrase τὸ βδέλυγμα τῆς ἐρημώσεως, Matt. xxiv. 15 and Mark xiii. 14, quoted by Jesus from Dan. ix. 27, coll. xi. 31. xii. 11, where Sept. for נִבְנָא גִּרְשָׁא, pp. *an abomination causing desolation*, and applied by Christ to what was to take place at the destruction of Jerusalem by the Romans; comp. Luke xxi. 20, and so also Josephus, Ant. 10. 11. 7. It is probably to be referred to the pollution of the temple by idol-worship or the setting up of images; though express historical testimony is wanting; comp. 2 Thess. ii. 4. See Olshausen on Matt. xxiv. 15. So Sept. τῇ Ἀσάρτῃ βδελύγματι Σιδωνίων for נִבְנָא 1 K. xi. 5. הִנָּהוּ 1 K. xxi. 26. נִבְנָא Is. xvii. 8.—So βδ. τῆς ἐρημώσεως 1 Macc. i. 54, where it refers to the like pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; comp. 2 Macc. vi. 2—5. 1 Macc. i. 59. vi. 7.

Βδελυκτός, ἡ, όν, (βδεύσω,) *abominable, detestable*, Tit. i. 16. Sept. for נִבְנָא Prov. xvii. 15.—2 Macc. i. 27. Ecclus. xli. 5.

Βδεύσω, f. ὑξω, (βδέω pedo,) *to emit a stench, to excite disgust*; in N. T. Mid. βδελύσσομαι, as trans. *to feel disgust at, to abominate, to abhor*; see Buttm. § 135. 4. Rom. ii. 22 βδελυσσόμενος τὰ εἰδωλα. So Sept. for הִנָּהוּ Lev. xxvi. 11. נִבְנָא Deut. xxiii. 7. Amos v. 10.—Wisd. xi. 25. Polyb. 33. 16. 20. of a stench, Aristoph. Plut. 700.—Particip. of the Perf. Pass. in a pass. sense, ἐβδελυγμένος, *abominable, detestable*, i. e. polluted with crimes, etc. Rev. xxi. 8. So Sept. for נִבְנָא Is. xiv. 19. Job. xv. 16. נִבְנָא Lev. xviii. 30. Prov. viii. 7. גִּרְשָׁא Hos. ix. 10.

Βέβαιος, αία, ον, (βάω, βαίνω,) *steadfast, firm, sure*; as ἐλπής 2 Cor. i. 7. Heb. iii. 6. vi. 19. So Rom. iv. 16. Heb. ii. 2. iii. 14. ix. 17. 2 Pet. i. 10, 19.—Wisd. vii. 23. Jos. Ant. 4. 8. 2 κτησίς. 7. 9. 2. Xen. Cyr. 3. 2. 23 εἰρήνη. Hiero 3. 7 φιλία.

Βεβαιόω, ὦ, f. ὥσω, (βέβαιος,) *to make steadfast, to confirm*, trans. spoken

of persons, 1 Cor. i. 8. 2 Cor. i. 21. Col. ii. 7. Heb. xiii. 9. So Sept. for קִיָּה Ps. cxix. 28. כִּי־כִי Ps. xli. 13.—Spoken of things, etc. *to corroborate, to ratify, to establish*, sc. by arguments, proofs, etc. Mark xvi. 20. Rom. xv. 8. 1 Cor. i. 6. Heb. ii. 3.—Jos. Ant. 1. 18. 6. Herodian. 6. 8. 15. Thuc. 3. 12.

Βεβαίωσις, εως, ἡ, (βεβαιόω,) *confirmation, firm establishment*, Phil. i. 7. Heb. vi. 16 εἰς βεβαίωσιν.—Wisd. vi. 18. Thuc. 4. 87.

Βέβηλος, ου, ὁ, ἡ, adj. (βαίνω, βηλός a threshold), pp. of place, *accessible to all*, Soph. Œd. Col. 10. hence, *common, profane*, in opp. to ἅγιος, Thuc. 4. 97. Etymol. Mag. βέβηλος· ὁ μὴ ἱερὸς τόπος, ἀκάθαρτος καὶ βατὸς πασιν. So Sept. for בְּהֵן Lev. x. 10. 1 Sam. xxi. 4, 5. Ez. xxii. 26. Spoken of persons, *profane*, i. e. *not consecrated, uninitiated*, Æl. V. H. 3. 9.—Hence

In N. T. spoken of persons, *profane*, i. e. *impious, a scoffer*, 1 Tim. i. 9. Heb. xii. 16. So Sept. for בְּהֵן Ez. xxi. 25.—3 Macc. ii. 14.—Spoken of things, as disputes, etc. *common, unholy, unsanctified*, 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.

Βεβηλόω, ὦ, f. ὠσω, (βέβηλος,) *to profane, to violate*, trans. Matt. xii. 5. Acts xxiv. 6. Sept. for בְּהֵן Ex. xxxi. 14. Lev. xix. 8, 12. נִשְׁבָּה Ez. xliii. 7, 8.—Heliodor. 10. p. 513. Comp. H. Planck in Bibl. Repos. I. p. 684.

Βεελζεβούλ, ὁ, indec. *Beelzebul*, the prince of the evil angels or demons, i. q. Satan, Matt. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19. Heb. לַבִּי לַעֲזָבָה, i. e. *deus stercoris*, from לַבִּי, Buxt. Lex. Ch. Tal. Rab. 641.—The name in the O. T. is לַבִּי לַעֲזָבָה, Βεελζεβούβ, *Beelzebub*, i. e. *lord of flies, fly-god*. 2 K. i. 2, where Sept. Βάαλ μυῖαν; comp. the Ζεὺς Ἀπόμυιος of the Greeks, Pausan. 5. 14. 2; and the Jupiter *Myagrius* of the Romans, Solin. Polyhist. c. 1. This form is also found in some MSS. of the N. T. but the form Βεελζεβούλ, applied in contempt by a slight paronomasia, seems to have been the prevailing one among the Jews.

See Buxt. Lex. 333. Lightfoot Hor. Heb. ad Matt. xii. 24.

Βελίαλ or Βελίαρ, ὁ, indec. *Belial* or *Beliar*, Heb. לְעָזָב (wickedness), 1 Sam. xxv. 25; used as an appellation of Satan, 2 Cor. vi. 15. The form Βελίαρ which occurs in later editions is Syriac, the ל being changed to ר. So Test. XII Patr. p. 539, 587, 619. al.

Βελόνη, ης, ἡ, (βέλος,) lit. *point of a weapon*; in N. T. and genr. *a needle*, Luke xviii. 25 in MSS. for ραφίς in text. recept.—Aristot. de An. 2. 88. Ammian. Epist. 17. 96. Ælian. V. H. 9. 8. See Lob. ad Phryn. p. 90.

Βέλος, εος, ους, τό, (βάλλω,) *a missile weapon*, e. g. *a dart, arrow, javelin*, etc. trop. Eph. vi. 16 τοῖς βέλεσι πεπυρωμένοις, *fiery darts*, i. e. *missiles fitted with combustibles*, etc. Sept. for γῆ 2 Sam. xxii. 15. Ps. xviii. 15. cxliv. 6.—Arrian. Exp. Alex. 2. 21 πυρφόρα βέλη. Xen. Anab. 5. 2. 14.

Βελτίων, ονος, ὁ, ἡ, *better*, compar. of ἀγαθός, Buttm. § 68. 1. The neut. βελτίον stands adverbially, 2 Tim. i. 18. βελτίον γινώσκεις, *thou knowest better* sc. than I can write, etc. Comp. Buttm. § 115. 4, 5.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. בְּנִימִן (son of my right hand), pr. name of the youngest son of Jacob by Rachel; comp. Gen. xxxv. 18 sq. Hence φυλὴ Βενιαμίν, *the tribe of Benjamin*, Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Rev. vii. 8.

Βερνίκη, ης, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts xxv. 13, 23. xxvi. 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tacit. Hist. 2. 81. Sueton. Tit. 7.

Βέρροια, ας, ἡ, *Berea*, a city of Macedonia, on the river Astræus, not far from Pella towards the S. W. and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Boor*; by others, *Cara Veria*. Acts xvii. 10, 13.—Thuc. 1. 61.

Βεροιαῖος, α, ον, of *Berea*, *Berean*, Acts xx. 4.

Βηθαβαρά, ᾱς, ἡ, *Bethabara*, Heb. בֵּית הַמַּעְבָּרָה (house or place of the ford sc. of the Jordan), John i. 28; where the best MSS. and later editions read *Bethsavia*. The reading *Βηθαβαρά* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Bethsavia*, but saw a town called *Βηθαβαρά*, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. 11. p. 130, ed. Huet. Kuinoel in loc.

Βηθανία, ας, ἡ, *Bethany*, Syro-Chald. בֵּית חֲנַיָּה (house of dates), from חֲנַיָּה a date, Buxtorf. Lex. Rab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John xi. 18) beyond the mount of Olives; so called from the great number of palm trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. xxi. 17. xxvi. 6. Mark xi. 1, 11, 12. xiv. 3. Luke xix. 29. xxiv. 50. John xi. 1, 18. xii. 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John i. 28, in later edit. where others read *Βηθαβαρά* q. v.—Some derive it here from בֵּית הַסִּפִּי, i. e. house or place of ships; and suppose it to have been the same place as *Bethabara*.

Βηθεσδα, ἡ, indec. *Bethesda*, Syro-Chald. בֵּית חֲסִידָה (house of compassion) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem whose waters had a healing virtue, with a building over or near it for the accommodation of the sick. John v. 2. See Calmet. Jahn § 198.

Βηθλεέμ, ἡ, indec. *Bethlehem*, Heb. בֵּית לֶחֶם (house of bread), Gen. xxxv. 19; pr. name of a celebrated city, the birthplace of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Matt. ii. 1, 5, 6, 8, 16. Luke ii. 4, 15. John vii. 42.—See Miss. Herald 1824. p. 67.

Βηθσαιῖδά, ἡ, indec. also *Βηθσαιῖδάν*, text. rec. in Matt. and Mark, *Bethsaida*, Heb. בֵּית צִידָה (place of hunting or fishing), pr. name of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John xii. 21), so called perhaps in distinction from the other *Bethsaida*, probably lay near Capernaum, being mentioned in connexion with it, Matt. xi. 21, 24. Luke x. 13, 15. Comp. also Mark vi. 45 with John vi. 17. Eusebius says only that it lay on the sea of Gennesareth, i. e. the western shore; as its name also would imply. It was the birth place of Philip, Andrew, and Peter, John i. 45.—Matt. xi. 21. Mark vi. 45. (viii. 22.) Luke x. 13. John i. 45. xii. 21.

2. The other *Bethsaida* lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrach of that region (Luke iii. 1), and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 15. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke ix. 10. Comp. Matt. xiv. 13 sq. Mark vi. 31 sq. John vi. 1, 2, 5 sq. 17, 22, 24.—Hither Griesbach and others refer also Mark viii. 22; see Kuinoel ad loc.

Βηθφαγή, ἡ, indec. *Bethphage*, Syro-Chald. בֵּית פִּיגָה (house of figs), Buxt. Lex. Ch. Rab. 1691, pr. name of a village, κώμη, east of the mount of Olives, and near to *Bethsavia*. Matt. xxi. 1. Mark xi. 1. Luke xix. 29.

Βῆμα, ατος, τό, (βαίνω,) a step, i. e. a) a pace, foot-step, Acts vii. 5 οὐδέ

βῆμα ποδός, i. e. not a foot-breadth. So Sept. for לַבְּרֵיתִי דֵּבַר דֵּבַר Deut. ii. 5.—Xen. Cyr. 7. 5. 6.

b) by impl. like the Engl. *steps*, i. e. any elevated place to which the ascent is by steps, e. g. a stage or pulpit for a speaker or reader, Sept. for לַבְּרֵיתִי Neh. viii. 4. Esdr. ix. 42. In N. T. spoken of an elevated seat like a throne in the theatre at Cesarea, on which Herod sat, Acts xii. 21; comp. Jos. Ant. xix. 8. 2.—Jos. Ant. 7. 15. 9 *στὰς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς*.—More commonly, *a tribunal*, sc. of a judge or magistrate, Matt. xxvii. 19. John xix. 13. Acts xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10. See Adam's Rom. Ant. p. 123. see also in Λιθόστρωτος.—2 Macc. xiii. 26. Herodian. 1. 5. 4. Xen. Mem. 3. 6. 1.

Βήρυλλος, ου, ὁ, ἡ, *beryl*, a precious-stone of a sea-green colour, Rev. xxi. 20.—Tob. xiii. 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 5. Sept. βηρύλλιον for בְּרִיָּה Ex. xxviii. 20. xxxix. 11.

Βία, ας, ἡ, *strength*, sc. of body, Hom. Il. 1. 404. ib. 8. 103. In N. T. *force, impetus, violence*, Acts. v. 26. xxi. 35. xxiv. 7. xxvii. 41. Sept. for בְּרִיָּה Ex. xiv. 25. פָּרָה Ex. i. 14.—Wisd. iv. 4. v. 12. Jos. Ant. 2. 16. 6. Xen. Cyr. 7. 1. 31.

Βιάζω, f. άσω, (βία,) *to force, to urge*, Hom. Od. 12. 297. In N. T. only βιάζομαι, both as depon. Mid. *to use force, to force*, c. c. accus. 2 Macc. xiv. 41. Xen. H. G. 6. 1. 4 ult. and as Pass. *to suffer violence*; comp. Buttm. Ausf. Sprachl. § 114. Vol. II. p. 89.

a) Mid. trop. Luke xvi. 16 *πᾶς εἰς αὐτὴν βιάζεται*, lit. *every one uses violence to enter into it*, i. e. presses violently into it; implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Matt. xi. 12 and Ἀρπάζω a Sept. for סָרַף Ex. xix. 24.—pp. Philo Vit. Mos. 1. p. 618 *εἰς τὰ ἐντὸς βιάζεται*. Polyb. 1. 74. 5 *εἰς τὴν παρεμβολήν*. Arrian. Exp. Alex. 6. 9. 4. Thuc. 7. 69. Xen. Cyr. 3. 3. 69 *εἰ καὶ βιάσαιντο εἶσω*.

b) Pass. trop. Matt. xi. 12 *ἡ βασιλεία τῶν οὐρανῶν βιάζεται*, *suffers violence, is taken by force*, i. e. sought with eager-

ness, in the same sense as above.—pp. Xen. H. G. 5. 2. 23 *πόλεις τὰς βεβιασμένας*.

Βίαιος, α, ον, (βία,) *violent, vehement*, spoken of a wind, Acts ii. 2. So Sept. and יג Ex. xiv. 21. יג Is. lix. 19.—Wisd. xix. 7. Diod. Sic. ii. 19. Xen. Cyr. 1. 3. 17.

Βιαστής, οὔ, ὁ, (βιάζω,) *a violent person, one who uses force*, trop. spoken of one who has a vehement desire for any thing, Matt. xi. 12, comp. in Βιάζω a.—Philo de Agricult. p. 200. C. (p. 312.)

Βιβλαρίδιον, ου, τό, (dimin. fr. βίβλος,) *a small roll or volume, a little scroll*, Rev. x. 2, 8, 9, 10.—Pollux Onomast. 7. 210.

Βιβλίον, ου, τό, (dim. as to form of βίβλος,) *a roll, volume, scroll*, such being the form of ancient books. Luke iv. 17 bis, *βιβλίον Ἡσαίου τοῦ προφήτου*—*ἀναπτύξας τὸ βιβλίον*. ver. 20 *πτύξας τὸ βιβλίον*. John xx. 30. xxi. 25. Gal. iii. 10. 2 Tim. iv. 13. Rev. v. 1, 2, 3, 4, 5, 7, 8, 9, vi. 14, comp. in Ἀποχωρίζω. Rev. xxii. 7, 9, 10, 18 bis, 19. Sept. for סָפָר Ex. xvii. 14. Josh. xxiv. 26. al.—Herodot. 1. 125. Xen. Mem. 1. 6. 14.—Spoken of the Mosaic law or pentateuch, Heb. ix. 19. x. 7. So Sept. and סָפָר Ps. xl. 8.—1 Macc. xii. 9.—For τὸ εἰκλίον ζωῆς Rev. [xiii. 8.] xvii. 8. xx. 12. xxi. 27. [xxii. 19.] and τὰ εἰκλία sc. of judgment, Rev. xx. 12 bis, see in Βίβλος.—Spoken of letters or epistles, which were also rolled up, Rev. i. 11. perhaps 2 Tim. iv. 13. So Sept. and סָפָר 2 Sam. xi. 14.—1 Macc. i. 46.—Spoken of documents, e. g. a Jewish bill of divorce, Matt. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1, 3, where Sept. and Heb. סָפָר.

Βίβλος, ου, ἡ, *inner rind of the papyrus*, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. Hist. Pl. 4. 9. Herodot. 2. 38.—In N. T. *a roll, volume, scroll*, i. e. a book, such being the ancient form. Mark xii. 26 *ἐν τῇ εἰκλῳ Μωσείῳ*, i. e. the law. So Sept. for Chald. סָפָר Ezra vi. 18.—Luke iii. 4. xx. 42. Acts i. 20. vii. 42. xix. 19. Sept. for סָפָר Josh. i. 8. 1 Sam. x. 25.—

Herodot. 2. 100. Dem. 313. 14.—Spoken of a genealogical table or catalogue, Matt. i. 1. So Sept. and ספר Gen. v. 1.—The phrase ἡ εἰς ζωῆς is i. q. ספר חיים, Sept. εἰς ζωῶν, Ps. lxi. 29, comp. Ex. xxxii. 32, 33, i. e. in the figurative style of oriental poetry, God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. iv. 3. Rev. iii. 5. [xiii. 8.] xx. 15. xxii. 19 in text. rec. So Sept. and ספר Dan. xii. 1.—Different from this is the book in which God has from eternity inscribed the destinies of men, Ps. cxxxix. 16, coll. Job. xiv. 5; and also the books of judgment, in which the actions of men are recorded, τὰ ἐκείνα, Rev. xx. 12 bis, comp. Dan. vii. 10. 4 Esdr. vi. 20.

Βιβρώσκω, f. ἐρώσω, perf. ἐέρωκα, (Buttm. § 114,) *to eat*, John vi. 13 τοῖς ἐέρωκόσιν. Sept. for לָכֶם Josh. v. 12. 1 Sam. xxx. 12. Ez. iv. 14—Hom. Il. 22. 94. Xen. Hiero 1. 24.

Βιθυνία, ας, ἡ, *Bithynia*, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts xvi. 1. 1 Pet. i. 1.

Βίος, ου, ὁ, *life*, i. e.

a) pp. the present life, Luke viii. 14. 1 Tim. ii. 2. 2 Tim. ii. 4. 1 Pet. iv. 3. Sept. for חַיִּים Job vii. 6. viii. 9. al.—Æl. V. H. 3. 29. Xen. Mem. 1. 2. 8.

b) meton. *means of life, living, sustenance*, Mark xii. 44. Luke viii. 43. xv. 12, 30. xxi. 4. Sept. for חַיִּים Prov. xxxi. 14. חַיִּים Cant. viii. 7.—Polyb. 2. 15. 3. Xen. Mem. 3. 11. 4.—In the sense of *possessions, wealth*, 1 John ii. 16. iii. 17.—Jos. Ant. i. 20. 1. Diod. Sic. 12. 40.

Βιόω, ὦ, f. ὠσω, (βίος,) aor. 1 ἐβίωσα rarely, more comm. aor. 2 ἐβίων, Buttm. Ausf. Sprachl. § 114. Vol. II. p. 90. Matth. § 227. Winer § 15.—*to live, to pass one's life*, etc. 1 Pet. iv. 2 ἐβίωσαι χρόνον. So Sept. πολὺν χρόνον ἐβίωσω for חַיִּים חַיִּים Job xxix. 18. חַיִּים Prov. vii. 2.—Wisdom. xii. 23. Jos. Ant. 3. 5. 1. ἐβίωσα, Lucian. Macrob. § 12, 17. Xen. Cæc. 4. 8.

Βίωσις, εως, ἡ, (βιώω,) *life*, i. e. mode of life, Acts xxvi. 4.—Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

Βιωτικός, ἡ, ὄν, (βίωσις,) *pertaining to this life*, Luke xxi. 34. 1 Cor. vi. 3, 4.—Act. Thom. § 36. Aristot. H. Anim. 10. 16. Diod. Sic. 2. 29. The later Greeks used βιωτικός instead of the earlier form τοῦ βίου, Lob. ad Phryn. p. 355.

Βλαβερός, ἄ, ὄν, (εἰλάπτω,) *hurtful, noxious*, 1 Tim. vi. 9.—Sept. Prov. x. 26. Xen. Mem. 1. 3. 11.

Βλάπτω, f. ψω, *to disable, to weaken, to impede*, Hom. Od. 13. 22. Il. 23. 782. Jos. Ant. 5. 5. 4. In N. T. *to hurt, to harm, to injure*, trans. Mark xvi. 18. c. doub. accus. Luke iv. 35.—2 Macc. xii. 22. Jos. Ant. 3. 8. 2. Xen. Mem. 4. 3. 8. ib. 4. 8. 11.

Βλαστάνω, f. ἥσω, (εἰλαστός, germ,) *to germinate, to put forth*, intrans. and trans.

a) intrans. *to sprout, to spring up*, Matt. xiii. 26. Mark iv. 27. Heb. ix. 4. So Sept. for פָּרַח Num. xvii. 23. [8.] נֶשֶׁת Joel ii. 22.—Xen. Cæc. 19. 2, 8.

b) trans. *to cause to spring up*, i. e. *to produce, to yield*, James v. 18. Sept. for נֶשֶׁת Gen. i. 11. פָּרַח Num. xvii. 23. [8.]—Ecclus. xxiv. 20. Philo de Agricult. p. 191. Æschyl. Frag. p. 619.

Βλάστος, ου, ὁ, *Blastus*, a man who was *cubicularius* to Herod Agrippa, i. e. had the charge of his bed-chamber, Acts xii. 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

Βλασφημέω, ὦ, f. ἥσω, (εἰλάσφημος,) *to blaspheme*, i. e.

a) genr. and spoken of men and things, *to speak evil of, to slander, to defame, to revile*; absol. Acts xiii. 45. xviii. 6. 1 Tim. i. 20. 1 Pet. iv. 4.—2 Macc. x. 34. xii. 14. Herodian. 1. 6. 20.—Seq. accus. of pers. or thing, Acts xix. 37. Tit. iii. 2. James ii. 7. 2 Pet. ii. 10. Jude 8, 10. So 2 Pet. ii. 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. iii. 8. xiv. 16. 1 Cor. iv. 13. x. 30. 2 Pet. ii. 2. Sept. for נֶשֶׁת 2 K. xix. 6, 22.—Jos. Ant. 6. 9.

2. ib. 9. 6. 3. Herodian. 2. 7. 8.—With an accus. of the abstract noun, Mark iii. 28. See Buttm. § 131. 3.—Spoken in reference to Jesus while on earth, seq. accus. Matt. xxvii. 39. Mark xv. 29. Luke xxiii. 39. absol. Luke xxii. 65. Acts xxvi. 11, coll. ver. 9.

b) spoken of God and his Spirit, or of divine things, i. e. *to revile, to treat with irreverence and contumely*; seq. accus. Rom. ii. 24. Tit. ii. 5. 1 Pet. iv. 14. Rev. xiii. 6. xvi. 9, 11, 21. Pass. 1 Tim. vi. 1. Sept. for $\gamma\alpha\rho\eta\eta$ Is. lii. 5.—Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21.—Seq. $\epsilon\iota\varsigma$ c. accus. *to blaspheme against*, Mark iii. 29. Luke xii. 10.—Bel and Drag. 10. Jos. B. J. 2. 17. 1. Dem. 1229. 5.—Absol. Matt. ix. 3. xxvi. 65. John x. 36.

Βλασφημία, $\alpha\varsigma$, η , (ελάσφημος,) *blasphemy*, i. e.

a) genr. and spoken of men and things, *evil speaking, slander, reviling*, Matt. xii. 31. xv. 19. Mark iii. 28. vii. 22. Eph. iv. 31. Col. iii. 8. 1 Tim. vi. 4. Rev. ii. 9. So in the gen. instead of an adj. Jude 9 $\kappa\rho\iota\sigma\iota\nu$ ελασφημίας, i. q. ελάσφημον $\kappa\rho\iota\sigma\iota\nu$ 2 Pet. ii. 11. Comp. Buttm. § 123. n. 4. So Sept. for $\pi\gamma\sigma\eta$ Ez. xxxv. 12.—2 Macc. x. 35: Jos. Ant. 3. 14. 3. ib. 6. 13. 7. Dem. 141. 2.

b) spoken of God and his Spirit or of divine things, *reviling, contumely, impious irreverence*, Matt. xii. 31. xxvi. 65. Mark ii. 7. xiv. 64. Luke v. 21. John x. 33. Rev. xiii. 5, 6. So in the gen. for an adj. $\delta\nu\omicron\mu\alpha\tau\alpha$ ελασφημίας for ελάσφημα, Rev. xiii. 1. xvii. 3; see above in a. So Sept. for Chald. $\pi\eta\psi$ Dan. iii. 29.—2 Macc. viii. 4. xv. 24.

Βλάσφημος, $\omicron\upsilon$, δ , η , (ελάπτω or ελάξ and φημή,) *blasphemous*, spoken of words uttered against God and divine things, Acts vi. 11, [13]. So of words against men, *slandorous, contumelious*, 2 Pet. ii. 11.—Philo Leg. ad Cai. p. 1012. B. Ælian. V. H. 12. 57. Herodian. 7. 8. 21.—As a subst. *a blasphemer*, sc. in respect to God, 1 Tim. i. 13.—Wisd. i. 6. Eccles. iii. 16.—Or in respect to men, *a slanderer, reviler*, 2 Tim. iii. 2.—2 Macc. x. 36.

Βλέμμα, $\alpha\tau\omicron\varsigma$, $\tau\acute{o}$, (ελέπω,) *seeing*,

i. e. the act of seeing, or rather by meton. the object seen; 2 Pet. ii. 8. $\epsilon\lambda\acute{\epsilon}\mu\mu\alpha\tau\iota$ καὶ ἀκοῇ, *with seeing and hearing*, i. e. with what he saw and heard.—In the sense of *look, mien*, Herodian. 4. 5. 17. Ælian V. H. 6. 14. ib. 8. 12.

Βλέπω, f. $\psi\omega$, pp. *to use the eyes, to see, to look*, trans. and intrans.

1. *to see*, viz. a) *to be able to see*, i. e. to have the faculty of sight, and spoken of the blind, *to recover sight*, intrans. Matt. xii. 22 ὥστε τὸν τυφλὸν ἐλέπειν. Acts ix. 9. μὴ ἐλέπων, i. e. blind. Rev. iii. 18 ἵνα ἐλέπῃς, coll. ver. 17. Rev. ix. 20. So Sept. and $\pi\eta\eta$ 1 Sam. iii. 2. Ps. lxix. 24. $\pi\eta\eta$ Dan. v. 25. $\pi\eta\eta$ Ex. iv. 11. xxiii. 8.—Æl. V. H. 6. 12. Xen. Mem. 1. 3. 4.—So τὸ ἐλέπειν as a subst. *sight*, i. e. the faculty of seeing, Luke vii. 21. Buttm. § 140. 5.—Trop. John ix. 39 ἵνα οἱ μὴ ἐλέποντες ἐλέπωσι, καὶ οἱ ἐλέποντες τυφλοὶ γένωνται. ver. 41. So by Hebraism, with a particip. of the same verb by way of emphasis, ἐλέποντες ἐλέψετε, *seeing ye shall see*, i. e. ye shall indeed see, Matt. xiii. 14. Mark. iv. 12. Acts. xxviii. 26. Comp. Is. vi. 9, where Sept. for $\iota\alpha\eta$ $\iota\alpha\eta$, of which Heb. idiom this is an imitation. Winer § 46. 7. Gesen. p. 778. Stuart § 514.

b) in the sense of *to perceive*, sc. with the eyes, *to discern, to descry*, trans. Matt. vii. 3 τί δὲ ἐλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου; xi. 4. xiv. 30. xxiv. 2. Mark viii. 24. Luke xi. 33. John i. 29. xxi. 9. al. sæp. So Sept. for $\pi\eta\eta$ 2 K. ix. 17. Amos viii. 1.—Herodian. 2. 9. 6.—Rev. i. 12 ἐλέπειν τὴν φωνήν *to see the voice*, i. e. to see whence it came.—Construed with an accus. and particip. instead of a subjunct. or infin. Matt. xv. 31 ἐλέποντας κωφοὺς λαλοῦντας κ. τ. λ. Mark v. 31. John v. 19. 2 Cor. xii. 6 where supply ὄντα or πράσσοντα. Comp. Buttm. § 144. 4. b.—Jos. Ant. 6. 14. 2. ib. 1. 2. 1.—Intrans. or absol. Matt. vi. 4, 6, 18.—By impl. *to have before the eyes*, spoken of what is present, Rom. viii. 24 ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; *what one has before his eyes* (i. e. present) how can he yet hope for it? ver. 25. Hence part. ἐλεπόμενος *seen*, i. q. *present*. Rom.

viii. 24. ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, i. e. hope which is present can no longer be hope. So τὰ βλεπόμενα, *things seen*, i. e. present things; and τὰ μὴ βλεπόμενα, *things not seen*, i. e. future things, 2 Cor. iv. 18. Heb. xi. 1, 3, 7. —Jos. Ant. 6. 8. 2 αὐτῷ βλεπομένῳ καὶ παρόντι—Spoken of a vision, *to see in vision*, Rev. i. 11. also vi. 1, 3, 5, 7, in text, rec. where others read ἴδε. So Sept. ὁ βλέπων, *seer*, for נִבִּיָּא, 1 Sam. ix. 9.

c) metaph. *to perceive*, sc. with the mind, *to be aware of*, *to observe*; Rom. vii. 23 βλέπω ἕτερον νόμον ἐν τοῖς μέλεσί μου. Heb. x. 25. For the particip. instead of the subjunct. see above in b. So Sept. and נִבִּיָּא Neh. ii. 17. —Jos. Ant. 6. 10. 2 Δαυίδης διευπραγῶν ἐβλέπετο.—So seq. ὅτι, 2 Cor. vii. 8. Heb. iii. 19. James ii. 22.

2. *to look*, i. e. *to look at or upon*, *to direct the eyes upon*, *to behold*, trans. and intrans.

a) pp. (α) spoken of persons; seq. accus. Matt. v. 28 πᾶς ὁ βλέπων γυναῖκα. Rev. v. 3. 4, οὐδε βλέπειν αὐτό sc. τὸ βιβλίον, i. e. *to look into it*, examine it. Sept. and נִבִּיָּא Cant. i. 5. Hag. ii. 4. —Æsop. Fab. 129.—So Matt. xviii. 10, οἱ ἄγγελοι αὐτῶν διαπαντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου, *their angels behold continually the face of my father*, i. e. in accordance with the customs of oriental monarchs, they have constant access to him, are admitted to his privacy as his friends. So Heb. נִבִּיָּא יְהוָה, for which Sept. οἱ ἐγγύς τοῦ βασιλέως Esth. i. 14. οἱ ὀρῶντες τὸ πρόσωπον τοῦ βασιλέως 2 K. xxv. 19. οἱ ἐν προσώπῳ τοῦ βασιλέως Jer. lii. 25.—Seq. εἰς c. accus, *to look upon*, *to behold*; Acts iii. 4 βλέπον εἰς ἡμᾶς. John xiii. 22. Luke ix. 62 εἰς τὰ ὀπίσω, *to look back*. So Sept. for נִבִּיָּא Gen. xix. 17.—Eccclus. xl. 29. Herodian. 3. 11. 5. Xen. An. 4. 1. 28.—(β) Spoken of a place, *to look*, i. e. *to be situated*, seq. κατὰ c. accus. Acts xxvii. 12 λιμένα τῆς Κρήτης βλέποντα κατὰ Δίβα. So Sept. for נִבִּיָּא Ez. xl. 23. נִבִּיָּא 2 Chr. iv. 4. Ez. xlvi. 1, 13, 20. נִבִּיָּא Ez. xl. 6, 21, 22, 46. al. —Herodian. 2. 11. 16. Xen. Mem. 3. 8. 9.

b) metaph. *to look to*, *to direct the mind upon*, *to consider*, *to take heed*; seq. acc. 1 Cor. i. 26 βλέπετε τὴν κλήσιν

ὑμῶν. x. 18.—Jos. Ant. 6. 8. 1.—Col. ii. 15 χαίρων καὶ ἐλέπων ὑμῶν τὴν τάξιν, i. e. joyfully beholding, Gesen. p. 823. Stuart § 533. So Heb. נִבִּיָּא Gen. xxxix. 23. Ps. xxxvii. 37. Is. xxii. 11.—Jos. B. J. 3. 10. 2.—Phil. iii. 2 ἐλέπετε τοὺς κύνας κ. τ. λ. i. e. take heed to, keep an eye upon, etc. and so by impl. *beware of*; see Winer § 32. 1. p. 183.—Seq. εἰς c. accus. Matt. xxii. 16 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, i. e. thou regardest not, hast not respect to, the external of men; see Πρόσωπον. So τὰ κατὰ πρόσωπον ἐλέπειν, 2 Cor. x. 7.—Polyb. 39. 2. 10 ὅτε μὲν εἰς τὰς ἀποφάσεις αὐτοῦ τις βλέψει—ὅτε δ' εἰς τὸν χειρισμὸν τῶν πραγμάτων. Comp. Jos. Ant. 1. 3. 1 πρὸς ἀρετὴν ἐλέποντες.—Seq. τί and πῶς, *how*, etc. Mark iv. 24. Luke viii. 18. 1 Cor. iii. 10. Eph. v. 15. Seq. ἵνα, 1 Cor. xvi. 10. Col. iv. 17. 2 John 8. —Spoken by way of caution, in the imperative, ἐλεπέτω, ἐλέπετε, *look to it*, *take heed*, *be on the watch*, *beware*, absol. Mark. xiii. 23, 33. seq. ἑαυτούς etc. Mark xiii. 9. 2 John 8. So ἐλέπετε μή, *take heed lest*, seq. aor. subjunct. Matt. xxiv. 4. Luke xxi. 8. Acts xiii. 40. Gal. v. 15 1 Cor. x. 12. μήπως 1 Cor. viii. 9.—So ὄρα μή Lucian. D. Deor. 8. 22. Xen. Cyr. 3. 1. 27.—Seq. fut. indic. Col. ii. 8. μήποτε Heb. iii. 12.—So ἐλέπετε ἀπό, *look away from*, i. e. *avoid*, *beware of*, Mark. viii. 15. xii. 38. See in 'Από 1. 2. e. Tittm. de Syn. N T. p. 114. AL.

Βλητέος, α, ον, (βάλλω,) a verbal implying necessity, propriety, etc. *to be cast*, *to be put*, Mark ii. 22. Luke v. 38. See Buttm. § 102. § 134. 8.

Βοανεργές, indec. *Boanerges*, Mark iii. 17, explained by υἱοὶ ἐρουντῆς *sons of thunder*; Aram. נִבִּיָּא נִבִּיָּא *sons of commotion*, the form βοανε- being perhaps the Galilean pronunciation instead of βενε-. Applied by Christ as a surname to James and John, probably on account of their fervid impetuous spirit; comp. Luke ix. 54, where see Olshausen.

Βοάω, ὦ, f. ἦσω, (βοή,) *to cry aloud*, *to exclaim*; genr. and absol. Luke xviii. 38. seq. τί Acts xxi. 34. seq. ὅτι Acts xvii. 6. Sept. for נִבִּיָּא Is. v. 30. נִבִּיָּא 2 K. ii. 12. נִבִּיָּא 1 Sam. xxiv. 8.—

Herodian. 2. 2. 7. Xen. Cyr. 7. 1. 37.—Spoken of exclamations of joy, Gal. iv. 27, quoted from Is. liv. 1, where Sept. for לִפְנֵי. Sept. for פָּנֶיךָ Is. xiv. 7. xliv. 23.—Xen. Cyr. 7. 5. 26.—So of terror or pain, seq. φωνῇ μεγάλῃ, Acts viii. 7, Mark xv. 34. Comp. Buttm. § 133. 3. 2. Sept. for קָוִי 1 K. viii. 18. Is. xv. 5. אָקָה Gen. xxxix. 15, 18. Comp. 2 K. xviii. 28. Neh. ix. 4.—Plut. Coriolan. 25. Xen. Cyr. 4. 2. 28.—Spoken of a command or exhortation given with a loud voice, as by a herald, Matt. iii. 3. Mark i. 3. Luke iii. 4. John i. 23. comp. Is. xl. 3, 6, where Sept. for אָקָה.—Diod. Sic. 12. 62. Xen. An. 4. 3. 22.—Of a cry for help, c. c. πρὸς τινα, Luke xviii. 7. Sept. for קָוִי Judg. x. 14. Hos. vii. 14. קָוִי Gen. iv. 10. Num. xii. 13. אָקָה Judg. xv. 18. Joel i. 19.—Seq. accus. Xen. Cyr. 7. 2. 5.

Βοή, ἦς, ἦ, *a cry, outcry, exclamation*, sc. for help, James v. 4. Sept. for קָרָעָה 1 Sam. ix. 16. קָרָעָה Ex. ii. 24. —Ælian. V. H. 13. 46. Xen. Anab. 4. 7. 23.

Βοήθεια, ας, ἡ, (βοηθῆω q. v.,) *help, aid, succour*, Heb. iv. 16. Sept. for עֲזָרָה Ps. cxxi. 1. cxxiv. 8. עֲזָרָה Judg. v. 23. Ps. xxxviii. 23.—Herodian. 2. 5. 5. Thuc. 3. 113.—Meton. Acts xxvii. 17 αἱ βοηθείαι, *helps, means of help*, e. g. ropes, chains, etc.—Aristot. Rhet. 2. 5.

Βοηθεῖω, ὦ, f. ἦσω, (βοή, θέω,) pp.
*to run up at a cry for help, i. e. to ad-
 vance in aid of* any one, Polyb. 5. 76. 5.
 Xen. Cyr. 3. 2. 1.—In N. T. genr. *to
 succour, to help, to aid*, seq. dat. Matt.
 xv. 25. Mark ix. 22, 24. Acts xvi. 9.
 xxi. 28. 2 Cor. vi. 2. Heb. ii. 18. Rev.
 xii. 16. Sept. for יְהוָה Josh. x. 6. יְהוָה
 Gen. xlix. 25. 2 Sam. viii. 5. al.—
 Herodian. 2. 7. 5. Xen. Mem. 2. 6. 25.

Βοηθός, oũ, ó, (βοηθέω,) *a helper*,
 Heb. xiii. 6. Sept. for עֲנֹר Job xxix. 12.
 מַחֲסֵה Ps. lxxi. 7. צֹר Ps. xviii. 3.—
 Xen. Mem. 2. 1. 14.

Βόθυνος, ου, ὁ, (βόθρος,) a pit, ditch, sc. as an emblem of destruction, Matt. xv. 14. Luke vi. 39. So Sept. for תהום Is. xxiv. 18. Jer. xlviii. 43, 44. comp. Ps. xl. 2.—Xen. Cyr. xix. 3.—In the

sense of *cistern*, Matt. xii. 11, i. q. *φρέαρ* in Luke xiv. 5. See Jahn § 45. Sept. and פתח 2 Sam. xviii. 17.

Βολή, ἥς, ἡ, (βάλλω,) *a cast, a throw*, spoken of distance, Luke xxi. 41 ὥσεί λίθου βολήν *about a stone's throw*; comp. Buttm. § 131. 8.—Sept. Gen. xxi. 16. Thuc. 5. 65 μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν.

Βολίζω, f. ἰσω, (βολίς q. v.) *to heave the lead, to sound*, intrans. Acts xxvii. 28 bis.—Eustath. ad Il. ε. p. 427. 49. 9. p. 615. 53.

Βολίς, ἶδος, ἡ, (βάλλω,) pp. *something thrown*, as the lead in sounding, whence βολίζω q. v. In N. T. *a missile*, i. e. a missile weapon, e. g. *a javelin* or *dart*, Heb. xii. 20. Sept. for נִשְׁוֶה Neh. iv. 17. נִשְׁוֶה Num. xxiv. 8. Ez. v. 16. —Plut. Vit. Paral. V. 6. 6. ed. Reiske.

Boóζ, ó, indec. *Booz* or *Boaz*, Heb. בֹּאֵז (sprightliness), pr. name of a man celebrated in the book of Ruth. Matt. i. 5. bis. Luke iii. 32.

Βόρβορος, ου, ὁ, dirt, mire, filth, pp. such as accumulates where animals are kept, 2 Pet. ii. 22. where the expression is proverbial. Sept. for בִּרְבָּר Jer. xxxviii. 6.—Dem. 1259. 11. Arrian. Diss. Epict. 4. 11. 29 ἀπελθε καὶ χοῖρῳ διαλέγου, ἔν' ἐν βορβόρῳ μὴ κυλίνεται. Jos. Ant. 10. 7. 5.

Βορρᾶς, ᾱ, ο, (contr. for βορέας,) pp. *the north* or *N. N. E. wind*, Sept. Prov. xxvii. 16, Xen. Anab. 4. 5. 3. In N. T. by meton. *the north*, the northern quarter of the heavens. Luke xiii. 29. Rev. xxi. 13. Sept. for יָפֶזַח Job. xxxvii. 22. Gen. xiii. 14.—Thuc. iii. 4.

Βόσκω, f. βοσκήσω, *to pasture, to tend while grazing*, trans. Mid. ἐόσκομαι, *to feed*, i. e. *to be feeding or grazing*; Matt. viii. 30, 33. Mark v. 11, 14. Luke viii. 32, 34. xv. 15 Sept. for רָעָה Gen. xxix. 7, 9. xxxvii. 11, 15.—Hom. Od. 14. 103. Æsop. Fab. 131.—Metaph. of a christian teacher, *to instruct*, etc. John xxi. 15, 17. So Sept. and רָעָה Ez. xxxiv. 2, 3, 8, 10 sq. comp. for רָאָה 1 K. xii. 16.

Βοσόρ, ó, indec. *Bosor*, He'ט בעזר

(torch,) Sept. בעֹר, *Beor*, Num. xxii. 5, pr. name of the Father of Balaam, 2 Pet. ii. 15.

Βοτάνη, ης, ἡ, (βόσκω,) pp. *pasturage*, i. e. *herbage, grass, plants*, Heb. vi. 7. Sept. for נֶשֶׁת Gen. i. 11, 12. בִּשְׁמֵן Ex. ix. 22, 25.—Ælian. V. H. 2. 40.

Βότρυς, υος, ὁ, *a cluster*, sc. of grapes, etc. Rev. xiv. 18. See Buttm. § 50. Sept. for בִּשְׁמֵן Gen. xl. 10. Num. xiii. 25.—Jos. Ant. 2. 5. 2. Xen. Œc. 19. 18.

Βουλευτής, οῦ, ὁ, (βουλεύω,) *a counsellor, senator*; spoken of a member of the Jewish Sanhedrim, Mark xv. 43. Luke xxiii. 50.—Thuc. 8. 69. Xen. H. G. 2. 3. 23.

Βουλεύω, f. εὔσω, (βουλή,) *to resolve in council, to decree*, Sept. for גָּזַל Is. xxiii. 8. Xen. Rep. Ath. 2. 17. ἀφ' ὧν ὁ δῆμος ἐβούλευσεν. *to advise in council*, Xen. Anab. 2. 5. 16. *to be a counsellor or senator*, Xen. Mem. 1. 1. 18.—In N. T. only Mid. βουλεύομαι, f. εὔσομαι, *to take counsel*, i. e. *to consult, to determine, to deliberate*, sc. with one's self, or with one another in council; Buttm. § 135. n. 7.

a) *to consult, to deliberate*, spoken of a single person, seq. εἰ, Luke xiv. 31. Sept. for גָּזַל 1 K. xii. 28. גָּזַל Neh. v. 7.—Xen. Mem. 3. 6. 8. seq. εἰ, Xen. Cyr. 2. 1. 7. seq. τί ποιεῖν Jos. Ant. 1. 21. 1.

b) *to resolve, to determine, to purpose*, sc. after deliberation, seq. accus. 2 Cor. i. 17 ter. Sept. for גָּזַל Is. xlvi. 10. גָּזַל Is. xiv. 26, 27. xix. 17.—Xen. An. 1. 1. 7.—Seq. infin. aor. Acts v. 33. xv. 37. xxvii. 39. Sept. for שָׁמַע Esth. iii. 6.—Wisd. xviii. 5. Herodian. 1. 16. 8. Xen. Mem. 1. 4. 7.—Seq. ἵνα, John xii. 10. comp. Xen. An. 4. 3. 14 ὅπως.

Βουλή, ῆς, ἡ, *a council, senate*, Esdr. ii. 17. Xen. H. G. 1. 7. 3. In N. T. *counsel*, i. e.

a) *determination, decision, decree*, spoken of God, Luke vii. 30. Acts ii. 23. xiii. 36. xx. 27. Eph. i. 11. Heb. vi. 17. of men, Luke xxiii. 51. Acts xxvii. 12. So Sept. for גָּזַל Prov. xix. 21. Is. v. 19. Jer. xlix. 20, 30.—Hom. Il. 1. 5. Od. 11. 296.

b) by impl. *purpose, plan*, etc. Acts iv. 28. v. 38. xxvii. 42. So Sept. and גָּזַל Ezra iv. 5. Neh. iv. 15.—Ælian. V. H. 2. 4.—Spoken of *the secret thoughts, purposes, cogitations*, 1 Cor. iv. 5. So Sept. for גָּזַל Job v. 12. Is. lv. 7, 8.—Ecclus. xxx. 21. Esdr. vii. 15, comp. Ezra vi. 22 where Heb. בִּלְבָב, Sept. καρδία.

Βούλημα, ατος, τό, (βούλομαι,) pp. *that which is willed*, i. e. *will, purpose*, Acts xxvii. 43. Rom. ix. 19.—2 Macc. xv. 5. Jos. Ant. 2. 14. 4. Dem. 1109. 15.

Βούλομαι, depon. Pass. 2 pers. βούλει Luke xxii. 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. ἐβουλόμην; aor. 1 ἐβουλήθην James iv. 4, and ἡβουλήθην 2 John 12, see Buttm. § 83. n. 5. H. Planck in Bibl. Repos. I. p. 662.—*to will, to be willing, to wish, to desire*. According to Buttmann, the distinction between βούλομαι and θέλω is, that the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness; Lexilog. I. p. 26. Or, βούλομαι expresses also the inward predisposition and bent from which the active volition proceeds; see Tittm. de Synon. N. T. p. 124. Hence βούλομαι is never used of brutes. In speaking of the gods, Homer uses βούλομαι in the sense of θέλω; Buttm. l. c. p. 27.—In N. T. followed by an infin. expressed or implied, either of the aor. or pres. comp. Buttm. § 137. 5; once also with the subjunct. John xviii. 39; comp. Buttm. § 139. n. 7.

a) spoken of men, *to be willing, to incline, to be disposed*; Mark xv. 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι. Acts xvii. 20. xviii. 27. xix. 30. xxii. 30. xxiii. 28. xxv. 22. xxvii. 43. xxviii. 18. Phil. 13. 3 John 10. Sept. for גָּזַל Lev. xxvi. 21. Job xxxix. 9. גָּזַל Deut. xxv. 7, 8. Job ix. 3.—1 Macc. vii. 30. Xen. Cyr. 6. 1. 31. H. G. 1. 2. 15.—In the sense of *to have in mind, to intend, to purpose*, Matt. i. 19 ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Acts v. 28. xii. 4. 2 Cor. i. 15. Sept. for גָּזַל Ezra iv. 5.—Xen. H. G. 3. 4. 2.—So in a stronger sense, *to desire, to aim at*; 1 Tim. vi. 9 οἱ βουλόμενοι πλεντεῖν James iv. 4.—Jos. Ant. 5. 8. 3.

Xen. An. 2. 6. 21.—In the sense of *to choose, to please, to prefer, to decide*; John xviii. 39. Acts xviii. 15. xxv. 20. James iii. 4. 2 John 12. Sept. for פָּצַח Ezra x. 3. גָּזַח 1 K. xxi. 6. 1 Sam. xxiv. 3.—Xen. Cyr. 6. 1. 5, 15.—As implying command or direction, *to will*, i. e. *to direct*, seq. accus. et infin. Phil. i. 12 βούλομαι, i. e. it is my will. 1 Tim. ii. 8. v. 14. Tit. iii. 8. Jude 5 ὑπομνήσαι δὲ ὑμᾶς βούλομαι, *I will that ye call to mind*, etc.—Xen. An. 1. 1. 1.

b) spoken of God, i. q. θέλω, *to will*, i. e. *to please, to appoint, to decree*; of God, Luke xxii. 42. Heb. vi. 17. James i. 18. 2 Pet. iii. 9. of Jesus, as the Son of God, Matt. xi. 27. Luke x. 22. of the Spirit, 1 Cor. xii. 11.—Hom. Il. 1. 67. ib. 13. 345. •

Βουνός, οὗ, ὅ, *a hill, rising ground*, Luke iii. 5. xxiii. 30. Sept. for פָּגַח Ex. xvii. 9, 10. Is. xl. 4. lv. 12.—Cebet. Tab. 15. [12.] Polyb. 3. 83. 1. It is a word of the later Greek, Phryn. ed. Lob. p. 355. Sturz de Dial. Mac. p. 153.

Βούς, βοός, ὅ, ἡ, *an ox or cow*, i. e. *an animal of the ox kind*, Luke xiii. 15. xiv. 5, 19. John ii. 14, 15. 1 Cor. ix. 9 bis. 1 Tim. v. 18. Sept. for קָבַח Gen. xiii. 5. al. קָבַח Gen. xli. 2, 3, 4.—Xen. Mem. 1. 2. 32.

Βραβεῖον, ου, τό, (βραβεύς,) *a prize*, sc. bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, etc. 1 Cor. ix. 24.—Hesych. βραβεῖον. ἐπίνικιον, ἔπαθλον, νικητήριον.—Metaph. spoken of the rewards of virtue in a future life, Phil. iii. 14.

Βραβεύω, f. εύσω, pp. *to be ὁ βραβεύς*, i. e. *to be a director, arbiter, in the public games*; see Potter Gr. Ant. Vol. I. p. 441. *to decree, to give the prize*, Wisd. x. 12. Heliodor. IV. 1.—In N. T. *to rule, to govern*; metaph. *to prevail, to abound*, intrans. Col. iii. 15 ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν.—pp. Diod. Sic. 13. 53. Polyb. 6. 4. 3.

Βραδύνω, f. ννῶ, (βραδύς,) *to be slow, to delay*, intrans. 1 Tim. iii. 15. 2 Pet. iii. 9 οὐ βραδύνει ὁ κύριος τῆς

ἐπαγγελίας, *the Lord will not be tardy, slack, in respect to his promise*; Buttm. § 132. 6. 1. Others, *the Lord of the promise will not be slack*, sc. *to fulfil it*; comp. הָגַח Buxt. Lex. Ch. Rab. 133.—Sept. for קָבַח Deut. vii. 10. Is. xlvi. 13. פָּגַח Gen. xliii. 10.—Ecclus. xxxii. 18. Æl. V. H. 3. 43.

Βραδυπλοέω, ῶ, f. ἡσω, (βραδύς and πλέω,) *to sail slowly*, Acts xxvii. 7.—Artemid. 4. 32.

Βραδύς, εἶα, ὅ, *slow*, i. e. *not hasty*, James i. 19 bis.—Jos. Ant. 3. 1. 4. Xen. Mem. 4. 2. 5.—Metaph. *slow of understanding, heavy, stupid*, Luke xxiv. 25. Dion. Hal. de rhet. Attic. βραδύς τὸν νοῦν. Polyb. 4. 8. 7.

Βραδυτής, τῆτος, ἡ, (βραδύς,) *slowness, tardiness*. 2 Pet. iii. 9 ὥς τινες βραδυτήτα ἡγοῦνται, *as some consider it tardiness*, i. e. *that the Lord delays in respect to his promise*; see βραδύνω.—Jos. Ant. 7. 4. 1. Xen. H. G. 4. 6. 5.

Βραχίον, ονος, ὅ, *the arm*, Lat. brachium, Xen. Eq. 7. 8. In N. T. by meton. like Heb. קֹחַ *strength, might, power*, Luke i. 51. John xii. 38. Acts xiii. 17. So Sept. for קֹחַ Deut. v. 15. Is. xlv. 12. li. 5.

Βραχύς, εἶα, ὅ, *short, small*; spoken

a) of time, Luke xxii. 58 μετὰ βραχύ, i. e. *a little after*. Acts v. 34. So Sept. παρὰ βραχύ for עֲדָה Ps. xciv. 17.—Wisd. xii. 10 κατὰ β. Xen. Ephes. p. 29 βραχύ et βραχὺν χρόνον. Comp. Bos Ell. Gr. p. 103.

b) of place, Acts xxvii. 28 βραχὺ διαστήσαντες, i. e. *having gone a little further*. So Sept. and עֲדָה 2 Sam. xvi. 1.—Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. ii. 7, 9, βραχύ τι παρ' ἀγγέλους, *a little lower than the angels*, i. e. Jesus during his life; quoted from Ps. viii. 6, where Sept. for עֲדָה necessarily of rank, as the antith. in Heb. ii. 9 also requires.

c) of quantity or number, *small, few*; John vi. 7 βραχύ τι, *a little*. So Sept. and עֲדָה 1 Sam. xiv. 29, 44.—Xen. Mem. 1. 4. 8.—Heb. xiii. 22 διὰ βραχείων, sc. λόγων, i. e. *in few words, briefly*. So

Sept. βραχὺς ἀριθμός, for וְיָמֵי Deut. xxvi. 5. xxviii. 62.—Jos. B. J. 4. 5. 4. Lucian. Tox. § 56.

Βρέφος, εὖς, οὖς, τό, *a child*, spoken

a) of a child yet unborn, *a fœtus*, Luke i. 41, 44.—Ecclus. xix. 11. Hom. Il. 23. 266.

b) usually *an infant, babe, suckling*, Luke ii. 12, 16. xviii. 15. Acts vii. 19.—1 Macc. i. 61. Jos. Ant. 2. 9. 4. Xen. Mem. 2. 2. 5. Etymol. Mag. βρέφος· τὸ νεογνὸν παιδίον.—So 2 Tim. iii. 15 ἀπὸ βρέφους, i. e. from infancy, from the cradle.—Metaph. of those who have just embraced the christian religion, 1 Pet. ii. 2. Comp. 1 Cor. iii. 2. Heb. v. 12, 13.

Βρέχω, f. ξω. 1. *to wet, to moisten*, trans. Luke vii. 38, 44. Rev. xi. 6 ἵνα μὴ ὑετὸς βρέχῃ, sc. τὴν γῆν. Sept. for וְיָמֵי Ps. vi. 7. וְיָמֵי Niph. Is. xxxiv. 3. וְיָמֵי Ez. xxii. 24.—Diod. Sic. 3. 24. Xen. An. 1. 4. 17.

2. *to rain, to cause to rain*, i. q. ὑεῖν, in the Attic poets and later prose writers; comp. Lob. ad Phryn. p. 291. H. Planck in Bibl. Repos. I. p. 688. pp. fully written, βρέχειν ὑετόν Sept. Joel ii. 23. Is. v. 6.—In N. T. absol. Matt. v. 45 ὁ θεὸς βρέχει. So Sept. for וְיָמֵי Gen. ii. 5. Amos iv. 7.—Polyb. 16. 12. 3. Arrian. Diss. Ep. 1. 6. 30.—Seq. accus. Luke xvii. 29 (ὁ θεὸς) ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ. So Sept. ὁ κύριος ἔβρ. π. κ. 9. for וְיָמֵי Gen. xix. 24. Ez. xxxviii. 22. comp. ἔβρ. χάλαζαν for וְיָמֵי Ex. ix. 24.—With the subject implied, as in Eng. *it rains*, etc. James v. 17 bis. See Buttm. § 129. 9.

Βροντή, ἥς, ἡ, *thunder*, Mark iii. 17 υἱοὶ βροντῆς, see in Βοανεργές. John xii. 29. Rev. iv. 5. vi. 1. viii. 5. x. 3, 4 bis. xi. 19. xiv. 2. xvi. 18. xix. 6. Sept. for וְיָמֵי Job xxvi. 14. Ps. lxxvii. 19.—Hom. Il. 21. 199. Xen. Cyr. 7. 1. 3.

Βροχή, ἥς, ἡ, (βρέχω q. v.) in later usage, *rain*, Matt. vii. 25, 27. Sept. for וְיָמֵי Ps. lxviii. 10. cv. 32. See Lob. ad Phryn. p. 291.—Geopon. 2. 39, 191.

Βρόχος, οὖ, ὁ, *a noose, snare*; 1 Cor. vii. 35 οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλω, *not that I would cast a noose over you*,

i. e. impose on you any necessity. Sept. for וְיָמֵי Prov. xxii. 25.—Sept. Prov. vi. 5. vii. 21. Xen. Ven. 2. 5.

Βρυγμός, οὖ, ὁ, (βρύχω,) *a grating or gnashing*, sc. of the teeth, Matt. viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28. The image is drawn from a person in a paroxysm of envy, rage, pain, etc. comp. Acts vii. 54. Sept. for וְיָמֵי Prov. xix. 12, spoken of the roar or growl of the lion.—Act. Thom. § 13. Suidas, βρυγμός· τρισμαὶ δόντων.

Βρύχω, f. ξω, *to grate, to gnash*, sc. the teeth, trans. Acts vii. 54. Sept. for וְיָמֵי Job xvi. 9. Ps. xxxv. 6.—Hom. Il. 13. 393. ib. 16. 486.

Βρύω, f. ὕσω, *to be full, to abound, to overflow*, intrans. Diog. Laert. 1. 122. Anacr. 58. 2.—In N. T. trans. *to pour forth, to emit largely*, spoken of a fountain, James iii. 11.—Act. Thom. § 37 πηγὴ βρύουσα. Spoken of the earth, Xen. Ven. 5. 12.

Βρώμα, ατος, τό, (βιβρώσκω,) *whatever is eaten, food*, i. e. solid food of meat or vegetables, and hence opp. to milk, 1 Cor. iii. 2.

a) pp. Matt. xiv. 15. Mark vii. 19. Luke iii. 11. ix. 13. 1 Cor. vi. 13 bis. Sept. for וְיָמֵי Gen. xli. 35 sq. Deut. ii. 28. וְיָמֵי Gen. vi. 21. 2 Chr. ix. 4.—Æl. V. H. 3. 20. Xen. Mem. 3. 11. 13.—Spoken of meats permitted by the Mosaic law, Heb. ix. 10. xiii. 9. So of meats of which Jewish Christians scrupled to eat, Rom. xiv. 15 bis, 20. 1 Cor. viii. 8, 13. 1 Tim. iv. 3.

b) metaph. *aliment, sustenance, nourishment*. John iv. 34 ἐμὸν βρώμα, i. e. that by which I live, in which I delight. 1 Cor. x. 3 βρώμα πνευματικόν, *spiritual food*, i. e. the manna, as an emblem of spiritual nourishment or instruction. So 1 Cor. iii. 2, coll. Heb. v. 12.—Clem. Alex. Strom. 5. 10.

Βρώσιμος, οὖ, ὁ, ἡ, adj. (βρώσις), *eatable*; Luke xxiv. 41 ἔχετε τι βρώσιμον, *have ye any food?* Sept. for וְיָמֵי Lev. xix. 23. Ez. xlvii. 12.

Βρώσις, εως, ἡ, (βιβρώσκω,) *eating*, i. e. spoken

a) of the act of eating, 1 Cor. viii. 4.

2 Cor. ix. 10 ἄρτος εἰς βρώσιν, *bread to eat*, from Is. lv. 10, where Sept. for לֶחֶם. also Mal. iii. 11. Sept. for חֵלֶב Deut. xxxii. 24.—Jos. Ant. 1. 20. 2. Xen Mem. 1. 3. 15.—Trop. *erosion, corrosion*, abstr. for concrete, Matt. vi. 19, 20, σῆς καὶ βρώσις, *moth and corrosion*, i. e. corroding rust; comp. James v. 2, 3,—Aquila for שָׁן, *moth*, Is. l. 9. Comp. Ep. of Jer. 12 οὐ διασώζονται ἀπὸ τοῦ καὶ βρωμάτων, i. e. prob. *moths*.

b) of that which is eaten, *food*, i. q. βρῶμα. (α) pp. John vi. 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. *food for the body*. Heb. xii. 16. So Sept. for לֶחֶם 2 K. xix. 8. לֶחֶם 2 Sam. xix. 42. לֶחֶם Gen. xlvii. 24. לֶחֶם Jer. vii. 31. xix. 7.—Thuc. 2. 10.—So βρώσις καὶ πόσις, *food and drink*, Rom. xiv. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ β. κ. π. i. e. admission to the Messiah's kingdom does not depend on an attention to meat and drink. Col. ii. 16.—(β) Metaph. *aliment, nourishment*; John iv. 32 βρώσιν ἔχω φαγεῖν, i. q. βρῶμα in ver. 34, see in Βρῶμα b. In John vi. 27, 55, Jesus uses βρώσις in the sense of *food for the soul*, i. e. that spiritual aliment from above which is proffered through him to Christians.—Act. Thom. § 7. Clem. Alex. Strom. 5. 10 βρώσις καὶ πόσις τοῦ θεοῦ λόγος ἢ γνῶσις ἐστὶ τῆς θείας οὐσίας.

Βρώσκω obsol. lends its forms to Βιβρώσκω q. v.

Βυθίζω, i. ἴσω, (βύθος,) *to sink in the deep*, i. e. *to cause to sink*, trans. Pass. *to sink*, Luke v. 7.—2 Macc. xii. 4. Diod. Sic. 5. 4.—Metaph. 1 Tim. vi. 9 εἰς ὄλεθρον. Comp. Ps. lxix. 2, 3. cxxiv. 4, 5.

Βυθός, οὗ, ὁ, *depth, the deep*, 2 Cor. xi. 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. So Sept. for תְּהוֹמֹת Ex. xv. 5. Ps. cvii. 24.—Artemid. 4. 53. Diod. Sic. 3. 21. *the deepest part bottom*, Xen. Œc. 19. 11.

Βυρσεύς, ἑως, ὁ, (βύρσα, *hide*), a

tanner, leather-dresser, Acts ix. 43. x. 6, 32.—Artemid. 4. 56.

Βύσσινος, η, ον, (βύσσοις,) *byssine*, i. e. made of byssus or fine cotton, Sept. στολή βυσσίνη for 72 1 Chr. xv. 27. for 73 1 Chr. xv. 27. for שָׁן Gen. xli. 42.—In N. T. neut. βύσσινον, i. q. ἔνδυμα βύσσινον, *a garment of byssus*, Rev. xviii. 12 in later edit. xviii. 16. xix. 8 bis, 14.—Diod. Sic. 1. 85.

Βύσσοις, ου, ἡ, *byssus*, a species of fine cotton, highly prized by the ancients, Luke xvi. 19. Rev. xviii. 12 in text. recept.—Various kinds are mentioned; as that of Egypt, Heb. שָׁן, Ez. xxvii. 7, the white cloth which is still found wrapped around mummies, and which appears to have been about of the texture and quality of the modern cotton sheetings; that of Syria, Heb. שָׁן Ez. xxvii. 16, here apparently distinguished from that of Egypt (coll. ver. 6), but in later Hebrew, i. q. שָׁן, 1 Chr. iv. 21. 2 Chr. iii. 14. coll. Ex. xxvi. 31; that of India, which was said to grow on a tree similar to the poplar, Philostr. Vit. Apollon. 2. 29; and that of Achaia, which grew only in the vicinity of Elis, Pausan. Eliac. 5. 5. or I. p. 294. ed. Xyl.—Garments of byssus varied in colour according to the tint of the material; white are mentioned Rev. xix. 8, 14, and Pausanias (l. c.) says the byssus of the Hebrews was yellow. They were sometimes dyed of a purple or crimson colour; Hesych. βύσσινά· πορφυρά; comp. Luke xvi. 19.—Sept. for שָׁן and שָׁן as cited above. Jos. Ant. 3. 6. 1. ib. 3. 7. 2 — See Pollux. Onom. 7. 17. 75. Plin. H. N. 19. 1. Kuinoel on Luke xvi. 19 Gesen. Thes. Ling. Heb. art. שָׁן. Rees' Cyclop. art. *Byssus*.

Βωμός, οὗ, ὁ, (βαίνω, βάω,) *a step, base, pedestal*, Hom. Il. 8. 441. Od. 7. 100.—In N. T. *an altar*, sc. to which the ascent was by steps, Acts xvii. 23. So Sept. for 74 Ex. xxxiv. 13. Num. xxiii. 1.—Jos. Ant. 17. 1. Xen. Mem. 1. 1. 2.

Γ

Γαβαθᾶ or Γαββαθᾶ, ἡ, indec. *Gabbatha*, Syro-Chald. ܡܢܕܝܬܐ, (fem. of ܡܢܕܝܬܐ dorsum, the back,) i. e. *an elevated place*, prob. *tribunal*, John xix. 13, where it is explained by the Greek λιθόστρωτον, a tessellated pavement; see more in λιθόστρωτος. Comp. ܡܢܝܬܐ Ez. xliiii. 13, and see Gesen. Thesaur. p. 256. Buxt. Lex. 377.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. ܓܒܪܝܐܝܝܠ (man of God), name of an archangel, Luke i. 19, 26. See in Ἀρχάγγελος.

Γάγγραινα, ἡ, (by redupl. fr. γράω, γράινω, to devour, corrode,) *gangrene*, *mortification*, which spreads by degrees over the whole body. 2 Tim. ii. 17.—Plut. de Adul. et Amic. 36.

Γάδ, ὁ, indec. *Gad*, Heb. ܓܕ (good fortune), pr. name of the seventh son of Jacob, born of Zilpah, Gen. xxx. 10. sq. —Spoken of the tribe of Gad, Rev. vii. 5.

Γαδαρηνός, οὗ, ὁ, *a Gadarene*, i. e. an inhabitant of the city of Gadara, Γαδαρά, the fortified capital of Peræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. ib. 2. 20. 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλις Ἑλληνίς, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4.—In N. T. Mark v. 1. Luke viii. 26, 37. So in MSS. Matt. viii. 28 for Γεργεσηνῶν or Γερασσηνῶν, q. v. See Reland, Palæst. p. 773.

I. Γάζα, ἡ, *a treasury*, sc. of a king or state, Acts viii. 27. The word is of Persian origin. Sept. for ܡܕܢܐ Ezra v. 17. vi. 1. Esth. iv. 7.—Diod. Sic. 17. 64. So Lat. *gaza* Cic. de Off. 2. 22.

II. Γάζα, ἡ, *Gaza*, Heb. ܓܙܐ (the strong), the celebrated city of the Philistines, situated on a hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. xv. 47. Judg. i. 18. xvi. 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Strabo 16. 2. 30. Arrian. Exp. Alex. 2. p. 51. ed. Steph. See Rosenm. Bibl. Geogr. II. ii. 384.—In N. T. Acts viii. 26 ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, *the way leading from Jerusalem to Gaza, which [way] is desert*, i. e. which leads through the desert, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; and suppose the later city to have been built on a different site. As however Gaza was sacked and destroyed in A. D. 65, during an insurrection of the Jews, Jos. B. J. 2. 18. 1, we may perhaps regard αὕτη ἐστὶν ἔρημος as the words, not of the angel, but of Luke, implying that the city was desolate at the time he wrote. Comp. Krebs Obs. in N. T. e Jos. p. 205 sq.

Γαζοφυλάκιον, ου, τό, (γάζα, φυλακή,) *a treasury*, i. e. a place of deposit for the public treasure; among the Jews, *the sacred treasury*, in one of the courts of the temple, ἐν αὐλῇ οἴκου θεοῦ, Neh. xiii. 7, coll. x. 37, 38. xiii. 4, 5, 8, where Sept. for תְּרֻמָּה, and for תְּרֻמָּה Esth. iii. 9. According to the Talmudists the treasury was in the court of the women, where stood 13 chests, called from their form תְּרֻמָּה, *trumpets*, into which the Jews cast their offerings, Ex. xxx. 13 sq. See Buxt. Lex. Chald. Talm. 2506. Jahn § 342.—In N. T. Mark xii. 41 bis, 43. Luke xxi. 1. Spoken of the court itself John viii. 20.

Γάϊος, ου, ὁ, *Gaius*, Lat. *Caius*, pr. name of several men in N. T.

1. a Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts xix. 29.

2. a man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts xx. 4.

3. an inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. xvi. 23. 1 Cor. i. 14.

4. a Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Γάλα, ακτος, τό, *milk*, 1 Cor. ix. 7. Sept. for חָלָב Gen xviii. 8. xlix. 12.—Xen. Mem. 4. 3. 10.—Metaph. for the *first elements* of Christian instruction, 1 Cor. iii. 2. Heb. v. 12, 13.—Clem. Alex. Strom. 5. 10 γάλα ἡ κατήχησις, οἷον εἰ πρώτη ψυχῆς τροφή νοησιέσται. — In 1 Pet. ii. 2, *milk* is put as the emblem of pure spiritual nourishment, or of Christian instruction in general.

Γαλάτης, ου, ὁ, *a Galatian*, Gal. iii. 1.

Γαλατία, ας, ἡ, *Galatia* or *Gallo-græcia*, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and Phrygia. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tecto-

sages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallogræci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A. C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo I. p. 301, ed. Tauchn. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210.—In N. T. 1 Cor. xvi. 1. Gal i. 2. 2 Tim. iv. 10. 1 Pet. i. 1.

Γαλατικός, ἡ, ὁ, *Galatian*, Acts xvi. 6 Γαλατικὴν χώραν, i. e. Galatia. xviii. 23.

Γαλήνη, ης, ἡ, *tranquillity*, sc. of the sea, *a calm*, Matt. viii. 26. Mark iv. 39. Luke viii. 24.—Hom. Od. 7. 319. Xen. Anab. 5. 7. 8.

Γαλιλαία, ας, ἡ, *Galilee*, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. חֲצֹנְתָּיִם 1 K. ix. 11. חֲצֹנְתָּיִם 2 K. xv. 29. It was anciently called also 'Galilee of the Gentiles,' חֲצֹנְתָּיִם חֲצֹנְתָּיִם Is. viii. 23, Γαλιλαία ἀλλοφύλων 1 Macc. v. 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. comp. 1 Macc. v. 15, 21—23. Galilee in the time of Christ was divided into *Upper and Lower*, ἡ ἄνω καὶ ἡ κάτω Γαλιλαία; the former lying north of the territory of Zebulon and abounding in mountains; the latter being more level and fertile and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Caper-

naum and Nazareth are the most frequently mentioned in N. T. Comp. Strabo l. c. Jos. B. J. 3. 3. 1—3. Rosenm. Bibl. Geogr. II. ii. 42.—In N. T. Mark i. 9. Luke ii. 39. iv. 14. viii. 26. John vii. 52. al. freq.—In Matt. iv. 15. Γαλιλαία τῶν ἐθνῶν is quoted from Is. viii. 23, [ix. 1,] for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, *the sea of Galilee*, or lake of Gennesareth, Matt. iv. 18. xv. 29. AL.

Γαλιλαῖος, α, ον, *Galilean*; also a *native or inhabitant of Galilee*; Matt. xxvi. 69. Mark xiv. 70. Luke xiii. 1, 2 bis. xxii. 59. John iv. 45. Acts i. 11. ii. 7. v. 37. The Galileans were brave and industrious; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John i. 47. vii. 52. They had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem, Mark xiv. 70. See Jos. B. J. 3. 3. 2. Buxtorf. Lex. Rab. Tal. 434 sq.

Γαλλίων, ωνος, ὁ, *Gallio*, a Roman proconsul of Achaia, Acts xviii. 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annæus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. 6. 3. ib. 15. 73.

Γαμαλιήλ, ὁ, indec. *Gamaliel*, Heb. גַּמְלִיֵּאל (benefit from God,) Num. i. 10. ii. 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts v. 34. xxii. 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot Hor. Heb. in Act. v. 34.

Γαμέω, ὦ, (γάμος,) impf. ἐγάμουν Luke xvii. 27; aor. 1 ἐγήμα Luke xiv. 20, and in later Greek ἐγάμησα Mark vi. 17. al. see Lob. ad Phryn. p. 742. Buttm. § 114. H. Planck in Bibl. Repos. I. 667; perf.

γεγάμηκα; aor. 1 pass. ἐγαμήθην; *to marry*, trans. neut.

a) trans. spoken of men, *to take as a wife*, seq. accus. Matt. v. 32. xix. 9 bis. Mark vi. 17. x. 11. Luke xiv. 20. xvi. 18 bis.—Jos. Ant. 1. 15. 1. Diod. Sic. 18. 25. Xen. Mem. 1. 1. 8.—Neut. and absol. *to take a wife, to marry*, i. e. to enter into the conjugal state, Matt. xix. 10. xxii. 25, 30. xxiv. 38. Mark xii. 25. Luke xvii. 27. xx. 34, 35. 1 Cor. vii. 28, 33.—2 Macc. xiv. 25. Æl. V. H. 4. 1. Xen. Hiero l. 27.—Spoken of females, absol. 1 Cor. vii. 28, 34, 36. 1 Tim. v. 11, 14.—Eurip. Med. 593. ed. Elmsl.—Spoken genr. of both sexes, 1 Cor. vii. 9 bis, 10. 1 Tim. iv. 3.

b) aor. 1 pass. ἐγαμήθην as Mid. Buttm. § 136. 2; *to marry*, neut. i. e. to enter into the marriage state; absol. 1 Cor. vii. 39. seq. dat. Mark x. 12.—Jos. Ant. 4. 7. 5. Palæph. de Incred. 32 αὐται γήμασθαι οὐδενὶ ἡβουλήθησαν, Plut. Romul. 2. Demetr. 2.

Γαμίζω, f. ἰσω, (γάμος,) *to marry*, i. e. *to give in marriage*, e. g. a daughter, 1 Cor. vii. 38 bis; Griesb. instead of ἐκγαμίζω.

Γαμίσκω, i. q. γαμίζω, *to marry*, i. e. *to give in marriage*, Pass. Mark xii. 25.

Γάμος, ου, ὁ, *a wedding, nuptials*, i. e. the nuptial solemnities, etc.

a) pp. ἐνδύμα γάμου, *a wedding garment*, Matt. xxii. 11, 12. δεῖπνον τοῦ γάμου, *nuptial banquet*, Rev. xix. 9, see below.—1 Macc. x. 58. Xen. Lac. 1. 6 γάμους ποιεῖσθαι.—More particularly, *the nuptial banquet*, which continued seven days, (Judg. xiv. 12. Jahn § 154,) Matt. xxii. 2 ἐποίησε γάμους. ver. 3, 4, 8, 9. xxv. 10. John ii. 1, 2. So Sept. and πῆψεν Gen. xxix. 22. Esth. ii. 18.—Tob. vi. 12. viii. 14. Lucian. D. Deor. 20. 23. Xen. Ven. 1. 8.—The happiness of the Messiah's kingdom is represented under the figure of a nuptial feast, Rev. xix. 7, 9; comp. Matt. xxv. 1 sq.—By meton. the *place or hall* where the nuptial feast is held, Matt. xxii. 10.

b) in common parlance, *any festive banquet*, Luke xii. 36. xiv. 8. Sept. for πῆψεν Esth. ix. 22.

c) by meton. *marriage*, i. e. the marriage state, Heb. xiii. 4.—Wisd. xiv. 24, 26. Jos. Ant. 6. 11. 2. Herodian. 3. 10. 10.

Γάρ, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; *for*, in the sense of *because*, etc. Comp. Buttm. § 149. p. 428. Sturz Lex. Xenophont. I. p. 565.

I. Simply, i. e. alone. a) after an antecedent sentence expressed. Matt. i. 20 μὴ φοβηθῆς παραλαβεῖν Μαριάμ· τὸ γὰρ ἐν αὐτῇ γεννηθέν. ver. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει. Mark i. 22. vi. 18. Luke i. 15. al. passim. After a clause of prohibition or caution, Matt. iii. 9. xxiv. 5. Luke vii. 6. al. We find γάρ put after two words, in a clause, Matt. ii. 6. Mark i. 38. Luke vi. 23. John xii. 8. Acts iv. 20. al. —So γάρ is often found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John viii. 42. 1 Cor. xvi. 7. 2 Cor. xi. 19. or where the latter clause is dependent on the former, Matt. x. 20. Mark vi. 52. John v. 21, 22. Acts ii. 15. or where two different causes are assigned. Matt. vi. 32. xviii. 10, 11. Rom. xvi. 18, 19. In similar circumstances, γάρ is also found in *three* consecutive clauses, Mark ix. 39, 40, 41. Matt. xvi. 25, 27. Luke ix. 24, 25. 26. Acts xxvi. 26. al. So Matt. xxvi. 10, 11, where ἔργον γάρ and βαλοῦσα γάρ refer to the act of the woman; and πάντοτε γάρ to the objection of the disciples. —The γάρ is also sometimes repeated, where the writer again takes up a sentence which begun with γάρ and was interrupted, as Rom. xv. 26, 27. 2 Cor. v. 2, 4.

b) elliptically, where the clause to which it refers is omitted and is to be supplied in thought; comp. Buttm. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. ii. *where is he who is born king of the Jews?* [he must be born,] εἶδομεν γάρ αὐτοῦ τὸν ἀστέρα, *FOR we have seen his star.* Matt. xxvii. 23 τί γὰρ κακὸν ἐποίησε,

NO! for what evil hath he done? comp. below in c. Mark viii. 38 *what can a man give in exchange for his soul?* [vain hope!] ὅς γὰρ ᾄν, *FOR whoever*, etc. Mark xii. 23. Luke xxii. 37. John iv. 44 *he departed into Galilee*, [not indeed into Nazareth, his πατρίς,] αὐτὸς γὰρ Ἰησοῦς, *for Jesus himself had testified*, etc. comp. Luke iv. 16 sq.—Acts xiii. 36. xxi. 13. xxii. 26. Rom. ii. 25. viii. 18 [yea, I say suffer with him that we may also be glorified with him,] λογίζομαι γάρ, *FOR I reckon*, etc. Comp. Stuart's Comm. in loc. Rom. xiv. 10. 1 Cor. i. 18. al. sæp. —Xen. Mem. 4. 2. 6. —In a quotation, where the preceding clause is omitted, Acts xvii. 28.—So καὶ γάρ, Matt. viii. 9 and Luke vii. 8, [this I know by comparing my own case,] καὶ γὰρ ἐγώ, *FOR I too am*, etc. Matt. xv. 27 ναὶ, κύριε, καὶ γὰρ τὰ κυνάρια, *true, Lord*, [yet still help me,] *FOR even the dogs*, etc. So οὐ γάρ Matt. ix. 13. Acts iv. 20. al.

c) elliptically and in common usage γάρ is also simply *intensive*, and merely serves to strengthen a clause, like the Engl. *then, truly*, etc. (α) in questions where a preceding *no!* may perhaps be supplied; comp. in b. (Matt. xxvii. 23.) John vii. 41 μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται, *shall THEN Christ come out of Galilee?* Acts viii. 31 πῶς γὰρ ἂν δυναίμην, *how can I THEN?* xix. 35 τίς γὰρ ἐστὶν ὁ ἄνθρωπος, *what man THEN is there?* Rom. iii. 3. and Phil. i. 18, τί γάρ; *what THEN?* 1 Cor. xi. 22. Comp. Buttm. l. c. Herm. ad Vig. p. 829.—Jos. Ant. 9. 4. 6. Philo de conf. Ling. p. 240. D. Aristoph. Nub. 218. See Lœsner Obs. e Phil. p. 221.—(β) in a strong affirmation or negation; John ix. 30 ἐν γὰρ τούτῳ θαυμαστόν ἐστι, *TRULY herein, or, herein THEN is a strange thing.* 1 Pet. iv. 15 μὴ γάρ τις ὑμῶν πασχέτω, *let THEN no one of you suffer*, etc. Acts xvi. 37 οὐ γάρ· ἀλλὰ κ. τ. λ. *no THEN! no INDEED!*—(γ) in exclamations, as of wishing, with the optative; 2 Tim. ii. 7 δῶή γάρ σοι ὁ κύριος, *may God THEN give thee*, etc.—So more comm. εἰ γάρ, *O that!* Sept. Job vi. 2, 8. Xen. Cyr. 6. 1. 38. Comp. Buttm. § 149. p. 423. Herm. ad Vig. 757.

d) put by way of explanation or

demonstratively; (α) where it merely takes up a preceding annunciation and continues or explains it; like the Engl. *namely, to wit, that is to say*, though it is often not to be rendered in English; comp. Buttm. § 149. p. 428. So after οὕτως, Matt. i. 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν· μνηστευθείσης γὰρ κ. τ. λ. *the birth of Jesus Christ was thus, viz. his mother being espoused*, etc. Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 1. 6. Ag. 3. 2. (β) in a less strict sense, where it introduces by way of explanation the ground or motive of what precedes, *for, that is to say, since*, etc. Matt. vi. 7, 16. x. 35. xv. 4. xxiv. 7. 1 Cor. xi. 26. al.—Soph. Antig. 178. Xen. An. 7. 1. 29.—In this sense it serves to introduce parenthetical clauses; Mark v. 42. vi. 14. xiv. 40. xvi. 4. John. iv. 8. Acts xiii. 8. 2 Cor. v. 7. Eph. vi. 1. al. sæp.

II. With other particles, where however each retains its own separate force and signification; e. g. ἐὰν γάρ, *for if*, Matt. v. 46. vi. 14. εἰ γάρ, *for if*, Rom. iii. 7. iv. 14. ἰδοὺ γάρ, *for lo!* Luke i. 44, 48. ii. 10. καὶ γάρ, *for also, for even*, Matt. xxvi. 73. Mark x. 45. Luke vi. 32. John iv. 45.—Lucian. D. Mort. 22. 2 or 5. Xen. An. 2. 5. 5. ib. 3. 3. 4.—So γὰρ καί, *for also*, Acts xvii. 28. 2 Cor. ii. 9. and καὶ γὰρ οὐκ, *for neither*, 1 Cor. xi. 9.—μὲν γάρ, seq. δέ, *for indeed*, Acts xiii. 36. xxiii. 8. Rom. ii. 25. Also where the clause with δέ is wholly omitted, Rom. iii. 2. 1 Cor. xi. 18. or is readily supplied, Heb. vi. 16, coll. ver. 13. So seq. ἀλλά, Acts iv. 16.—μὴ γάρ, *for not*, James i. 7. οὐ γάρ, *for not*, Matt. ix. 13. Mark vi. 52. Luke viii. 17. Rom. iv. 13. al.—Xen. An. 3. 4. 36.—οὐδὲ γάρ, *for neither*, John v. 22. vii. 5. viii. 42. οὔτε γάρ, *for neither*, Luke xx. 36. Acts iv. 12. 1 Cor. viii. 8. 1 Thess. ii. 5. AL.

Γαστήρ, τέρος, sync. τρός, ἡ, *the belly*, Sept. for גִּבְרָא Num. v. 22. Job xl. 16. Xen. Mem. 1. 3. 6. In N. T. spoken by synecd. only of the parts, viz.

a) *the stomach*, pp. Sept. גִּבְרָא Job xv. 2. xx. 23. Hom. Od. 20. 25; and trop. for *appetite, excessive eating*, 3 Macc. vii. 11. Act. Thom. § 28. Hom. Od. 18. 2. Xen. Mem. 1. 6. 8. ib. 2. 1. 2. Hence

in N. T. by meton. of abstr. for concr. *a glutton, a gormandizer*; Tit. i. 12. Κρήτες ἀεὶ—γαστέρες ἀργαί, *the Cretans are always slow bellies*, i. e. lazy gormandizers.—Hesiod. Theog. 26 ποιμένες—γαστέρες οἶον. Suidas, of the Sybarites, γαστέρες ἦσαν καὶ τρυφηταί. Hesych. γαστέρες· οἶον τροφῆς μόνης ἐπιμελούμενοι. So γαστρίς Æl. V. H. 1. 28. γαστρίδουλος Diod. Sic. Vol. IV. p. 33. ed. Bip. II. p. 549. ed. Wess.

b) *the womb*, Luke i. 31. So Sept. for גִּבְרָא Gen. xxv. 23. Ps. lviii. 4.—Diod. Sic. 4. 33. Herodian. 1. 5. 14.—Hence ἐν γαστρὶ ἔχειν, *to be with child*, Matt. i. 18, 23. xxiv. 19. Mark xiii. 17. Luke xxi. 23. 1 Thess. v. 3. Rev. xii. 2. So Sept. for גִּבְרָא Gen. xvi. 4. xxxviii. 25. 2 K. viii. 11.—Artemid. 2. 18. ib. 3. 32. Herodot. 3. 32.

Γέ, an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in opposition to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and *vice versa*. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, etc. Its general meaning is, *at least, indeed, even*, etc. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 824 sq. Passom sub voce.

I. Used alone.

a) as marking a less in reference to a greater, *at least, etc.* Luke xi. 8 *though he will not give him, because he is his friend*, (the greater reason,) διὰ γε τὴν ἀναίδειαν αὐτοῦ, *yet at least because of his importunity* (the lesser reason) *he will rise*, etc. xviii. 5. So 1 Cor. iv. 8 ὄφελόν γε, *I could wish at least*, etc.—Sept. Job xxx. 24. Xen. Cyr. 1. 6. 4 διάγε.

b) as marking a greater in reference to a less, etc. *even, indeed*, Rom. viii. 32 ὅς γε, *who even*, etc.—Eurip. Med. 1361. Aristoph. Nub. 399. Comp. Herm. l. c. p. 827.

II. In connexion with other particles. (α) ἀλλά γε or ἀλλάγε, *yet at least, yet surely*, 1 Cor. ix. 2. *but indeed, moreover*, Luke xxiv. 21. Comp. in Ἀλλά.

—(β) ἀράγε and ἀράγε, see in *Αρα I. c. and II.—(γ) εἴγε, *if at least, if indeed, if so be*, etc. seq. indic. and spoken of what is taken for granted; Eph. iii. 2. iv. 21. Col. i. 23. Comp. Herm. l. c. p. 833 sq.—Sept. Job xvi. 4. Lucian. Jup. Trag. § 36. Xen. Mem. 1. 5. 3 εἴγε κακουργότατόν ἐστι κ. τ. λ.—So εἴγε καί, *if indeed also*, which as applying only to what is taken for granted, may be given by *since, although*; Gal. iii. 4 εἴγε καὶ εἰκῇ, i. e. *since (in this case) it is in vain*. 2 Cor. v. 3 εἴγε καὶ ἐνδυσάμενοι, *although being now clothed*, we shall not, etc. comp. ver. 4 and 1 Cor. xv. 51 sq.—Æl. V. H. xii. 9 εἴγε καὶ οἱ παῖδες αὐτὸν μισοῦσι. Soph. Philoct. 652.—(δ) εἰ δὲ μήγε, i. q. εἰ δὲ μή, but stronger, *but if not indeed, if otherwise indeed*; and serving to annul the preceding proposition, whether affirmative or negative. So after an affirmation, *but if not, otherwise*, Matt. vi. 1. Luke x. 6. xiii. 9. Comp. Herm. ad Vig. p. 833.—Xen. Cyr. 8. 7. 22. so εἰ δὲ μή Xen. An. 7. 7. 3. Cyr. 4. 5. 10.—After a negation, where it consequently affirms; *if otherwise, else*, etc. Matt. ix. 17. Luke v. 36, 37. xiv. 32. 2 Cor. xi. 16. Comp. Buttm. § 148. n. 10.—(ε) καίγε, *and at least*, Luke xix. 42.—Lucian. D. Deor. 4. 2.—*and even, yea even*, Acts ii. 18.—Lucian. D. Deor. 20. 14, 24. Comp. above in I. a, b.—(ζ) καίτοιγε. i. q. καίτοι, but stronger, *though indeed*, John iv. 2. Acts xiv. 17. xvii. 27.—Lucian. D. Deor. 20. 15. Xen. Mem. 1. 2. 3. Comp. Herm. ad Vig. p. 840.—(η) μενοῦνγε, i. q. μενοῦν, but stronger, *yea indeed, yea truly*, etc. Luke xi. 28. Rom. ix. 20. x. 18. Phil. iii. 8. Comp. Viger. p. 541. ed. Herm. Sturz de Dial. Alex. p. 203.—(θ) μήτιγε, i. q. μήτι, but stronger, *not to say then, much more then*, 1 Cor. vi. 3. Comp. Herm. l. c. p. 803. Buttm. § 150. p. 434.

Γεδεών, ὧνος, ὁ, *Gideon*, Heb. גִּדְדֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. xi. 32. See Judg. c. 6—8.

Γέεννα, ης, ἡ, *Gehenna*, i. e. the place of punishment in hades or the world of the dead, i. q. Τάρταρος 2 Pet. ii. 4. λίμνη τοῦ πυρός Rev. xx. 14, 15. τὸ πῦρ τὸ αἰώνιον, Matt. xxv. 41. Jude 7.

See in ἄδης, and comp. Judith xvi. 17. Eccclus. vii. 17. Fabr. Cod. Pseudep. V. T. I. p. 194, 645.—So simply γέεννα Matt. v. 29, 30. x. 28. Luke xii. 5. James iii. 6. also γέεννα τοῦ πυρός, *Gehenna of fire*, Matt. v. 22. xviii. 9. Mark ix. 47. γέεννα, τὸ πῦρ τὸ ἄσβεστον, Mark ix. 43, 45, coll. ver. 44, 46, 48. Sc. Matt. xxiii. 15 υἱὸν γέεννης, *son of Gehenna*, i. e. worthy of punishment in Gehenna. Matt. xxiii. 33 κρίσις τῆς γ. *condemnation to Gehenna*, coll. Jude ver. 7. It is therefore a place of eternal fire, and of thick darkness; comp. Jude ver. 6, 13.—The name Γέεννα is the Heb. הַעֲמֵק הַחִינּוֹם, *valley of Hinnom*, Josh. xv. 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 1 K. xi. 7. 2 K. xvi. 3. Jer. vii. 31. xxxii. 35. This worship was broken up and the place desecrated by Josiah, 2 K. xxiii. 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up. Sept. ἐν τῷ πολυανδρίῳ, Jer. ii. 31, i. e. *place of dead bodies, cemetery*. It was also called תּוֹפֵת, *Tophet*, Jer. vii. 23, i. e. *abomination, vomit*, from תָּפַח *exspuere*; or, more probably, since it had this name also among idolaters, from תּוֹרֵפֶת, i. e. *place of burning* sc. dead bodies, etc.—By an easy metaphor the Jews transferred the name to the place of punishment in the other world, the abode of demons and the souls of wicked men. See Buxt. Lex. Ch. Rab. Tal. 395, 2623. Wetstein N. T. I. p. 299. Gesen. Thesaur. Ling. Heb. 280. Tholuck Ausleg. d. Bergpredigt p. 182.

Γεθσημανῇ, in MSS. also Γεθσημανεῖ, indec. *Gethsemane*, pr. name of a small field or place just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives. The name would seem to be derived from תָּבַח (press) and שֶׁמֶן (oil). Matt. xxvi. 36

Mark xiv. 32. See Miss. Herald 1824. p. 66.

Γείτων, ονος, ὁ, ἡ, *a neighbour*, Luke xiv. 12. xv. 6, 9. John ix. 8. Sept. for גִּיטָן Jer. vi. 21. גִּיטָן Job xxvi. 5.—Jos. Ant. 1. 18. 3. Xen. Mem. 2. 2. 12.

Γελάω, ὦ, f. ἄσω, Luke vi. 21, in earlier writers f. ἄσομαι, Buttm. § 113. 4. n. 7; *to laugh*, sc. in joy and triumph, intrans. Luke vi. 21, 25. Sept. for גִּלָּא Gen. xvii. 17. xviii. 12, 13, 15. גִּלָּא Lam. i. 7. גִּלָּא Job xxii. 19.—Æl. V. H. 14. 36. Xen. Mem. 4. 2. 5.

Γέλως, ωτος, ὁ, (γελάω,) *laughter*, sc. of joy or triumph, James iv. 9. Sept. for גִּלָּא Gen. xxi. 6. גִּלָּא Job viii. 21.—Jos. Ant. 4. 8. 31. Xen. Cyr. 2. 2. 15.

Γεμίζω, f. ἰσω, (γέμω,) *to make full, to fill*, trans. and seq. gen. of thing, Mark xv. 36. John ii. 7 bis. vi. 13. Comp. Buttm. 132. 5, 2.—Xen. H. G. 6. 2. 25.—So with ἀπό, Luke xv. 16, see in Ἀπό III. 4. or with ἐκ, Rev. viii. 5. xv. 8. So גִּמַּלְתָּ Ps. cxxvii. 5. Jer. li. 34. Lev. ix. 17.—Absol. Mark iv. 37. Luke xiv. 23.

Γέμω, f. μῶ, *to be full of, to be stuffed with*, intrans. and seq. gen. Matt. xxiii. 27. Luke xi. 39. Rev. iv. 6, 8. v. 8. xv. 7. xvii. 3, 4. xxi. 9. Rom. iii. 18, quoted from Ps. x. 7, where Sept. for גִּמַּלְתָּ seq. accus. Comp. Buttm. § 132. 5, 2.—Diod. Sic. 13. 3. 84. Polyb. 4. 65. 2.—So with ἐκ, Matt. xxiii. 25, like Heb. גִּמַּלְתָּ Is. ii. 6. Ez. xxxii. 6.

Γενεά, ᾱς, ἡ, (γίνομαι, γένω,) *birth*, Xen. Cyr. 1. 2. 8. In N. T. *generation*, in the following senses, viz.

a) *offspring, progeny*; genr. and trop. Acts viii. 33 τὴν δὲ γενεάν αὐτοῦ τίς διηγήσεται; *who shall declare his posterity?* i. e. the number of his followers, spoken of the Messiah; quoted from Is. liii. 8, where Sept. for גִּיטָן; see Hengstenb. Christol. Vol. I. on Is. l. c. and in Bibl. Repos. II. 358. (Others refer this to d, below.) So Sept. for גִּיטָן Num. xiii. 22. עָרָא Esth. ix. 28. גִּיטָן Lev. xxiii. 48. Gen. xvii. 12.—Jos. Ant. 1. 10. 3 πολλὴν γενεάν. 5. 1. 2. Polyb. 20. 6. 6.

b) *a descent, a degree*, sc. in a genealogical line of ancestors or descendants,

Matt. i. 17 ter. So Sept. for גִּיטָן Gen. xv. 16. Deut. xxi. 3. גִּיטָן Gen. xxv. 13.—Jos. Ant. 1. 7. 2. ib. 7. 5. 2. Philo vit. Mos. I. p. 603.

c) spoken of the period of time from one descent to another, i. e. the average duration of human life, reckoned apparently by the ancient Hebrews at 100 years, comp. Gen. xv. 16 with Ex. xii. 40, 41; by the Greeks at three generations for every 100 years, i. e. 33½ years each; Herodot. 2. 142 γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἑτεῶν ἐστί. Hence, in N. T. of a less definite period, *an age, time, period, day*, etc. as *ancient generations*, i. e. *times of old*, etc. Acts xiv. 16. xv. 21. Eph. iii. 5. Luke i. 50 εἰς γενεὰς γενεῶν, *to generations of generations*, i. e. to the remotest ages, comp. Rev. i. 6. So Sept. for גִּיטָן Ps. lxxii. 5. cii. 25. Is. xxxiv. 17. The expression is strongly intensive; Gesen. Lehrs. p. 692. c. Stuart § 455. c. Matth. § 430. So genr. Sept. and גִּיטָן Gen. ix. 2. Prov. xxvii. 24. Joel iii. 20.—Diod. Sic. 1. 24. Xen. Cyr. 5. 2. 4.—Luke xvi. 8 εἰς τὴν γενεάν τὴν ἐαυτῶν, i. e. *are wiser in their day*, so far as it concerns this life.

d) meton. spoken of the men of any generation or age, those living in any one period, *a race, class*; e. g. ἡ γενεὰ αὕτη, etc. *the present generation*, Matt. xi. 16. xii. 39, 41, 42, 45. xvi. 4. xvii. 17. xxiii. 36. xxiv. 34. Mark viii. 12 bis, 38. ix. 19. xiii. 30. Luke vii. 31. ix. 41. xi. 29, 30, 31, 32, 50, 51. xvii. 25. xxi. 32. Acts ii. 40. Phil. ii. 15. Spoken of a former generation, Acts xiii. 36. Heb. iii. 10. of the future, Luke i. 48. So Sept. and גִּיטָן Deut. xxxii. 5, 20. Ps. xii. 8. xiv. 5. xxiv. 6. lxxviii. 6, 8.—Lucian. de Astrol. § 20. Demosth. 1390. 25.

Γενεαλογέω, ὦ, f. ἥσω, (τὴν γενεάν λέγω,) *to trace one's genealogy*, Sept. Ezra ii. 62. Xen. Conv. 4. 51. In N. T. only Pass. γενεαλογέομαι, οὔμαι, *to be traced or inscribed in a genealogy*, i. e. by impl. *to be reckoned by descent, to derive one's origin*, Heb. vii. 6. Sept. for שְׁתַּחֲוֶה 1 Chr. v. 1. ix. 1.

Γενεαλογία, ᾱς, ἡ, (γενεαλογέω,) *genealogy, genealogical table*, sc. of ancestors, etc. 1 Tim. i. 4. Tit. iii. 9. Sept.

for inf. שִׁתְּתִי 1 Chr. vii. 5, 7. ix. 22.—Polyb. 9. 2. 1.

Γενέσια, ων, τὰ, (adj. γενέσιος, natal, Jos. Ant. 12. 4. 7. Philo de Opif. Mundi p. 10,) in earlier Greek writers, *solemn rites for the dead, feriæ denicales*, Herodot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. In later writers and in N. T. *birth-day celebration, birth-day festival*, Matt. xiv. 6. Mark vi. 21.—Alciph. Ep. 3. 18, 55. Dio Cass. 47. 18. 503. ib. 56. 46. 843. In this sense earlier writers used τὰ γενέθλια, see Lob. ad Phryn. p. 103 sq.

Γένεσις, εως, ἡ, (γίνομαι, γένω,) *procreation*, Xen. Lac. 2. 1. In N. T. *birth, nativity*, i. e.

a) pp. Matt. i. 18 and Luke i. 14 in later edit. where text. rec. γέννησις. James i. 23 τὸ πρόσωπον τῆς γενέσεως, i. e. native or natural face. Sept. for גִּלְגָּלִי Gen. xxxi. 13. xxxii. 9.—Jos. 4. 8. 23. Diod. Sic. 1. 6. 8. Herodian. 7. 1. 5.—Trop. James iii. 6 τροχὸς τῆς γενέσεως, lit. *the wheel of birth*, i. e. which is set in motion at birth and rolls on through life, i. q. *course of life*. Comp. Judith xii. 18. Wisd. vii. 5. Others, *nativity*, in the astrological sense.

b) in the sense of *descent, lineage*, and βίβλος γενέσεως, *book of descent*, i. e. genealogy, genealogical table, Matt. i. 1. So Sept. and גִּלְגָּלִי Gen. v. 1. for גִּלְגָּלִי Gen. ii. 4. x. 1, 32.

Γενετή, ἡς, ἡ, (γενεά,) *birth*; John ix. 1 ἐκ γενετῆς, *from his birth*.—Sept. Lev. xxv. 47. Hom. Od. 18. 6. Polyb. 3. 20. 4.

Γένημα, ατος, τό, (γίνομαι, perf. pass. γεγένημαι,) *produce, fruit*, sc. of the fields, etc. Luke xii. 18. Trop. spoken of the *rewards* of christian virtue, 2 Cor. ix. 10.—Text. recept. has in both places γέννημα, q. v.

Γεννάω, ὦ, f. ἥσω, (γέννα poet. for γένος,) trans. *to beget*, spoken of men; *to bear*, spoken of women; Pass. *to be begotten, to be born*.

I. Act. a) spoken of men, *to beget*, Matt. i. 2—16, where it occurs thrice in each verse, except ver. 6 bis, 11, 12 bis, 16. Acts vii. 8, 29. Sept. for גִּלְגָּלִי and

גִּלְגָּלִי Gen. 5. 3 sq. sæp.—So οἱ γεννήσαντες, *parents*, Lucian. D. Deor. 22. 2. Polyb. 3. 98. 9. Xen. Mem. 2. 1. 27.—Trop. *to generate, to occasion*, e. g. μάχας, 2 Tim. ii. 23.—Jos. Ant. 6. 7. 4. Polyb. 1. 67. 2.—Metaph. (α) spoken in the Jewish manner of the relation between a teacher and his disciples, *to beget*, sc. in a spiritual sense, *to be the spiritual father* of any one, i. e. the instrument of his conversion, to a new spiritual life, 1 Cor. iv. 15. Philem. 10.—Philo Leg. ad Cai. p. 1000. B, μᾶλλον αὐτὸν ἢ οὐκ ἤπτον τῶν γονέων γεγέννηκα. Sanhedrin fol. 19. 2, dix. R. Jonath. “si quis filium proximi sui legem docet, hoc idem putat scriptura, ac si ipsum genuisset.”—(β) spoken of God, *to beget*, sc. in a spiritual sense, i. e. *to impart a new spiritual life*, which consists in sanctifying, quickening anew, and ennobling the powers of the natural man, by imparting to him a new life and a new spirit in Christ, 1 John v. 1. Hence Christians are said *to be born of God*, (see below in II. b,) and to be the *sons of God*, comp. Rom. viii. 14. Gal. iii. 26. iv. 6.—Spoken of the relation between God and the Messiah, who, as the vicegerent of God, is figuratively called his Son, and whom therefore God is figuratively said *to beget*, i. e. *to appoint, to declare*, sc. as a king, etc. Acts xiii. 33. Heb. i. 5. v. 5. So Sept. and גִּלְגָּלִי Ps. ii. 7, coll. ver. 6, 8. Comp. in יִלְדֵּם Gesen. Lex. Man. גִּלְגָּלִי no. 2.

b) spoken of women, *to bear, to bring forth*, Luke i. 13, 57. xxiii. 29. John xvi. 21. Trop. Gal. iv. 24. Sept. and גִּלְגָּלִי Gen. xlvi. 15. Ex. vi. 20. עֲשֵׂה Ezra. x. 44.—Palæph. Fab. 2. Xen. Lac. 1. 3.

II. Pass. γεννάομαι, ὦμαι. a) *to be begotten*; Matt. i. 20 τὸ ἐν αὐτῇ γεννηθῆναι, *that begotten or conceived in her*, i. e. in her womb, the foetus. Heb. xi. 12.

b) *to be born*, gen. Matt. ii. 1, 4. xix. 12. xxvi. 24. Mark xiv. 21. John iii. 4 bis. τυφλός, ix. 2, 19, 20, 32. εἰς τὸν κόσμον, xvi. 21.—Acts vii. 20. xxii. 28 γεγέννημαι, sc. Πωμαῖος. Rom. ix. 11. Heb. xi. 23. Gal. iv. 23, 29, κατὰ σάρκα, *according to the flesh*, in the course of nature. Sept. for גִּלְגָּלִי Job iii. 2. גִּלְגָּלִי Ps. lxxxvii. 4, 5, 6.—Jos. Ant. 4. 4. 4. Plut. Agesil. 3. Lucian. D. Mar. 29. 3.—Seq. εἰς final,

denoting destination, John xviii. 37. 2 Pet. ii. 12.—Seq. ἐκ c. gen. of the mother, Matt. i. 16. Luke i. 35. c. gen. of source, etc. John iii. 6 ἐκ τῆς σαρκός. viii. 41.—Seq. ἐν c. dat. of place, Acts xxi. 3. c. dat. of state or condition, John ix. 34. Acts ii. 8 ἐν ᾧ sc. διαλέκτῳ, i. e. our native dialect.—Metaph. ἐκ Θεοῦ v. ἐκ πνεύματος ἐγεννήθη v. γεγέννημαι, only in the writings of John, *to be born of God, or of the Spirit*, sc. in a spiritual sense, *to have received from God a new spiritual life*, see above in I. a. John i. 13. iii. 5, 6, 8. 1 John ii. 29. iii. 9 bis. iv. 7. v. 1 bis, 4, 18 bis. So also γεννηθῆναι ἄνωθεν, *to be born again*, i. q. ἐκ Θεοῦ γεν. John iii. 3, 7. See in Ἀνωθεν 2. b.

Γέννημα, ατος, τό, (γεννάω,) lit. *what is born or produced*, i. e.

a) spoken of men, *offspring, progeny*, Matt. iii. 7 γεννήματα ἐχιδνῶν, *progeny of vipers!* so xii. 34. xxiii. 33. Luke iii. 7. Sept. for תְּלִי Josh. xv. 14.—Ecclus. x. 18. 1 Macc. i. 38. Act. Thom. § 32.

b) spoken of trees, etc. *fruit, produce*, Matt. xxvi. 29. Mark xiv. 25. Luke xxii. 18. So Luke xii. 18 in text. recept. where later edit. γένημα.—Used in this sense only by later writers, as Diod. Sic. 5. 81. Polyb. 1. 71. 1. ib. 3. 87. 1. See Lob. ad Phryn. p. 286.—Metaph. spoken of the rewards of Christian virtue, 2 Cor. ix. 10 in text. recept. Comp. in Γένημα.

Γεννησαρέτ, ἡ, indec. *Gennesareth*, Heb. בְּנַיַחַר (harp) Deut. iii. 17, or בְּנַיַחַר 1 K. xv. 20, later Heb. בְּנַיַחַר, Josephus Γεννησάρ, B. J. 3. 10. 8, the name of a small region of Galilee on the western shore of the lake described by Josephus (1. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. xix. 35. which also gave name to the adjacent lake, בְּנַיַחַר-יָם Num. xxxiv. 11.—This lake is also called the *Sea of Galilee*, Matt. iv. 18; the *Sea of Tiberias*, John xxi. 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery

around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. 3. 10. 7. Rosenm. Bibl. Geogr. II. i. p. 176 sq. Calmet art. *Tiberias*.—In N. T. ἡ γῆ Γεν. Matt. xiv. 34. Mark vi. 53. ἡ λίμνη Γεν. Luke v. 1.

Γέννησις, εως, ἡ, (γεννάω,) *birth, nativity*, Matt. i. 18 and Luke i. 14 in text. rec. Others γένεσις q. v. Sept. for גֵּנֶזֶק Ecc. vii. 1.—Jos. Ant. 2. 9. 3.

Γεννητός, ἡ, ον, (γεννάω,) *born, brought forth*; Matt. xi. 11 and Luke vii. 28 ἐν γεννητοῖς γυναικῶν, *among those born of women*. So Sept. and Heb. מִבְּטֶן אִשָּׁה Job. xiv. 1. xv. 4. xxv. 4.—Diod. Sic. 1. 6 γεννητὸν εἶναι κόσμον νομίσαντες. Comp. ἡ τεκοῦσά τινος Eurip. Alcest. 169, et ibi Hermann.

Γένος, εος, ους, τό, (γίνομαι,) *genus, race*, i. e.

a) *offspring, posterity*. Acts xvii. 28, 29. Rev. xxii. 16. Sept. for גֵּנֶזֶק Jer. xxxvi. 31.—Herodot. 3. 159. Xen. H. G. 6. 3. 4.

b) *family, lineage, stock*, Acts vii. 13. xiii. 26. Phil. iii. 5. See Acts iv. 6, where others, *sect, order*. Sept. and גֵּנֶזֶק Jer. xli. 1.—1 Macc. v. 2. Xen. Cyr. 1. 2. 1.

c) *nation, people*, Mark vii. 26. Acts iv. 36. vii. 19. xviii. 2, 24. 2 Cor. xi. 26. Gal. i. 14. 1 Pet. ii. 9. So Sept. for גֵּנֶזֶק Gen. xi. 6. Esth. ii. 10.—Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

d) *kind, sort, species*, Matt. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xii. 10, 28. xiv. 10. Sept. for גֵּנֶזֶק Gen. vi. 20. vii. 14. 2 Chr. iv. 13.—Wisd. xix. 6. Æschin. Dial. 2. 26. Xen. Œc. 7. 19.

Γερασηνός, οῦ, ὁ, *a Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent, and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. 3. ib. 4. 9. 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr.

II. ii. p. 28. Reland. Palæst. p. 806. Legh, in Bibl. Repos. III. p. 651. — Many MSS. and also Knapp read Γερασηνῶν, Matt. viii. 28, where the text. rec. has Γεργεσηνῶν, and other MSS. Γαδαρηνῶν, which is read also Mark v. 1. Luke viii. 26, 37. The city of Gerasa lay too remote from the lake to admit the possibility of the miracle's having been wrought in its vicinity; if therefore the reading Γερασηνῶν be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that Γερασηνῶν was the ancient reading. See in Γεργεσηνός.

Γεργεσηνός, οὗ, ὁ, a *Gergesene*, Heb. גֵּרְגֵּסִי and Sept. Γεργεσαῖος Gen. xv. 21. Deut. vii. 1. Josh. xxiv. 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γέργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργεσηνῶν in Matt. viii. 28, which rests on Origen's conjecture, is therefore less probable than Γερασηνῶν, which he testifies to have been the ancient one. Comp. in Γερασηνός.

Γερούσια, ας, ἡ, (γερούσιος fr. γίρων,) a council of elders, a senate, Paus. 3. 11. Xen. Mem. 4. 4. 6. So the *elder-ship*, i. e. collect. the elders among the Jews, either of the whole people, Sept. for גֵּרְזִי Ex. iii. 16, 18. Deut. xxvii. 1; or of particular cities, Deut. xix. 12. xxi. 2 sq. al. and later the *Sanhedrim*, Judith iv. 8. xv. 8. 1 Macc. xii. 6. al. — In N. T. Acts v. 21 τὸ συνέδριον καὶ πᾶσαν τὴν γερούσιαν τῶν υἱῶν Ἰσραήλ,

i. e. either, the *Sanhedrim* EVEN the whole senate of Israel; or else it here stands for the elders of Israel in general, i. e. persons of age and influence who were invited to sit with the Sanhedrim, i. q. οἱ πρεσβύτεροι τοῦ Ἰσραήλ Acts iv. 8. xxv. 15.

Γέρων, οντος, ὁ, an old man, *senex*, John iii. 4. Sept. for גֵּרָן Prov. xvii. 6. — Herodian. 3. 15. 4. Xen. Conv. 4. 17.

Γεύω, f. εύσω, to cause to taste, to let taste, Sept. for טַגְלָה Gen. xxv. 30. Herodot. 7. 46. In N. T. (and in Hom.) only Mid. γέυομαι, f. εύσομαι, to taste, depon. or trans. see Buttm. § 135. 4. and n. 2.

a) pp. and absol. Matt. xxvii. 34. Col. ii. 21 see in Ἀπτω. seq. acc. John ii. 9. So Sept. c. accus. for טַגְלָה 1 K. iv. 29. Job. xii. 11. xxxiv. 3. — Ecclus. xxxvi. 19. Jos. Ant. 3. 1. 6. seq. gen. Xen. Mem. 3. 14. 5. — In the sense of to eat, to partake of, absol. Acts x. 10. xx. 11. seq. gen. Luke xiv. 24. Acts xxiii. 14, comp. Buttm. § 132. 5. 3. So Sept. and טַגְלָה 1 Sam. xiv. 24 ἄρτον. 2 Sam. iii. 35. — 2 Macc. vi. 20. Jos. Ant. 3. 5. 8. Xen. An. 1. 9. 26.

b) metaph. to experience, to prove, to partake of; seq. accus. Heb. vi. 5. ῥῆμα θείου. Seq. gen. γεύεσθαι θανάτου, to taste of death, i. e. to die, Matt. xvi. 28. Mark ix. 1. Luke ix. 27. John viii. 52, Heb. ii. 9. Comp. Rabb. מִיָּתוּם טַעַם, Buxt. Lex. Ch. Rab. 895. So Heb. vi. 4 γεύ. τῆς ὀσμῆς. — Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. ib. 4. 8. 48. Philo de Nob. p. 903 τῆς σοφίας. Polyb. 15. 33. 5. — Seq. ὅτι, 1 Pet. ii. 3 γεύ. ὅτι χρηστὸς ὁ κύριος. So Sept. for טַגְלָה Ps. xxxiv. 9. Prov. xxxi. 18.

Γεωργέω, ῶ, f. ήσω, (γεωργός,) to till sc. the earth, Pass. Heb. vi. 7. Sept. for טַגְלָה 1 Chron. xxvii. 26. — Esdr. iv. 6. Jos. Ant. 5. 6. 1. Xen. CEC. 14. 2.

Γεώργιον, ου, τό, (γεωργέω,) a tilled field, farm, pp. Sept. for טַגְלָה Prov. xxiv. 30. xxxi. 16. Strabo XIV. p. 687. S. In N. T. metaph. of Christians, 1 Cor. iii. 9.

Γεωργός, ου, ὁ, (γῆ, γέα, and ἔργω,) a tiller of the ground, husbandman, viz.

a) pp. 2 Tim. ii. 6. James v. 7. So Sept. for אֶרֶץ Jer. 14. 4. xxxi. 24. li. 23. —Xen. Œc. 5. 16.

b) in N. T. also i. q. ἀμπελουργός, a vine-dresser, keeper of a vineyard, Matt. xxi. 33, 34, 35, 38, 40, 41. Mark xii. 1, 2 bis, 7, 9. Luke xx. 9, 10 bis, 14, 16. Metaph. of God, John xv. 1, comp. Is. v. 1 sq. —So γεωργεῖν, to till the vine, Plato Eutyph. § 4.

Γῆ, γῆς, ἡ, (contr. fr. γέα i. q. γαῖα,) earth, land, i. e. one of the four elements; spoken.

a) in reference to its vegetative power, earth, soil; Matt. xiii. 5, 8, 23. Mark iv. 5, 8, 20. Luke xiv. 35. John xii. 24. al. Sept. for אֶרֶץ Gen. iv. 2, 3. אֶרֶץ Gen. i. 11, 12. אֶרֶץ Gen. iii. 14, 19.—Xen. Œc. 4. 8.

b) as that on which we tread, the ground, etc. Matt. x. 29. xv. 35. Luke vi. 49. xxii. 44. xxiv. 5. John viii. 6, 8. Acts ix. 4, 8. al. So Sept. for אֶרֶץ Ex. iii. 5. 2 Sam. xvii. 12. אֶרֶץ Ex. ix. 33. 1 Sam. xxvi. 7, 8. —Herodian. 1. 13. 2. Xen. Cyr. 3. 3. 3.

c) in distinction from the sea, a lake, etc. the land, terra firma, Mark iv. 1. vi. 47. John vi. 21. Acts xxvii. 39, 43, 44, al. So Sept. and אֶרֶץ Gen. viii. 7, 9. אֶרֶץ Jon. i. 13.—Herodian. 2. 10. 8. Xen. An. 1. 1. 7.

d) of a country, region, territory, etc. as γῆ Ἰσραήλ, Matt. ii. 20, 21. Χαναάν Acts xiii. 19. Αἴγυπτου Acts vii. 11, 36, 40. xiii. 17. Ἰουδα Matt. ii. 6. Ζαβουλών iv. 15. Γεννησαρέθ xiv. 34. Mark vi. 53. So of the country adjacent to any place or city, Matt. ix. 26, 31. With a gen. of person, one's native land, Acts. vii. 3.—Spoken particularly and absol. of the land of the Jews, Palestine, Matt. xxiii. 35. xxvii. 45. Mark xv. 33, Luke iv. 25. xxi. 23. James v. 17. Rom. ix. 28, coll. Is. x. 23. So in the expression κληρονομεῖν τὴν γῆν, to inherit the land, Matt. v. 5, quoted from Ps. xxxvii. 11, coll. v. 9, 22, 29. Ps. xxv. 13. Is. lx. 21; where Sept. for אֶרֶץ אֲשֶׁר; comp. Lev. xx. 24. Deut. xvi. 20. Here the tranquil possession of the earthly Canaan, which was already used in the O. T. to denote the coming of the Messiah's kingdom, is employed by Christ to describe the

privileges and retributions of his spiritual kingdom in another life. See Tholuck in Bibl. Repos. III. p. 705.—Sept. also for אֶרֶץ Gen. xlvii. 26. Numb. xi. 12. Is. i. 7. al.—Xen. An. 1. 3. 4.—By meton. put for the inhabitants of a country, Matt. x. 15. xi. 24.

e) the earth, i. e. the terrestrial globe, etc. (a) in distinction from ὁ οὐρανός, Matt. v. 18, 35. vi. 10, 19. Luke ii. 14. Acts ii. 19. vii. 49. al. sæp. Sept. for אֶרֶץ Gen. iv. 11. vii. 4. אֶרֶץ Gen. i. 1, 2. ii. 4. אֶרֶץ 1 Chr. xvi. 30.—Herodian. 2. 11. 8. Hom. Il. 19. 259.—Hence τὰ ἐπὶ τῆς γῆς and τὰ ἐν τοῖς οὐρανοῖς, things on earth and things in heaven, i. e. the universe, Col. i. 16, 20. γῆ καινὴ, a new earth, 2 Pet. iii. 13. Rev. xxi. 1.—(β) Spoken of the habitable earth, ἡ οἰκουμένη, Luke ii. 31. xxi. 35, Acts x. 12. xi. 6. xvii. 26. Heb. xi. 13. Rev. iii. 10. al. sæp. Sept. for אֶרֶץ Gen. vi. 1, 7. Is. xxiv. 1. אֶרֶץ Gen. vi. 5, 11, 12.—Herodian. 1. 2. 9. Xen. Ag. 1. 36.—Hence τὰ ἐπὶ τῆς γῆς, earthly things, sc. pertaining to this life, Col. iii. 2. τὰ μέλη τὰ ἐπὶ τῆς γῆς, iii. 5.—By synec. put for the inhabitants of the earth, men, Rom. ix. 17. x. 18. Rev. vi. 8. xi. 6. xiii. 3. xix. 2. So Sept. and אֶרֶץ Gen. ix. 19. xi. 1. xix. 31. So where things are said to be done, or take place on earth, which have reference chiefly to men, Matt. v. 13. vi. 10. x. 34. Luke xii. 49. John xvii. 4. al. John iii. 31 ὁ ὢν ἐκ τῆς γῆς κ. τ. λ. i. e. 'he who is of human birth, is human, and speaks only of worldly things, etc.' AL.

Γῆρας, αος, ως, τό, dat. γῆραι, γῆρα; Ion. gen. γῆρεος, ους, dat. γῆρεϊ, γῆρει; old age, Luke i. 36 ἐν γῆρα in text. recept. and ἐν γῆρει in later edit. Comp. Buttm. § 54. n. 4. Winer § 9. 1. Sept. ἐν γῆρει for אֶרֶץ, Ps. xcii. 15, and so Ecclus. viii. 6. ἐν γῆρα Gen. xv. 15. 1 Chr. xxix. 28.—Dat. γῆρα Diod. Sic. 1. 84. Xen. Apol. Soc. 8. Cyr. 1. 5. 10.

Γηράσκω or γηράω, f. άσω, (γῆρας,) to be old, to become old, intrans. John xxi. 18. Heb. viii. 13. Sept. for אֶרֶץ Gen. xviii. 13. xxvii. 1. Hiph. Job xiv. 8.—Xen. Vect. 4. 22. Ag. 11. 14.

Γίνομαι, earlier and Attic form γίγνομαι, f. γενήσομαι, aor. 2 ἐγενόμην, perf. part. γεγενημένος, perf. 2 γέγονα, pluperf. 2 ἐγεγόνειν, Acts iv. 22; also in later writers and in N. T. aor. 1 pass. ἐγενήθη for ἐγενόμην, Acts iv. 4. Heb. vi. 4. al. Diod. Sic. 1. 1. ib. 3. 40. Polyb. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Buttm. § 114. p. 272. This verb is a Mid. depon. intrans. with the primary signif. *to begin to be, fieri*, i. e. to come into existence or into any state; and then also in the aor. and perf. 2, 'to have come into existence,' or simply *to be, esse*; so that ἐγενόμην, ἐγενήθη, and γέγονα, serve likewise as preterites of εἶναι. Comp. Buttm. 1. c. and § 113. 6.

1. *To begin to be, to come into existence*, etc. as implying *origin*, either from natural causes or through special agency, *result*, and *change* of state, place, etc.

a) as implying *origin* in the ordinary course of nature, etc. (α) Spoken of persons, *to be born*, John viii. 58. James iii. 9. seq. ἐκ τινος, *to be born of, to be descended from*, etc. Rom. i. 3. Gal. iv. 4. 1 Pet. iii. 6. So Sept. for גִּבְרָה Gen. xxi. 3, 5, 9.—Wisdom vii. 3. Xen. An. 3. 2. 13. ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε. Mem. 2. 2. 4. ἐκ τινος.—(β) Of plants, fruits, etc. *to be produced, to grow*, Matt. xxi. 19. 1 Cor. xv. 37.—Æl. V. H. 6. 1. Xen. Mem. 2. 9. 4.—(γ) Of the phenomena of nature, etc. *to arise, to come on, to occur*; e. g. σεισμός Matt. viii. 24. λαίλαψ Mark iv. 37. γαλήνη Matt. viii. 26. Mark iv. 39. σκότος Matt. xxvii. 45. Mark xv. 33. νεφέλη Luke ix. 34. Mark ix. 7. βροντή John xii. 29.—Xen. An. 3. 1. 11 βροντή.—So also of a voice or cry, tumult, silence, etc. φωνή John xii. 30. al. κραυγή Matt. xxv. 6. θόρυβος Matt. xxvi. 5. xxvii. 24. στάσις Luke xxiii. 19. σχίσμα John vii. 43. ζήτησις John iii. 25. σιγή Acts xxi. 40. Rev. viii. 1.—Xen. An. 3. 4. 35 θόρυβος.—So of emotions, etc. Luke xv. 10. xxii. 24. 1 Tim. vi. 4. θλίψις Matt. xiii. 21.—(δ) Spoken of time, as day, night, evening, etc. *to come, to come on, to approach*, Matt. viii. 16. xiv. 15, 23. xxvii. 1. Mark vi. 2. xi. 19. xv. 33. Luke xxii. 14. John vi. 16. xxi. 4. Acts xxvii. 27.—Jos. Ant. 4. 8. 41. Xen. H. G. 2. 4. 6 πρὸς ἡμέραν ἐγίγνετο. Comp. in b. η.

b) as implying *origin* through an

agency specially exerted, *to be made, to be created*, etc. i. q. ποιοῦμαι.—(α) Spoken of the works of creation, John i. 3, 10. 1 Cor. xv. 45. Heb. iv. 3. xi. 3. So Sept. for נִבְרָא Gen. ii. 4. Is. xlviii. 7.—(β) of works of art, etc. Acts xix. 26 διὰ χειρῶν.—Diod. Sic. 1. 43.—(γ) Of miracles and the like, *to be wrought, to be performed*, Matt. xi. 20. Acts iv. 22. viii. 13. seq. διὰ, Acts ii. 43. iv. 16. Mark vi. 2. seq. ὑπὸ Luke ix. 7. xiii. 17.—(δ) Of a promise, plot, etc. *to be made*, Acts xxvi. 6. xx. 3. So of waste, ἀπώλεια, Mark xiv. 4.—Xen. Hiero 9. 11 δαπάνη.—(ε) Of the will or desire of any one, *to be done, to be fulfilled*; θέλημα, Matt. vi. 10. xxvi. 42. Luke xi. 2. Acts xxi. 14. αἵτημα Luke xxiii. 24.—(ζ) Of a repast, *to be prepared; made ready*, John xiii. 2. of a judicial investigation, *to be made, to be set on foot* Acts xxv. 26. So of a change of law, etc. *to be made*, Heb. vii. 12, 18.—(η) Of particular days, festivals, etc. *to be held, to be celebrated*, Matt. xxvi. 2, John ii. 1. x. 22. So Sept. for פֶּגַע 2 K. xxiii. 22.—Xen. H. G. 4. 5. 1.—(θ) Of persons advanced to any station or office, *to be made, constituted, appointed*, Col. i. 23, 25. Heb. v. 5. vi. 20. 1 Cor. i. 30. So γίνεσθαι ἐπάνω, Luke xix. 19.—Herodian. 2. 6. 12. Plut. Ages. c. 21.—(ι) Of customs, institutes, etc. *to be appointed, instituted*, Mark ii. 27. τὸ σάββατον. Gal. iii. 17 ὁ γέγονος νόμος.—Xen. An. 1. 1. 8.—(κ) Of what is done *to or in* any one; Luke xxiii. 31 ἐν τῷ ξηρῷ τί γένηται; *what shall be done in the dry?* Gal. iii. 13 Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα, *being himself made a curse for us*, i. e. suffering the penalty to which we were subject.

c) as implying a *result*, event, etc. *to take place, to come to pass, to occur, to be done*, etc.—(α) genr. Matt. i. 22 τοῦτο δὲ ὅλον γέγονεν. Mark v. 14. Luke i. 20 ἄχρι ἧς γένηται ταῦτα. ii. 15. John iii. 9. Acts iv. 21. v. 24. 1 Cor. xv. 54. 1 Thess. iii. 4. Rev. i. 19. Heb. ix. 15. θανάτου γενομένου, *death having taken place*, i. e. through his death. Matt. xviii. 31. Luke viii. 34. James iii. 10. 2 Pet. i. 20. al. passim.—Herodian. 8. 3. 12. Xen. Cyr. 1. 4. 25.—So in the phrase μὴ γένοιτο, *let it not happen! God for-*

bid! an exclamation of aversion, Luke xx. 16. Rom. iii. 4, 6, 31. vi. 2, 15. vii. 7. al. Comp. Sept. and Heb. בָּרַךְ Gen. xlv. 7, 17. Josh. xxii. 29. 1 K. xxi. 3. al. —Luc. D. Deor. 1. 2. Arrian. Diss. Epict. 1. 1. 13. ib. 2. 8. 2, 26. See Sturz de Dial. Alex. p. 204.—(β) Seq. dat. of pers. *to happen to* any one, etc. Mark ix. 21. Luke xiv. 12. John v. 14. 1 Pet. iv. 12.—Æsop. F. 94. Xen. Hiero 1. 1. ib. 3. 5.—Seq. infin. as subject, Acts xx. 16. Gal. vi. 14. So Sept. and בָּרַךְ Gen. xlv. 7, 17.—Jos. Ant. 6. 11. 8. Xen. Cyr. 6. 3. 11.—With an adv. of manner, Mark v. 16. Eph. vi. 3.—Æl. V. H. 9. 36.—(γ) With prepositions, in the same sense, as εἰς τινα , Acts xxviii. 6. ἐπὶ τινι Mark v. 33.—(δ) With an infin. and accus. expressed or implied, *to come to pass that*, Mark ii. 23. Acts xxvii. 44 $\text{οὕτως ἐγένετο πάντα διασωθῆναι}$. xxviii. 8. Matt. xviii. 13 $\text{ἐὰν γένηται εὐρεῖν αὐτό}$.—Theogn. 639. comp. Viger. p. 231. V.—(ε) So καὶ ἐγένετο or ἐγένετο δέ , corresponding to the Heb. וַיְהִי , and *it came to pass that*, always with a notation of time, introduced by ὅτε , ὥς , ἐν , a gen. absol. etc. and followed by a finite verb with or without καί , e. g. with καί repeated, Matt. ix. 10 $\text{καὶ ἐγένετο αὐτοῦ ἀνακειμένου καὶ ἰδού}$. Mark ii. 15 $\text{καὶ ἐγένετο ἐν—καὶ πολλοὶ κ. τ. λ.}$. Luke ii. 15 $\text{καὶ ἐγένετο ὥς—καὶ οἱ κ. τ. λ.}$. v. 1, 12, 17. viii. 1, 22. ix. 28. xiv. 1. xvii. 11. xix. 15. xxiv. 4, 15. al. sæp. So וַיְהִי and Sept. Gen. xxxix. 7, 13, 19. xliii. 1.—So without καί repeated, Matt. vii. 28 $\text{καὶ ἐγένετο ὅτε—ἐξεπλήσσαντο οἱ ὄχλοι}$. xiii. 53. xix. 1. xxvi. 1. Mark i. 9. iv. 4. Luke i. 8. ii. 1. vi. 12. al. sæp. So Sept. for וַיְהִי Gen. xxii. 1.

d) as implying a *change* of state, condition, etc. or the passing from one state, etc. to another, *to become*, *to enter upon any state, condition*, etc.

(α) spoken of persons or things which receive any new character or form. (1) Where the predicate is a noun; Matt. v. 45 $\text{ὅπως γένησθε υἱοὶ τοῦ πατρὸς}$. Mark i. 17 $\text{ὅπως γένεσθαι ἀλιεῖς ἀνθρώπων}$. Matt. iv. 3 $\text{ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται}$. xiii. 32 γίνεται δένδρον . Luke iv. 3. vi. 16. xxiii. 12. John i. 12, 14. ii. 9. Acts xxvi. 28. Rom. iv. 18. Heb. ii. 17. Rev. viii. 8. al.—Herodian. 1. 8. 16.

Diod. Sic. 2. 20. Æl. V. H. 2. 23.—Acts xii. 18 $\text{τί ἄρα ὁ Πέτρος ἐγένετο}$, *what Peter was become*, for ‘what had become of Peter.’—So τί γένωμαι Thuc. 2. 52. comp. Matth. § 488. 5. Herm. ad Vig. p. 730.—(2) Construed with εἰς τι as the predicate, by Hebraism; Matt. xxi. 42 $\text{ἐγενήθη εἰς κεφαλὴν γωνίας}$. Mark xii. 10. Luke xiii. 19. John xvi. 20. Acts v. 36. al. So Sept. for בָּרַךְ , etc. Gen. ii. 7. 1 Sam. xxx. 25. 2 Sam. v. 3. al. Comp. Gesen. Lehrs. p. 816. Stuart § 507. b.—(3) When the predicate is an adjective; Matt. vi. 16 $\text{μὴ γίνεσθε σκυθρωποί}$, *do not become of a sad countenance*, i. e. do not put on or affect sadness, etc. x. 16 $\text{γίνεσθε οὖν φρόνιμοι}$. xii. 45 $\text{γίνεται τὰ ἔσχατα χείρονα}$. xiii. 22 γίνεται ἄκαρπος . xxiii. 26. xxiv. 32, 44 γίνεσθε ἑτοιμοὶ , i. e. prepare yourselves. John ix. 39. Acts vii. 32. x. 4. Rom. iii. 19. al. sæp.—Herodian. 1. 11. 6. Thuc. 3. 23.—(4) With a particle of manner, etc. Matt. x. 25 $\text{ἵνα γένηται ὡς διδάσκαλος αὐτοῦ}$. xviii. 3. xxviii. 4 $\text{ἐγένοντο ὥσει νεκροί}$. seq. dat. of pers. *for or in respect to* whom, 1 Cor. ix. 20, 22.—(5) Seq. gen. of possession or relation; Luke xx. 14 $\text{ἵνα ἡμῶν γένηται ἡ κληρονομία}$. xx. 33. Rev. xi. 15.—Xen. Cyr. 1. 2. 16. Æc. 3. 8. Comp. Jos. Ant. 6. 14. 3 $\text{μόλις ἑαυτοῦ γενομένου}$.—(6) Seq. dat. of pers. as possessor, etc. Rom. vii. 3, 4, $\text{γενέσθαι ἀνδρὶ ἐτέρῳ}$, *to become (married) to another man*. So Sept. and בָּרַךְ Lev. xxii. 12. Jer. iii. 1.—Plut. Ages. 11. Achill. Tat. V. p. 323.

(β) construed with prepositions or adverbs implying motion, it denotes change or transition to another place, etc. *to come*, viz. (1) Seq. εἰς , *to come to or into, to arrive at*, Acts xx. 16. xxi. 17. xxv. 15.—Herodot. 5. 38.—Trop. ἡ φωνή Luke i. 44. εὐλογία Gal. iii. 14. εὐαγγέλιον 1 Thess. i. 5. ἔλκος Rev. xvi. 2.—Xen. H. G. 7. 2. 7 $\text{κραυγὴ εἰς τὴν πόλιν}$.—(2) Seq. ἐκ , *to come from* a place, etc. e. g. ἡ φωνή Mark i. 11. Luke iii. 22. ix. 35. But ἐκ μέσου γενέσθαι , *to be put out of the way*, 2 Thess. ii. 7.—(3) Seq. ἐν , e. g. trop. Acts xii. 11 $\text{γενομένος ἐν ἑαυτῷ}$, *being come to himself*; comp. Luke xv. 17.—Polyb. 1. 49. 8 $\text{ταχὺ δὲ ἐν ἑαυτῷ γενομένος}$. Xen. An. 1. 5. 17. See Herm. ad Vig. 749, coll. 858.—(4)

(4) Seq. ἐπί, viz. c. gen. *to come upon, to arrive at*, Luke xxii. 40. John vi. 21. Acts xxi. 35. c. accus. Luke xxiv. 22. Acts viii. 1. Luke i. 65 φόβος. iv. 36. So of an oracle, Luke iii. 2; comp. below in (6).

—(5) Seq. κατά, c. gen. *to come through-out, etc.* Acts x. 37. c. accus. *to come to*, Luke x. 32. Acts xxvii. 7.—Jos. Ant. 1. 9 γενομένοι δὲ κατὰ Σοδόμα. Xen. Cyr. 7. 1. 15.—(6) Seq. πρὸς c. accus. *to come to*, 2 John 12 in later edit. So of oracles, Acts vii. 31. x. 13. Sept. and Heb. ^לבָּרַךְ Gen. xv. 1, 4. Jer. i. 2, 4.—(8) With an adverb, e. g. ἐγγύς, *to come or draw near*, John vi. 19. trop. Eph. ii. 13.—Xen. Cyr. 7. 1. 7.—So ὧδε, *hither*, John vi. 25. ἐκεῖ, *thither*, Acts xix. 21.—Herodian. 4. 11. 13 ἐκεῖ.

II. In the aor. and perf. *to have begun to be, to have come into existence, etc.* i. e. simply, *to be, to exist*; see above, in it.

a) genr. *to be, to exist*; John i. 6 ἐγένετο ἄνθρωπος. Rom. xi. 5. 1 John ii. 18. seq. ἐν 2 Pet. ii. 1. seq. ἐμπροσθέν τινος John i. 15, 30. seq. ἐπὶ τῆς γῆς Rev. xvi. 18.—Herodian. 1. 17. 26 πρό τινος.

b) as *copula*, connecting a subject and predicate; Buttm. § 129. init.—(α) So of *quality, etc.* seq. nominat. Luke i. 2 οἱ ἀπ' ἀρχῆς αὐτοπαῖ γενομένοι τοῦ λόγου. ii. 2 αὕτη ἡ ἀπογραφή πρώτη ἐγένετο. John xiv. 22. Acts iv. 4. 1 Cor. iv. 16. 2 Cor. i. 18, 19. 1 Thess. ii. 8. Tit. iii. 7. al.—Lucian. D. Mort. 13. 1. Xen. Hiero 6. 1.—So with a dat. of advantage, *to be any thing to, for, or in behalf of*; e. g. ὁδηγός Acts i. 16. σημεῖον Luke xi. 30. παρηγορία Col. iv. 11. τύποι 1 Thess. i. 7.—Herodian. 7. 3. 1. Xen. Cyr. 1. 4. 6.—With an adv. 1 Thess. ii. 10. See Viger. p. 376. n. Matth. § 309. c.—With a gen. of age, Luke ii. 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. v. 9. see Buttm. § 132. 4. 4.—Plut. de Sanit. tuend. 24. So εἶναι Xen. An. 2. 6. 20. Mem. 1. 2. 40.—(β) Implying property, etc. Matt. xi. 26 and Luke x. 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, for the dat. σοί, i. e. such was thy good pleasure, i. q. οὕτως ηὐδόκησας σύ—(γ) Joined with the participle of another verb it forms like εἶναι a periphrasis for a finite tense of that verb; Mark i. 4 ἐγένετο Ἰωάννης βαπτίζων, for ἐβαπτίζε. ix. 3, 7.

Heb. v. 12. Rev. xvi. 10. So πῦρ and Sept. εἶναι Neh. i. 4. ii. 13, 15. Comp. Eimi II. f. Gesen. Lehrs. p. 792. Stuart § 530.—Soph. Ajac. 589. Plato Phædo. 20. See Viger. p. 232, 749. Matth. § 559.

c) joined with prepositions it implies locality or state, disposition of mind, etc. (α) Seq. ἐν, spoken of place, *to be in a place*; Matt. xxvi. 6 γενομένου ἐν Βηθανίᾳ. Mark ix. 33 ἐν τῇ οἰκίᾳ. Acts xiii. 5. 2 Tim. i. 17. Rev. i. 9.—Æl. V. H. 4. 15.—Spoken of condition or state, *to be in any state, etc.* Luke xxii. 44 γενόμενος ἐν ἀγωνίᾳ. Acts xxii. 17 ἐν ἐκστάσει. Rev. i. 10 and iv. 2 ἐν πνεύματι. Rom. xvi. 17 ἐν Χριστῷ, i. e. *to be in the number of Christ's followers, Christians.* Phil. ii. 7 ἐν ὁμοιώματι γενομένος, i. q. ὁμοιωθεῖς. 1 Tim. ii. 14 γεν. ἐν παραβάσει, i. q. παραβαίνω.—(β) Seq. μετά c. gen. of pers. *to be with any one*, Acts ix. 19. xx. 18. So οἱ γενομένοι μετ' αὐτοῦ, *his friends, companions*, Mark xvi. 10.—Xen. H. G. 4. 1. 35.—(γ) Seq. πρὸς c. accus. *to be towards*, i. e. disposed towards any one, 1 Cor. ii. 3. xvi. 10.—(δ) Seq. σύν, *to be with*, Luke ii. 13. AL.

Γινώσκω, earlier and Attic form γιγνώσκω, f. γνῶσομαι, aor. 2 ἔγνων, perf. ἔγνοκα (for 3 plur, ἔγνοκαν John xvii. 7 instead of ἔγνώκασι, see Winer § 13. 2. c. Buttm. § 103. V. 3,) perf. pass. ἔγνωσμαι, aor. 1 pass. ἔγνώσθην, f. 1 pass. γνωσθήσομαι, see Buttm. § 114; *to know*, both in an inchoative and completed sense; comp. Heb. יָדַע and Gesen. Lex. sub. h. v.

1. *to know*, in an inchoative sense, i. e. *to come to know, to gain or receive a knowledge of*; where again the perf. implies a completed action, and is often to be taken as a present, *to know*, Buttm. § 113. 6. Herm. ad Vig. p. 748. Pass. *to become known*.

a) genr. (α) seq. accus. of thing; Matt. xii. 7. John viii. 32 γνῶσεσθε τὴν ἀλήθειαν. Luke xii. 47. xvi. 4. Acts i. 7. 1 Cor. iv. 19 καὶ γνῶσομαι οὐ τὸν λόγον, ἀλλὰ τὴν δύναμιν. 2 Cor. ii. 9. With an accus. implied, Mark vi. 38. 1 Cor. xiii. 9. So Sept. and יָדַע 1 Sam. xx. 3. xxi. 2. 2 Sam. xxiv. 2.—Diod. Sic. 1. 8. Xen. An. 1. 6. 7.—Seq. ἐκ τινος, *to know from or by any thing*, Matt. xii. 33.

Luke vi. 44. 1 John iii. 24. iv. 6.—Xen. Cyr. 1. 6. 44.—Seq. *ἐν τινι*, *to know by* any thing, John xiii. 35. 1 John iii. 16, 19, 24. iv. 13. v. 2. So Sept. for γτ Gen. xxiv. 14. xlii. 33. So seq. *ὅθεν* 1 John ii. 18. and *κατά τι* Luke i. 18. So Sept. for γτ Gen. xv. 8.—(β) Seq. accus. of person; John xiv. 7 bis. Luke xxiv. 35. xix. 15. Rom. i. 21. 2 Cor. v. 16. Gal. iv. 9 γνόντες θεόν. 1 John ii. 3. iii. 1. al. So Sept. and γτ 1 Sam. iii. 7.—Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24.—So with an accus. and *ὅτι*, by attraction, comp. Buttm. § 151. I. 6. Matt. xxv. 24 *ἐγνων σε, ὅτι σκληρὸς εἶ.* John v. 42. So Sept. for γτ 1 Sam. xx. 32.—Xen. Mem. 1. 4. 18.—(γ) Seq. *ὅτι* instead of an accus. and infin. John vi. 69 *ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός.* vii. 26. viii. 52. xix. 4. James ii. 20. al. sæp. So Sept. for γτ Gen. viii. 11. xlii. 34. al.—Xen. Cyr. 4. 2. 22. Eq. 9. 2.—(δ) Pass. *to be known*, i. e. *distinguished*, 1 Cor. xiv. 7.

b) in a judicial sense, *to know by trial*, *to inquire into*, *to examine*, *τὴν αἰτίαν* Acts xxiii. 28. So John vii. 51.—Xen. Cyr. 1. 2. 6, 7.

c) in the sense of *to know*, sc. from others, *to learn*, *to find out*; Pass. *to be made known*, *to be disclosed*, Matt. x. 26. Acts ix. 24. Seq. accus. of thing, expr. or impl. Mark v. 43. Acts xxi. 34. Col. iv. 8. Matt. ix. 30. Luke ix. 11. So Sept. and γτ 1 Sam. xxi. 2.—Palæph. 2. 10. Xen. Cyr. 8. 8. 3.—Seq. *ὅτι*, John iv. 1. Acts xxiv. 11. Sept. and γτ 1 Sam. iv. 6.—Æl. V. H. 10. 15.—So with *ἀπό τινος*, Mark xv. 45.

d) in the sense of *to perceive*, *to observe*, *to be aware of*, seq. accus. expr. or impl. Matt. xxii. 18 *τὴν πονηρίαν.* xvi. 8. xxvi. 10. So Sept. and γτ Ruth iii. 4.—Xen. H. G. 3. 4. 8.—Seq. *ὅτι*, John iv. 53. vi. 15. Acts xxiii. 6. So Mark v. 29 *ἐγνω τῷ σώματι ὅτι.* Sept. and γτ 1 Sam. xx. 33.—Xen. Cyr. 1. 3. 5.—Seq. accus. and particip. Luke viii. 46 *ἐγὼ ἐγνων δύναμιν ἐξελεῖσθαι ἀπ' ἐμοῦ.*—Xen. Mem. 4. 2. 40.

e) in the sense of *to understand*, *to comprehend*, seq. accus. expr. or impl. Matt. xiii. 11 *τὰ μυστήρια.* Mark xiv. 13 *παραβολὰς.* Luke xviii. 34. John iii. 10. vii. 49 *τὸν νόμον.* 1 Cor. ii. 8. John x.

6, xii. 16. xiii. 12. Acts viii. 30. Rom. xi. 34. 1 Cor. ii. 14. So Sept. and γτ 1 Sam. xx. 38. Prov. i. 2.—Xen. Cyr. 4. 2. 28.

f) by euphemism, *to lie with*, sc. a person of another sex; spoken of a man, Matt. i. 25; of a woman, Luke i. 34. Sept. and γτ of men, Gen. iv. 1, 16. xxiv. 16. of women Gen. xix. 8. Num. xxxi. 17, 35.—Plut. Cat. Min. 7. Romul. 5. Isæus 20. 5. Heliod. I. p. 14. So Lat. *novi, cognosco*, Justin. 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. *to know*, in a completed sense, i. e. *to have a knowledge of*, etc.

a) genr. (α) seq. accus. of thing expr. or impl. Matt. vi. 3 *μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου.* xxiv. 50. Luke vii. 39. xvi. 4, 15. John ii. 25. Rom. ii. 18. 2 Cor. v. 21. 1 John iii. 20. Luke ii. 43. Rom. x. 19. So imper. *γινώσκετε, know, be assured of*, c. acc. Matt. xxiv. 43. Luke x. 11. xii. 39. also *ἵστε γινώσκοντες τοῦτο*, Eph. v. 5. Sept. and γτ Job xx. 4. Ecc. viii. 7. Jer. iii. 13.—Lucian. D. Deor. 22. 2. Xen. Mem. 3. 9 6.—Seq. accus. and *ὅτι* by attraction, 1 Cor. iii. 20. See Buttm. § 151. I. 6.—Xen. Mem. 1. 4. 8.—Seq. accus. and particip. Acts xix. 35 *ὃς οὐ γινώσκει τὴν πόλιν οὖσαν.*—Xen. Cyr. 3. 1. 20.—Seq. adv. as Acts xxi. 37 *ἐλληνιστὶ γινώσκεις; dost thou know Greek?* Comp. Seq. Neh. xiii. 24 *οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαιστί*, for Heb. *הִתְנַחֲמִי לְדַבֵּר בְּלִשׁוֹן מִצְרַיִם*. Xen. Cyr. 7. 5. 31 *ἐπίστασθαι Συριστί.* Cic. de Fin. 2. 5 *Græce scire.*—(β) seq. accus. of person, *to know*, sc. by sight or person, John i. 49. 2 Cor. v. 16. or to know one's character, etc. John i. 10. ii. 24. xiv. 7, 9. xvi. 3. Acts xix. 15. al. So Sept. and γτ Deut. xxxiv. 10. Ps. lxxxvii. 4. cxxxix. 1.—Dem. 539. 25. Xen. Cyr. 3. 1. 21.—So c. accus. and particip. Heb. xiii. 23.—(γ) seq. *ὅτι* instead of an acc. and infin. John xxi. 17. James i. 3.—(δ) seq. infin. alone, Matt. xvi. 3.

b) in the sense of *to know*, sc. as being what one is or professes to be, *to acknowledge*, seq. accus. Matt. vii. 23. Pass. 1 Cor. viii. 3. Gal. iv. 9. So Sept. and γτ Is. xxxiii. 13. lxi. 9. lxiii. 16.

c) from the Heb. with the idea of volition or good will, *to know and approve* or *love*, *to care for*, etc. seq. accus. of

pers. 2 Tim. ii. 19 ἔγνω κύριος τοὺς ὄντας αὐτοῦ. John x. 14, 15, 27. So Sept. and γτ̣ of God, Ps. cxliv. 3. Am. iii. 2. Nah. i. 7. of men Ps. xxxvi. 11. Hos. viii. 2.—Seq. accus. of thing, Rom. vii. 15 ὃ γὰρ κατεργάζομαι, οὐ γίνωσκω, i. e. I approve not, allow not. Sept. and γτ̣ Ps. i. 6. Or perhaps here by impl. *to will, to purpose, to resolve*. So Jos. Ant. 1. 11. 1 ὁ θεὸς ἔγνω τιμωρήσασθαι αὐτούς. ib. 2. 4. 5. Psalt. Salom. xvii. 47 ἦν ἔγνω ὁ θεὸς ἀναστῆσαι. Polyb. 5. 82. 1. AL.

Γλεῦκος, εος, ους, τό, (γλυκύς,) *must, new wine*, Hesych. τὸ ἀπόσταγμα τῆς σταφυλῆς πρὶν πατηθῆ. Luc. Philopseud. 39. In N. T. *sweet wine*, Acts ii. 13. So Sept. for יין Job xxxii. 19.—Athen. IV. p. 176. D.

Γλυκύς, εἶα, ύ, *sweet*, Rev. x. 9, 10. James iii. 11, 12 ὕδωρ γλυκύ, *sweet water*, i. e. potable. Sept. for יין Judg. xiv. 14. Is. v. 20.—Xen. Mem. 1. 4. 5.

Γλῶσσα, ης, ῆ, (Attic form γλῶττα,) *the tongue*, i. e.

a) pp. as a part of the body, Rev. xvi. 10. as the organ of taste, Luke xvi. 24. as the organ of speech, Mark vii. 33, 35. Luke i. 64. 1 Cor. xiv. 9. James iii. 5. 6 bis. So also personified, Rom. xiv. 11 and Phil. ii. 11 πᾶσα γλῶσσα, i. e. every person; comp. Is. xlv. 23 where Sept. for יוֹשֵׁף. Acts ii. 26, coll. Ps. xvi. 9. So *to bridle the tongue*, etc. James i. 26. iii. 8. 1 Pet. iii. 10. comp. Eccus. xxviii. 18 sq. Sept. for יוֹשֵׁף Judg. vii. 5. Job xxix. 10. xxxiii. 2.—Xen. Mem. 1. 4. 5.

b) by meton. *speech, language*, (a) genr. 1 John iii. 18 μὴ ἀγαπῶμεν λόγον μηδὲ τῇ γλώσσῃ, *let us not love in word nor in speech only*. (Comp. γλῶσση φίλος Theogn. 63, 13.) So Sept. and יוֹשֵׁף Prov. xxv. 15. xxxi. 26.—Wisdom. i. 6. Ælian. V. H. 14. 22. Xen. Æc. 13. 8. —(β) of a particular language or *dialect*, as spoken by a particular people, Acts ii. 11. 1 Cor. xiii. 1. So Sept. and יוֹשֵׁף Gen. x. 5, 20. Dan. i. 4.—Xen. Mem. 3. 14. 7.—Put for the people who use a language, e. g. φυλαί, λαοί, καὶ γλῶσσαι, Rev. v. 9. vii. 9. x. 11. xi. 9. xiii. 7. xiv. 6. xvii. 15. So Sept. and יוֹשֵׁף

Is. lxvi. 18. Chald. יוֹשֵׁף Dan. iii. 4, 7, 30, 32. al.—(γ) In the phrases γλώσσαις ἑτέραις v. καιναῖς λαλεῖν, *to speak in or with other or new tongues*, Acts ii. 4. Mark xvi. 17; γλώσσαις λαλεῖν, *to speak in or with tongues*, Acts x. 46. xix. 6. 1 Cor. xii. 30. xiv. 2, 4, 5 bis, 6, 13, 18, 23, 27, 39; προσευχέσθαι γλῶσση, *to pray in a tongue*, 1 Cor. xiv. 14; λόγοι ἐν γλῶσσῃ, *discourse in a tongue*, 1 Cor. xiv. 19; or simply γλῶσσαι, *tongues*, 1 Cor. xii. 10 bis, 28. xiii. 8. xiv. 22, 26. Here, according to the two passages in Mark and Acts, the sense would seem to be, *to speak in other living languages*; but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean, *to speak another kind of language*, i. e. referring perhaps to a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God, breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. xiv. 2, 4, 6, 7 sq. Most interpreters have adopted the first meaning; some prefer the latter. Others suppose there is a reference to two distinct gifts. See Olshausen Comm. on Acts ii. 4. Neander Hist. of the Apost. Age, and in Bibl. Repos. IV. p. 249 sq.

c) trop. put for any thing resembling *a tongue* in shape; e. g. Acts ii. 3. γλῶσσαι ὡσεὶ πυρὸς, *tongues as of fire*, i. e. lambent flames. So יוֹשֵׁף Is. v. 24.

Γλωσσόκομον, ου, τό, (γλῶσση, tongue, reed, sc. of a musical instrument, and κομέω,) pp. *a box for keeping reeds*, etc. ἐν ᾧ ἀύληται ἀπετίθεσαν τὰς γλωσσίδας, Hesych.—In N. T. genr. *any box, case, bag*, etc. e. g. for money, John xii. 6. xiii. 29. Sept. for יוֹשֵׁף the ark, 2 Chr. xxiv. 8, 10, 11.—Jos. Ant. 6. 1. 2. spoken of a box attached to the ark. Longin. 43. 9. [44.] Plut. Galb. 16.—This sense of the word is found only in later writers; see Sturz de Dial. Mac. p. 155. Phryn. ed. Lob. p. 98, 99.

Γναφεύς, εως, ό, (γνάφος *a card or teazle*,) *a fuller*, i. e. one who fulled

and dressed new cloths, or washed and scoured soiled garments, Mark ix. 3.—Sept. for **בִּצֵּב**, a treader, i. e. washer, fuller, 2 K. xviii. 17. Is. vii. 3. xxxvi. 2.—Theophr. Char. 19 or 10. 4. Xen. Mem. 3. 7. 6.—The earlier pronunciation seems to have been **κναφεύς**.

Γνήσιος, ου, ό, ή, adj. (**γένος**, **γενέσιος**), *genuine, legitimate*; pp. spoken of children, etc. Jos. Ant. 1. 16. 3. Xen. Cyr. 8. 5. 19. In N. T.

a) trop. *own, genuine*, sc. son; spoken of the relation of a disciple to his teacher, **ἐν πίστει, κατὰ πίστιν**, 1 Tim. i. 2. Tit. i. 4.

b) by impl. *sincere, faithful, true*, Phil. iv. 3.—Ecclus. vii. 18. Herodian. 3. 10. 9.—So **τὸ γνήσιον**, *sincerity*, 2 Cor. viii. 8.—Comp. 3 Macc. iii. 19.

Γνησίως, adv. (**γνήσιος**), *sincerity*, Phil. ii. 20.—2 Macc. xiv. 8. Jos. Ant. 2. 4. 1. Dem. 1353. 28.

Γνόφος, ου, ό, (fr. **νέφος**, Eustath. ad Il. μ. p. 489. 16,) *dense black clouds, thick gloom*; Heb. xii. 18 **γνόφω καὶ σκότῳ καὶ θυνέλλῳ**. So Sept. for **לְחֹשֶׁךְ** Ex. xx. 21. 2 Sam. xxii. 10. **לְחֹשֶׁךְ** Deut. iv. 11. v. 22.—Ecclus. xlv. 5.

Γνώμη, ης, ή, (**γινώσκω**), pp. *the mind*, i. e. the sentient principle, i. q. **ψυχή**, Xen. Cyr. 8. 8. 10. Mem. 1. 1. 7, 9. In N. T. *mind*, in its various manifestations, e. g.

a) as implying *will*, in the sense of *accord, consent*, Philem. 14.—2 Macc. iv. 39. Jos. Ant. 1. 12. 3. Xen. Cyr. 8. 5. 20.—In the sense of *bent, inclination, desire*; 1 Cor. i. 10 **ἐν τῇ αὐτῇ γνώμῃ**, *in the same mind or will*. Rev. xvii. 13.—Clem. Alex. Strom. 5. 1. Xen. Mag. Eq. 6. 1.—In the sense of *purpose, counsel, determination*, Acts xx. 3. Rev. xvii. 17 bis.—Jos. Ant. 4. 3. 2. Xen. Cyr. 1. 1. 5. ib. 8. 8. 1.

b) as implying *opinion, judgment*, in reference to one's self, 1 Cor. vii. 40 **κατὰ τὴν ἐμὴν γνώμην**.—Wisd. vii. 15. Xen. Cyr. 6. 1. 3.—In reference to others, *advice*, 1 Cor. vii. 25. 2 Cor. viii. 10.—Ecclus. vi. 23. Herodian. 1. 6. 7.

Γνωρίζω, f. **ίσω** John xvii. 26; fut. Att. **γνωριῶ** Col. iv. 9, see Buttm. § 95.

7 sq. *to make known*, trans. and seq. dat. or **πρὸς τινα** Phil. iv. 6; viz.

a) to others; (α) genr. *to make known, to declare, to reveal*, Rom. ix. 22, 23. c. dat. Luke ii. 15. Acts ii. 28 quoted from Ps. xvi. 11 where Sept. for **עֲדָנָה**. Eph. iii. 3, 5, 10. Col. i. 27. Gal. i. 11 where for the attract. see Buttm. § 151. 1. 6. seq. **πρὸς** Phil. iv. 6. Sept. for **עֲדָנָה** 1 Sam. xvi. 3. 1 Chr. xvi. 8. Ps. xxv. 4.—Æsch. Prom. vinct. 496. [487.] Hesych. **γινώρισαι· φανεροποιῆσαι**.—(β) in the sense of *to narrate, to tell, to inform*, Eph. vi. 21. Col. iv. 7, 9. 2 Cor. viii. 1, comp. Buttm. l. c.—1 Macc. xiv. 28.—(γ) spoken of a teacher who unfolds divine things, etc. *to announce, to declare, to proclaim*; John xv. 15. xvii. 26 bis. Eph. i. 9. vi. 19. 2 Pet. i. 16. Rom. [xiv.] xvi. 26. Sept. for **עֲדָנָה** Ez. xx. 11.—(δ) in the sense of *to put in mind of, to impress, to confirm*, 1 Cor. xii. 3. xv. 1.

b) to one's self, i. e. *to ascertain, to find out*, and by impl. *to know*, Phil. i. 22. So Sept. for **יָדַעַתְּ** Job xxxiv. 25.—Herodian. 2. 1. 23. Æschin. 11. 8.

Γνώσις, εως, ή, (**γινώσκω**), *knowledge*, i. e.

a) the power of knowing, *intelligence, comprehension*, Eph. iii. 19 **τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ.** *that love of Christ surpassing comprehension*.—Hesych. **γνώσις· σύννεσις, εἰδησις, νόησις**.—Others, *that love of Christ which is better than all knowledge*; comp. 1 Cor. xii. 31. xiii. 2. Rom. viii. 35.

b) subjectively, spoken of what one knows, *knowledge*, etc. Luke i. 77. Phil. iii. 8. Rom. xi. 33 **γνώσις τοῦ Θεοῦ**, comp. Ps. cxxxix. 6 where Sept. for **יָדַעַתְּ**. Sept. and **יָדַעַתְּ** Ps. lxxiii. 11. Hos. iv. 6.—Diod. Sic. 5. 67.—So of a knowledge of the Christian religion, genr. Rom. xv. 14. 1 Cor. i. 5. viii. 1 bis. 2 Pet. iii. 18. or of a deeper and better religious knowledge, both theoretical and experimental, 1 Cor. viii. 7, 10, 11. 2 Cor. xi. 6.—Spoken of a practical knowledge, etc. *discretion, prudence*, 2 Cor. vi. 6. 1 Pet. iii. 7. 2 Pet. i. 5, 6. So Sept. and **יָדַעַתְּ** Prov. xiii. 16.

b) objectively, spoken of what is known, object of knowledge, i. e. genr. *knowledge, doctrine, science*, etc. 2 Cor.

ii. 14. iv. 6. Col. ii. 3. Sept. and חַזַּק Dan. i. 4. Mal. ii. 7. — So of religious knowledge, i. e. *doctrine, science*, spoken of Jewish teachers, Luke xi. 52. Rom. ii. 20. 1 Tim. vi. 20. or of a deeper christian knowledge, *christian doctrine*, etc. 1 Cor. xii. 8 λόγος γνώσεως, i. e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the Christian religion, i. q. what in Luke (xi. 52) is called κλεις τῆς γνώσεως, 1 Cor. xiii. 2, 8. xiv. 6. 2 Cor. viii. 7. Hence, 2 Cor. x. 5 κατὰ τῆς γνώσεως τοῦ Θεοῦ, *against the true doctrine of God*, i. e. against the Christian religion.

Γνώστης, ου, ό, (γινώσκω,) *a knower*, i. e. one who knows, Acts xxvi. 3, where for the anacoluthon, see Winer § 32. 7. comp. Buttm. § 151. II. 2, 5.—Hist. of Sus. 42. Sept. for חַזַּק diviner, 1 Sam. xxviii. 3, 9.

Γνωστός, ή, όν, (γινώσκω,) *known*.

a) genr. and seq. dat. John xviii. 15, 16. Acts i. 19. xv. 18. xix. 17. xxviii. 22. seq. κατὰ c. gen. of place, Acts ix. 42. Sept. for חַזַּק Is. xix. 21. lxvi. 14.—Xen. Cyr. 6. 3. 4.—So γνωστόν ἔστω, *be it known*, seq. dat. Acts ii. 14. iv. 10. xiii. 38. xxviii. 28. Sept. for חַזַּק Ez. xxxvi. 32. for Chald. חַזַּק Ezra iv. 12, 13. —In the sense of *knowable*, τὸ γνωστόν τοῦ Θεοῦ, *what may be known of God*, or *knowledge of God*, i. q. γινώσκεις, Rom. i. 19. So Sept. for חַזַּק Gen. ii. 9.—In an emphatic sense, *known of all*, i. e. *notable, incontrovertible*, Acts iv. 16 γνωστόν σημείον. So Sept. γνωστός ό Θεός, i. e. *known, magnified*, Heb. חַזַּק, Ps. lxxvi. 1.

b) as a subst. ό γνωστός, *an acquaintance*, Luke ii. 44. xxiii. 49. So Sept. and חַזַּק 2 K. x. 11. Ps. lxxxviii. 9, 19.

Γογγύζω, f. ύσω, *to murmur*. The Attic form was τονθορύζω or τονθρύζω, Phryn. ed. Lob. p. 358.

a) genr. i. e. *to utter in a low voice privately*, seq. accus. and περί c. gen. John vii. 32.—Phavorin. γογγύζειν ἐπὶ τῆς περιστερεᾶς λέγεται

b) with the idea of complaint, *to mutter, to manifest sullen discontent*; absol. 1 Cor. x. 10. So Sept. for חַזַּק Num. xi. 1.—Seq. κατὰ c. gen. Matt. xx. 11.

Sept. for חַזַּק Ex. xvi. 7.—Seq. περί c. gen. John vi. 41. 61. Sept. for חַזַּק Num. xiv. 27.—Seq. πρός c. accus. Luke v. 30.—Seq. μετ' ἀλλήλων John vi. 43.—Marc. Anton. 2. 3. Arrian. Diss. Ep. 1. 29. 55. ib. 4. 1. 79.

Γογγυσμός, ου, ό, (γογγύζω q. v.) *murmur*, i. e.

a) genr. low and suppressed discourse, John vii. 12, coll. ver. 13.

b) *murmuring*, i. e. the expression of sullen discontent, *complaint*, Acts vi. 1. So χωρίς γογγυσμῶν, *without murmuring*, i. e. *cheerfully*; Phil. ii. 14. 1 Pet. iv. 9. Sept. for חַזַּק Ex. xvi. 7, 8, 12. חַזַּק Is. lviii. 9.—Wisd. i. 10, 11. Marc. Anton. 9. 37. Comp. Phryn. ed. Lob. p. 358.

Γογγυστής, ου, ό, (γογγύζω,) *a murmurer*, Jude 16.—Theodot. for חַזַּק Prov. xxvi. 21 where Sept. λοιδόρος.

Γόης, ητος, ό, *a juggler, diviner*, Æschyl. Chæph. 818. [822.] Herodot. 2. 33.—In N. T. by impl. *a deceiver, impostor*, 2 Tim. iii. 13.—Jos. c. Apion. 2. 14, 16. Suidas: γόης· κόλαξ, πλάνος, ἀπατεών.

Γολγοθᾶ, indec. *Golgotha*, Chald. חַזַּק Heb. חַזַּק 2 K. ix. 35, i. e. *a skull*, τὸ κράνιον, *calvaria*. Hence the name signifies κρανίου τόπος, *place of skulls, Calvary*; and is applied to an eminence on the N. W. part of Jerusalem, where malefactors were commonly executed. Here also Jesus suffered. Matt. xxvii. 33. Mark xv. 22. John xix. 17.

Γόμορρά, ας, ή, and plur. Γόμορρά, ων, τά, *Gomorrha*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. x. 15. Mark vi. 11. Rom. ix. 29. 2 Pet. ii. 6. Jude 7. See Gen. c. 19. Heb. חַזַּק.

Γόμος, ου, ό, (γέμω q. v.) *a load*, sc. of an animal, Sept. for חַזַּק Ex. xxiii. 5. In N. T. *lading*, i. e.

a) of a ship, Acts xxi. 3.—Dem. 1283. 21.

b) by impl. *merchandize, wares*, Rev. xviii. 11, 12.

Γονεύς, εως, ό, (γίνομαι, γέγονα,) *a father*; in N. T. only plur. οἱ γονεῖς, *parents*, Matt. x. 21. Mark xiii. 12. Luke ii. 27, 41. viii. 56. xviii. 29. xxi. 16.

John ix. 2, 3, 18, 20, 22, 23. Rom. i. 30. 2 Cor. xii. 14 bis. Eph. vi. 1. Col. iii. 20. 2 Tim. iii. 2.—Tob. x. 10. Judith v. 8. Xen. Mem. 2. 2. 3, 6.—For the accus. γονεῖς Matt. x. 21. al. see Buttm. § 52. n. 1.

Γόνυ, γόνατος, τό, (poet. gen. γοννός, Buttm. § 58,) *the knee*; plur. τὰ γόνατα, *the knees*, Heb. xii. 12. Sept. for בְּרַכִּים Gen. xxx. 3. xl. 12.—Xen. Cyr. 7. 3. 5.—Hence in phrases: (α) θείς, θέντες, τιθέντες τὰ γόνατα, lit. *placing the knees*, i. e. *kneeling down*, e. g. in prayer or supplication, Luke xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5. So of the mock homage offered by the soldiers to Jesus, Mark xv. 19.—(β) Luke v. 8 προσέπεσε τοῖς γόνασι Ἰησοῦ, lit. *fell at his knees*, i. e. *embraced them by way of supplication*.—(γ) κάμπτειν γόνυ v. γόνατά τινι, *to bend the knee or knees to any one*, i. e. *to kneel*, sc. in homage, adoration, etc. Rom. xiv. 11 ἐμοὶ κάμψει πᾶν γόνυ, quoted from Is. xlv. 23, where Sept. for בָּרַךְ Rom. xi. 4. Phil. ii. 10. in supplication, Eph. iii. 14.—Sept. for בָּרַךְ 1 Chr. xxix. 20.

Γονυπετέω, ὦ, f. ἦσω, (γόνυ and πίπτω, πεσεῖν,) lit. *to fall upon one's knees*, i. e. *to kneel*, seq. accus. or dat. of person; so by way of supplication, Matt. xvii. 14. Mark i. 40. in reverence, Mark x. 17. in mock homage, seq. ἐμπροσθέν τινος Matt. xxvii. 29.—Eurip. Phoen. 300. [293.] Polyb. 15. 29. 9.

Γράμμα, ατος, τό, (γράφω,) *a picture*, Æl. V. H. 2. 3, 44. In N. T. lit. *the written*, i. e. something written or cut in with the stylus, in the ancient manner of writing, viz.

a) *a letter*, sc. of the alphabet. Luk xxiii. 38 γράμμασι ἑλληνικοῖς. Gal. vi. 11 πηκίλοις γράμμασι, *with how many letters*, i. e. *at how great length*; others refer this to b. α. Sept. for כְּתִיב Lev. xix. 28.—Diod. Sic. 1. 81.

b) *a writing*, i. e. any thing written, Esdr. iii. 9. 13. In N. T. (α) *an epistle letter*, Acts xxviii. 21. Gal. vi. 11, see in a.—1 Macc. v. 10. Xen. H. G. 1. 1. 15.—(β) *a bill, bond, note*, Luke xvi. 6, 7.—Jos. Ant. 18. 6. 3. So of accounts of expenses, etc. Dem. 1202. 2. Lys. 906. 12.

—(γ) *writings, a book*, etc. e. g. of Moses, John v. 47. of the O. T. i. e. *the scriptures*, 2 Tim. iii. 15. So John vii. 15, since the Jews had no other literature, Sept. for כְּתִיב Esth. vi. 1.—Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult.—(δ) trop. *the writing, the letter*, i. e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6 bis, 7.

c) *letters, learning*, as contained in books, etc. Acts xxvi. 24. Sept. כְּתִיב Dan. i. 4.—Ceb. Tab. 34. Eurip. Hippol. 954. [966.]

Γραμματεὺς, ἑως, ὁ, (γράφω,) *a writer, scribe*.

a) in the Greek sense, a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, etc. Acts xix. 35.—Dem. 485. 18. Xen. H. G. 7. 1. 37. The office of γραμματεὺς varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176.

b) in the Jewish sense; in Sept. like Heb. כְּתִיב, *the king's scribe, secretary of state*, 2 Sam. viii. 17. xx. 25. *military clerk*, 2 K. xxv. 19. 2 Chr. xxvi. 11.—1 Macc. v. 42.—Later, in Sept. and in N. T. *a scribe*, i. e. one skilled in the Jewish law, an interpreter of the scriptures, *a lawyer*. The scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἀρχιερεῖς. Matt. ii. 4. v. 20. vii. 29. xii. 38. xx. 18. xxi. 15. al. They are also called νομικοί, νομοδιδάσκαλοι, comp. Mark xii. 28 with Matt. xxii. 35. So Sept. for Heb. סוֹפְרִים 1 Chr. xxvii. 32. Ezra vii. 6. Neh. viii. 1.—Ecclus. x. 5. 2 Macc. vi. 18.—Hence by impl. *one instructed, a scholar, a learned teacher*, sc. of religion, Matt. xiii. 52. xxiii. 34. 1 Cor. i. 20. AL.

Γραπτός, ἡ, όν, (γράφω,) *written, inscribed*, trop. Rom. ii. 15. Comp. Jer. xxxi. 33.

Γραφή, ἡς, ἡ, (γράφω,) *a picture*, Æl. V. H. 2. 2, 44. *a writing*, 1 Macc. xii. 21. Herodian. 1. 17. 9. Thuc. 1. 134.—In N. T. ἡ γραφή and αἱ γραφαί, *scripture, the scriptures*, i. e. of the Jews, the Old Test. Matt. xxi. 42. John v. 39. Acts viii. 32. Rom. ix. 17. al. γραφαὶ ἁγίαὶ Rom. i. 2. Sept. for כְּתָב Ezra vi. 18.—In 2 Pet. iii. 16 some think the writings of Paul and other apostles are meant.—By synecd. put for the contents of scripture, i. e. *scripture declaration, promise*, etc. Matt. xxii. 29. Mark xii. 24. John x. 35. Acts i. 16. James ii. 23. al. *scripture prophecy*, Matt. xxvi. 54, 56. Luke iv. 21. Rom. xvi. 26. AL.

Γράφω, f. ψω, *to grave or cut in, to insculp*, Sept. for גִּרָּ 1 K. vi. 28. Hom. 11. 6. 169. *to sketch, to picture*, Æl. V. H. 2. 3. Xen. Cyr. 1. 2. 13. In N. T. *to write*, viz.

a) pp. *to form letters with a stylus*, in the ancient manner, so that the letters were cut in or graven upon the material; absol. John viii. 6, 8. 2 Thess. iii. 17 οὕτω γράφω, i. e. *this is my hand*.—Xen. Mem. 4. 2. 20.—In the sense of *to write upon*, i. e. *to fill with writing*, i. q. ἐπιγράφω, Rev. v. 1.

b) *to write*, i. e. *to commit to writing*, to express by writing; c. accus. expr. or impl. John xix. 21, 22 δ γέγραφα, γέγραφα. xx. 30, 31. xxi. 24, 25. Luke i. 63. xvi. 6, 7. Rom. xvi. 22. Rev. i. 11. x. 4. xiv. 1. al. Sept. for כְּתָב Ex. xxiv. 4. 1 Sam. x. 25.—Herodian. 1. 17. 1. Xen. H. G. 3. 3. 10.—Spoken of what is written or contained in the scriptures, Mark i. 2. John viii. 17. Luke iii. 4. al. So γέγραπται, τὸ γεγραμμένον, etc. *it is written*, as a formula of citation, Matt. iv. 4, 6, 7, 10. xxvi. 31. Luke iv. 4, 8, 10. Rom. i. 17. ii. 24. al.—Constr. with prepositions, viz. διὰ τινος, *by any one*, Matt. ii. 5. Luke xviii. 31. ἐπὶ τινα Mark ix. 12, 13, and ἐπὶ τινι John xii. 16, *of or concerning any one*. περὶ τινος, *of or concerning any one*, Matt. xi. 10. xxvi. 24. John v. 46. Seq. dat. of pers. *of or concerning whom*, Luke xviii. 31. In a similar sense, *to*

write about, to describe, seq. accus. John i. 46. Rom. x. 5. So Sept. for כְּתָב Ezra iii. 2. Neh. x. 34, 36.—Comp. Xen. Mem. 1. 4. 1.

c) *to write*, i. e. *to compose or prepare in writing*; e. g. βιβλίον ἀποστασίον Mark x. 4. ἐπιγραφὴν Luke xxiii. 38. ἐπιστολήν Acts xxiii. 25. 2 Pet. iii. 1. Sept. for כְּתָב Ezra iv. 6, 8.—Plut. Cæs. 54. Xen. Ag. 1. 1.

d) *to write to any one*, i. e. *to make known by writing*, seq. accus. and dat. 2 Cor. i. 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν. Phil. iii. 1. seq. dat. Rom. xv. 15. 2 Cor. ii. 4. 2 John xii. Rev. ii. 1. seq. dat. and ὅτι, 1 John ii. 12, 13, 14. absol. 2 Cor. ii. 9. Sept. for כְּתָב Esth. iii. 12.—Plut. Cic. 37. id. Pomp. 29.—So of written directions, instructions, information, etc. Acts xv. 23. xviii. 27. xxv. 26 bis. 1 Cor. v. 9. vii. 1. xiv. 37. 2 Cor. ix. 1. So 1 Thess. iv. 9 οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, and v. 1 οὐ χρ. ἔχ. ὑμῖν γράφεσθαι, see on these infin. Buttm. § 140. 3.—Hence γράφειν ἐντολήν τινι, *to write a precept or command to any one*, i. e. *to prescribe*, Mark x. 5. 1 John ii. 7. absol. Mark xii. 19. Luke xx. 28. So γέγραπται, *it is prescribed*, Luke ii. 23. al. So Sept. and כְּתָב 2 K. xvii. 37. Ezra iii. 4.—Tob. i. 6. Esdr. vi. 17, coll. Ezra v. 13. Æl. V. H. 6. 10 νόμον. Xen. Mem. 1. 2. 43, 44.

e) *to inscribe*, e. g. one's name in a book, register, etc. Luke x. 20. Rev. xiii. 8. xvii. 8. al. See in Βίβλος. So Sept. and כְּתָב Ps. lxix. 28. cxxxix. 16. AL.

Γραώδης, εος, ους, ό, ἡ, adj. (γραῦς), *old wife's, old-womanish, silly*, 1 Tim. iv. 7.—Strabo Geog. I. p. 32. A.

Γρηγορέω, ῶ, f. ἦσω, (ἐγείρω,) perf. 2 ἐγρήγορα,) *a new present form*, belonging only to the later age of Greek; Buttm. § 114 in ἐγείρω. Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—*to wake, to keep awake, to watch*, intrans.

a) pp. Matt. xxiv. 43. xxvi. 38, 40, 41. Mark xiii. 34. xiv. 34, 37, 38. Luke xii. 37, 39. Sept. for גִּרָּ Neh. vii. 3. תְּרָפֶּ Jer. v. 6.—1 Macc. xii. 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20. ed. Tauchn. Achill. Tat. Erot. 4. 17.

b) trop. *to watch*, i. e. *to be vigilant*, *attentive*, etc. Matt. xxiv. 42. xxv. 13. Mark xiii. 35, 37. Acts xx. 31. 1 Cor. xvi. 13. 1 Thess. v. 6. 1 Pet. v. 8. Rev. iii. 2, 3. xvi. 15. Sept. for קָשָׁה Jer. i. 12. Dan. ix. 14. קָשָׁה (r. קָשָׁה) Lam. i. 14.—So γρηγορεῖν ἐν τῇ προσυχῇ κ. τ. λ. *to be assiduous in*, Col. iv. 2.

c) trop. *to wake*, i. e. *to live*, 1 Thess. v. 10, where καθεύδειν, *to sleep*, is in like manner referred to death.

Γυμνάζω, f. άσω, (γυμνός), pp. *to practise gymnastic exercises*, as one of the athletæ, Arr. Diss. Ep. 4. 4. 11. *to exercise daily* sc. in the palæstra, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10.—In N. T. *to exercise* one in any thing, *to train*, *to accustom*, metaph. 1 Tim. iv. 7 γύμναζε σεαυτὸν πρὸς εὐσέβειαν. Heb. v. 14. xii. 11.—Arr. Diss. Epict. 1. 26. 3 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας. Jos. Ant. 3. 1. 4. Clem. Alex. Strom. 1. 5. pp. Athen. 1. p. 25. D, πρὸς ὀρνεοθηρευτικήν.—2 Pet. ii. 14 καρδίαν γεγυμνασμένην πλεονεξίας, *trained, practised, in covetousness*; for the gen. see Matth. § 346. n. 1. comp. Buttm. § 132 5. 1.

Γυμνασία, ας, ἡ, (γυμνάζω,) *gymnastic exercise*, sc. in the palæstra, Æl. V. H. 2. 5. and so earlier γυμνάσιον, Xen. Œc. 10. 11. comp. Lob. ad Phryn. p. 517. In N. T. *exercise, training*. 1 Tim. iv. 8 σωματικὴ γυμνασία, *bodily exercise*, in antith. with v. 7, i. e. ascetic training, mortification of bodily appetites, etc. as described in v. 3, coll. Col. ii. 23.—Hesych. γυμνασία. ἀσκήσις, μελέτη. Comp. Arr. Diss. Epict. 1. 7. 12. Polyb. 4. 7. 6.

Γυμνητεύω, f. εύσω, (γυμνήτης, fr. γυμνός), *to be naked*, or as in Eng. *to be half-naked, to be poorly clad*, 1 Cor. iv. 11.—Nicet. Annal. 10. 6 γυμν. ὀπλοῦ, *to be unarmed*. So γυμνήτης, a light-armed soldier, Xen. An. 4. 1. 6.

Γυμνός, ἡ, ὄν, *naked*, i. e.

a) pp. in respect to the body, viz. (a) *wholly nude*, without any clothing; perhaps Mark xiv. 51, 52. trop. Rev. xvi. 15. xvii. 16. Sept. for עָרֵךְ Gen. ii. 25. Job. i. 21. עָרֵךְ Gen. iii. 7, 10, 11.—Xen. Ag. 1. 28.—(β) Spoken of one

who has on no outer garment, and is clad only in the tunic, χίτων, תַּחֲתָיִת, which fitted close to the body, John xxi. 7. Acts xix. 16. prob. Mark xiv. 51, 52. See Jahn § 120. So Sept. and עָרֵךְ 1 Sam. xix. 24. Is. xx. 2.—Test. XII Patr. 1. p. 709, of Joseph, comp. Gen. xxxix. 12. Æl. V. H. 6. 11. Xen. An. 1. 10. 3.—(γ) as in Engl. *half-naked*, i. e. *poorly clad*, destitute as to clothing, implying penury and want, Matt. xxv. 36, 38, 43, 44. James ii. 15. So Sept. for עָרֵךְ Job xxxi. 19. עָרֵךְ Job xxiv. 7. Is. lviii. 7.—Trop. *destitute* sc. of spiritual goods, etc. Rev. iii. 17.

b) trop. spoken of the soul as disencumbered of the body in which it had been clothed, 2 Cor. v. 3, *although being now clothed*, οὐ γυμνοὶ εὐρηθησόμεθα, i. e. our souls will not strictly be found naked, but our bodies will be glorified, etc. comp. v. 4 and 1 Cor. xv. 51. sq.—Orig. c. Cels. 2. 43, (Χριστός) γυμνῷ σώματος γενόμενος ψυχῇ ταῖς γυμναῖς σωμάτων ὠμίλει ψυχαῖς. Clem. Alex. Strom. 5. 11. Plato Crat. 20. ψυχὴν γυμνήν τοῦ σώματος.

c) spoken of any thing as taken alone, abstractly, separate from every thing else, *naked, mere, bare*, e. g. γυμνὸν κόκκον, 1 Cor. xv. 37.—Clem. Rom. Ep. 1 ad Cor. § 24 σπέρματα ἅτινα πέπτωκεν εἰς τὴν γῆν ξηρα καὶ γυμνά.

d) metaph. *uncovered, open, manifest*, seq. τοῖς ὀφθαλμοῖς, Heb. iv. 13. So Sept. for עָרֵךְ Job xxvi. 6.—Clem. Alex. Strom. 1. 5 γυμνὸν λόγον. Jos. Ant. 6. 15. 4.

Γυμνότης, τητος, ἡ, (γυμνός), *nakedness*, i. e. in N. T.

a) spoken of the state of one who is poorly clad; see in γυμνός a. γ. Rom. viii. 35. 2 Cor. xi. 27. So Sept. and עָרֵךְ Deut. xxviii. 48.

b) by euphemism, for the parts of shame, trop. Rev. iii. 18. So Sept. γύμνωσις for Heb. עָרֵךְ Gen. ix. 22, 23.

Γυναικάριον, ου, τό, (dim. of γυνή), *a little woman, muliercula*, i. e. in contempt, *a weak, silly woman*, 2 Tim. iii. 6.—Marc. Anton. 5. 11.

Γυναικεῖος, εἶα, εἶον, (γυνή,) *womanly, womanish, female*. 1 Pet. iii. 7 συνοικοῦντες ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικεῖῳ, ἀπονέμοντες τιμὴν, where τῷ

γυναικείῳ is dat. of the abstr. neut. τὸ γυναικεῖον, a woman, wife, i. q. γυνή; or else it qualifies σκεύει in a similar sense; see Σκεῦος. Sept. for gen. תַּנְחֵם Lev. xviii. 22. Deut. xxii. 5.—Xen. Mem. 2. 7. 5.

Γυνή, αἰκός, ἡ, voc. ὦ γύναι, a woman, one of the female sex, viz.

a) genr. Matt. xiv. 21. xv. 38. Acts xxii. 4. 1 Cor. xi. 12. al. sœp. Sept. for תַּנְחֵם Gen. ii. 22, 23.—Xen. Mem. 2. 1. 30.—Spoken of a young woman, maiden, damsel, Luke xxii. 57, coll. ver. 56. (Gal. iv. 4.) So Sept. for תַּנְחֵם Esth. ii. 4.—Of an adult woman, Matt. v. 28. ix. 20, 22. xi. 11. Rev. xii. 1, 4. al. sœp.

b) with a gen. or ἔχειν, or the adj ὑπανδρος Rom. vii. 2, it implies relation to some man, viz. (α) one betrothed, a bride, but not yet married, Matt. i. 20, 24. (comp. ver. 18.) Luke ii. 5. So Sept. and תַּנְחֵם Lev. xix. 20. Deut. xxii. 24, coll. ver. 23.—Xen. H. G. 4. 1. 7.—Trop. of the church as the bride of Christ, Rev. xix. 7. xxi. 9. Comp. Ez. xvi. 8 sq.—(β) a married woman, wife, Matt. v. 31, 32. xiv. 3. xviii. 25. Mark vi. 18. Luke i. 18, 24. viii. 3. Rom. vii. 2. 1 Cor. vii. 2. al. sœp. So Sept. and תַּנְחֵם Gen. xxiv. 3 sq. al. sœp.—Xen. An. 1. 2. 12.—(γ) 1 Cor. v. 1 ὥστε γυναῖκα τινὰ τοῦ πατρὸς ἔχειν, a stepmother. So Sept. and תַּנְחֵם Lev. xviii. 8.—(δ) a widow, with χήρα, Luke iv. 26. absol. Matt. xxii. 24. Mark xii. 19. Luke xx. 29.

Δαβίδ, ὁ, indec. written also Δαβὶδ or Δαβὶδ as in Sept. and Josephus, David, Heb. דָּוִד (beloved), later דָּוִד, Gesen. Lehrs. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A.C. 1055--1015. For his life see 1 Sam. c. 16.—2 Sam. fin. 1 Chr. c. 12—30.—In N. T. pp. Matt. i. 6, 17. xii. 3. xxii. 43, 45. al. Heb. iv. 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms; comp. Ps. xcv. 7.—Ὁ υἱός,

c) in the voc. ὦ γύναι, in a direct address, expressive of kindness or respect; Matt. xv. 28 ὦ γύναι, comp. ix. 22 where it is θύγατερ. Luke xiii. 12. John ii. 4. iv. 21. xx. 13, 15. 1 Cor. vii. 16.—Jos. Ant. 1. 16. 3. Hom. Il. 3. 204. Xen. Cyr. 5. 1. 6. AL.

Γώγ, indec. Gog, Heb. גִּיג. This name is applied in the O. T. Ez. c. 38, 39, to the king of a people called Magog, inhabiting regions far remote from Palestine. By Magog, the ancients would seem to have intended the northern nations generally, which they also called Σκυθοί. In N. T. the name Gog is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. xx. 8.

Γωνία, ας, ἡ, an angle, a corner, i. e.

a) an exterior projecting corner, Matt. vi. 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, at the corners of the streets, i. e. where several streets meet, in the most public places.—For ἡ κεφαλὴ γωνίας, see under Ἀκρογωνιαῖος, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.—Rev. vii. 1 and xx. 8 αἱ τέσσαρες γωνίαι τῆς γῆς, the four corners (quarters) of the earth.—Sept. for תַּנְחֵם Ex. xxvii. 2. Ez. xliii. 20.—Xen. Laced. 12. 1.

b) an interior angle, and by impl. a dark corner. Acts xxvi. 26 ἐν γωνίᾳ, in a corner, i. e. secretly.—Hist. Sus. 38. Arr. Diss. Epict. 2. 12. 17.

Δ

Δαβίδ, ὁ, indec. written also Δαβὶδ or Δαβὶδ as in Sept. and Josephus, David, Heb. דָּוִד (beloved), later דָּוִד, Gesen. Lehrs. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A.C. 1055--1015. For his life see 1 Sam. c. 16.—2 Sam. fin. 1 Chr. c. 12—30.—In N. T. pp. Matt. i. 6, 17. xii. 3. xxii. 43, 45. al. Heb. iv. 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms; comp. Ps. xcv. 7.—Ὁ υἱός,

Δαβίδ, the son of David, i. e. descended from him; spoken of Joseph the husband of Mary, Matt. i. 20; often applied to Jesus as a title of the expected Messiah, Matt. ix. 27. xii. 23. xv. 22. xx. 30, 31. Mark x. 47, 48. al. sœp. but not in John's writings. So ἡ ρίζα Δαβίδ, in the same sense, Rev. v. 5. xxii. 16. coll. Is. xi. 1, 10.—Hence the kingdom or reign of the Messiah is designated by the appellations: ἡ

βασίλεια τοῦ Δαβίδ, Mark xi. 10. ὁ θρόνος Δ. Luke i. 32. ἡ σκηνὴ Δ. Acts xv. 16, coll. Amos ix. 11. ἡ κλεῖς τοῦ Δαβίδ, Rev. iii. 7, coll. Is. xii. 22 and Matt. xvi. 19. AL.

Δαιμονίζομαι, f. ἴσομαι, (δαίμων,) i. q. δαιμόνιον ἔχω, *to have a demon*, i. e. *to be afflicted, vexed, possessed, with an evil spirit, to be a demoniac*; Matt. iv. 24. viii. 16, 28, 33. ix. 32. xii. 22. xv. 22. Mark i. 32. v. 15, 16, 18. Luke viii. 36. John x. 21, coll. ver. 20.—It is much disputed, whether the writers of the N. T. used this word to denote the actual presence of evil spirits in the persons affected, or whether they employed it only in compliance with popular usage and belief; just as we now use the word *lunatic* without assenting to the old opinion of the influence of the moon. A serious difficulty in the way of this latter supposition is, that the demoniacs every where at once address Jesus as the Messiah; e. g. Matt. viii. 29. Mark i. 24. v. 7. Luke iv. 34. viii. 28. See Josh. Ant. 6. 8. 2, and 8. 2. 5. Jahn § 192 sq. Storr Opusc. Acad. I. p. 53 sq. Kuinoel on Matt. iv. 28. Olshausen on Matt. viii. 28. Appleton's Lect. 25—27.—The form δαιμονίζομαι belongs to the later Greek, instead of the earlier δαιμονιάω, Blomfield ad Æschyl. Chœph. 558. Sept. c. Theb. 1003.—Stob. Ecl. p. 196. Plut. de Fluv. 16, de Nilo 2. T. X. p. 722. Reisk.

Δαιμόνιον, ου, τό, (neut. of adj. δαιμόνιος,) *demon*, i. e.

a) genr. *a god, deity*, spoken of the heathen gods, Acts xvii. 18.—Jos. B. J. 1. 2. 8. Diod. Sic. 20. 20. Xen. Mem. 1. 1. 1.

b) spoken of *a genius or tutelary demon*, e. g. that of Socrates, Xen. Mem. 4. 8. 1, 5. Apol. Soc. 4. Comp. Dem. 415 ult. ib. 124. 46.—In N. T. in the Jewish sense, *a demon*, i. e. *an evil spirit, devil*, subject to Satan, Matt. ix. 34. al. *a fallen angel*, see in Ἄγγελος; and i. q. πνεῦμα ἀκάθαρτον, Luke viii. 29, coll. ver. 30. al. These spirits were supposed to wander in desert and desolate places, see the Sept. transl. of Is. xiii. 21. xxxiv. 14. Baruch iv. 35. comp. Matt. xii. 43; and also to dwell in the atmosphere, Origen Exhort. ad Mart. § 45 sq. id. c,

Cels. 8. 29 sq. Athenag. Apol. p. 29. comp. Eph. ii. 2. They were thought to have the power of working miracles, but not for good, Rev. xvi. 14, coll. John x. 21; to be hostile to mankind, John viii. 44; to utter the heathen oracles, Acts xvi. 17; and to lurk in the idols of the heathen, which are hence called δαιμόνια, *devils*, 1 Cor. x. 20 bis, 21 bis. Rev. ix. 20. comp. Sept. Deut. xxxii. 17. Ps. xci. 6. cvi. 37. Baruch iv. 7. They are spoken of as the authors of evil to mankind, both moral, 1 Tim. iv. 1. James ii. 19. comp. Eph. vi. 12; and also physical, viz. by entering into a person, thus rendering him a demoniac and afflicting him with various diseases, etc. see in Δαιμονίζομαι. comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseudep. V. T. I. p. 538. So in the phrases: (α) εἰσῆλθεν τὰ δαιμόνια εἰς τινά, *demons had entered into him*, Luke viii. 30, coll. ver. 33.—Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκαθεζομένων. Fabr. Cod. Pseud. V. T. I. p. 673 ὁ διάβολος οἰκειοῦται αὐτὸν ὡς ἴδιον σκεῦος. — (β) δαιμόνιον ἔχειν, *to have a devil*, i. e. *to be a demoniac*, i. q. δαιμονιζεσθαι, Luke iv. 33. viii. 27. Spoken by the Jews of Jesus, John vii. 20. viii. 48, 49, 52. x. 20, of John the Baptist, Matt. xi. 18. Luke vii. 33.—(γ) ἐξέρχεσθαι ἐκ οὗ ἀπό τινος, *to come out of*, Matt. xvii. 18. Mark vii. 29. 30. Luke iv. 35, 41. viii. 2, 33, 35, 38. xi. 14.—(δ) ἐκβάλλειν τὰ δαιμόνια, *to cast out devils*, Matt. vii. 22. ix. 34. x. 8. xii. 24, 27, 28. Mark i. 34, 39. iii. 15, 22. vi. 13. vii. 26. ix. 38. xvi. 9, 17. Luke ix. 49. xi. 14, 15. 18, 19, 20. xiii. 32. Pass. Matt. ix. 33. This was done by Christ in his own divine authority, and by the apostles in his name. (Luke xi. 15. ix. 1. x. 17. comp. Acts xix. 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἀρχὴν τῶν δαιμονίων, Matt. ix. 34. xii. 24. Mark iii. 22. Luke xi. 15. See the Jewish form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5.—(ε) Where the acts, etc. of demons thus dwelling in persons are spoken of, Mark i. 34. Luke ix. 1, 42. x. 17. John x. 21.

Δαιμονιώδης, εος, ους, ό, ή, adj. (δαμόνιον), pp. *godlike, divine*; in N.

T. *demon-like, devilish*, James iii. 15.—Symm. for דַּיָּמוֹן Ps. xci. 6 where Sept. δαιμόνιον.

Δαίμων, ονος, ὁ, ἡ, *demon*, i. q. δαιμόνιον, i. e. *a god*, Hom. Il. 1. 222; in N. T. *a demon, an evil spirit, devil*, Matt. viii. 31. Mark v. 12. Luke viii. 29. Rev. xviii. 2. also xvi. 14 in text. rec. See Δαιμόνιον.—Act. Thom. § 12, 20, 40.

Δάκνω, f. δήξομαι, *to bite, to sting*, trans. Ælian. V. H. 14. 4. Xen. Anab. 3. 2. 18. In N. T. metaph. *to thwart, vex, irritate*. Gal. v. 15. εἰ δὲ ἀλλήλους δάκνετε.—Arrian. Diss. Epict. 2. 22 δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι.—Xen. Cyr. 1. 4. 13.

Δάκρυ, υος, τό, and δάκρυον, ύου, τό, *a tear*, Rev. vii. 17. xxi. 4. τοῖς δάκρυσιν Luke vii. 38, 44. τὰ δάκρυα, *tears, weeping*, 2 Tim. i. 4. διὰ πολ. δακρύων 2 Cor. ii. 4. μετὰ δακρύων, Mark ix. 24. Acts xx. 19, 31. Heb. v. 7. xii. 17. Sept. ἐν δάκρυσιν for דַּקְרִיָּה Ps. vi. 7. Lam. ii. 11. τὰ δάκρυα 2 K. xx. 5. Lam. i. 3. —Æl. V. H. 14. 22. Xen. Œc. 10. 8.

Δακρύω, f. ύσω, (δάκρυ,) *to shed tears, to weep*, intrans. John xi. 35 ἐδάκρυσεν ὁ Ἰησοῦς.—Jos. Ant. 2. 4. 4. Xen. Cyr. 3. 1. 7.

Δακτύλιος, ου, ὁ, (δάκτυλος,) *a finger-ring*, Luke xv. 22; given as a mark of honour, etc. comp. Gen. xli. 43. and Esth. viii. 2, where Sept. for דַּקְרִיָּה.—1 Macc. vi. 15. Xen. An. 4. 7. 27.

Δάκτυλος, ου, ὁ, *a finger*, Matt. xxiii. 4. Mark vii. 33. Luke xi. 46. xvi. 24. John viii. 6. xx. 25, 27. Sept. for דַּקְרִיָּה Lev. iv. 6. Cant. v. 6.—Xen. Eq. 6. 8. —By meton. ὁ δάκτυλος τοῦ Θεοῦ, *for the power of God*, Luke xi. 20, coll. Matt. xii. 28 where it is πνεῦμα τοῦ ὁ. So Sept. and דַּקְרִיָּה דַּקְרִיָּה Ex. viii. 15. Ps. viii. 4.

Δαλμανουθά, ἡ, pr. name of a city or village near Magdala, Mark viii. 10, coll. Matt. xv. 39; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Δαλματία, ας, ἡ, *Dalmatia*, a province of Europe on the east of the Adriatic sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. iv. 10.

Δαμάζω, i. q. δαμάω, f. άσω, *to subdue, to tame*, trans. James iii. 7 bis. Mark v. 4. trop. τὴν γλῶσσαν, James iii. 8, coll. Ecclus. xxviii. 18 sq. Sept. for Chald. דַּמָּא and דַּמָּא Dan. ii. 40.—Xen. Mem. 4. 1. 3. trop. Jos. Ant. 3. 5. 3 φρόνημα. Hom. Il. 9. 492 θύμον.

Δάμαλις, εως, ἡ, (δαμάζω,) *a heifer*, Heb. ix. 13, coll. Num. xix. 2 sq. where Sept. for דַּמָּא as also Hos. iv. 16. for דַּמָּא Is. vii. 21. xv. 5.—Lucian. Dial. Deor. 3. 1. Comp. Jos. Ant. 4. 4. 6.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts xvii. 34.

Δαμασκηνός, ἡ, ὄν, *belonging to Damascus, a Damascene*, 2 Cor. xi. 33.

Δαμασκός, οῦ, ἡ, *Damascus*, Heb. דַּמָּשֶׁק a celebrated city of Syria, first mentioned Gen. xiv. 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoeas, or Barradi, in a beautiful plain on the E. and S. E. of Anti-Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, דַּמָּשֶׁק דַּמָּשֶׁק 2 Sam. viii. 5; and by Strabo *Cœlesyria*, 16. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Ἀρέτας. It is still called by the Arabs *Demesk*, or also *El Shâm*. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284.—Acts ix. 2, 3, 8, 10, 19, 22, 27. xxii. 5, 6, 10,

11. xxvi. 12, 20. 2 Cor. xi. 32. Gal. i. 17.

Δάν, ὁ, indec. *Dan*, 'Heb. דָּן (a judge), pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. vii. 5, 6, that of Dan is found only in a few MSS.

Δανείζω, f. εἰσω, (δάνειον,) *to lend money, to loan*, in N.T. without interest, intrans.

a) a genr. Luke vi. 34 bis, 35; see in Ἀπειλίζω.—Sept. for דָּן Deut. xxviii. 44. Prov. xix. 17.—Ecclus. xxix. 1, 2. Xen. Cyr. 3. 1. 34. So ἐπὶ τόκῳ, Dem. 13. 19. Jos. Ant. 4. 8. 25.

b) Mid. δανειζομαι, *to cause to lend money to one's self, i. e. to borrow money*, Matt. v. 42. So Sept. and דָּן Neh. v. 4.—Theophr. Char. 16 or 9. 3. Xen. Mem. 2. 7. 2. See Lob. ad Phryn. p. 468.

Δάνειον, οὖ, τό, (neut. of δάνειος fr. δάνος,) *a debt*, i. e. for money lent, Matt. xviii. 27. Sept. for דָּן Deut. xxiv. 11. —Diod. Sic. 1. 79.

Δανειστής, οὖ, ὁ, (δανείζω,) *a creditor*, Luke vii. 41. Sept. for דָּן 2 K. iv. 1. Ps. cix. 11.—Herodian. 7. 7. 7. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּן (a judge from God), pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. xxiv. 15. Mark xiii. 14.

Δαπανάω, ὦ, f. ἥσω, (δαπάνη,) *to spend, to be at expense*, trans. Mark v. 26. absol. 2 Cor. xii. 15. Beland Drag. 3. Xen. An. 1. 1. 8. ib. 1. 3. 3.—Acts xxi. 24 δαπάνησον ἐπ' αὐτοῖς, i. e. *be at the expense of their sacrifices*, sc. on the completion of a vow; see Jos. B. J. 2. 15. 1. comp. Ant. 19. 6. 1.—In a bad sense, *to waste, to consume*, trans. Luke xv. 14. absol. James iv. 3.—1 Macc. xiv. 32. Thuc. 7. 47.

Δαπάνη, ης, ἡ, (δάπτω to devour,) *expense, cost*, Luke xiv. 28. Sept. for דָּן Ezra vi. 4, 8.—1 Macc. iii. 30. Xen. Mem. 3. 6. 6.

Δέ, a particle standing after one or two words in a clause, strictly adversative, but more frequently denoting transition or conversion, and serving to introduce *something else*, whether opposite to what precedes, or simply continuative or explanatory; see Buttm. § 149. p. 425. Winer § 57. 4, and 6. n. Viger. p. 542 sq. and Herm. ib. p. 845. Hence, in general, *but, and, also, namely*, etc.

I. Adversative, *but, on the contrary, on the other hand*, etc.

a) simply, Matt. vi. 6 σὺ δέ, ὅταν προσεύχῃ, εἰσελθε κ. τ. λ. ver. 15 coll. ver. 14. ver. 17 coll. ver. 16. Luke xii. 9, 10. John i. 12. xv. 24. Acts xii. 9. Rom. vi. 22. 2 Cor. vi. 10. 2 Tim. ii. 16. Heb. iv. 15. al. sæp.—So before answers implying contradiction, etc. Luke xii. 14. xiii. 8. Acts xii. 15. xix. 2, 3, 4.

b) in the formula μὲν—δέ, *indeed—but*, though often not to be rendered at all in English; see Buttm. l. c. p. 426. Acts ix. 7. xxiii. 8. Rom. ii. 7, 8. 1 Cor. i. 12. xv. 39. 2 Cor. x. 1. al. Comp. in Μέν.

II. Continuative, *but, now, and, also*, and the like.

a) genr. and after introducing a new paragraph or sentence; Matt. i. 18 τοῦ δέ 'Ι. Χρ. ἡ γένεσις οὕτως ἦν. ii. 9. iii. 1. Mark xvi. 9. Luke xii. 11, 16 xiii. 6, 10. xv. 11, 17. Acts vi. 1, 2, 8, 9. ix. 7, 8. 1 Cor. xiv. 1. xvi. 1. xv. 17. al. sæp.—In this way it is sometimes *emphatic*, espec. in interrogative clauses, as 2 Cor. vi. 14, 15, 16. Gal. iv. 20 ἡθέλον δέ, *I could wish indeed*.

b) where it takes up and carries on a thought which had been interrupted, *then, therefore*, etc. Matt. vi. 7 προσευχόμενοι δέ. John xv. 26. Rom. v. 8. 2 Cor. x. 2. James ii. 15.—So in an apodosis after εἰ for ἐπεὶ, Acts xi. 17 ἐγὼ δέ τις ἤμην. Comp. Matth. § 616. 3. Herm. ad Vig. p. 785.

c) as marking something added by way of explanation, example, etc. *but, and, namely, for example, to wit*, etc. Mark iv. 37 τὰ δέ κύματα ἐπέβαλεν, *and the waves*, i. e. so that the waves. xvi. 8 εἶχε αὐτὰς τρόμος, *trembling also seized them*, etc. where some translate *for*, i. q. γάρ, but without necessity.

John vi. 10 ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, *now there was, or there being, much grass*, etc. Acts xxiii. 13. Rom. iii. 22. 1 Cor. x. 11. xv. 56. Comp. Winer l. c.

d) καὶ δέ, where καὶ always has the sense of *also*, i. e. *and also*, Mark iv. 36 καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. John xv. 27. Acts v. 32. See Buttm. l. c. p. 425. AL.

Δέησις, εως, ἡ, (δέομαι,) *want, need*, Æschin. Dial. Soc. 2. 39, 40; in N. T. *prayer*, viz.

a) pp. as the expression of need, desire, etc. *supplication, petition*, sc. for one's self, Luke i. 13. Phil. iv. 6. Heb. v. 7. 1 Pet. iii. 12. So Sept. for πρῶτος Job xxvii. 19. πρῶτος Ps. xxxix. 13. xl. 2. πρῶτος 1 K. viii. 28, 30.—Baruch iv. 13.—In behalf of others, Phil. i. 19. James v. 16. seq. ὑπέρ Rom. x. 1. 2 Cor. i. 11. ix. 14. Phil. i. 4. 1 Tim. ii. 1. seq. περί Eph. vi. 18.

b) genr. spoken of any prayer, Luke ii. 27. v. 33. [Acts i. 14.] Eph. vi. 18. Phil. i. 4. 1 Tim. v. 5. 2 Tim. i. 3. Sept. for πρῶτος 1 K. viii. 45. 2 Chr. vi. 40.—1 Macc. vii. 37. Herodian. 8. 4. 25. Dem. 53. 2.

Δεῖ, imperf. ἔδει, infin. δεῖν, impersonal, pp. *it needs, there is need of*, sc. something that is absent or wanting; seq. gen. Xen. Cyr. 4. 3. 10. ib. 7. 5. 9. In N. T. only with an infin. pres. or aor. expr. or impl. and with or without an accus. *it needs, it is necessary*, viz.

a) pp. from the nature of the case, from a sense of duty, etc. *one must*. Matt. xvi. 21 ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα. xxvi. 35. Mark xiv. 31. Luke ii. 49. iv. 43. John iii. 7, 30. 1 Cor. xi. 19. Heb. ix. 26.—Polyb. 1. 54. 4. Thuc. 2. 47.—So spoken of what is made necessary by divine appointment; John iii. 14. xx. 9 ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Acts iv. 2 ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. xiv. 22. al.—Jos. Ant. 3. 5. 5. Ep. Barnab. 5, ἔδει ἵνα ἐπὶ ξύλου πάσῃ. So of things unavoidable, *must needs*, Matt. xxiv. 6. Mark xiii. 7. Acts i. 16. ix. 16. Rom. i. 27. 2 Cor. xi. 30.

b) spoken of what is right and proper in itself, or prescribed by law, duty, custom, etc. *it is right or proper, one*

must, it ought, it should, etc. Luke xiii. 14, 16. Mark xiii. 14. John iv. 20. Acts v. 29. 2 Tim. ii. 6. Matt. xviii. 33. xxv. 27.—Sept. Job xv. 3. Jos. Ant. 6. 11. 1. Herodian. 1. 17. 27. Polyb. 7. 5. 2. Xen. Cyr. 1. 2. 9.—So of what prudence would dictate, Acts xxvii. 21.—See in Δέον. AL.

Δεῖγμα, ατος, τό, (δείκνυμι,) pp. *what is shown, a sample, specimen*, Jos. Ant. 6. 7. 4. Polyb. 3. 69. 3. In N. T. *an example, warning*, Jude 7. comp. 2 Pet. ii. 6.—Theoph. ad Autol. lib. 2. p. 95, i. q. τύπος. Lucian. Scyth. § 7.

Δειγματίζω, f. ἴσω, (δείγμα,) *to make an example of, to expose*, sc. to shame, i. q. παραδειγματίζω, absol. Col. ii. 15.—Others supply ἑαυτὸν and translate, *to show forth one's self*, i. e. set an example.—Not found in classic authors.

Δείκνυμι and δεικνύω, f. δείξω; the former is the purer Attic form, Buttm. § 106. n. 5; the latter occurs Matt. xvi. 21. John ii. 18. Rev. xxii. 8. also Hesiod. Ἔργ. 421, 472. Ceb. Tab. 4.—*to show, trans.* viz.

a) *to point out, to cause to see, to present to the sight*; Matt. iv. 8 and Luke iv. 5 πάσας τὰς βασιλείας τοῦ κόσμου. John v. 20 bis. xiv. 8, 9. So δεῖξον σεαυτὸν τῷ ἱερεῖ, *show thyself to the priest*, i. e. present thyself for inspection, Matt. viii. 4. Mark i. 44. Luke v. 14. So Sept. for πρῶτος Deut. xxxiv. 1, 4. Judg. iv. 22. πρῶτος Ex. xv. 25.—Ceb. Tab. 4. Xen. Mem. 1. 2. 33.—So of what is shown in vision, Rev. i. 1. iv. 1. xvii. 1. xxi. 9, 10. xxii. 1, 6, 8.

b) *to offer to view, to exhibit, to display*; John xx. 20 ἔδειξεν αὐτοῖς τὰς χεῖρας. Heb. viii. 5. Sept. for πρῶτος Ex. xxv. 9. 40.—So of deeds, etc. John ii. 18. x. 32. 1 Tim. vi. 15. Sept. for πρῶτος Mic. vii. 15.—Spoken of inward things, *to manifest, to prove*, etc. James ii. 18 bis. iii. 13. comp. Sept. for πρῶτος Ps. lx. 5. lxxi. 20.—Wisd. x. 14. Xen. Mem. 1. 2. 17.

c) *to show, to assign*, sc. for use, e. g. ἀνάγαιον μέγα, Mark xiv. 15. Luke xxii. 12. Sept. for πρῶτος Ex. xiii. 21.

d) metaph. *to show*, sc. by words, *to teach, to direct*; Matt. xvi. 21. Acts vii. 3.

x. 28. 1 Cor. xii. 31. So Sept. for תַּיִת 1 Sam. xii. 23. תַּיִת Deut. iv. 5. Is. xlviii. 17.—Xen. Mem. 1. 2. 17, 18.

Δειλία, ας, ἡ, (δειλός,) *timidity*, 2 Tim. i. 7 πνεῦμα δειλίας, *a spirit of timidity*, i. q. πν. δειλόν. Sept. for תַּיִת Ps. lv. 4. תַּיִת Ps. lxxxix. 41.—1 Macc. iv. 32. Herodian. 2. 1. 22.

Δειλιάω, ὦ, f. άσω, (δειλός,) *to be timid, to be afraid*, absol. John xiv. 27. Sept. for תַּיִת Is. xiii. 7. תַּיִת fr. תַּיִת Deut. i. 21. Josh. x. 25.—2 Macc. xv. 8. Classic writers prefer ἀποδειλιάω, see Passow.

Δειλός, ἡ, όν, (δείδω,) *timid, fearful*, Matt. viii. 26. Mark iv. 40. Rev. xxi. 8. Sept. for תַּיִת Judg. vii. 3. תַּיִת Deut. xx. 8.—Ecclus. xxxvii. 11. Jos. Ant. 6. 11. 4. Dem. 405. 18.

Δεῖνα, ό, ἡ, τό, gen. δεῖνος, dat. δεῖνι, acc. δεῖνα, *some one, such an one*; spoken of a person or thing, whom one does not know, or does not wish to name, Matt. xxvi. 18. Buttm. § 73. Herm. ad Vig. p. 21, 704.

Δεινῶς, adv. (δεινός,) *greatly, vehemently*, Matt. viii. 6. Luke xi. 53.—Wisd. xvii. 3. Jos. Ant. 3. 1. 1. Xen. H. G. 6. 2. 25.

Δειπνέω, ὦ, f. ήσω, (δείπνον,) *to sup, intrans.* Luke xvii. 8. Sept. for תַּיִת Prov. xxiii. 1.—Tob. viii. 1. Xen. Mem. 2. 7. 12.—Spoken of the paschal supper, Luke xxii. 20. 1 Cor. xi. 25.—Jos. Ant. 2. 14. 6.—In the sense of *to eat, to banquet*, as figurative of the Messiah's kingdom, Rev. iii. 20. See in Γάμος a.—Act. Thom. 5.

Δεῖπνον, ου, τό, in Homer, *breakfast*, Il. 8. 53. Od. 9. 311; in Attic writers and in N. T. *dinner or supper*, viz.

a) pp. the chief meal of the Jews, and also of the Greeks and Romans, taken at or towards evening, and often prolonged into the night; hence genr. *an evening banquet*, or *a feast* in general; Matt. xxiii. 6. Mark vi. 21. xii. 39. Luke xiv. 12, 16, 17, 24. xx. 46. John xii. 2. So Sept. for Chald. תַּיִת Dan. v. 1.—Jos. Ant. 1. 18. 6. Hom. Od. 17. 176. Xen. Mem. 1. 3. 6. ib. 3. 14. 1.—See

Potter's Gr. Ant. II. p. 352 sq. 381. Comp. in Ἀριστον.—As figurative of the Messiah's kingdom, Rev. xix. 9, 17. See in Γάμος a.

b) spoken of the paschal supper, John xiii. 2, 4. xxi. 20. of the Lord's supper, 1 Cor. xi. 20; comp. in Ἀγάπη 2.

c) meton. *food*, sc. taken at supper, 1 Cor. xi. 21. So Sept. for תַּיִת Dan. i. 16.

Δεισιδαίμων, ονος, ό, ἡ, adj. (δείδω, δαίμων,) *fearing the gods*, i. e. in a good sense, *religiously disposed*, Xen. Cyr. 3. 3. 58. Ag. 11. 8. in a bad sense, *superstitious*, Diod. Sic. 1. 62. Theophr. Char. 22 or 16.—In n N. T. in the first sense, *religiously disposed*, spoken of the Athenians, Acts xvii. 22 δεισιδαιμονεστέρους sc. ἢ ἄλλους, more than others; see Winer § 36. 3, and n. 3. Matth. § 457. Comp. Pausan. Attic. c. 24 Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς.—Hesych. δεισιδαίμων. ό εὐσεβῆς καὶ δειλός παρὰ θεοῖς.

Δεισιδαιμονία, ας, ἡ, (δεισιδαίμων,) pp. *fear of the gods*, i. e. *religiousness*, Diod. Sic. 1. 70. Polyb. 6. 56. 7. *superstition*, Theophr. Char. 22 or 16.—In N. T. in the first sense, *religiousness*, i. e. *religion*, Acts xxv. 19.—Jos. Ant. 10. 3. 2.

Δέκα, οί, αἱ, τά, *ten*, Matt. xx. 24. Mark x. 41. al. Often put for any specific number, Matt. xxv. 1, 28. Luke xv. 8. xix. 13, 17, al. So Sept. and תַּיִת Am. v. 3.—Rev. ii. 10 θλίψις ἡμερῶν δέκα, *of ten days*, i. e. for a short time. So Sept. and תַּיִת Dan. i. 12. 1 Sam. xxv. 38. AL.

Δεκαδύο, *twelve*, Acts xix. 7. xxiv. 11. So Sept. for תַּיִת Ex. xxviii. 21. תַּיִת 1 Chr. xv. 10.—The more usual form is δώδεκα, Buttm. § 70.

Δεκαπέντε, *fifteen*, John xi. 18. Acts xxvii. 28. Gal. i. 18. Sept. for תַּיִת Gen. vii. 20.—The more usual form is πεντεκαίδεκα, Buttm. § 70.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *Decapolis*, i. e. *the ten cities*, a region so called embracing ten cities, all excepting Scythopolis lying in the country

east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. 5. 19. Ptol. Geogr. 5. 17. Jos. B. J. 3. 9. 7.—In N. T. Matt. iv. 25. Mark v. 20. vii. 31. See Rosenm. Bibl. Geog. II. ii. p. 11. Reland. Palæst. p. 203.

Δεκατέσσαρες, ων, οἱ, αἱ, *fourteen*, Matt. i. 17 ter. 2 Cor. xii. 2. Gal. ii. 1. Comp. Buttm. § 70.

Δεκάτη, ης, ἡ, (δέκατος,) sc. μοῖρα, *a tenth part, tithe*, sc. of spoils, Heb. vii. 2, 4; comp. Gen. xiv. 20, where Sept. for תעשר. — Diod. Sic. 4. 21. Xen. Anab. 5. 3. 4, 13.—Spoken of the tithes which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, etc. Heb. vii. 8, 9. See Lev. xxvii. 30, 31, 32, where Sept. for תעשר. Jahn § 390.—Ecclus. xxxii. 9. Jos. Ant. 1. 19. 3.

Δεκατος, η, ον, ordin. *the tenth*, John i. 40. Rev. xi. 13. Hence τὸ δέκατον, *the tenth part, tithe*, Rev. xxi. 20. So Sept. for תעשר Lev. xxvii. 32. תעשר Lev. v. 11. Ez. xlv. 11.

Δεκατόω, ὦ, f. ὠσω, (δεκάτη,) *to tithe*, trans. i. e. *to receive tithes from*, Heb. vii. 6, i. q. δέκατας λαμβάνειν, in ver. 9. Pass. *to be tithed*, i. e. *to pay tithes*, Heb. vii. 9. Sept. for תעשר Neh. x. 38.—Unknown to the classic writers, who used δεκατεύω, as Xen. An. 5. 3. 9. See H. Planck in Bibl. Repos. I. p. 677.

Δεκτός, ἡ, ὄν, (δέχομαι,) *accepted*, i. e. metaph. *acceptable, approved*; Luke iv. 24 οὐδεὶς προφήτης δεκτός ἐστι. Acts x. 35. Phil. iv. 18. Sept. for יצא Pro. xi. 1. xiv. 37. Is. lvi. 7.—Ecclus. ii. 5. xxxii. 7. Hesych. δεκτός· ἀρεστός.—By impl. *favourable, propitious*, spoken of a time, i. e. a time of favour, Luke iv. 19. 2 Cor. vi. 2. Comp. Is. xlix. 8, where Sept. for יצא.

Δελεάζω, f. ἄσω, (δέλεαρ bait,) *to*

bait, to entrap, pp. Xen. Mem. 2. 1. 4. In N. T. metaph. *to entice, to beguile*, trans. James i. 14. 2 Pet. ii. 14, 18.—Philo de Agric. p. 202, ὃ μὴ πρὸς ἡδονῆς δελεασθὲν εἴλκυσται. Jos. Ant. 8. 8. 4. Herodian. 1. 12. 11.

Δένδρον, ου, τό, *a tree*, Matt. iii. 10 bis. vii. 17 bis, 18, bis, 19. xii. 33 ter. xxi. 8. Mark xi. 8. Luke iii. 9 bis. vi. 43 bis, 44. xxi. 29. Jude 12. Rev. vii. 1, 3. viii. 7. ix. 4.—Matt. xiii. 32 and Luke xiii. 19 γίνεται δένδρον v. εἰς δένδρον, i. e. ὡς δένδρον, sc. in size, comp. Mark iv. 32.—Mark viii. 24 βλέπω τοὺς ἄνθρ. ὡς δένδρα, *I see men as trees*, i. e. not distinctly, larger than natural. Sept. for גז Gen. xviii. 4, 8.—Xen. Mem. 2. 4. 7.

Δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω,) lit. *one who takes the right hand*; hence, prob. *a guard, a body-guard*; Suidas παραφύλαξ. The word was unknown to classic writers, and was prob. the name of some kind of light-armed soldiers; Vulg. lancearii; Engl. spear-men. Acts xxiii. 23.—Theophyl. Simoc. 4. 1. Constant. Porph. Them. 1. 1. Comp. Wetstein N. T. in loc.

Δεξιός, ἄ, ὄν, *right*, as opp. to left, viz.

a) with a subst. expressed, e. g. χεῖρ, Matt. v. 30. Luke vi. 6. Acts iii. 7. Rev. i. 16, 17. xiii. 16. ποὺς Rev. x. 2. ὀφθαλμός Matt. v. 29 οὗς Luke xxii. 50. John xviii. 10. σιαγών Matt. v. 39. τὰ δεξιὰ μέρη John xxi. 6. ὅπλα τὰ δεξιὰ καὶ ἀριστερά, *arms for the right and left*, i. e. of every kind, offensive and defensive, 2 Cor. vi. 7. So Sept. for ימין Gen. xlviii. 14. Ex. xxix. 22. 1 Sam. xi. 2. ימין Ex. xxix. 20. Lev. xiv. 14, 16, 17.—Xen. Anab. 1. 7. 1. Ag. 2. 9.

b) without a subst. expressed, viz.

(a) ἡ δεξιὰ, sc. χεῖρ, *the right hand*, Matt. vi. 3. xxvii. 29. Rev. i. 20. ii. 1. v. 1, 7. Sept. for ימין Gen. xlviii. 18. Ex. xv. 12. al.—Xen. Eq. 7. 3. ib. 12. 6.—Gal. ii. 9 δεξιὰς ἔδωκαν ἡμοῖ καὶ B. κοινωνίας, *they gave us the right hand of fellowship*, in confirmation of a promise, agreement, etc.—1 Macc. vi. 58. xi. 62. comp. Ezra x. 19. Ez. xvii. 18. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.—Put for *the right*

hand or side in general, *the right*, Heb. i. 3. viii. 1. xii. 2. So τῇ δεξιᾷ or ἐν δεξιᾷ τοῦ Θεοῦ, etc. Acts ii. 33. v. 31. Rom. viii. 34. Eph. i. 20. Col. iii. 1. Heb. x. 12. 1 Pet. iii. 22. For the signification of the expressions, see below in β. Sept. and ימין Ps. xvi. 11.—Xen. An. 5. 2. 24.

(β) τὰ δεξιὰ, sc. μέρη, *the right parts*, i. e. *the right*, in general, e. g. ἐκ δεξιῶν, *on the right*, Matt. xxvii. 38. Mark xv. 27. Luke xxiii. 33. Matt. xxv. 33, 34. Luke i. 11. ἐν τοῖς δεξιοῖς Mark xvi. 5. Sept. for ימין Gen. xlviii. 13. Ex. xiv. 22, 29.—Diod. Sic. 1. 47. Xen. An. 1. 8. 4.—So καθῆσθαι v. ἐστηκέναι ἐκ δεξιῶν τοῦ Χριστοῦ, Matt. xx. 21, 23. Mark x. 37, 40. or τοῦ Θεοῦ, Matt. xxii. 44. xxvi. 64. Mark xii. 36. xiv. 62. xvi. 19. Luke xx. 42. xxii. 69. Acts ii. 34. vii. 55, 56. Heb. i. 13; *to sit or stand on the right of the Messiah or of God*, i. e. *to be next in rank and power, to have the highest seat of honour and distinction*; comp. Ps. ii. 7. cii. 1. 1 K. xxii. 19. Jos. Ant. 8. 1. 2. ib. 6. 11. 9.—So ἐκ δεξιῶν τινος εἶναι, *to be at one's right hand*, i. e. *to be one's helper, protector*, Acts ii. 25, coll. Ps. xvi. 8, where Sept. for ימין; also Ps. cix. 31.

Δέομαι, f. δεήσομαι, aor. 1 ἐδεήθην with Mid. signif. Buttm. § 136. 2; imperf. 3 pers. Ion. ἐδέετο, Luke viii. 38. so Job xix. 16. Xen. H. G. 6. 1. 6; comp. Buttm. § 114 sub δέω. Lob. ad Phryn. p. 220.—*to need, to want*, Jos. Ant. 5. 8. 3. Xen. Cyr. 1. 4. 1. In N. T. *to make known one's need*, i. e. *to ask, to beseech, to pray*, etc.

a) genr. absol. Rom. i. 10 δεόμενος, *making request*. 2 Cor. v. 20.—Herodot. 5. 30.—Seq. gen. of pers. pp. δέομαι τινος κατὰ τι, see Buttm. § 132. 5. 2. Matt. ix. 38 et Luke x. 2. Luke v. 12. viii. 28, 38. ix. 38, 40. Acts viii. 34 δέομαί σου, *I pray thee*, xxi. 39. xxvi. 3. Gal. iv. 12. Sept. for יתפלל Deut. iii. 23. 2 K. i. 13. Prov. xxvi. 25.—Jos. Ant. 2. 13. 5. Xen. Cyr. 1. 5. 4.—Seq. accus. of thing, or infin. for accus. 2 Cor. viii. 4. x. 2.—Act. Thom. 50 τοῦτο δέομεθά σου.

b) spoken of prayer to God in general, δέομ. τοῦ Θεοῦ, Acts viii. 22. x. 2. πρὸς τὸν κύριον, Acts viii. 24. absol. Luke

xxi. 36. xxii. 32. Acts iv. 31. 1 Thess. iii. 10. Sept. δέομ. τοῦ Θεοῦ for יתפלל Dan. vi. 11. πρὸς τὸν κ. for יתפלל נפח Is. xxxvii. 4. for יתפלל Job viii. 5. Ps. xxx. 9.—Xen. Cyr. 1. 6. 4 ἔρχομαι πρὸς Θεοῦς δεησόμενος.

Δέον, οντος, τό, particip. impers. of δεῖ, which see; *necessary, proper*; δέον ἐστι i. q. δεῖ, *must needs*, e. g. from the circumstances or nature of the case, 1 Pet. i. 6.—Herodian. 1. 5. 22.—Or in accordance with what is right and proper, *ought*, Acts xix. 36. τὰ δέοντα 1 Tim. v. 13.—Hesych. δέοντα· πρέποντα. Xen. Mem. 1. 2. 22.

Δέος, δέους, τό, *fear*, Heb. xii. 28. in some MSS. for αἰδοῦς.—2 Macc. iii. 17. Xen. Lac. 2. 3. 15.

Δερβαῖος, ου, ὁ, *belonging to Derbe*, Acts xx. 4.

Δέρβη, ῆς, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts xiv. 6, 20. xvi. 1.

Δέρμα, ατος, τό, (δέρω,) *a skin*, sc. of an animal, Heb. xi. 37. Sept. for ריג Lev. xiii. 48.—Polyb. 7. 1. 3. Xen. Anab. 1. 2. 8.

Δερμάτινος, ης, ον, *made of skin, leathern*, Matt. iii. 4. Mark i. 6. Sept. for ריג 2 K. i. 8 where see, and also Zech. xiii. 4.—Jos. Ant. 9. 2. 1. Strabo 16. p. 1124. C.

Δέρω, f. δερῶ, aor. 1 ἔδειρα, aor. 2 pass. ἐδάρην, f. 2 pass. δαρήσομαι, *to skin, to flay*, Sept. for שׁוּף 2 Chr. xxix. 34. Hom. Il. 1. 459.—In N. T. *to beat, to scourge*, pp. so as to take off the skin; seq. accus. Matt. xxi. 35. Mark xii. 3, 5. Luke xx. 10, 11. Acts xvi. 37. xxii. 19. John xviii. 23 τί με δέρεις; i. q. ἔδωκε ράπισμα in ver. 22. 2 Cor. xi. 20 εἰς πρόσωπον δέρει, i. e. *treats with contumely*. With accus. impl. Luke xxii. 63. Acts v. 40.—Aquila for שׁוּף Prov. x. 8. Aristoph. Ran. 619. [632.] Diog. Laert. 7. 23.—Pass. δαρήσεσθε, Mark xiii. 9. c. c. accus. of manner, πολλάς v. ὀλίγας, sc. πληγὰς, Luke xii. 47, 48; comp. Buttm. § 131. 4. § 134. 7, and n. 2; so Xen. Anab. 5. 8. 12 τοῦτο μὲν ἀνέκραγον πάντες ὡς ὀλίγας παίσειεν.

Dem. 403. 4. Arrian. Exp. Alex. 6. 11. 13.—For *ἀέρα δέρειν*, 1 Cor. ix. 26, see in 'Αήρ.

Δεσμεύω, f. εὔσω, (δεσμός,) *to bind*, trans.

a) as a prisoner, with cords, chains, etc. Acts xxii. 4. Sept. for *רַבִּי* Judg. xvi. 11.—Xen. Hiero 6. 14.

b) *to bind together*, as a sale or bundle; e. g. *φόρτια*, Matt. xxiii. 4, metaph. for the burdensome precepts of the Pharisees.—So of sheaves, Sept. for *רַבִּי* Gen. xxxvii. 7. Judith viii. 3.

Δεσμέω, ὦ, f. ἥσω, (δεσμός,) *to bind*, sc. with chains, etc. i. q. δεσμεύω, Luke viii. 29.—Anthol. Gr. II. p. 207. Comp. H. Planck in Bibl. Repos. I. p. 676.

Δεσμή, ἥς, ἥ, (δέω,) *a bundle, sheaf*, Matt. xiii. 30. Sept. for *רַבִּי* Ex. xii. 22.—Dion. Hal. Ant. 3. 61.

Δέσμιος, ἰου, ὁ, (δεσμέω,) *one bound, a prisoner, captive*, Matt. xxvii. 15, 16. Mark xv. 6. Acts xvi. 25, 27. xxiii. 18. xxv. 14, 27. xxviii. 16, 17. Heb. xiii. 3. So *δέσμιος τοῦ Χριστοῦ, κυρίου, ἐν κυρίῳ*, spoken of Paul, *a prisoner, in confinement for the sake of Jesus*, i. e. because of his profession of the religion of Jesus. Eph. iii. 1. iv. 1. 2 Tim. i. 8. Philem. 1, 9. [Heb. x. 34.] Sept. for *רַבִּי* Zech. ix. 11, 12. *רַבִּי* Ecc. iv. 14.—Wisd. xvii. 2. 2 Mace. xiv. 27, 33. Anth. Gr. I. p. 20. ed Jac.

Δεσμός, οὔ, ὁ, (δέω,) *band, bond, ligament*, viz.

a) Sing. spoken of a ligament by which some member of the body is impeded; e. g. the tongue, Mark vii. 35. the limbs, Luke xiii. 16, coll. ver. 11. Sept. pp. for *רַבִּי* Judg. xv. 13. Chald. *רַבִּי* Dan. iv. 12.—pp. Herodian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

b) Plur. οἱ δεσμοί, and Attic τὰ δεσμά, (Buttm. § 56. 6,) *bonds, imprisonment*, viz. (a) οἱ δεσμοί, Phil. i. 13, and prob. elsewhere in the writings of Paul, etc. Phil. i. 7, 14, 16. Col. iv. 18. 2 Tim. ii. 9. Philem. 10, 13 ἐν τ. δεσμοῖς τοῦ εὐαγγελίου, *in bonds for the gospel's sake*. Heb. xi. 36. [x. 34.] Jude 6. Sept. δεσμοί for *רַבִּי* Judg. xv. 14. *רַבִּי* Job

xxxix. 5. Ps. ii. 3. Jer. xxvii. 1.—Plato Crit. § 6.—(β) τὰ δεσμά in Luke's writings, Luke viii. 29. Acts xvi. 26. xx. 23. xxii. 30. xxiii. 29. xxvi. 29, 31.—3 Mace. vi. 27. Lucian. D. Deor. 15. 3. Plato Euthyphr. 10.—Mæris p. 127, δεσμά, οὐδετέρως, Ἀττικῶς δεσμοί, ἀρσενικῶς, Ἑλληνικῶς. Thom. Mag. p. 204.

Δεσμοφύλαξ, ακος, ὁ, (δεσμός, φύλαξ fr. φυλάσσω,) *a prison-keeper*, Acts xvi. 23, 27, 36.—Jos. Ant. 2. 5. 1.—Sept. *ἱρχιδεσμοφύλαξ* for *רַבִּי* Gen. xxxix. 21, 22, 23.

Δεσμωτήριον, ἰου, τό, (δεσμός,) *a prison*, Matt. xi. 2. Acts v. 21, 23. xvi. 26. Sept. for *רַבִּי* Gen. xl. 3.—Plut. de Ed. pueror. 14. Herodot. 3. 23.

Δεσμώτης, ου, ὁ, (δεσμός,) *a prisoner*, Acts xxvii. 1, 42. i. q. *δέσμιος* in xxviii. 16. Sept. for *רַבִּי* Gen. xxxix. 20.—Jos. Ant. 2. 5. 1. Herodot. 3. 143. Dem. 764. 20.

Δεσπότης, ου, ὁ, *a master*, viz.
a) as opposed to a servant, *the head of a family, paterfamilias*, 1 Tim. vi. 1, 2. 2 Tim. ii. 21. Tit. ii. 9. 1 Pet. ii. 18.—Wisd. xviii. 11. Jos. Ant. 1. 10. 4. Xen. Cyr. 1. 1. 1.

b) by impl. as denoting supreme authority, *Lord*; spoken of God, Luke ii. 29. Acts iv. 24. Rev. vi. 10. of Christ, 2 Pet. ii. 1. Jude 4. Sept. for *רַבִּי* Is. i. 24. *רַבִּי* Gen. xv. 2, 8. *רַבִּי* Job v. 8. *רַבִּי* Prov. xxix. 26.—Jos. Ant. 1. 3. 1. of kings and emperors, Herodian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

Δεῦρο, adv. *here, hither*, i. e. to this place or time, viz.

a) of place, *here, hither*, pp. Jos. Ant. 2. 6. 3 *ἡμεῖς δεῦρο ἡλθομεν*. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, *here!* i. e. *come! come hither!* and having a plur. δεῦτε, which see in its place; Buttm. § 115. n. 8. So John xi. 43 *δεῦρο ἔξω*, *come forth!* Acts vii. 3 *δεῦρο εἰς γῆν*. Sept. for *רַבִּי* 1 K. i. 53. 2 K. ix. 1.—Aristoph. Pac. 1329.—With an imper. δεῦρο, ἀκολουθεῖ μοι, Matt. xix. 21. Mark x. 21. Luke xviii. 22. So Sept. and *רַבִּי* 2 Sam. xiii. 11. *רַבִּי* Judg. ix. 10, 12. 2 K. v. 5.—With a fut. indic. Acts vii. 34 *καὶ νῦν δεῦρο*,

ἀποστελῶ σε εἰς Αἴγ. Rev. xvii. 1. xxi. 9. So Sept. and 1 Sam. xvi. 1. Judg. xix. 11, 13.—Hom. Il. 23. 485. Luc. Vitar. Auct. § 15.

b) of time, ἀρχὴ τοῦ δεῦρο, sc. χρόνου, *unto this time*, Rom. i. 13.—So μέχρι δεῦρο Jos. Ant. 7. 9. 5. Plut. Vit. Pomp. 24.

Δεῦτε, adv. pp. δεῦρ' ἴτε, Buttm. § 115. n. 8, used as plur. of δεῦρο q. v. *here! i. e. come! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. xxii. 4. Mark vi. 31. δεῦτε πρὸς, *come to*, Matt. xi. 28. δεῦτε ὀπίσω μου, *come after, follow me*, Matt. iv. 19. Mark i. 17. So Sept. for יִתְּנָה לָכֶם 2 K. vi. 19.—With an imper. e. g. δεῦτε, ἀποκτείνωμεν αὐτόν, Matt. xxi. 38. Mark xii. 7. Luke xx. 14. So Sept. and לָכֶם Gen. xxxvii. 19. So δεῦτε ἴδετε Matt. xxviii. 6. John iv. 29. Sept. and לָכֶם 2 K. vii. 14. Ps. lxvi. 5. Also Matt. xxv. 34. John xxi. 12. Rev. xix. 17.—Wisd. ii. 6.

Δευτεραῖος, αἶα, αἶον, (δεύτερος,) an adj. marking succession of days, and used only in an adverbial sense, *on the second day*; Acts xxviii. 13 δευτεραῖοι ἦλθομεν. See Buttm. § 123. n. 3. Jos. Ant. 1. 10. 1. Xen. Cyr. 5. 2. 2.

Δευτερόπρωτος, ου, ὁ, ἡ, adj. pp. *the second-first*, found only in Luke vi. 1, σάββατον τὸ δευτερόπρωτον, i. e. prob. *the second-first sabbath*, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover. The paschal lamb was to be killed and eaten on the eve of (preceding) the 14th day of Nisan, Lev. xxiii. 5; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath, Lev. xxiii. 6, 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John xix. 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. xxiii. 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Lev. xxiii. 15, 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόπρωτον, being

the *first* of the seven, but the *second* in respect to the first day or sabbath of unleavened bread. So Scaliger and most interpreters.—Others translate, *the first of two sabbaths*, and refer it to a time when two sabbatical days would immediately succeed each other; e. g. when the first or last day of unleavened bread (Lev. xxiii. 7, 8) fell on the day before the weekly sabbath, the former would then be a σάββατον δευτερόπρωτον. So Olshausen in loc.

Δεύτερος, α, ον, ord. adj. *second*, e. g. in number, Matt. xxii. 26. John iv. 54. Tit. iii. 10. in order, Matt. xxii. 39. Acts xiii. 33. 1 Cor. xv. 47, comp. in Ἀδάμ. Rev. iv. 7. in place Acts xii. 10. Heb. ix. 3. in time, Acts vii. 13 ἐν τῷ δευτέρῳ sc. χρόνῳ.—Neut. adverbially τὸ δεύτερον, *the second time, again*, 2 Cor. xiii. 2. Jude 5. Sept. for הַשֵּׁנִי Gen. xli. 5. Lev. xiii. 5.—Æsop. Fab. 5.—So without the art. δεύτερον, either *the second time, again*, John iii. 4. Rev. xix. 3. and with πάλιν, John xxi. 16. or *secondly*, 1 Cor. xii. 28. Sept. for הַשֵּׁנִי Gen. xxii. 15. Jer. xxxiii. 1.—Xen. An. 1. 8. 16. Cyr. 4. 6. 11.—So ἐκ δευτέρου, *the second time, again*, Mark xiv. 72. John ix. 24. Acts xi. 9. Heb. ix. 28. with πάλιν Matt. xxvi. 42. Acts x. 15. Sept. for הַשֵּׁנִי Josh. v. 2. Jer. i. 13. AL.

Δέχομαι, f. ξομαι, depon. Mid. Buttm. § 113. 3; perf. δέδεγμαι, Acts viii. 14 with Mid. signif. Buttm. § 136. 3; *to take*, sc. to one's self what is presented or brought by another, *to receive*, trans.

a) pp. of things, etc. (α) *to take, to receive*, sc. into one's hands, etc. Luke ii. 28 ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, i. e. from his parents. xvi. 6, 7, δέξαι σου τὸ γράμμα, *take thy note*, sc. back from me. xxii. 17 δεξάμενος ποτήριον, sc. from an attendant. Eph. vi. 17. Sept. for לָקַח 2 Chr. xxix. 16, 22.—Hom. Il. 5. 227 μάστιγα καὶ ἡνία.—(β) genr. *to receive, to accept*, e. g. ἐπιστολάς Acts xxii. 5. xxviii. 21. τὴν χάριν, i. e. the collection, 2 Cor. viii. 4. τὰ παρ' ὑμῶν Phil. iv. 18. Sept. for קָבַץ Gen. xxxiii. 10. Ex. xxix. 25. xxxii. 4.—1 Macc. xv. 20, 27. Plut. Them. 28. Xen. Cyr. 1. 4.

10. ib. 1. 5. 5.—(γ) Metaph. τὴν βασιλείαν τοῦ Θεοῦ, Mark x. 15. Luke xviii. 17. λόγια ζῶντα Acts vii. 38. χάριν 2 Cor. vi. 1. Sept. for $\pi\rho\zeta$ Jer. ix. 20. xvii. 23. So of what is received by the ear, *to hear of, to learn*, as τὸ εὐαγγέλιον 2 Cor. xi. 4. —Herodian. 1. 4. 20 ἀγγελίαν.

b) of persons, etc. *to receive, to admit*, viz. (α) of persons, *to receive kindly, to welcome*, as a teacher, friend, guest, etc. e. g. εἰς τὸν οἶκον Luke xvi. 4, 9.—Arrian. Diss. Ep. 3. 26 εἰς οἰκίαν. Xen. An. 5. 5. 20.—So genr. Matt. x. 14, 40 quater, 41 bis. xviii. 5 bis. Mark vi. 11. ix. 37 quater. Luke ix. 5, 48 quater, 53. x. 8, 10. John iv. 45. Acts xxi. 17 ἀσμένως ἐδέξαντο ἡμᾶς. 2 Cor. vii. 15. Gal. iv. 14. Col. iv. 10. Heb. xi. 31.—Herodian. 7. 4. 5. Xen. Cyr. 4. 8. 23. ib. 5. 6. 2.—So of being received into heaven, Acts vii. 59. So Acts iii. 21 ὃν δεῖ οὐρανὸν δέξασθαι. In the sense of *to admit*, sc. to one's presence, to the house where one is, etc. τοὺς ὄχλους, Luke ix. 11. Hence by impl. *to bear with*, 2 Cor. xi. 16 ἄς ἄφρονα δέξασθαι με.—(β) Metaph. of things, *to receive, to admit*, sc. with the mind and heart, i. e. by impl. *to approve, to embrace, to follow*, absol. Matt. xi. 14. τὸν λόγον, Luke viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. James i. 21. τὰ τοῦ πνεύματος. 1 Cor. ii. 14. παράκλησιν 2 Cor. viii. 17. τὴν ἀγάπην τῆς ἀληθείας, 2 Thess. ii. 10. So Sept. for $\pi\rho\zeta$ Prov. x. 9. Zeph. iii. 7.—Jos. Ant. 1. 13. 14. Plut. Them. 12. Thuc. 4. 16.

I. Δέω, *to want*, see Δεῖ and Δέομαι.

II. Δέω, f. δήσω, aor. 1 ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι, comp. Buttm. § 95. n. 4; *to bind*, trans.

a) of things, etc. *to bind together or to any thing, to bind around, to fasten*. Matt. xiii. 30 δῆσατε αὐτὰ εἰς δέσμας. Acts x. 11. Matt. xxi. 2 ὄνον δεδεμένην. Mark xi. 2, 4. Luke xix. 30. Sept. for $\pi\rho\zeta$ Josh. ii. xxi. $\pi\rho\zeta$ Judg. xv. 4. —Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are *bound or wound around* with grave-clothes; John xi. 44 δεδεμένος τοὺς πόδας κειοίαις. xix. 40 ἔδησαν αὐτὸ ἐν ὀθονίοις.—Here belong also Matt. xvi. 19 bis, and xviii. 18 bis, ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δε-

δεμένον ἐν τοῖς οὐρανοῖς, κ. τ. λ. where the kingdom or church of Christ is compared to an edifice of which the apostles have the keys; Matt. xvi. 19, coll. Is. xxii. 22. Rev. iii. 7; and according as they shut or open the door to any one on earth, so shall it be also in heaven, i. e. whomsoever they exclude or admit on earth, he shall as a general rule be excluded or admitted in heaven. The allusion here is to the ancient manner of binding together the doors of houses with a chain, etc. to which a padlock was sometimes suspended; comp. Adam's Rom. Ant. p. 521. Others here translate, *to interdict, to prohibit*, i. e. *to exclude*, like Chald. $\pi\rho\zeta$ Dan. vi. 8, 9, 14, 16.

b) of persons, *to bind*, sc. the hands, feet, etc. *to put in bonds*, i. e. to deprive, of liberty; e. g. ἀλύσει, Mark v. 3, 4. Acts xii. 6. xxi. 33.—Wisd. xvii. 18. comp. Sept. 2 Chr. xxxvi. 6. c. c. ἐν τινι Sept. Judg. xvi. 7, 8. Xen. An. 4. 3. 8. —So genr. δέω τινά, Matt. xii. 29. xiv. 3. xxii. 13 δῆσαντες αὐτοῦ πόδας. xxvii. 2. Mark iii. 27. vi. 17 ἔδησεν αὐτὸν ἐν φυλακῇ, i. e. had cast him bound into prison. xv. 1. John xviii. 12. Acts ix. 14. xxi. 11 bis. xxii. 29. Rev. xx. 2. Pass. δέομαι, *to be bound, to be in bonds*, in prison, etc. Mark xv. 7. John xviii. 24. Acts ix. 2, 21. xxi. 13. xxii. 5. xxiv. 27. Col. iv. 3. Rev. ix. 14. Sept. for $\pi\rho\zeta$ Gen. xlii. 25. 2 Sam. iii. 34. 2 K. xvii. 4. Pass. for $\pi\rho\zeta$ Is. xlii. 7.—Xen. Cyr. 1. 4. 13. Mem. 1. 2. 49.—Trop. Luke xiii. 16 ἣν ἔδησαν ὁ σατανᾶς, *whom Satan hath bound*, i. e. deprived of the use of her limbs, etc. see ver. 11; Satan being here represented as the author of physical evil, see in Δαιμόνιον. 2 Tim. ii. 9, ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται, i. e. the preaching of the word is not hindered, restrained, because I am in bonds.

e) perf. pass. δέδεμαι, *to be bound*, metaph. (α) spoken of the conjugal bond, seq. dat. *to be bound to any one*, Rom. vii. 2. 1 Cor. vii. 27, 39.—Jambl. Vit. Pythag. 11. 56 καλέσαι τὴν μὲν ἄγαμον, κόρην. τὴν δὲ πρὸς ἄνδρα δεδεμένην, νύμφην.—(β) Acts xx. 22 δεδεμένος τῷ πνεύματι, *bound in spirit*, i. e. impelled in mind, compelled; comp

λ viii. 5.—Comp. Xen. 5. 1. 12 δεδεμένους
 ἰσχυροτέρα τινὶ ἀνάγκῃ. Pind. Pyth.
 3. 96.

Δή, a participle which gives to a sen-
 tence an expression of certainty or reality,
 in opposition to mere opinion or con-
 jecture, and thus serves to increase the
 vivacity of discourse; *indeed, then, now,*
etc. See Buttm. § 149. 2. p. 431. Viger.
 p. 495, 501, et ibi Herm. p. 829.

a) *indeed, i. e. truly, really, quippe,*
 Matt. xiii. 23 ὁ δὲ καρποφορεῖ.—Sept.
 Job xv. 17 ἂ δὲ ἑώρακα, ἀναγγελῶ σοι.
 Xen. Mem. 2. 1. 21. ὅπερ δὲ καὶ πλεί-
 στοις ἐπιδείκνυται.—In the sense of *doubt-*
less, 2 Cor. xii. 1 καυχᾶσθαι δὲ οὐ συμ-
 φέρει μοι.—Lucian. D. Deor. 4. 5. Xen.
 Œc. 1. 14.

b) in an incentive or hortative sense,
now, then, come now, etc. Luke ii. 15
 διέλθωμεν δὲ ἕως Βηθλεέμ, *let us go now*
to Bethlehem. Acts xiii. 2. xv. 36. 1 Cor.
 vi. 20 δοξάσατε δὲ τὸν Θεόν, *glorify then*
God.—Sept. Gen. xviii. 4 ληφθήτω δὲ
 ὕδωρ for Heb. נָ. Judith xiii. 11. He-
 rodiān. 1. 4. 8. Xen. Cyr. 3. 1. 10.—
 For *δήποτε* and *δήπου*, see in their
 order.

Δῆλος, η, ον, *plain, evident, mani-*
fest, Matt. xxvi. 73. So δῆλον sc. *ἰστί,*
it is evident, 1 Cor. xv. 27. Gal. iii. 11.
 1 Tim. vi. 7.—Xen. Cyr. 5. 3. 30. ib. 8.
 1. 37.

Δηλόω, ὦ, f. ὠσω, (δῆλος), *to make*
manifest, to make known, trans. and
 spoken

a) of things past, *to tell, to relate,*
 1 Cor. i. 11. Col. i. 8. Sept. for γ' ἵπ
 Esth. ii. 22.—2 Macc. ii. 24. Xen.
 Anab. 2. 1. 1.

b) of things future or hidden, *to re-*
veal, to show, to bring to light, 1 Cor. iii.
 13. Heb. ix. 8. 1 Pet. i. 11. 2 Pet. i.
 14. Sept. for π' ἵπ 1 Sam. iii. 21. γ' ἵπ
 Ex. vi. 3. Dan. iv. 15.—Jos. Ant. 5. 1.
 12. Xen. Cyr. 1. 4. 26.

c) of words, *to imply, to signify,* Heb.
 xii. 27 τὸ δὲ, ἔτι ἄπαξ, δηλοῖ.—Jos. Ant.
 3. 7. 1 τὸν Μαναχασὴν λεγόμενον· βούλεται
 δὲ συνακτῆρα μὲν δηλοῦν.

Δημᾶς, ᾱ, ὁ, Demas, a man who
 was for a time associated with Paul, but

afterwards deserted him at Rome. Col.
 iv. 14. Philem. 24. 2 Tim. iv. 10.

Δημηγορέω, ὦ, f. ἦσω, (δῆμος,
 ἀγορέω,) *to address a public assembly, to*
harangue, seq. πρὸς cum accus. Acts xii.
 21. Sept. for ר' נ' Neh. viii. 4.—Jos.
 Ant. 8. 8. 4. Xen. Mem. 3. 6. 1.

Δημήτριος, ου, ὁ, Demetrius.

1. a silversmith at Ephesus, Acts xix
 24, 38.

2. a Christian mentioned with com-
 mendation, 3 John 12.

Δημιουργός, οὔ, ὁ, (poet. δημι-
 οεργός, fr. δῆμος and ἔργον,) *one who*
works or acts for the public, Hom. Od.
 17. 383. Hence genr. and in N. T. *an*
artist or artificer, maker, author, Heb. xi.
 10.—2 Macc. iv. 1. Jos. Ant. 7. 14. 11.
 Xen. Men. 1. 4. 7. 9.

Δῆμος, ου, ὁ, *the people, populus,*
 Acts xii. 22. xix. 33. So εἰς τὸν δῆμον,
to the people sc. assembled in the forum,
 Acts xvii. 5. xix. 30.—Jos. Ant. 3. 9. 1.
 Xen. H. G. 1. 7. 2.

Δημοσία, adv. (pp. dat. fem. of
 δημόσιος), *publicly, in public,* i. e. ἐν δη-
 μοσίᾳ χώρᾳ, Acts xvi. 37. xviii. 28. xx. 20.
 —Jos. Ant. 3. 2. 4. Xen. Men. 3. 12. 5.

Δημόσιος, ἰα, ον, (δῆμος,) *public,*
i. e. belonging to the public, for public use,
 Acts v. 18.—Jos. Ant. 3. 9. 4. Xen.
 Mem. 3. 11. 16.

Δηνάριον, ἰου, τό, a word adopted
 into the Greek from the Lat. *denarius*,
 a Roman coin equal at first (as its name
 imports) to *ten asses*, and afterwards,
 to twelve and even sixteen. It was
 reckoned of the same value as the Greek
 δραχμή, and equivalent to about 14 cents,
 according to the usual estimate; see in
 Ἀργύριον c, and Adam's Rom. Ant. p.
 493, 495.—Matt. xviii. 28. xx. 2, 9, 10,
 13. xxii. 19. Mark vi. 37. xii. 15. xiv.
 5. Luke vii. 41. x. 35. xx. 24. John vi.
 7. xii. 5. Rev. vi. 6 bis.

Δήποτε, adv. (δή and πότε), *in fine,*
in short, subjoined to relative words to
 strengthen the idea of generality and
 comprehensiveness. John v. 4 ὅς ἐστι
 —νοσήματι. See Buttm. § 80. n. 1.

§ 116. 9. Viger. p. 500.—Xen. Cyr. 3. 2. 26.

Δήπου, adv. (δή and πού), *indeed, truly, verily*, Heb. ii. 16. Buttm. § 149. p. 432. Viger. p. 499.—Xen. Cyr. 1. 5. 12.

Διά, prep. with the primary signif. *through, throughout*, governing the gen. and accus. See Passow's Lex. Winer Gr. § 51. i. § 53. c. Tittmann in Bibl. Repos. 1. p. 170 sq.

I. With the genitive, *through*, etc. spoken

1. Of place, implying motion *through* a place, and put after verbs of motion, e. g. of going, coming, etc. as ἀναχωρεῖν, Matt. ii. 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with διαβαίνειν, Heb. xi. 29. διαπορεύεσθαι, Luke vi. 1. διέρχεσθαι, Matt. xii. 43. xix. 24. εἰσέρχ. vii. 13 bis. John x. 1. 9. ἐκπορεύεσθαι Matt. iv. 4. ἔρχεσθαι Mark x. 1. παραπορεύεσθαι Mark ii. 23. ix. 30. παρέρχ. Matt. viii. 28. ὑποστρέφειν Acts xx. 3.—Diod. Sic. 20. 111. Xen. Hiero 2. 8.—So δι' ὑμῶν ἀπέρχεσθαι or διελθεῖν, i. e. *through your city*, Rom. xv. 28. 2 Cor. i. 16.—Xen. An. 4. 8. 1.—With many other verbs implying motion, 2 Cor. viii. 18 οὐ ὁ ἔπαινος διὰ πασῶν τῶν ἐκκλησιῶν sc. διαγγέλεται. So after βλέπειν 1 Cor. xiii. 12. διαφέρειν Mark xi. 16. Acts xiii. 49. καθιέναι Luke v. 19. χαλάζειν 2 Cor. xi. 33. ὡς διὰ πυρός sc. σωθῆναι, *saved as if through fire*, i. e. as if passing through the ordeal of fire, 1 Cor. iii. 15.—Palæph. Fab. 13. καθιμᾶν Jos. Ant. 5. 1. 2 ἄγειν Xen. An. 4. 5. 36. ἐλαύνειν ib. 7. 3. 43. προάγειν Polyb. 3. 77. 1.

2. Of time, viz. a) continued time, time how long, *through, throughout, during*; Acts i. 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. ii. 15 διὰ παντός τοῦ ζῆν, *during their whole life*. So διὰ παντός or διαπαντός adverbially, see in Διαπαντός.—Xen. Mem. 1. 2. 61 διὰ παντός τοῦ βίου. Cyr. 2. 1. 19.—Luke v. 5 δι' ὅλης τῆς νυκτός, *during the whole night*, i. e. all night. Acts xxiii. 31—Charit. 1. 5. Xen. An. 4. 6. 22. Polyb. 37. 3. 3 διὰ ἡμέρας.—Spoken of time *when*, i. e. of an indefinite time, *during* a longer interval, viz. διὰ τῆς νυκτός, *during the night*, i. e. at some

time of the night, *by night*; Acts v. 19 διὰ τῆς ν. ἤνοιξε τὰς θύρας τῆς φυλακῆς. xvi. 9. xvii. 10.—Palæph. 1 καταβαίνοντες διὰ νυκτός εἰς τὰ πένδια.

b) of time elapsed, *after*, e. g. Acts xxiv. 17 δι' ἐτῶν πλειόνων, *after many years*, i. e. many years being *through*, elapsed. Gal. ii. 1 διὰ δεκατεσσάρων ἐτῶν. Mark ii. 1 δι' ἡμερῶν sc. τινῶν. See Winer § 51. i. p. 326. So Sept. for גַּרְמָא Deut. ix. 11. xv. 1.—Diod. Sic. 5. 28. Herodot. 1. 62. Xen. Cyr. 1. 4. 28 διὰ χρόνον.

3 Of the instrument or intermediate cause; that which intervenes between the act of the will and the effect, and *through* which the effect proceeds; *through, by, by means of*, etc. see Winer § 51. i. Spoken,

a) of things, *through, by, by means of*, etc. Mark xvi. 20 τὸν λόγον βεβαιοῦντος διὰ σημείων. John xi. 4. xvii. 20. Acts iii. 18, 21, ἃ προκατήγγειλε διὰ στόματος τῶν προφητῶν. v. 12 διὰ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα. viii. 18. x. 43 διὰ τοῦ ὀνόματος αὐτοῦ, i. e. *through* a profession of faith in his name, etc. xi. 30. xv. 32. xix. 26. xx. 28 διὰ τοῦ αἵματος, *through* the intervention of his blood. Rom. iii. 20 διὰ νόμον. iii. 27. v. 10. viii. 3. 1 Cor. iii. 5. iv. 15. 2 Cor. i. 4. x. 9. Gal. ii. 16. 3 John 13. al. sæpiss.—Diod. Sic. 1. 31. Xen. Hiero 1. 14. ib. Mag. Eq. 4. 9.—In the sense *by virtue of, in consequence of*, Rom. xii. 3 λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι. Gal. i. 15. Philem. 22.—Xen. An. 3. 2. 8.—In obtestations and exhortations, *through*, Rom. xii. 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1.

b) of persons *through* whose hands any thing as it were passes, *through* or *by* whose agency, ministry, etc. an effect takes place or is produced, the efficient cause; Matt. i. 22 τὸ ρηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου. ii. 5, 15, 23. Luke xviii. 31. John i. 17. Acts ii. 22 σημεῖα ἃ ἐποίησε ὁ Θεὸς δι' αὐτοῦ. ii. 43. iv. 16. xii. 9. Rom. ii. 16. v. 5. 1 Cor. ii. 10. viii. 6. Heb. i. 2, 3. So Rom. i. 5. v. 1. 1 Cor. xi. 12 ὁ ἀνὴρ διὰ τῆς γυναικός. Gal. i. 1. 2 Tim. ii. 2. Heb. ii. 2. vii. 9. So *through the fault of*, etc. Matt. xviii. 7. xxvi. 24. Rom. v. 12, 16, 19. 1 Cor. xv

21. al. Sept. for 722 2 Chr. xxix. 5. Esth. i. 15. Is. xxxvii. 24.—Æschyl. Sept. c. Theb. 219. [233.] Xen. H. G. 7. 3. 2. Œc. 21. 11. Eq. 2. 3.—In this construction *διά* may also refer to the author or first cause, when the author does any thing *through himself* instead of another; e. g. so of God, Rom. xi. 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Heb. ii. 10. 1 Cor. i. 9 ὁ θεὸς, δι' οὗ ἐκλήθητε. also of Christ, Col. i. 16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα,—τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται. John i. 3.—Xen. Mem. 1. 2. 14 τῷ ἄνδρι βουλομένῳ τε πάντα δι' ἑαυτῶν πράττεσθαι. Cyr. 1. 1. 4. Hiero 9. 3.—In obtestations and exhortations, Rom. xv. 30 παρακαλῶ ὑμᾶς διὰ τοῦ κυρίου κ. τ. λ. 1 Thess. iv. 2. 2 Thess. iii. 12.

4. of the mode, manner, state, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced, etc.

a) of manner, where *διά* with its gen. forms a periphrase for the corresponding adverb. Luke viii. 4 εἶπε διὰ παραβολῆς, lit. *through a parable*, i. e. by means of, with a parable, παραβολικῶς. Acts xv. 27 διὰ λόγου, *by word*, i. e. orally. Rom. viii. 25 et Heb. xii. 1. δι' ὑπομονῆς, *through or with patience*, i. e. patiently. Rom. xiv. 20 διὰ προσκόμματος, i. e. so as to give offence. 2 Cor. x. 11. Gal. v. 13. Eph. vi. 18. So John xix. 23 δι' ὅλου, *throughout*. Acts xv. 32 διὰ λόγου πολλοῦ, i. e. with many words.—Ælian. V. H. 1. 8. Diod. Sic. 11. 44. Xen. Cyr. 3. 1. 18. Mem. 2. 1. 20.—So διὰ βραχείων and δι' ὀλίγων, *briefly*, Heb. xiii. 22. 1 Pet. v. 12. διὰ πολλῶν 2 Cor. i. 11.—Lucian. Toxar. 56 διὰ βραχείων. Thuc. iv. 95.

b) of the state, circumstances, emotions, etc. *through, in, with* which or *on occasion of* which any thing exists, is produced or done etc. the verbs εἶναι, γίνεσθαι, ἔρχεσθαι, and the like being usually expressed or implied. Rom. xv. 32 ἵνα ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ. 1 Cor. i. 1. 2 Cor. viii. 5. Gal. i. 15 καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ. 2 Cor. viii. 8 διὰ τῆς ἐτέρων σπουδῆς, i. e. on occasion of, because of. Rom. xiv. 14 οὐδὲν κοινὸν [ἐστίν] δι' αὐτοῦ, *through* itself, i. e. in and of its own nature.

2 Cor. v. 7 διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἶδους, *we walk by faith, not by sight*, i. e. we are Christians through and in a state of faith in Christ, not of sight or of personal intercourse with him. 1 John v. 6 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *he came by, through, water and blood*, i. e. who received baptism and suffered death, whose baptism and death were testimonials of his mission. Heb. ix. 12 διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν, *through his own blood*, i. e. offering himself as sacrifice.—Eurip. Phœn. 20, 1554. Androm. 174.—Rom. ii. 27 σὲ, τὸν διὰ γράμματος καὶ περιτομῆς παραβατήν [γενόμενον]. iv. 11 τῶν πιστευόντων δι' ἀκροβυστίας [ὄντων], i. e. believers who are not circumcised. 1 Cor. xiv. 19 λόγους διὰ νοός μου [ὄντας] λαλῆσαι. 2 Cor. ii. 4 διὰ πολλῶν δακρύων ἔγραψα, i. e. weeping. iii. 11 διὰ τῆς δόξης [ἐστί], i. q. δεδοξασμένον. v. 10. vi. 7 bis. Phil. i. 20 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου, i. e. whether I live or die. 2 Thess. ii. 2 ἐπιστολὴ ὡς δι' ἡμῶν [οὔσα], i. e. ὡς ὑμετέρα. 2 Pet. i. 3 τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, *through glory and virtue*, i. e. the highest δόξη and ἀρετή of God being thus conspicuously exhibited.—Symm. Ps. lv. 12 ὁ διὰ μίσους μοι, where Sept. ὁ μισῶν. Jos. Ant. 4. 6. 2 δι' εὐνοίας εἶναι τῷ θεῷ. ib. 6. 7. 4. Æschyl. Prom. 120 δι' ἀπεχθείας ἐλθεῖν, invisum esse. Eurip. Phœn. 395 διὰ πόθου ἐλθεῖν, desiderare. Æl. V. H. 13. 2 extr. διὰ τιμῆς ἐλθεῖν, honorari. Lucian. Macrob. 22 συγγραφεὺς διὰ πολλῶν μαθημάτων γενόμενος. Xen. Anab. 2. 5. 9 διὰ σκότους εἶναι, i. q. σκοτεινόν.

II. With the accusative, *through, by, by means of*; more generally *on account of, etc.* See Passow, Tittmann l. c. Winer Gr. § 53. c. Buttm. § 147. n. 2 Spoken

1. Of the instrument, the intermediate or efficient cause, as in I. 3, above; *through, by, by means of, etc.*

a) spoken of things, John xv. 3 ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον κ. τ. λ. Heb. v. 14 διὰ τὴν ἔξιν, *through use*. Rev. xii. 11. xiii. 14 πλανᾷ—διὰ τὰ σημεῖα, *deceives through, by means of, those miracles*.—Diod. Sic. 1. 4. ib. 3. 8. Xen. Mem. 2. 7 1.—So also Heb. v. 12 διὰ τὸν

χρόνον, *through the time spent*, i. e. the time spent should have made you already teachers. 2 Pet. iii. 12 τοῦ Θεοῦ ἡμέρα δι' ἣν κ. τ. λ. *the day of God, through, in consequence of which the heavens, etc.*—Æl. V. H. 3. 37 ὑποληρούσης ἤδη τι αὐτοῖς καὶ τῆς γνώμης διὰ τὸν χρόνον, i. e. *through age*.

b) of persons, comp. I. 3. b, above. John vi. 57 bis, κάγω ζω διὰ τὸν πάτερα· κάκεινος ζήσεται δι' ἐμέ. Rom. viii. 11 διὰ τὸ ἐνοικοῦν πνεῦμα. viii. 20. Heb. vi. 7 δι' οὓς. So Sept. δι' ἐμέ for יְיָ Is. l. 11. Plut. Mor. II. p. 25. ed. Tauchn. Xen. Mem. 3. 2. 3. ib. 3. 3. 15 διὰ σέ.

c) of emotions, etc. *through which, from which*, one is led to do any thing, etc. Matt. xxvii. 18 et Mark xv. 10 διὰ φθόνον. Luke i. 78. Eph. ii. 4. διὰ τ. π. ἀγάπην. Phil. i. 15.—Diod. Sic. 1. 8. διὰ φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

2. Of the ground or motive, the moving or impelling cause of any thing, *on account of, because of, propter*, etc.

a) genr. Matt. x. 22 μισούμενοι διὰ τὸ ὄνομά μου. xiii. 21 θλίψις ἡ διωγμός διὰ τὸν λόγον. xiii. 58. Mark ii. 4 διὰ τὸν ὄχλον. Luke viii. 47. John iv. 39, 41. xii. 11. Acts xxii. 24. xxviii. 2. al. sæpiss.—Sept. Deut. xv. 10. Gen. xliii. 18 Diod. Sic. 1. 7. Xen. An. 1. 9. 22 διὰ πολλά, i. e. *on many accounts*.—So before an infin. with the article τό, Luke xi. 8. xxiii. 8 διὰ τὸ ἀκούειν πολλά. Acts xviii. 3 διὰ τὸ ὁμότεχνον εἶναι. Mark v. 4. διὰ τὸ αὐτὸν πολλάκις δεδέσθαι. Acts iv. 2. al. sæp.—Sept. Deut. i. 36. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34. Hiero l. 37.—Also in phrases, e. g. διὰ τί; *on what account? wherefore? why?* Matt. ix. 11. Luke v. 30, 33. John xiii. 37. written also διατί, Matt. xiii. 10. xv. 2. Mark ii. 18. vii. 5. Luke xix. 23. John vii. 45. Acts v. 3. al. Sept. for יְיָ Ex. ii. 18. מִן־לְךָ Num. xi. 11. מִן־לְךָ Deut. xxix. 23.—Xen. Mem. 3. 11. 17.—So διὰ τοῦτο, *on this account, for this cause or reason, therefore*; Matt. vi. 25. Mark vi. 14. Acts ii. 26. Rom. i. 26. 2 Cor. iv. 1. Rev. xviii. 8. al. sæp. Sept. for יְיָ Is. xlix. 4. מִן־לְךָ Mic. iii. 12.—Palæph. 33. Xen. An. 1. 7. 3.—So διὰ τοῦτο seq. ὅτι, *on this account—because*, John v. 16. viii. 47. inverted John xv. 19.

b) in the sense of *for the sake of, in behalf of*, etc. as marking the purpose or object of an action, etc. Matt. xiv. 3. et Mark vi. 17 διὰ Ἡρωδιάδα τὴν γυναῖκα φιλιππου. xxiv. 22 διὰ τοὺς ἐκλεκτούς, *for the elects' sake*. Mark ii. 27. John xi. 15. Acts xvi. 3. Rom. xi. 28. al. sæp.—Xen. Ag. 2. 21.—So διὰ τοῦτο, *for the sake of this, for this purpose*. John xii. 27 διὰ τοῦτο ἦλθον, *for this purpose I came*, sc. to suffer death. 1 Cor. iv. 17. With ἵνα, *in order that*, John i. 31. 1 Tim. i. 16. ὅπως Heb. ix. 15.

c) as marking the *occasion* of any thing, the occasional cause, that *on occasion of, on account of, because of* which any thing takes place. Matt. xxvii. 19 πολλὰ ἔπαθον κατ' ὄναρ δι' αὐτόν. John vii. 43. x. 19. Rom. ii. 4 τὸ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι. xv. 15 διὰ τὴν χάριν τὴν δοθεῖσάν μοι, i. e. *because of, by virtue of*. 2 Pet. ii. 2.—Xen. Cyr. 7. 3. 10 δι' ἐμέ.

3. Of the manner or state *through, or during* which any thing takes place; comp. I. 4, above. Gal. iv. 13 οἶδατε δέ, ὅτι δι' ἀσθενεῖαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν, *through infirmity*, i. e. *during* bodily weakness.—This sense of διὰ is rare with the accus. and comes from the general idea of duration; so Aristot. Mirab. Auscult. 68 διὰ τὸν χειμῶνα. See Winer Comm. in Gal. l. c.

NOTE. In composition διὰ mostly retains its signification, and refers: 1. to space and time, *through, throughout*, implying transition, continuance, etc. as διαβαίνω, διαπλέω, διαγίνομαι, διάγω; also trop. *through, to the end*, marking completeness, and thus becoming intensive, as διαβλέπω, διαγίνωσκω. 2. to distribution, diffusion, etc. *throughout, among, every where*, as διαγγέλλω. 3. to mutual or alternate effects or endeavours, *through, between, among*, sc. one another, *to and fro*, as διακρίνομαι, διαμάχομαι. 4. to separation, i. q. Lat. *dis, in two, in pieces, apart*, etc. Buttm. § 147. n. 9; as διαιρέω, διαλύω, διαρρήγνυμι. Comp. Tittm. in Bibl. Repos III. p. 50. AL.

Διαβαίνω, f. βήσομαι, *to pass through or over*, seq. acc. of thing. e. g.

τὴν θάλασσαν Heb. xi. 29. So Sept. and רָצָה Gen. xxxi. 21. 1 Sam. xiii. 7.—Jos. Ant. 7. 9. 7 τὸν Ἰορδάνην. Xen. An. 1. 2. 6.—Seq. εἰς, Acts xvi. 9.—Xen. An. 7. 2. 9.—Seq. πρὸς c. acc. Luc. 16. 26.

Διαβάλλω, f. βαλῶ, *to thrust through*, Diog. Laert. 1. 118 διαβωλόντα τῆς θύρας τὸν δάκτυλον. *to transport, carry over*, Thuc. 6. 30. Hence metaph. and in N. T. *to carry or deliver over to any one in words, i. e. to report or inform against, to traduce, to accuse*; Pass. seq. dat. Luke xvi. 1 δεβλήθη αὐτῷ. Sept. for Chald. נִצְרָה לְרַחֵם Dan. iii. 8. vi. 25.—Seq. dat. Herodot. 5. 35. πρὸς τινα Jos. Ant. 7. 11. 3. Xen. An. 1. 1. 3.

Διαβεβαιόω, ὦ, f. ὠσω, *to strengthen throughout, to make very firm*; in N. T. Mid. διαβεβαιόομαι, οὔμαι, metaph. *to affirm strongly, to asseverate, to urge*, seq. περί c. gen. 1 Tim. i. 7. Tit. iii. 8.—Philo de Decal. p. 263. 24. Polyb. 12. 12. 6.

Διαβλέπω, f. ψω, *to look through, i. e. to view attentively*, Plato Phædo. 37. In N. T. *to see clearly, i. e. fully*, Matt. vii. 5. Luke vi. 42.

Διάβολος, ου, ὁ, ἡ, subst. (διαβάλλω q. v.) *a calumniator, slanderer, accuser, viz.*

a) genr. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. So Sept. of Haman, for Heb. רָצָה Esth. vii. 4. רָצָה ib. viii. 1.—1 Macc. i. 36. Xen. Ag. 11. 5.

b) with the art. ὁ διάβολος, *the devil, i. e. the accuser*, by way of eminence, i. q. רָצָה, ὁ σατανᾶς, *Satan*, the prince of the fallen angels, ὁ ἄρχων τῶν δαιμονίων Matt. ix. 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job i. 7, 12. Zech. iii. 1, 2, coll. Rev. xii. 9, 10; seduces them to sin, 1 Chr. xxi. 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in Δαιμόνιον b. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in every possible way. Matt. iv. 1,

5, 8, 11. xiii. 39. xxv. 41. Luke iv. 2, 3, 5, 6, 13. viii. 12. John xiii. 2. Acts x. 38. Eph. iv. 27. vi. 11. 1 Tim. iii. 6, 7. 2 Tim. ii. 26. Heb. ii. 14. James iv. 7. 1 Pet. v. 8. Jude 9. Rev. ii. 10. xii. 9, 12. xx. 2, 10. Sept. for רָצָה 1 Chr. xxi. 1. Job i. 6 sq. ii. 1 sq. Zech. iii. 1, 2.—Wisd. ii. 23. Test. XII Patr. p. 672, 691. Act. Thom. § 32.—Hence ἐκ τοῦ διαβόλου v. υἱὸς τοῦ διαβόλου εἶναι, *to be the child of Satan, i. e. to be like Satan*, John viii. 44. Acts xiii. 10. 1 John iii. 8 ter, 10.—In the same sense, John vi. 70 διάβολος, *a devil, i. q. υἱὸς τοῦ διαβόλου*, coll. Acts xiii. 10, i. e. an enemy of God and man; comp. σατανᾶς Matt. xvi. 23. Mark viii. 33.

Διαγγέλλω, f. γελῶ, (διά, ἀγγέλλω,) *to announce throughout, i. e.*

a) every where, generally, *to publish*, sc. far and near, *to proclaim*, trans. Luke ix. 60. Pass. Rom. ix. 17. Sept. for רָצָה Ex. ix. 16. Ps. ii. 7.

b) implying completeness, *to announce fully, i. e. to give exact and certain information of*, trans. Acts xxi. 26. Sept. for רָצָה Josh. vi. 10.—Jos. Ant. 7. 9. 2. Xen. An. 1. 6. 2.

Διάγε, Luke xi. 8, see in Γέ I. a.

Διαγίνομαι, aor. 2 διεγενόμην, *to be throughout, i. e. to be always*, 2 Macc. xi. 26. Xen. Mem. 2. 8. 5. In N. T. of time, *to be through, i. e. to be past, to have elapsed*, Mark xvi. 1. Acts xxv. 13. xxvii. 9.—Herodian. 1. 10. 1. Æl. V. H. 3. 19 τριῶν μηνῶν διαγινομένων.

Διαγινώσκω, f. γνῶσομαι, *to know throughout, i. e. accurately, to distinguish*, Sept. Deut. ii. 7. Xen. Mem. 3. 1. 9. In N. T. *to inquire fully into, to examine, to investigate*, in a judicial sense, trans. Acts xxiii. 15. xxiv. 22.—Philo de Agric. p. 204. C, καὶ δικαστὰς τοὺς περὶ ἐκάστων διαγνωσομένους ἀπεκλήρωσαν. Dion. Hal. Ant. 2. 14.

Διαγνωρίζω, f. ἴσω, *to make known throughout, i. e. every where, to tell abroad, to publish*, seq. περί τινος, Luke ii. 17.

Διάγνωσις, εως, ἡ, (διαγινώσκω,) pp. *exact knowledge*; in N. T. in a judicial sense, *examination, trial, hearing*,

Acts xxv. 21.—Wisd. iii. 18. Jos. Ant. 15. 3. 8. Diod. Sic. 1. 60.

Διαγογγύζω, f. ὕσω, (διά, γογγύζω which see,) *to murmur throughout*, i. e. *to keep murmuring*, sc. with the idea of complaint, *to express sullen discontent*, absol. Luke xv. 2. xix. 7. Sept. לַגִּיחַ Ex. xv. 24. xvi. 2, 8.—Ecclus. xxxiv. 24. Heliodor. 7. 27.

Διαγρηγορέω, ὦ, f. ἦσω, (διά, γρηγορέω which see,) *to wake through*, sc. the night, etc. *to keep awake*, Herodian. 3. 4. 8. In N. T. *to be fully awake*, Luke ix. 32.

Διάγω, f. ξω, (διά, ἄγω,) *to lead or bring through or over*, sc. any place, etc. e. g. a river, Xen. An. 2. 4. 28. fire, etc. Sept. for גָּבַח 2 Sam. xii. 31. water, Wisd. x. 18. In N. T. spoken of time, *to bring through*, i. e. *to pass*, e. g. ἡσυχίον βίον, *to lead a quiet life, to live*, etc. 1 Tim. ii. 2.—2 Macc. xii. 38 σάββατον. Jos. Ant. 3. 14. 3 τὴν νύκτα. Xen. Hiero 7. 10. Aelian. H. An. 16. 23 τὸν βίον.—So absol. with τὸν βίον implied, Tit. iii. 3.—Plut. Timol. 3. Xen. Mem. 1. 3. 5.

Διαδέχομαι, f. δέχομαι, *to receive through*, sc. others, i. e. as transmitted from one to another *through* a series, *to receive in succession, to succeed to*, trans. Acts vii. 45 ἦν εἰσήγαγον διαδεξάμενοι [αὐτήν] οἱ πατέρες.—Jos. Ant. 7. 14. 2 τὴν βασιλείαν. Herodian. 4. 2. 20. Suidas, διαδέχομαι τὸ διὰ πολλῶν ἐρχόμενον ἀφ' ἑτέρου εἰς ἕτερον ἐπ' ἐμὲ διαδέχομαι.

Διάδημα, ατος, τό, (διαδέω *to bind quite around*,) *a diadem*, the symbol of royal dignity, Rev. xii. 3. xiii. 1. xix. 12. Sept. for כִּתְרָא Esth. i. 11. ii. 17. תִּכְרָא Is. lxii. 3.—1 Macc. i. 9. Jos. B. J. 1. 3. 1. Xen. Cyr. 8. 3. 13.

Διαδίδωμι, f. δώσω. 1. *to deliver through*, sc. various hands, from one to another in succession, *to deliver over in succession*, trans. Rev. xvii. 13 in text. rec. τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διαδύσουσιν. Others διδύσασιν.—Thuc. 1. 76 εἰ ἀρχὴν τε διαδιδόμενην ἰδεξάμεθα. Comp. in Διαδέχομαι.

2. *to deal out, to divide out, to distribute*,

trans. or absol. Luke xi. 22. xviii. 22. John vi. 11. Acts iv. 35.—Xen. Cyr. 1. 3. 6 bis. 1. 4. 10 bis, 11.

Διάδοχος, ου, ὁ, ἡ, (διαδέχομαι q.v.) *a successor*, sc. in office, Acts xxiv. 27.—Ecclus. xlvi. 1. Jos. Ant. 1. 13. 3. Xen. An. 7. 2. 5.

Διαζώννυμι, or διαζωννύω, fut. ζώσω, *to gird quite around*, i. e. firmly, trans. John xiii. 4.—Mid. *to gird any thing around one's self*, John xxi. 7. Aor. 1. Pass. with Mid. signif. John xiii. 5. Sept. for גָּבַח Ez. xxiii. 15.—Lucian. Quomod. Hist. Conscrib. 3.—Used in reference to the flowing robes of orientals; see in Ἀναζώννυμι.

Διαθήκη, ης, ἡ, (διατίθημι,) *a disposition, arrangement*, viz.

a) spoken of a testamentary disposition, *a testament, a will*, Heb. ix. 16, 17.—Jos. Ant. 17. 9. 7. Demosth. 1136. 12.

b) *a covenant*, i. e. a mutual agreement or mutual promises on mutual conditions; Gal. iii. 15. So Sept. and תְּרִיב 1 Sam. xviii. 3. xxiii. 18. al. sæp.—Aristoph. Av. [434] 439. Suidas, διαθήκη· συνθήκη.—In N. T. spoken of God's covenants with men, i. e. the divine promises conditioned on obedience, viz.

(α) of the Abrahamic covenant, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. xv. 1—18. xvii. 1—19. So Luke i. 72, coll. ver. 73. Acts iii. 25. Gal. iii. 17. Called also ἡ διαθ. περιτομῆς, Acts vii. 8. Sept. and תְּרִיב Gen. xv. 18. xvii. 2, 4. al.—2 Macc. viii. 15.

(β) of the Mosaic covenant, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. xxiv. 3—12. Deut. v. 2 sq. where Sept. for תְּרִיב.—Heb. viii. 9 bis. ix. 20. Called also ἡ πρώτη διαθήκη, *the first covenant*, i. e. the *Old or Jewish dispensation*, in reference to the gospel, Heb. ix. 15. So Heb. ix. 4 bis, τὴν κιβωτὸν τῆς διαθήκης —καὶ αἱ πλάκες τῆς δ. i. e. the ark which was the symbol of God's presence under the Mosaic covenant, and the tables of the law which the people had covenanted to obey. Rev. xi. 19, comp. Heb. viii. 5. So Sept. and תְּרִיב Num.

x. 33. Deut. ix. 9, 11.—The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διαθήκαι, Rom. ix. 4. Eph. ii. 12.—By meton. since the ancient covenant is contained in the Mosaic books, διαθήκη is put for *the book of the covenant, the Mosaic writings*, i. e. the law, Heb. תורה; 2 Cor. iii. 14 ἀνάγνωσις τῆς παλαιᾶς δ. So Sept. and תורה Deut. iv. 13.—Ecclus. xxiv. 23 βιβλος διαθήκης.—For Gal. iv. 24 see in γ.

(γ) of the new covenant promised of old and sanctioned by the blood of Christ, *the gospel dispensation*; comp. Jer. xxxi. 31 sq. al. where Sept. for תורה.—Heb. viii. 10 et x. 16 et Rom. xi. 27, quoted from Jer. xxxi. 33, 34, coll. Is. xxvii. 9. Heb. x. 29. Called also νέα δ. Heb. xii. 24. καινή δ. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. viii. 8. ix. 15. κρείττων δ. Heb. vii. 22. viii. 6. δ. αἰώνιος xiii. 20. δ. δευτέρα (implied) viii. 7.—Hence, Gal. iv. 24 δύο διαθήκαι, *the two covenants*, i. e. the old and the new.

Διαίρεσις, εως, (διαίρέω,) *division, act of dividing*, Xen. Cyr. 4. 5. 55. In N. T. *distinction, difference*, etc. 1 Cor. xii. 4, 5, 6, διαίρεσις, i. e. diversities, differences, classes of gifts, etc. Sept. of the classes or sections of the prests, etc. for תורה 2 Chr. viii. 14. Ezra vi. 18. — Diod. Sic. 2. 31 διαίρεσις τῶν χρόνων.

Διαιρέω, ὦ, aor. 2 διείλον, (διά of sep. αἰρέω,) *to take apart*, i. e. *to separate, to divide*, sc. into parts, Sept. for תורה Gen. xv. 10. al. Lucian. D. Mort. 16. 3. In N. T. *to divide out, to distribute*, trans. Luke xv. 12. 1 Cor. xii. 11. Sept. for תורה Josh. xviii. 5. 1 Chr. xxiii. 6.—Jos. Ant. 5. 1. 23. Xen. Cyr. 4. 5. 51.

Διακαθαρίζω, f. ιῶ, Buttm. § 95. 9. n. 14; *to cleanse throughout*, i. e. thoroughly, trans. Matt. iii. 12 et Luke iii. 17 τὴν ἄλωνα, sc. by ventilation with a fan, τὸ πτύον; hence i. q. ליקמן τὴν ἄλωνα, Ruth iii. 2. Comp. Calmet, art. *Thrashing*. Jahn § 65.—So διακαθαίρειν τὴν ἄλω, Alciphron. 3. 26.

Διακατελέγχομαι, f. ἐγξομαι, (διά,

κατελέγχομαι,) *to confute in disputation*, i. q. διαλεγόμενος κατελέγχω, seq. dat. Acts xviii. 28.—So διαπίνω, διατοξεύομαι, *to vie in drinking, in archery*, etc.

Διακονέω, ὦ, aor. 1 διηκόνησα, comp. Buttm. § 86. n. 6, (διάκονος,) *to serve, to attend upon, to minister unto*, intrans. spoken.

a) of persons, seq. dat. expr. or impl. (α) genr. as a master or guest, Matt. viii. 15 καὶ διηκόνει αὐτοῖς. xxvii. 55. Mark i. 31. xv. 41. Luke iv. 39. xxii. 26. Phil. 13. So Matt. xx. 28 bis. Mark x. 45 bis. John xii. 26 bis.—Jos. Ant. 19. 1. 6. Lucian. D. Deor. 4. 4. Demosth. 362 ult. Xen. Cyr. 8. 3. 8.—Especially spoken of those who serve at table, *to wait upon*, Luke x. 40. xii. 37. xvii. 8. xxii. 27 bis. John xii. 2.—Athen. 4. 10. Diod. Sic. 5. 40. Xen. An. 4. 5. 33.—(β) By impl. *to minister to the wants of any one*, i. e. *to supply one's wants*, e. g. food, clothing, etc. Matt. iv. 11. xxv. 44. Mark i. 13. Luke viii. 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. So of the alms collected by the churches, the distribution of alms, etc. Rom. xv. 25. Heb. vi. 10 bis. 1 Pet. iv. 11.—(γ) In the sense of *to be the attendant or assistant of any one*; as Timothy and Erasthenes are said to be διακονοῦντες τῷ Παύλῳ, Acts xix. 22. So Heb. תורה Josh. i. 1. Ex. xxiv. 13; where Sept. ὑπουργός and παρεστηκώς.—(δ) In the primitive church, *to fill the office of a διάκονος, to fulfil the duties of a deacon*, i. e. *to have charge of the poor and the sick*, etc. 1 Tim. iii. 10, 13.

b) of things, seq. accus. of manner, and dat. expr. or impl. (Buttm. § 131. 6, 7,) also in the passive construction; *to minister*, sc. any thing to any one, *to administer, to provide*, etc. 2 Tim. i. 18 ὅσα ἐν Ἐφέσῳ διηκόνησε. So 2 Cor. iii. 3 ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, *ministered by us*, i. e. written by our aid or ministry, by us.—Anacr. 9. 14, Ἀνακρέοντι διακονῶ τοσαῦτα. Theophr. Char. 2. 4.—By impl. *to minister any thing to one's wants*, etc. 1 Pet. iv. 10 εἰς ἑαυτοὺς [i. q. εἰς ἀλλήλους] αὐτὸ διακονοῦντες, coll. ver. 11. So of alms, χάρις, collected by the churches, etc. *to administer, to distribute*, Pass. 2 Cor.

viii. 19, 20.—Comp. Lucian. Asin. 53.—Spoken of prophets, etc. who *minister* i. e. *announce, deliver*, sc. the divine will, etc. 1 Pet. i. 12.—Origen. Comm. in Ps. xlviii. 4, οἱ διακονοῦντες τὸν λόγον. Jos. Ant. 6. 13. 6.—Seq. dat. alone, Acts vi. 2 διακονεῖν τραπέζαις, *to serve money-tables*, i. e. to have charge of the alms and other pecuniary matters.—Heliodor. 5. p. 218. So *ministrare velis* Virg. Æn. 10. 218, comp. Heyne's note.

Διακονία, ας, ἡ, (διακόνος,) service, attendance, ministry, viz.

a) genr. Heb. i. 14.—Jos. Ant. 4.6.3.—Towards a master or guest, at table or in hospitality, Luke x. 40. 1 Cor. xvi. 15.—Xen. Œc. 7. 41.

b) *ministry, ministration*, i. e. the office of ministering in divine things, spoken chiefly of apostles and teachers; Acts i. 17, 25. vi. 4 διακ. τοῦ λόγου. xx. 24. xxi. 19. Rom. xi. 13. 1 Cor. xii. 5. 2 Cor. iii. 7, 8, 9 bis. iv. 1. v. 18. vi. 3. Eph. iv. 12. Col. iv. 17. 1 Tim. i. 12. 2 Tim. iv. 5, 11. Once of the office of a *διάκονος*, Rom. xii. 7, where others take it in the wider sense as above.

c) in the sense of *aid, relief*, spoken of *alms, contributions*, etc. Acts xi. 29 εἰς διακονίαν πέμψαι. Rom. xv. 31, coll. ver. 26. 2 Cor. viii. 4. ix. 1, 13. xi. 8. Rev. ii. 19.—Act. Thom. 56, ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν.—Spoken of the *distribution, ministration*, of alms thus collected, etc. Acts vi. 1. xii. 25 coll. xi. 30. 2 Cor. ix. 12.

Διάκονος, ου, ὁ, ἡ, (either fr. διά and κόνις, pp. a dusty, i. e. hasty messenger; or better from absol. διάκω, διέκω, to run, to hasten, Buttm. Lexil. 1. p. 21 sq.) a servant, attendant, minister, viz.

a) a genr. and with a gen. of the master or person served, Matt. xx. 26. xxiii. 11. Mark ix. 35. x. 43.—Xen. Cyr. 8. 3. 8.—Spoken of those who wait at table, etc. John ii. 5, 9.—Jos. Ant. 6.4.1. Xen. Mem. 1.5.2. Among the Greeks, the *διάκονοι* were a higher class of servants than the *δοῦλοι*, Athen. X. p. 192. B. comp. Xen. l. c. Buttm. Lexil. I. p. 220.—Spoken of the *servants* or *attendants* of a king, Matt. xxii. 13. So

Rom. xiii. 4 bis, θεοῦ διάκονος, i. e. the servant, minister, vicegerent, of God. Sept. for תַּרְגָּמָה Esth. i. 10. ii. 2. vi. 3.—Spoken of an *attendant, a disciple*, etc. John xii. 26.

b) spoken of *ministers, teachers*, sc. of divine things, who act for God, Christ, etc. with a gen. as before, e. g. τοῦ θεοῦ 1 Cor. iii. 5. 2 Cor. iii. 6. vi. 4. 1 Thess. iii. 2. seq. τοῦ Χριστοῦ, etc. 2 Cor. xi. 23. Eph. vi. 21. Col. i. 7. iv. 7. seq. τῆς ἐκκλησίας Col. i. 25. So seq. τοῦ σατανᾶ 2 Cor. xi. 15, coll. ver. 14.

c) with a gen. of the thing to be done or promoted by one's service and ministry, e. g. Rom. xv. 8 διάκονος περιτομῆς, *a minister of circumcision*, i. e. of Judaism, or to the Jews. 2 Cor. xi. 15 διακ. δικαιοσύνης. Gal. ii. 17. Eph. iii. 7 Col. i. 23.

d) as an officer in the primitive church, *one who has charge of the alms and money of the church, an overseer of the poor and the sick, an almoner*, Phil. i. 1. 1 Tim. iii. 8, 12. iv. 6. See Acts vi. 1—6. Of a female ἡ διάκονος, who had charge of the female poor and sick, Rom. xvi. 1.—Hence the English word *deacon*, but in a different sense.

Διακόσιοι, αι, α, (δύς, ἑκατόν,) two hundred, Mark vi. 37. John vi. 7. xxi. 8. Acts xxiii. 23 bis. xxvii. 37. Rev. xi. 3. xii. 6.

Διακούω, f. ούσομαι, (διά, ἀκούω,) to hear through or out, Xen. Hiero 7. 11. In N. T. *to hear fully*, in a judicial sense, seq. gen. Acts xxiii. 35. So Sept. and תַּרְגָּמָה Deut. i. 16.

Διακρίνω, f. νῶ, to separate through-out, i. e. wholly, completely, trans. Mid. *to separate one's self*, etc.

a) pp. Jude 22 οὓς μὲν ἐλεεῖτε διακρινόμενοι, *on some* (i. e. those not Christians) *have compassion, separating yourselves from them*.—Hesych. διακεκρίσθω. ἀφοριζέσθω. διακριθέντες. χωρισθέντες. Herodian. 3. 1. 9 ὁ Ταῦρος διακρίνει τὰ ἔθνη.

b) by impl. *to distinguish, to make a distinction, to cause to differ*; Acts xv. 9 οὐδὲν διέκρινε μεταξὺ ἡμῶν. 1 Cor. xi. 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. from common food. Mid. James ii. 4

καὶ οὐ διακρίθητε ἐν ἑαυτοῖς; interrog. and as apodosis, *do ye not then make a distinction in yourselves?* i. e. are ye not partial? Others under d below.—Mid. Herodian. 4. 6. 12.—With the idea of preference, prerogative, 1 Cor. iv. 7 τίς γὰρ σε διακρίνει.—Trop. *to distinguish, to discern clearly, to note accurately*, Matt. xvi. 3 τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. xi. 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, i. e. if we took a proper view, formed a just estimate of ourselves. 1 Cor. xiv. 29, i. q. δοκιμάζω in 1 John iv. 1. So Sept. for יִפְּרָ Job xii. 11.—Xen. Mem. 1. 9. 9.—Hence,

c) in the sense of *to consider accurately, to judge, to decide*, e. g. διακρίναι ἀνὰ μέσον τινός, 1 Cor. vi. 5. So Sept. for מִפְּרָ Ex. xviii. 16. 1 K. iii. 9. יִפְּרָ Ps. l. 4. Prov. xxxi. 9.

d) Mid. διακρίνομαι, aor. 1 pass. διεκρίσθην with mid. signif. Buttm. § 136. 2; *to separate one's self from*, i. e. *to contend with*, pp. in battle Polyb. 2. 22. 11. Xen. Ag. 1. 33. In N. T. metaph. (α) *to contend or strive with, to dispute with*, seq. dat. Jude 9. seq. πρὸς c. acc. Acts xi. 2. Sept. seq. dat. for יִפְּרָ Jer. xv. 10. seq. πρὸς for מִפְּרָ Ez. xx. 35.—Luc. Pseudosoph. 5. Polyb. 22. 27. 1.—(β) *to be in strife with one's self*, i. e. *to doubt, to hesitate, to waver*, Matt. xxi. 21. Mark xi. 23. Rom. iv. 20. xiv. 23. James i. 6. ii. 4 καὶ οὐ διακρίθητε ἐν ἑαυτοῖς, without interrog. and if ye do this without hesitation; comp. in b. above. So μηδὲν διακρινόμενος, without hesitation, confidently, Acts x. 20. xi. 12. James i. 6.—Hesych. διεκρίθη. διέσταζεν.

Διάκρισις, εως, ἡ, (διακρίνω,) *a distinguishing, a discerning clearly*, i. e. spoken of the act or power, Heb. v. 14 καλοῦ καὶ κακοῦ. 1 Cor. xii. 10 τῶν πνευμάτων, comp. in Διακρίνω b.—Apoll. Rhod. 4. 1169.—By impl. Rom. xiv. 1 μὴ εἰς διακρίσεις διαλογισμῶν, lit. *not for scrutinizings of thoughts*, i. e. not with searching out and pronouncing judgment on their opinions; comp. ver. 5, 13. Others, doubts, scruples.

Διακωλύω, f. ὕσω, *to hinder throughout*, i. e. *to impede or forbid utterly*, trans. Matt. iii. 14 ὁ δὲ Ἰωάννης διεκώλυεν

αὐτόν, i. e. spoken in the imperf. of a continued action, or de conatu; see Winer Gr. § 41. 3. c. Matth. § 504. 3.—Judith xii. 7. Xen. H. G. 1. 6. 28.

Διαλαλέω, ῶ, f. ἤσω, *to speak to and fro*, i. e.

a) *to talk with any one, to converse with*; Luke vi. 11 διελάλουν πρὸς ἀλλήλους, i. e. they communed, consulted.—Polyb. 23. 9. 6. Eurip. Cycl. 175.

b) *to speak of every where*, i. e. *to tell abroad, to divulge*, trans. So in pass. constr. Luke i. 65.—Symm. for יִפְּרָ Ps. li. 16.

Διαλέγω, f. ξω, *to gather out apart*, i. e. *to select*, Xen. Œc. 8. 9. Mem. 4. 5. 11. In N. T. only as depon. Mid. διαλέγομαι, aor. 1 pass. διαλέχθην with mid. signif. Buttm. § 136. 2; *to speak to and fro*, i. e. alternately, *to converse with*, viz.

a) spoken of a dispute, etc. *to dispute, to discuss*, intrans. seq. dat. Jude ver. 9 τῷ διαβόλῳ διακρινόμενος διελέγετο. So seq. πρὸς ἀλλήλους, Mark ix. 34, coll. ver. 33. Sept. for יִפְּרָ Is. i. 18. seq. πρὸς for יִפְּרָ Judg. viii. 1.—Seq. dat. Xen. Mem. 1. 6. 11. seq. πρὸς ib. 1. 6. 1.

b) of public teaching, etc. *to discuss, to discourse, to reason, to argue*, intrans. and absol. Acts xviii. 4. xix. 8, 9. xx. 9. xxiv. 25. seq. dat. Acts xvii. 2, 17. xviii. 19. xx. 7. seq. πρὸς c. acc. Acts xxiv. 12. Sept. for יִפְּרָ Is. lxiii. 1. seq. πρὸς Ex. vi. 27.—Ecclus. xiv. 20. Xen. H. G. 2. 2. 11. Mem. 3. 3. 7. seq. dat. ib. Anab. 2. 5. 41.—Trop. of an exhortation, etc. *to address, to speak to*, seq. dat. Heb. xii. 5.—Herodian. 1. 5. 2. Xen. Mem. 4. 4. 4.

Διαλείπω, f. ψω, pp. *to leave between*, i. e. *to leave an interval*, sc. of space or time; hence in N. T. *to intermit, to desist, to cease*; seq. particip. Luke vii. 45 οὐ διέλιπε καταφιλοῦσα, *she has not ceased kissing my feet*, etc. see Buttm. § 144. n. 3. Sept. for יִפְּרָ Jer. xlv. 18 מִפְּרָ Jer. xvii. 8.—Jos. Ant. 8. 12. 3. Xen. Apol. Soc. 16.

Διάλεκτος, ου, ἡ, διαλέγομαι q. v.) *speech, language*, as articulated through or by the tongue, Aristot. H. An. 4. 9. In N. T. *language*, sc. as spoken by a

people or province, a *dialect*, peculiar idiom, Acts i. 19. ii. 6, 8. xxi. 40. xxii. 2. xxvi. 14.—Jos. Ant. 3. 1. 6. Polyb. 1. 67. 9.

Διαλλάσσω or άττω, f. ξω, (διά, άλλάσσω,) *to change between*, i. e. *to permute, to change for another, to exchange*, 2 Macc. vi. 27. Xen. H. G. 1. 6. 4. Trop. *to change in feeling towards any one, to reconcile*, trans. Xen. H. G. 1. 6. 7. Vect. 5. 8.—In N. T. only Mid. διαλλάσσομαι, aor. 1. pass. διηλλάχθην with Mid. signif. Buttm. § 136. 2, *to change one's own feelings towards*, i. e. *to reconcile one's self, to become reconciled*, c. dat. Matt. v. 24 διαλλάγηθι τῷ ἀδελφῷ σου. So Sept. for פָּרַחַח 1 Sam. xxix. 4.—Esdr. iv. 31. Jos. Ant. 16. 4. 4. Thuc. 8. 70.

Διαλογίζομαι, f. ίσομαι, *to reckon, through*, i. e. *to complete or settle an account*, Dem. 1236. 17. In N. T. trop. *to consider, to reflect, to reason, to ponder*, viz.

a) genr. e. g. ἐν ταῖς καρδίαις, Mark ii. 6, 8, where for ταῦτα see Buttm. § 131. 7. Luke iii. 15. v. 22. ἐν ἑαυτῷ Luke xii. 17. ἐν ἑαυτοῖς Mark ii. 8. παρ' ἑαυτοῖς Matt. xxi. 25. seq. ὅτι John xi. 50. seq. ποταπός Luke i. 29. absol. Luke v. 21. Sept. c. accus. for פָּרַחַח Ps. lxxvii. 6. cxix. 59.—Xen. H. G. 6. 4. 20.

b) in a mutual or reciprocal sense, *to consider together, to deliberate, to debate*; seq. ἐν ἑαυτοῖς, Matt. xvi. 7, 8. πρὸς ἀλλήλους Mark viii. 16. πρὸς ἑαυτούς Luke xx. 14. absol. Mark viii. 17. In the sense of *to dispute*, etc. Mark ix. 33.—Ælian. V. H. 14. 43. Xen. Mem. 3. 5. 1.

Διαλογισμός, οὔ, ὁ, (διαλογίζομαι,) *computation, adjustment of accounts*, Dem. 951. 20. In N. T. *reflection, cogitation, thought*, viz.

a) genr. Luke ii. 35. v. 22. vi. 8. ix. 47. James ii. 4 κριταὶ διαλογισμῶν πονηρῶν, i. e. judges having evil thoughts, unjust, partial; for the gen. of quality, see Buttm. § 132. 4. 4. Sept. for פָּרַחַח Ps. xcii. 6. Is. lix. 7. יִיגַח Dan. ii. 29, 30.—Arrian. Diss. Ep. 1. 9. 10. Polyb. 3. 17. 8. — So in different shades of sense, e. g. for *reasoning, opinion*, Rom. i. 21. 1 Cor. iii. 20. Rom. xiv. 1 see in

Διάκρισις. Sept. for פָּרַחַח Ps. xciv. 11. So for *mind, purpose, intention*, Luke vi. 8; and especially *evil thoughts, purposes*, etc. Matt. xv. 19. Mark vii. 21. Sept. for פָּרַחַח Prov. xxi. 18. evil, Ps. lvi. 6. Is. lix. 7.—In the sense of *doubt*, Luke xxiv. 38 διαλογισμοὶ ἀναβαίνουνσι, i. e. doubtful thoughts, suspense.

b) in the sense of *dispute, debate, contention*, Luke ix. 46, coll. Mark ix. 33, 34. —Phil. ii. 14 χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. ii. 8.—Ecclus. ix. 15. xxvii. 4. Plut. Mor. II. p. 23, ed. Tauchn.

Διαλύω, f. ὑσω, *to dissolve*; in N. T. spoken of a collection of people, *to disperse, to break up*, Pass. Acts v. 36.—Jos. Ant. 4. 3. 1 τὸν συλλογόν. Xen. Cyr. 5. 5. 43 τὴν στρατίαν.

Διαμαρτύρομαι, f. οὔμαι, depon. Mid. *to call throughout to witness*, viz. gods and men, all beings, i. e. *to affirm with solemn obtestations*, Sept. Deut. iv. 26. Xen. H. G. 3. 2. 13.—In N. T. *to testify through and through*, i. e. *to bear full and complete witness*, viz.

a) *to admonish solemnly, to charge earnestly, to urge upon*, seq. dat. Luke xvi. 28. absol. Acts ii. 40. 1 Thess. iv. 6. Strengthened by the adjunct ἐνώπιον τοῦ θεοῦ κ. τ. λ. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. Sept. for טָגַח Ex. xix. 21. Ps. lxxxix. 9.—Fabr. Cod. Pseudep. V. T. I. p. 632 πολλὰ διαμαρτυράμεν αὐτοῖς τοῦ μὴ ποιῆσαι. Polyb. 1. 37. 4. Xen. Cyr. 7. 1. 17.

b) *to testify fully*, i. e. *to declare fully, to teach earnestly, to enforce*, trans. Acts viii. 25. xviii. 5. xx. 21, 24. xxiii. 11. xxviii. 23. Seq. dat. et ὅτι, Acts x. 42. xx. 23. absol. spoken of a sacred writer, Heb. ii. 6. Sept. for טָגַח Deut. xxxii. 45. טָגַח Ex. xviii. 20. גָּגַח Ez. xvi. 2. xx. 4.—Jos. Ant. 9. 8. 3.

Διαμάχομαι, f. ἡσομαι, depon. Mid. *to fight together*, Xen. Anab. 7. 4. 10; see in Διά note. In N. T. metaph. *to contend*, sc. in words, *to dispute warmly*, Acts xxiii. 9.—Ecclus. viii. 1. Thuc. 3. 42.

Διαμένω, f. νῶ, *to remain through*, i. e. permanently, *to continue*, sc. in the same place, Xen. An. 7. 1. 6. In N. T. spoken of state, condition, circumstances, etc. *to remain the same, to con-*

tinue, to endure, i. e. not to change; Heb. i. 11 διαμένεις, quoted from Ps. cii. 27, where Sept. for תמך, coll. ver. 28. So 2 Pet. iii. 4 πάντα οὕτω διαμένει, comp. Ps. cxix. 90 where Sept. for תמך.—Polyb. 1. 18. 6. Xen. Mem. 4. 7. 7.—With adjuncts, e. g. κωφός, Luke i. 22. πρὸς τινα, *to remain to*, i. e. to be preserved to any one, Gal. ii. 5. So μετὰ τινος, spoken of persons, *to remain with*, i. e. *to remain constant towards* any one, Luke xxii. 28.—Seq. dat. Diod. Sic. 14. 48. Xen. H. G. 7. 1. 44.

Διαμερίζω, f. ἴσω, to dispart, to separate into parts, to divide up, trans.

a) pp. Mark xv. 24 διαμέριζον τὰ ἱμάτια. Pass. Acts ii. 3 διαμεριζόμεναι γλῶσσαι, *disparted flames*, i. e. divided out to each person from one common source.—Mid. in a recipr. sense, *to divide up for one's self*, or *among one another*, Matt. xxvii. 35 bis. Luke xxiii. 34. John xix. 24.—Sept. for קָלַף Ps. xxii. 19. קָלַף Gen. x. 25. 1 Chr. i. 19. comp. Deut. xxxii. 8.—In the sense of *to divide out*, *to distribute*, Luke xxii. 17. Acts ii. 45. Sept. for קָלַף Judg. v. 30. 2 Sam. vi. 19.—Xen. An. 7. 1. 4, where others διαμετροεῖν.

b) trop. spoken of discord, dissension; Pass. *to be divided*, sc. into parties, absol. Luke xii. 52. seq. ἐπὶ c. acc. *to be divided against, to be at discord with*, etc. Luke xi. 17, 18. xii. 53.

Διαμερισμός, οὐ, ὁ, (διαμερίζω,) *division, apportionment, portion*, Diod. Sic. 11. 47. Sept. for חֶלֶק Ex. xlviii. 29. In N. T. metaph. *dissension*, Luke xii. 51. — The grammarians condemn this word, Pollux VIII. 136. Lob. ad Phryn. p. 511.

Διανέμω, f. μῶ, *to distribute throughout*, Jos. Ant. 9.13. 9. Xen. Mem. 3. 4. 1. In N. T. trop. *to divulge, to spread abroad*, sc. εἰς τὸν λαόν, Pass. Acts iv. 17.

Διανεύω, f. εύσω, *to nod or wink repeatedly*, i. e. to make signs with the head, eyes, etc. Luke i. 22. Sept. for יַעַן יַעַן Ps. xxxv. 19.—Ecclus. xxvii. 22 διανεύων ὀφθαλμῶ. So τῇ χειρὶ Anthol. Gr. III. p. 47. ed. Jac.

Διανόημα, ατος, τό, (διανοίεσθαι,) *cogitation, thought*, Luke xi. 17. Sept. for מַחְשַׁבָּה Is. lv. 9.—Ecclus. xxii. 16. Xen. H. G. 7. 5. 19.

Διάνοια, ας, ἡ, (διανοέομαι,) pp. *a thinking through, mature thought*; in N. T. and genr. *thought, mind*, i. e. the power of thought, viz.

a) meton. *the mind, thoughts, intellect*, i. e. the thinking and sentient faculty, Matt. xxii. 37. Mark xii. 30. Luke x. 27. Eph. [i. 18.] iv. 18. Heb. viii. 10. 1 Pet. i. 13. 2 Pet. iii. 1. So Heb. x. 16 quoted from Jer. xxxi. 33 for לֵב, where Sept. for קֶרֶב. So Sept. for לֵב Gen. xvii. 17. xxiv. 45.—2 Macc. ii. 2. Herodian. 2. 9. 15. Xen. Mem. 3. 12. 6.

b) in the sense of *intelligence, insight*,
1 John v. 20. So Sept. for לֵב Ex. xxxv.
25. xxxvi. 1.

c) *mind*, i. e. mode of thinking and feeling, *the feelings, affections, disposition of mind*, Col. i. 21 ἐχθροὶ τῇ διανοίᾳ. Eph. ii. 3.—2 Macc. v. 17. Xen. Œc. 10. 1.—So Luke i. 51 ὑπερήφανοι διανοίᾳ καρδίας. Comp. Sept. 1 Chr. xxix. 18. Bar. i. 22.

Διανοίγω, f. οίξω, (δια, ἀνοίγω which see,) *to open through*, sc. what before was closed, *to open fully*, trans. e. g. τὴν μήτραν, *to open the womb*, spoken of the first-born, Luke ii. 23. Sept. and פִּתְּחָה פֶּטֶר Ex. xiii. 2. xxxiv. 19. —So διαν. τὰς ἀκοάς, *to open the ears*, i. e. to cause to hear, to restore hearing, Mark vii. 34, 35. So Heb. פָּתַח עֵינַי Is. xxxv. 5, Sept. ἀνοίγω.—Metaph. διαν. τοὺς ὀφθαλμούς, *to open the eyes of* any one, i. e. to cause to see what was not seen before, Luke xxiv. 31. Sept. and פָּתַח עֵינַי 2 K. vi. 17. So διαν. τὸν νοῦν, τὴν καρδίαν, *to open the mind, the heart*, etc. i. e. to make able and willing to understand, receive, etc. Luke xxiv. 45. Acts xvi. 14.—2 Macc. i. 4, comp. Sept. Hos. ii. 15. Themist. II. p. 29. —Hence, διαν. τὰς γραφάς, *to open the scriptures*, i. e. to lay open the sense, *to explain, to expound*, Luke xxiv. 32. Acts xvii. 3. So פָּתַח Ps. cxix. 130, Sept. ἡ δὴλωσις λόγων.

Διανυκτερεύω, f. εὔσω, (διά, νυκ-
τερεύω, fr. νύξ,) *to bring the night through,*

to pass the whole night, intrans. Luke vi. 12.—Sept. addit. Job ii. 9. Jos. B. J. 2. 14. 7. Diod. Sic. 13. 62.

Διανύω, f. ύσω, (διά, άνύω,) to bring through to an end, i. e. to complete, to finish, Acts xxi. 7 τὸν πλοῦν.—2 Macc. xii. 7. Jos. Ant. 4. 6. 8 τὸν βίον. Xen. Cyr. 1. 4. 28 ὁδόν.

Διαπαντός, adv. (i. q. διὰ παντός χρόνον,) through the whole time, i. e. continually, always; comp. in Διά I. 2. a. Mark v. 5. Acts ii. 25. xxiv. 16. Rom. xi. 10. 2 Thess. iii. 16. Heb. xiii. 15. Spoken of what is done at all stated or proper times, Luke xxiv. 53. Acts x. 2. Heb. ix. 6. Sept. for דְּבָרָא Deut. xi. 12. Ps. xxxiv. 2. cxix. 44.—Xen. Cyr. 2. 4. 3, 4.

Διαπατριβή, ἥς, ἡ, (διά, πατριβή rubbing, contention,) vehement dispute, wrangling, 1 Tim. vi. 5, in MSS. and later edit. less well for παραδιατριβή q. v. See Tittm. in Bibl. Repos. III. p. 61.

Διαπεράω, ὤ, f. άσω, to pass through or over, absol. e. g. a lake, Matt. ix. 1. xiv. 34. Mark v. 21. vi. 53. a gulf, seq. πρός, c. acc. Luke xvi. 26. the sea, seq. εἰς Acts xxi. 12. Sept. διαπ. τὸν Ἰορδάνην for עַבְרָא 2 Sam. xix. 15. τὴν θάλασσαν Is. xxiii. 2.—Polyb. 11. 18. 4. Xen. Ven. 9. 18.

Διαπλεω, ὤ, f. εύσω, to sail through or over, e. g. τὸ πέλαγος Acts xxvii. 5.—Herodian. 8. 6. 11. absol. Xen. An. 7. 8. 1.

Διαπονέω, ὤ, f. ήσω, to labour through, to produce or effect with labour, trans. 2 Macc. ii. 28. Aristot. Poet. 25. 5. to exercise with labour, Diod. Sic. 1. 53. τὰ σώματα Xen. Ven. 4. 10. Pass. to be pained, burdened, Sept. for עָצַב Ecc. x. 9.—In N. T. Mid. διαπονέομαι, οὔμαι, aor. 1 pass. διεπονήθην, with mid. signif. Buttm. § 136. 2; metaph. to pain or grieve one's self, to be indignant, Acts iv. 2. xvi. 18. — Hesych. διαπονηθεῖς. λυπηθεῖς.

Διαπορεύομαι, f. εύσομαι, depon. to go or pass through, sc. a place; seq. accus. Acts xvi. 4. seq. διά c. gen. Luke vi. 1. seq. κατά c. acc. Luke xiii. 22.

absol. Luke xviii. 36. Rom. xv. 24. Sept. for עָבַר Gen. xxiv. 62. עָבַר Zeph. ii. 15. עָבַר Job ii. 2.—Seq. acc. Xen. An. 2. 5. 18. absol. ib. 2. 2. 11.

Διαπορώ, ὤ, f. ήσω, (διά, άπορέω q. v.) to be throughout in perplexity, to be in much doubt, to hesitate greatly, intrans. Luke ix. 7. Acts ii. 12. x. 17. seq. περί c. gen. Luke xxiv. 4. Acts v. 24.—Jos. Ant. præm. § 4. Diod. Sic. 2. 18. ὑπὲρ τινος Ælian. V. H. 4. 17.

Διαπραγματεύομαι, f. εύσομαι, depon. to work through or out, to go through with, to examine closely, Plato Phædon. 24. In N. T. to do or effect in business, to accomplish by traffic, to gain by trade, intrans. Luke xix. 15.—So πραγματευτής, a business-man, merchant, Plut. de cupidit. Div. 4. de non fœner. 2. Hence Rabb. פְּרַמְטוּטִים, merchant, Buxtorf. Lex. Ch. Rab. Tal. 1799.

Διαπρίω, f. ίσω, to saw through or asunder, Sept. for עָרַב 1 Chr. xx. 3. Apollodor. Bibl. 3. 15. 9. διαπ. τοὺς ὀδόντας, to saw or grate the teeth, sc. in rage, Lucian. Calumn. 24.—In N. T. only Mid. διαπρίομαι, metaph. to be enraged, to be moved with anger, sc. ταῖς καρδίαις Acts vii. 54. absol. v. 33.—Hesych. διεπρίοντο. ἐθυμούντο, ἔτριζον τοὺς ὀδόντας.

Διαρπάζω, f. άσω or άξω, (διά, άρπάζω,) to snatch asunder, i. e. to pil-lage, to plunder, to spoil, trans. Matt. xii. 29 bis. Mark iii. 37. Sept. for עָרַב Gen. xxxiv. 27, 29. Nah. ii. 9. עָרַב Deut. xxviii. 29. עָרַב 1 Sam. xxiii. 1. Is. xlii. 22.—Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

Διαρρήγνυμι or διαρρήσσω, f. ξω, (διά, ρήγνυμι,) to tear through, to rend asunder, trans. e. g. ἱμάτια, Matt. xxvi. 65. Acts xiv. 14. χιτῶνα Mark xiv. 63. δίκτυον Luke v. 6. δεσμά Luke viii. 29. Sept. for עָרַב Gen. xxxvii. 29, 34. al. עָרַב 2 Sam. xxiii. 16. עָרַב Ps. ii. 3. —Æl. V. H. 9. 35. Xen. Cyr. 8. 2. 21. —The Jews were accustomed to rend their garments from the bosom to the girdle in token of grief, indignation, etc. see Gen. xxxvii. 29, 34. xliv. 13. Num. xiv. 6. Josh. vii. 6. 2 Sam. iii. 31. 1 Macc.

xi. 71. Jos. B. J. 2. 15. 4. Philo de Joseph. p. 528, 557. Comp. Jahn § 211.

Διασαφέω, ὤ, f. ἤσω, (διά, σαφής clear, manifest,) *to make fully manifest, i. e. to make known, to inform of, to tell*, trans. Matt. xviii. 31. Sept. for דַּאֲרָא Deut. 1. 5.—2 Macc. i. 18, 20. Jos. Ant. 2. 2. 2. Polyb. 1. 46. 4.

Διασείω, f. είσω, *to shake throughout*, trans. i. e. *to cause to shake vehemently*, Diod. Sic. 20. 87. trop. *to inspire terror*, as μεγάλως μοῦ τα ὅσα διέσεισε for דַּאֲרָא Job. iv. 14.—In N. T. metaph. *to harass, to oppress, to extort from*, trans. Luke iii. 14.—3 Macc. vii. 21. Alciph. 3. 20.

Διασκορπίζω, f. ίσω, *to scatter throughout, i. e. abroad, to disperse*, trans. Luke i. 51. Pass. Matt. xxvi. 31. Mark xiv. 27. John xi. 52. Acts v. 37. Sept. for דַּאֲרָא Deut. xxx. 1. Ez. iv. 13. דַּאֲרָא Deut. xxx. 3. Neh. i. 8.—Jos. Ant. 8. 15. 4. Æl. V. H. 13. 45.—Spoken of grain, *to scatter*, sc. to the wind in the threshing-floor, *to winnow*, Matt. xxv. 24, 26. So Heb. דַּאֲרָא Ruth iii. 2 et Is. xxx. 24, where Sept. λικμάω.—Metaph. *to dissipate, to squander*, Luke xv. 13. xvi. 1.—This word belongs only to the later Greek, Lob. ad Phryn. p. 218.

Διασπάω, ὤ, f. άσω, *to pull asunder, to tear in pieces*, trans. in N. T. only Pass. Mark v. 4. Acts xxiii. 10. Sept. for דַּאֲרָא Hos. xiii. 8. דַּאֲרָא Job xix. 10. דַּאֲרָא Judg. xvi. 9, 12.—Jos. Ant. 6. 9. 4. Xen. Eq. 5. 4.

Διασπείρω, f. ερῶ, *to sow hither and thither, to scatter as seed, i. e. to scatter abroad, to disperse*, spoken of persons; Pass. Acts viii. 1, 4. xi. 19. So Sept. and דַּאֲרָא Lev. xxvi. 33. Ez. xii. 15. דַּאֲרָא Gen. xi. 19. Ex. v. 12.—Jos. Ant. 7. 10. 3. Æl. V. H. 3. 1. Xen. An. 1, 8. 25.

Διασπορά, ᾱς, ἡ, (διασπείρω), *dispersion*, spoken of the state of dispersion in which many of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. xxxiv. 17. Judith v. 19. Comp. Jos. B. J. 7. 3, τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πᾶσαν

τὴν οἰκουμένην παρέσπαρται τοῖς ἐπιχωρίοις· πλεῖστον δὲ τῇ Συρίᾳ ἀναμεμιγμένον.—In N. T. meton. *the dispersion, for the dispersed Jews*, i. e. the Jews living in dispersion, James i. 1. 1 Pet. i. 1. In John vii. 35 δισπ. τῶν Ἑλλήνων, i. e. the Jews dwelling either among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, *the Hellenists*.—So Sept. Ps. cxlvii. 2 for Heb. particip. דַּאֲרָא. 2 Macc. i. 27.

Διαστέλλω, f. ελῶ, *to put asunder*, e. g. τὴν σκηνήν Plut. Mor. II. p. 29. ed. Tauchn. *to set apart*, e. g. φυλήν, τρεῖς πόλεις, Sept. for דַּאֲרָא Deut. x. 8. xix. 2, 7. *to distinguish*, e. g. τὰς διαφοράς Philo Vit. Mos. lib. 3. Hence Mid. *to state distinctly, to explain clearly*, Polyb. 3. 23. 5.—In N. T. only Mid. by impl. *to command expressly, to charge, to enjoin upon*, seq. dat. Acts xv. 24. absol. Heb. xii. 20. Followed by a negative clause, it may be rendered *to forbid, to prohibit*, etc. Matt. xvi. 20. Mark v. 43. vii. 36 bis. viii. 15. ix. 9. Sept. for דַּאֲרָא Ez. iii. 18—21. דַּאֲרָא Mal. iii. 11.—Judith xi. 12. Philo de Somn. p. 1127. D. Polyb. 16. 28. 5.

Διάστημα, ατος, τό, (διάστημα,) *distance, interval*, sc. of time, Acts v. 7.—Polyb. 9. 1. 1. of place, 2 Macc. xiv. 44. Xen. Ven. 2. 5.

Διαστολή, ῆς, ἡ, (διαστέλλω q. v.) *distinction, difference*, Rom. iii. 22. x. 12. 1 Cor. xiv. 7.—Pol. 16. 28. 4. Hesych. διαστολή· διάκρισις, διαίρεσις.

Διαστρέφω, f. ψω, perf. pass. διέστραμμαι, Buttm. § 98. n. 3; *to turn or twist throughout, i. e. to distort, to turn away*, Xen. Conv. 7. 3 Ven. 7. 4. In N. T. metaph. *to pervert*, trans. spoken a) of persons, *to turn away, to seduce, to mislead*, Luke xxiii. 2. Acts xiii. 8. Sept. for דַּאֲרָא Ex. v. 4. דַּאֲרָא 1 K. xviii. 17, 18.—Fabr. Cod. Pseud. V. T. I. p. 604. Polyb. 5. 41. 1.

b) of things, etc. *to pervert, to wrest, to corrupt*, Acts. xiii. 10 τὰς ὁδοὺς κυρίου, i. e. to wrest divine truth, to turn it aside. So Sept. for דַּאֲרָא Prov. x. 9. Mic. iii. 9.—Polyb. 8. 24. 3. Diod. Sic. 12. 12.—Pass. perf. part. διεστραμμε-

vos, *perverted*, i. e. *perverse*, *corrupt*, *vicious*, Matt. xvii. 17. Luke ix. 41. Acts xx. 30. Phil. ii. 15. Comp. Buttm. § 113. 6. So Sept. for לְהַחֲזִיק Deut. xxxii. 5.

Διασώζω, f. ὥσω, *to save through*, i. e. *to bring safely through*, sc. danger, sickness, etc. *to preserve*, trans. comp. Tittm. in Bibl. Repos. III. p. 50. So 1 Pet. iii. 20 διεσώθησαν δι' ὕδατος, *were brought safely through the waters*. Acts xxvii. 43. xxviii. 1, 4. Sept. for מְצַלֵּם Job xxix. 12. Dan. xi. 41. גִּיּוֹן Num. x. 9. Deut. xx. 4. — Jos. Ant. 1. 3. 2. ib. 6. 12. 13. Xen. Mem. 2. 10. 2. H. G. 7. 2. 20.—With the idea of motion, *to bring safely through to any place or person*; Pass. *to come to or reach safely*; seq. πρὸς, ἐπὶ, etc. Acts xxiii. 24 Παῦλον διασώσωσι πρὸς Φήλικα. Pass. Acts xxvii. 44 ἐπὶ τὴν γῆν. Sept. c. εἰς for מְצַלֵּם Gen. xix. 19. Is. xxxvii. 38.—c. εἰς Jos. Ant. 14. 14. 3. Xen. An. 5. 4. 5. c. πρὸς Jos. Ant. 5. 1. 2. Diod. Sic. 11. 44.—So of the sick, *to bring safely through*, i. e. *to heal*, Matt. xiv. 36. Luke vii. 3. Sept. for מְצַלֵּם Jer. viii. 20, coll. ver. 22.

Διαταγή, ἥς, ἡ, (διατάσσω q. v.) *a disposing in order, a disposition, arrangement*, i. e.

a) pp. Acts vii. 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, i. e. *into or conformably to the dispositions or arrangements of angels*; comp. Gal. iii. 19 ὁ νόμος διαταγείς δι' ἀγγέλων, also Heb. ii. 2. The plural form may refer to the fact of the giving of the law in portions and at various times. For this use of εἰς, comp. Matt. xii. 41. Luke xi. 32. See Εἰς 3. e.—The O. T. makes no mention of angels at the giving of the law, Ex. xx. 1, xix. 22; but the above passages of the N. T. assume their instrumentality, in accordance also with Jewish tradition; so Sept. Deut. xxxiii. 2 ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ for מִצַּדֵּי הַיְיָ שֶׁאֵין יוֹמִיָּם. Jos. Ant. 15. 5. 3 δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθέντα. Com. Winer Gr. § 53. a, ult. Olshausen's Comm. in Acts 1. c. Also Winer § 32. 4. b, ult.

b) in the sense of *ordinance, institute*, Rom. xiii. 2.—Sept. Ezra iv. 11.

Διάταγμα, ατος, τό, (διατάσσω,)

ordinance, mandate, Heb. xi. 23.—Sept. Ezra vii. 11. Wisd. xi. 7. Plut. Marcell. 24 fin.

Διαταράσσω or ἄπτω, f. ξω, *to stir up throughout*, spoken of the mind, etc. *to disturb, to agitate*; Pass. Luke i. 29. —Pol. 8. 16. 8. Xen. Mem. 4. 2. 40.

Διατάσσω or ἄπτω, f. ξω, *to arrange throughout, to dispose in order*, as trees, Xen. Œc. 4. 21, 22; or troops, 2 Macc. xii. 20. Xen. An. 1. 7. 1. In N. T. trop. *to set fully in order, to arrange, to appoint, to ordain*, trans. viz.

a) genr. Gal. iii. 19 ὁ νόμος διαταγείς δι' ἀγγέλων, comp. in Διαταγή a.—Polyb. 2. 13. 3 φόροι διαταχθέντες. Hesiod. Ἔργ. 252.

b) in the sense of *to direct, to prescribe, to order*, Matt. xi. 1. Luke viii. 55. Acts xviii. 2. 1 Cor. ix. 14. xvi. 1.—So τὸ διατεταγμένον, *what is appointed or prescribed*, Luke iii. 13. Acts xxiii. 31. also τὰ διαχθέντα, Luke xvii. 9, 10. Sept. for מִצַּדֵּי Ez. xxi. 19, 20. מִצַּדֵּי Dan. i. 5.—Herodian. 1. 9. 6. Xen. Cyr. 8. 4. 5.—Hence. Mid. διατάσσομαι in the same sense, Acts vii. 44. xxiv. 23. 1 Cor. vii. 17. xi. 34. Tit. 1. 5. Acts xx. 13 οὕτω γὰρ ἦν διατεταγμένος Παῦλος, *so Paul had appointed*, where the perf. pass. has the mid. signif. Comp. Buttm. § 136. 3. Matth. § 493. Winer § 40. 3.

Διατελέω, ῶ, f. ἔσω, *to bring through to a full end, to finish fully, to complete*, Xen. H. G. 7. 3. 4. spoken of time, with τὸν χρόνον or the like, *to bring through the whole time, to pass the time*, etc. Xen. Mem. 1. 2. 6.—Hence in N. T. absol. *to continue throughout, to remain*; Acts xxvii. 33 ἄσιτοι διατελεῖτε. Comp. in Διάγω and Διατρίβω.—Æl. V. H. 10. 6 διετέλεσε μέντοι ἄνοσος. Xen. Mem. 1. 6. 2.

Διατηρέω, ῶ, f. ἥσω, (διά, τηρέω,) *to have one's eye upon throughout, to watch carefully, to keep with care*, trans. Polyb. 1. 7. 7. ib. 7. 8. 4. Aristot. H. An. 9. 7. In N. T. trop.

a) *to guard with care, to lay up, to retain*, sc. ἐν τῇ καρδίᾳ, Luke ii. 51. So Sept. and מִצַּדֵּי Gen. xxxvii. 11.—Ecclus. xxviii. 5.

b) with ἐαυτὸν etc. *to guard or keep*

one's self wholly sc. from any thing, *to abstain wholly*, seq. ἐκ, Acts xv. 29. Comp. Sept. seq. מִהָע. infin. for מִן מַמְרֵי Is. lvi. 2.

Διατί or διὰ τί, *wherefore?* see in Διά II. 2. a.

Διατίθημι, f. διαθήσω, *to place apart*, i. e. *to set out in order, to arrange, to dispose in a certain order*, etc. Sept. for מִשְׁפָּחָה 1 Sam. xi. 11. Xen. Mem. 2. 1. 27.—In N. T. only Mid. διατίθεμαι, f. διαθήσομαι, *to arrange in one's own behalf, to make a disposition of*, trans.

a) genr. *to appoint, to make over, to commit to*, etc. e. g. τὴν βασιλείαν, seq. dat. Luke xxii. 29 bis.—Xen. Cyr. 5. 2. 7 τὴν θυγατέρα.—So of a testamentary disposition, *to devise, to bequeath*, sc. by will; hence ὁ διαθέμενος, *a testator*, Heb. ix. 16, 17.—Jos. Ant. 13. 6. 1. Pol. 20. 6. 5. Dem. 1029. 27.

b) spoken of a covenant, *to make an arrangement with another party*; and διατίθεμαι διαθήκην, *to institute or make a covenant with*, seq. dat. Heb. viii. 10, coll. ver. 9. seq. πρὸς c. accus. Acts iii. 25. Heb. x. 16. So Sept. for מִן מַמְרֵי, seq. dat. Deut. v. 3. Josh. ix. 6, 7. seq. πρὸς Ex. xxiv. 8. Deut. v. 2. 2 Sam. iii. 13.—Aristoph. Av. 439 ἦν μὴ διάθωνται γ' οἷδε διαθήκην ἐμοί.

Διατρίβω, f. ψω, *to rub in pieces*, om. Il. 11. 846 or 847. *to rub continually* e. g. the eyes, Tob. xi. 8, 12. *to wear away or consume*, sc. by rubbing, etc. Theogn. 921. Herodot. 7. 120.—In N. T. spoken only of time, *to spend, to pass*, trans. e. g. χρόνον, Acts xiv. 3, 28. ἡμέρας, Acts xvi. 12. xx. 6. xxv. 6, 14. So Sept. διατ. ἡμέρας for מִן מַמְרֵי Lev. xiv. 8.—χρόνον Polyb. 4. 57. 3. Xen. Mem. 2. 1. 15.—So absol. or with χρόνον etc. implied, *to remain* sc. in a place, *to sojourn, to abide*, with an adv. or other adjunct of place, John iii. 22. xi. 54. Acts xii. 19. xv. 35. Sept. for מִן מַמְרֵי Jer. xxxv. 7.—Jos. Ant. 5. 4. 2. Herodian. 8. 8. 3, 14. Xen. Cyr. 1. 2. 12.

Διατροφή, ἥς, ἡ, (διατρέφω,) *aliment, food*, 1 Tim. vi. 8.—1 Macc. vi. 49. Jos. Ant. 2. 5. 6. Xen. Vect. 4. 49.

Διαυγάζω, f. άσω, (διά, αὐγάζω),

to shine through, i. e. spoken of daylight, *to break forth, to dawn*, intrans. 2 Pet. i. 19.—Polyb. 3. 104. 5 ἅμα τῷ διαυγάζειν.

Διαυγής, έος, οὗς, ὁ, ἡ, adj. (διά, and αὐγή,) lit. *shining through*, i. e. *pellucid, translucent, transparent*, Rev. xxi. 21 in later edit. for διαφανής in text. rec.—Aquila for Heb. מִן מַמְרֵי Prov. xvi. 5. Jcs. Ant. 3. 1. 7 διαυγέστατον ὕδωρ. Aristænet. 1. 1.

Διαφανής, έος, οὗς, ὁ, ἡ, adj. (διαφαίνω), *diaphanous, pellucid, transparent*, Rev. xxi. 21 in text. rec. Others διαυγής. Sept. for מִן מַמְרֵי Ex. xxx. 34.—Diod. Sic. X. p. 175. ed. Bip.

Διαφέρω, f. διοίσω, aor. 2 διήνεγκον, see Buttm. § 114. p. 305.

1. *to bear or carry through* sc. a place etc. Mark. xi. 16 ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.—Comp. Esdr. v. 55 [76] διαφέρειν σχεδίας εἰς τὸν Ἰόππης λιμένα.

2. *to bear asunder, to carry different ways*, Lat. *differo*, viz.

a) trans. but in N. T. only in the pass. construction. Spoken metaph. of doctrine, Pass. *to be divulged, to be published abroad*, Acts xiii. 49 διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.—Wisd. xviii. 10. Plut. ed. R. VI. p. 622. pp. Xen. Œc. 9. 8.—Spoken of a ship. Pass. *to be borne hither and thither, to be driven about*, Acts xxvii. 27.—Lucian. Hermot. 28 ἀλλ' ἀνάγκη ἐν τῷ πελάγει διαφέρεσθαι. Plut. de Orac. def. VII. p. 650. ed. R. τὴν ναῦν διαφερομένην.

b) intrans. or pp. reflex. with ἐαυτόν impl. *to bear one's self apart, to separate one's self*, sc. from others, comp. in ἄγω 3; hence genr. *to differ*, as also Lat. *differo*; genr. Sept. Dan. vii. 3, 7. Xen. Hiero 1. 2. In N. T. (α) τὰ διαφέροντα, *things different, discrepant*. Rom. ii. 18 et Phil. i. 10 δοκιμάζειν τὰ διαφέροντα, *to distinguish things that are different*; so Theodoret in loc. τὰ ἐναντία ἀλληλοῖς, δικαιοσύνην καὶ ἀδικίαν, and Theophyl. τί δεῖ πράξαι καὶ τί μὴ δεῖ πράξαι.—Andocid. Or. 4. p. 300. Xen. Hiero 1. 3. Mem. 4. 3. 11.—Others, *better things*, as in γ below.—(β) Impers. διαφέρει, *it differs, it makes a difference*, c. c. dat. Gal. ii. 6 οὐδέν μοι

διαφέρει. On this later use of the dat. see Lob. ad Phryn. p. 394.—Æl. V. H. 1. 25 ἐμοὶ γὰρ οὐδὲν διαφέρει. Arrian. Diss. Ep. 2. 19. 14.—(γ) Seq. gen. *to differ from, to be other than*, Buttm. § 132. 4. 1; rarely in a less degree, *to be inferior*, Jos. Ant. 2. 7. 3 ὀλίγῳ διαφέρειν τοῦ βασιλέως. Pol. 18. 11. 1. In N. T. and usually in a greater degree, *to be superior, to be better than, to surpass*; Matt. vi. 26. x. 31. Luke xii. 7. seq. dat. πόσῳ Matt. xii. 12. Luke xii. 24. seq. ἐν τινι 1 Cor. xv. 41. seq. οὐδὲν Gal. iv. 1.—Seq. dat. 2 Macc. xv. 13. Jos. Ant. 4. 5. 3. Xen. H. G. 3. 1. 10. seq. ἐν Diod. Sic. 5. 57. Xen. Hiero 1. 8. seq. οὐδὲν Xen. Vect. 4. 25. πολὺ Diod. Sic. 2. 34. Xen. Mem. 3. 1. 7.

Διαφεύγω, f. ξω, *to flee through*, i. e. *to escape by flight*, absol. Acts. xxvii. 42. Sept. for חָצַף Josh. viii. 22. חָצַף Prov. xix. 5.—Seq. accus. 2 Macc. vii. 31. Xen. Mem. 3. 12. 4.

Διαφημίζω, f. ἴσω, *to rumor abroad, to divulge, to spread abroad*, trans. τὸν λόγον, Matt. xxviii. 15. Mark i. 45.—Dion. Hal. 11. 46. Diod. Sic. T. X. p. 151. ed. Bip.—Spoken of a person, τινά, *to spread one's fame abroad*, Matt. ix. 31.

Διαφθείρω, f. ἐρῶ, aor. 1 pass. διεφθάρην, perf. part. pass. διεφθαρμένος; *to corrupt throughout, to destroy*, trans. Pass. *to decay wholly, to perish*.

a) genr. Luke xii. 33. 2 Cor. iv. 16. Rev. viii. 9. xi. 18 διαφθεῖραι τοὺς δ. Sept. for. חָבַת Ecc. v. 5. Dan. iv. 20. חָבַת Judg. vi. 4. xx. 21. 25. 2 Sam. xi. 1.—Jos. Ant. 2. 3. 1. ib. 7. 4. 1. Xen. Conv. 4. 54.

b) metaph. and in a moral sense, *to corrupt wholly, to pervert*; 1 Tim. vi. 5 διεφθαρμένοι τὸν νοῦν, *corrupted in mind*, i. e. men of perverse minds; for the accus. see Buttm. § 131. 6. § 134. n. 2.—Dion. Hal. 5. 21. Comp. Kypke in loc.—Rev. xi. 18 τοὺς διαφθείροντας τὴν γῆν, *those corrupting the earth*, i. e. seducing the nations to idolatry. So Sept. and חָבַת Judg. ii. 19.—Hdian. 5. 7. 11. Xen. Mem. 1. 1. 1. ib. 1. 2. 8.

Διαφθορά, ᾶς, ἡ, (διαφθείρω,) *corruption, destruction*, Xen. Ven. 6. 3.

in a moral sense, Xen. Mem. 1. 2. 8. In N. T. as arising from *putrescence*, hence ἰδεῖν διαφθοράν, *to see corruption*, i. e. *to die*, Acts ii. 27, 31. xiii. 35, 36, 37. So Sept. and חָבַת Ps. xvi. 10.—Acts xiii. 34 μηκέτι ὑποστρέφειν εἰς διαφθοράν, i. e. *to die no more*; comp. Job xxxiii. 28. Sept. for חָבַת Ps. xxx. 10. Is. li. 14.—Soph. Aj. 1276. Suid. διαφθορά· θάνατος, διάλυσις τοῦ συνθετοῦ σώματος.

Διάφορος, ου, ὁ, ἡ, adj. (διαφέρω), *different*, i. e.

a) *diverse, various*, Rom. xii. 6. Heb. ix. 10. Sept. for חָבַת Deut. xxii. 9.—Jos. Ant. 1. 8. 2. Xen. Mem. 1. 3. 2.

b) in the sense of *superior, better*, etc. Heb. i. 4. viii. 6. See in Διαφέρω 2. b. γ.—Sept. Ezra viii. 26. Xen. Mem. 4. 4. 15.

Διαφυλάσσω or ἄπτω, f. ξω, *to guard through* i. e. *ever, to protect*; Luke iv. 10 τοῦ διαφυλάξαι σε, where for τοῦ see Buttm. § 140. n. 1. Sept. for חָבַת Gen. xxviii. 15. Ps. xci. 11.—3 Macc. iii. 3. Xen. Mem. 1. 5. 2.

Διαχειρίζω, f. ἴσω, *to have pass through one's hands, to administer*, Xen. H. G. 7. 4. 34. Anab. 1. 9. 17.—In N. T. Mid. διαχειρίζομαι, *to lay hands upon*, i. e. *to kill, to slay*, trans. Acts v. 30. xxvi. 21.—Diod. Sic. 18. 46. Pol. 8. 23. 8. Herodian. 3. 12. 2.

Διαχλεύαζω, f. ἄσω, (διά intens.) *to deride greatly, to scoff*, absol. Acts ii. 13 in later edit. for χλεύαζω in text. rec.—Pol. 17. 4. 4. Dem. 1221. 16.

Διαχωρίζω, f. ἴσω, *to separate throughout*, i. e. *wholly*, Sept. for חָבַת Gen. i. 4, 6, 7. Xen. Œc. 8. 11. ib. 9. 7.—In N. T. Mid. διαχωρίζομαι, *to separate one's self wholly from*, i. e. *to depart, to go away*, seq. ἀπό τινος Luke ix. 33. Sept. for חָבַת Gen. xiii. 9, 11.—Susann. 13, 51. Diod. Sic. 4. 53.

Διδασκτικός, ἡ, ὄν, (διδάσκω), *didactic*, i. e. *teaching, apt to teach*, 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδάκτορ, ἡ, ὄν, (διδάσκω,) *taught*, seq. gen. of the agent; see Winer Gr. § 30. 4. Matth. § 345.

a) of persons, *taught, instructed*, John

vi. 45 πάντες διδάκτοί Θεοῦ. Sept. and תּוֹרֵי יִשְׂרָאֵל Is. liv. 13.

b) of things, etc. *taught, imparted, suggested*, 1 Cor. ii. 13 bis. — Soph. Electr. 336. [344.] Comp. Xen. Œc. 12. 10. Mem. 3. 9. 1.

Διδασκαλία, ας, ἡ, (διδάσκω,) *teaching, instruction*, spoken

a) of the art or manner of teaching, Rom. xii. 7. 1 Tim. iv. 13, 16. v. 17. Tit. ii. 7. — Plut. de Ed. Puer. 4. Xen. Cyr. 8. 7. 24. — In the sense of *monition, warning*, 2 Tim. iii. 16. Rom. xv. 4, coll. 1 Cor. x. 11. — Jos. Ant. 4. 8. 24.

b) of the thing taught, *instruction, precept, doctrine*; as coming from men, perverse, etc. Matt. xv. 9. Mark vii. 7. Eph. iv. 14. Col. ii. 22. 1 Tim. iv. 1. So Sept. and תּוֹרֵי יִשְׂרָאֵל Is. xxix. 13. or as coming from God, divine, etc. 1 Tim. i. 10. iv. 6. vi. 1, 3. 2 Tim. iii. 10. iv. 3. Tit. i. 9. ii. 1, 10. Sept. genr. for תּוֹרֵי Prov. ii. 17. — Xen. Œc. 14. 3. Eq. 11. 5.

Διδάσκαλος, ου, ὁ, (διδάσκω,) *a teacher, instructor, master*; genr. Rom. ii. 20. Heb. v. 12. So of Jewish doctors or lawyers, Matt. ix. 11. x. 24, 25. Luke ii. 46. vi. 40. John iii. 10; hence i. q. ראבבִּי, John i. 39. xx. 16. of John the Baptist, Luke iii. 12. of Jesus, Matt. viii. 19. xii. 38. xvii. 24. Mark v. 35. xiv. 14. John xi. 28. xiii. 13, 14. al. of the apostle Paul, 1 Tim. ii. 7. of other Christian teachers, 1 Cor. xii. 28, 29. al. — 2 Macc. i. 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. AL.

Διδάσκω, f. ξω, (obsol. δάω,) *to teach, to instruct*, viz.

a) genr. and absol. Matt. iv. 23. ix. 35. Mark i. 21. Luke iv. 15. 1 Cor. iv. 17. xi. 14. Eph. iv. 21. al. sæp. Construed with an accus. of person or of thing, or both; see Buttm. § 131. 4, 5. Thus seq. acc. of person, Matt. v. 2. Mark ix. 31. Luke iv. 31. John vii. 35. al. sæp. So Sept. for תּוֹרֵי Job xiii. 23. xxxvii. 19. תּוֹרֵי Prov. iv. 4. — Diod. Sic. 1. 8. Xen. Hiero 8. 1. — Seq. accus. of thing, Matt. xv. 9. 1 Tim. iv. 11. Tit. i. 11. So Sept. for תּוֹרֵי Is. ix. 15. תּוֹרֵי Ecc. xii. 9. — Esdr. ix. 48. Xen. Cyr. 1. 6. 20. — Seq. acc. of both pers. and thing, John xiv. 26. Heb. v. 12. In pass. con-

struction, 2 Thess. ii. 15 ἀς ἐδιδάχθητε, comp. Buttm. § 134. 6. So Sept. for תּוֹרֵי Prov. xxii. 21. תּוֹרֵי Prov. iv. 11. תּוֹרֵי Deut. xi. 9. Judg. iii. 2. pass. 1 Chr. v. 18. Cant. iii. 8. — Plut. de Puer. Ed. 9. Xen. Cyr. 1. 2. 8. Mem. 3. 1. 5 bis. — Instead of the accus. of thing is sometimes found the infin. as Matt. xxviii. 20. Luke xi. 1. Rev. ii. 14 in text. rec. So Sept. for תּוֹרֵי Job x. 2. תּוֹרֵי Deut. iv. 1. xx. 18. — Xen. Cyr. 1. 2. 8 bis. — Or also seq. ὅτι, Mark viii. 31. — Æl. V. H. 3. 16. Xen. Hi. 1. 10. — Or περί c. gen. of thing, 1 John ii. 27. — Comp. Jos. Ant. 2. 11. 1. — Once in Griesbach with a dat. of person, (accus. in text. rec.) Rev. ii. 14 ἐδίδασκε τῷ Βαλάκ, like the Heb. הַ תּוֹרֵי Job xxi. 22. הַ תּוֹרֵי Deut. xxxiii. 10. Hos. x. 12.

b) in the sense of *to tutor, to direct, to advise, to put in mind*, Matt. xxviii. 15. John ix. 34. Acts xxi. 21. Heb. viii. 11. Rev. ii. 20. — Ecclus. ix. 1. Jos. Ant. 2. 11. 1. Xen. Apol. Soc. 24. AL.

Διδασχὴ, ῆς, ἡ, (διδάσκω,) *teaching, instruction*, i. q. διδασκαλία. So Suid. διδασχὴ ἀντὶ τοῦ διδασκαλία. Spoken

a) of the art of teaching, Mark iv. 2. xii. 38. 1 Cor. xiv. 6, 26. Tit. i. 9.

b) of the manner or character of one's teaching, Matt. vii. 28. xxii. 23. Mark i. 22, 27. Luke iv. 32.

c) of the things taught, *precept, doctrine*, etc. Matt. xvi. 12. John vii. 16, 17. Acts xvii. 19. Rom. vi. 17. Heb. vi. 2. xiii. 9. al. — Anthol. Gr. IV. p. 282. ed. Jac. AL.

Δίδραχμον, ου, τό, (δίς, δραχμή,) *didrachm, a double drachma*, a silver coin equal to two Attic drachmæ and also to the Jewish half shekel; see Jos. Ant. 3. 8. 2. This makes it equivalent to about 28 cents. Matt. xvii. 24 bis, spoken of the yearly tribute to the temple paid by every Jew, Ex. xxx. 13 sq. So Aquil. for גֶּרָגֶל and לֶבָשֶׁת תִּשְׁמֹךְ Ex. xxxviii. 26. — Sept. every where for Heb. לֶבָשֶׁת, Gen. xxiii. 15, 16. Neh. x. 32. al. whence probably the drachma of Alexandria was equal to two Attic drachmæ. See particularly in Ἀργύριον c. Comp. Gesen. Lex. art. לֶבָשֶׁת.

Δίδυμος, ου, ὁ, ἡ, adj. *twain, twin*,

double, Sept. for דִּימָא Cant. iv. 5. Hom. Od. 19. 227. *a twin*, plur. *twins*, Sept. for דִּימָא Gen. xxv. 24. Lucian. D. Mort. 16. 4.—In N. T. as a surname of the apostle Thomas, *Didymus*, i. e. *the Twin*, John xi. 16. xx. 24. xxi. 2.—Act. Thom. § 1. Comp. Thilo ib. p. 92.

Δίδωμι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, pluperf. ἐδέδωκεν; see Buttm. § 107. Less usual forms are: pres. 3 plur. Attic διδόασι Rev. xvii. 13 in later edit. Buttm. § 107. n. I, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. δώσῃ John xvii. 2. Rev. viii. 3, from an absol. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. note.—Aor. 2 Opt. 3 pers. δώῃ later for δοιή, Rom. xv. 5. Eph. i. 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. I, 3.—Pluperf. ἐδέδωκεν without augm. Mark xiv. 14. John xi. 57; see Buttm. § 83. n. 6. Winer § 12. 12.—The primary signif. is every where *to give*, sc. of one's own accord and with good will; trans. with accus. and dat. expressed or implied.

a) *to give, to bestow upon*. (α) genr. Matt. iv. 9 ταῦτα πάντα σοι δώσω. xiii. 12. xxv. 8. Mark ii. 26. x. 21. Luke vi. 4. xii. 33. John iv. 5, comp. Gen. xlviii. 22. al. sæp. Sept. every where for יָדָה, Gen. xxiv. 53. xxv. 5, 6. 1 Sam. xxx. 11, 12. al. sæp.—Palæph. 7. Xen. Hi. 7. 8.

(β) spoken of sacrifice, homage, etc. *to offer, to present*; Luke ii. 24 δοῦναι θυσίαν. Rev. iv. 9.—Hom. Il. 12. 6.

(γ) spoken of a person who does any thing to or for another, from whom one receives any thing, the source, author, or cause of a favour, benefit, etc. to any one; *to give, to grant, to permit, to present, to cause*, etc.—(1) genr. Matt. xxi. 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Acts viii. 19. John iv. 12 ὃς ἔδωκεν ἡμῖν τὸ φρέαρ. 1 Cor. vii. 25. 2 Cor. viii. 10. al.—Judith ix. 9. Jos. Ant. 4. 4. 2. Dem. 704. 5. Thuc. 3. 43. Xen. Ag. 2. 3.—Hence δίδοναι τόπον, *to give place*, i. e. *to make way, to give way, to yield*, etc. Luke xiv. 9. Rom. xii. 19. Eph. iv. 27. 2 Thess. iii. 9.—Arrian. Diss. Ep. 3. 26 ἐξελθε, δὲ ἄλλοις τόπον. Plut. C. Gracch. 13 δότε τόπον ἀγαθοῖς, κακοὶ πολῖται. So Lat. *dare locum*, Cic. de Nat.

Deor. 2. 23. Ep. Fam. 11. 1.—So with an accus. where the idea may often also be expressed by the verb cognate with the noun; e. g. δίδοναι αἶνον τῷ θεῷ, i. q. *to praise*, Luke xviii. 43. (Palæph. 43.) διδ. ἀποκρισιν, *to give an answer*, i. q. *to answer*, John i. 22. διδ. ἀφορμήν, *to give occasion*, 2 Cor. v. 12. 1 Tim. v. 14. διδ. δόξαν τῷ θεῷ, i. q. *to glorify, to praise, to honour*, Luke xvii. 18. John ix. 24. Acts xii. 23. So Sept. for דָּתָן כְּבֹדָה Josh. vii. 19. Jer. xiii. 16. διδ. ἐγκοπὴν, i. q. *to hinder*, 1 Cor. ix. 12. διδ. ἐντολήν, i. q. *to command*, John xi. 57. xii. 49. (Dem. 250. 13.) διδ. προσκοπήν, i. q. *to offend*, 2 Cor. vi. 3. διδ. ῥάπισμα, i. q. *to strike*, John xviii. 22, i. q. ῥαπίζειν Dem. 787. 23. διδ. χάραγμα, i. q. *χάρασσειν*, Rev. xiii. 16. So διδ. εὐσημον λόγον, i. q. *εὐσήμως λέγειν, to speak distinctly*, 1 Cor. xiv. 9.—(2) Spoken of God or of Christ as the author or source of what one has, receives, etc. *to give, to grant, to bestow, to impart*; Matt. vi. 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὲς ἡμῖν σήμερον. ix. 8 θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. xii. 39. Mark xiii. 11. Luke xii. 32. John iii. 27. xvii. 22, 24. Acts vii. 5. xi. 17. 2 Cor. ix. 9. Gal. iii. 22. Eph. iv. 8. 2 Tim. ii. 7. Rev. ii. 28. al. So δοῦναι χάριν or ἡ χάρις ἡ δοθεῖσα, *to give or confer grace or favour, the grace given, benefit conferred*, James iv. 6. Rom. xii. 3, 6. 1 Cor. iii. 10. Eph. iii. 8. al.—Æschyl. Prom. 827. comp. Lob. ad Phryn. p. 18. Passow Lex. in χάρις 3. a.—Rev. ii. 21 ἔδωκε αὐτῇ χρόνον, *I gave her, granted her, time*, etc.—Pol. 6. 17. 5. Dem. 399. 19.—So of rulers, Acts xiii. 20, 21.—Xen. Cyr. 2. 3. 4.—In various constructions, viz. seq. gen. of part, δώσω αὐτῷ τοῦ μάννα Rev. ii. 17, (Buttm. § 132. 4. 2. c,) and seq. ἐκ τινος in the same sense, 1 John iv. 13. Seq. εἰς, as διδοὺς (αὐτοῖς) νόμους μου εἰς τὴν διάνοιαν or ἐπὶ τὰς καρδίας Heb. viii. 10. x. 16. Rev. xvii. 17. comp. Passow Lex. in τίθημι A. 1.—Construed often with the dat. and an infin. as a neut. subst. instead of an accus. comp. Buttm. § 140. 5. Matt. xiii. 11 ὑμῖν δέδοται γινῶναι τὰ μυστήρια, *to you it is given, granted, to know*, etc. Luke i. 74 τοῦ δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ. John v. 26 ἔδωκε τῷ

νίψ ζώην ἔχειν ἐν ἑαυτῷ. Acts ii. 4. Rom. xv. 5. 2 Tim. i. 18. Rev. vi. 4.—Jos. Ant. 3. 12. 2. Æl. V. H. 13. 36. Plut. C. Gracch. 6. Xen. Cyr. 1. 3. 11. ib. 5. 1. 29.—This infin. is sometimes implied; as Matt. xix. 11 οἷς δέδοται, sc. χωρεῖν. John xix. 11. Rev. xi. 3. With ἵνα instead of the infin. Mark x. 37.—So with an accus. and infin. *to permit, to suffer, to grant*, Acts ii. 27 et xiii. 35 οὐδὲ δώσεις τὸν ὄσιον σοῦ ἰδεῖν διαφθοράν. x. 40. xiv. 3.—Hom. Il. 3. 322. Lucian. D. Mort. 9. 2.—So Rev. iii. 8 δέδωκα ἐνώπιόν σου θύραν ἀνεφγμένην, sc. εἶναι, *I have granted, caused, an open door to be before thee*; others under d below.—Spoken of evil or punishment divinely inflicted, *to give, to inflict*, etc. 2 Thess. i. 8 ἐκδίκησιν. Rev. xviii. 7 βασανισμὸν καὶ πένθος. 2 Cor. xii. 7 ἐδόθη μοι σκόλοψ τῇ σαρκί, where comp. Buttm. § 133. 3. 2. Matth. § 389. h.—Hom. Il. 19. 270. Xen. Mem. 2. 2. 7.

(δ) metaph. of things which are the cause, source, occasion, of any thing, etc. *to give, to impart, to cause*, etc. Acts iii. 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν.—Eurip. Suppl. 420. [422.] Iph. Taur. 722. [728.]—So with an accus. where the idea may also be expressed by the cognate verb; James v. 18 ὑετὸν δίδ. i. q. ὕειν. Matt. xxiv. 29 τὸ φέγγος δίδ. i. q. φέγγειν. 1 Cor. xiv. 7, 8 φωνὴν δίδ. i. q. φονεῖν. Comp. in γ.

b) *to give*, sc. *to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one, etc.

(α) genr. e. g. a person, Luke vii. 15. things, Matt. v. 31 δότω αὐτῇ ἀποστάσιον. xix. 7. xiv. 8 δός μοι ὥδε τὴν κεφαλὴν Ἰωάννου. ver. 9. xxiv. 25. Mark vi. 41. Luke xi. 7, 8. John vi. 51. xviii. 11. Rev. xv. 7. Acts ix. 41 δοὺς δὲ αὐτῇ χεῖρα. al. sæp.—Xen. Cyr. 1. 4. 10, 11. ib. 4. 6. 10 τὴν δεξιάν.—Acts i. 26 ἔδωκαν κλήρους αὐτῶν, *they gave in their lots*; others under d below, like Heb. לָקַח לְיָהוָה Lev. xvi. 8, where Sept. τίθημι. Luke xv. 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under d below, like Heb. לָקַח Gen. xli. 42, where Sept. περιτίθημι.—Xen. An. 1. 2. 27.—Seq. dat. of pers. and infin. e. g. δίδ. αὐτοῖς φαγεῖν et πίνειν, Matt.

xiv. 16. Luke viii. 55. xv. 16. John iv. 7. vi. 31. Rev. xvi. 6.—Comp. Lucian. D. Deor. 7. 4. Æl. V. H. 9. 15.—So δίδ. τοῖς κυσί, Matt. vii. 6. comp. Hom. Il. 23. 21. Xen. Ven. 7. 4, 12.

(β) in the sense of *to commit, to entrust*, sc. to the charge or care of any one; spoken of things, Matt. xvi. 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. xxv. 15. Mark xii. 9. Luke xii. 48. xvi. 12. xx. 16. John iii. 35. v. 22. xiii. 3. al. Sept. and ἡ Cant. viii. 11.—Xen. An. 1. 1. 8. Cyr. 8. 7. 11.—So of works, etc. to be done, John v. 36. xvii. 4, 8, 11, 14. Acts vii. 38.—Xen. Œc. 7. 6.—Spoken of persons delivered over, committed to one's charge, teaching, etc. John x. 29. xvii. 6, 9, 22, 24. Heb. ii. 13.—pp. Xen. Cyr. 5. 1. 28.—Hence

(γ) δίδοναι ἑαυτόν, *to give one's self, to deliver one's self*, viz. (1) *to consecrate or devote one's self*, 2 Cor. viii. 5.—Herodot. 3. 19. Dem. 301. 20.—(2) Seq. ὑπὲρ v. περί τινος, i. e. *to give or devote one's self*, sc. to death for any one, Gal. i. 4. Tit. ii. 14. seq. ἀντίλυτρον, 1 Tim. ii. 6. So τὸ σῶμα αὐτοῦ, Luke xxii. 19. τὴν σάρκα αὐτοῦ, John vi. 51. So also δίδ. τὴν ψυχὴν αὐτοῦ λύτρον ἀντί, Matt. xx. 28. Mark x. 45.—1 Macc. ii. 50. vi. 44. Jos. B. J. 2. 10. 5. Erip. Herac. 551. Phœn. 1012. ed. Porson.—(3) Constr. with εἰς c. accus. of place, *to betake one's self to any place, to go*, etc. Acts xix. 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. Jos. Ant. 15. 7. 7 et Diod. Sic. 5. 59 διδοὺς αὐτὸν εἰς τὰς ἐρημίας.

c) *to give*, i. e. *to give forth, to render up, to yield*, etc. especially in return for any thing bestowed, as a gift, labour, attention, etc. hence often found where ἀποδίδωμι might have stood. (α) genr. e. g. of persons, Rev. xx. 13 ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς αὐτῇ κ. τ. λ. bis.—Soph. Phil. 664.—Of things, Luke vi. 38 δοθήσεται ὑμῖν μέτρον — δώσουσιν εἰς τὸν κόλπον ὑμῶν. Metaph. λόγον δώσει τῷ Θεῷ, *shall render an account to God*, Rom. xiv. 12.—Plut. de Puer. educ. 15. Xen. Cyr. 1. 4. 3.—(β) Spoken of what is given as a reward, recompence, for labour, etc. *to give, to reward, to pay*, etc. Matt. xx. 4, 14. Mark xiv. 11. Rev. xi. 18. Or of the price of any thing, tribute, tithes, etc. Matt. xvi. 26 et Mark

viii. 37. Matt. xxii. 17. xxvii. 10. Luke xx. 22. xxiii. 2. Heb. vii. 4. Sept. for זָבַח Zech. xi. 12.—Xen. Conv. 1. 5 ἀργύριον. Palæph. 38 δίδ. φόρον.—(γ) Spoken of the earth, *to give forth, to yield*, sc. καρπόν, Matt. xiii. 8. Mark iv. 7, 8. So Sept. and זָבַח Zech. viii. 12.—So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

d) from the Heb. used in the sense of τίθημι, like זָבַח and שָׂם, comp. Gesen. Lex. art. זָבַח 2, 3; *to put, to place*, etc.—(α) pp. and seq. ἐπὶ c. acc. *to place or put upon any thing*; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, *to place money upon the table*, sc. of the broker, Luke xix. 23, comp. Matt. xxv. 27, i. e. *to place at interest*; comp. Sept. and זָבַח Lev. xxv. 37. So δίδ. τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, Rev. viii. 3, i. e. *to offer in sacrifice* [ἄμα] ταῖς προσευχαῖς, etc. comp. Ecclus. [xxxii.] xxxv. 16, 17. Sept. and זָבַח Ez. vii. 3, 4. al. comp. זָבַח Gen. i. 7. ix. 13, where Sept. τίθημι ἐν. So seq. εἰς Luke xv. 22.—Metaph. *to apply*, in the Latinism δοῦναι ἐργασίαν, *dare operam, to give labour*, i. e. *to apply effort, to endeavour*, seq. infin. Luke xii. 58.—Hermog. de Invent. 3. 5, 7, ἐργασίαν τῷ ἐπιχειρήματι δίδους. See *dare operam* in Ernesti Clav. Cic. art. Opera. Comp. σπουδὴν τιθέναι Pind. Pyth. 4. 492. *ponere operam*, Cic. pro Mur. 22. pro Cluent. 57.—(β) Spoken of miracles, *to do, to perform, to exhibit*, Matt. xxiv. 24. Acts ii. 19 quoted from Joel iii. 3, [ii. 30,] where Sept. for זָבַח, as also Ex. vii. 9. Deut. xiii. 1. Comp. Sept. τίθημι for שָׂם Deut. vi. 22.—(γ) With a doub. acc. of person, *to appoint, to constitute*, sc. *as any thing*, where the last acc. is by apposition; Eph. i. 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. iv. 11. So Sept. and זָבַח Ex. vii. 1. and זָבַח Gen. xvii. 5, Sept. τίθημι. So Sept. δίδοναι εἰς for זָבַח Ez. xxxvii. 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420.—(δ) Spoken of a law, ordinance, etc. *to give*, i. e. *to ordain, to institute, to prescribe*; e. g. νόμον, John vii. 19. Gal. iii. 21. διαθήκην περιτομῆς Acts vii. 8: περιτομήν John vii. 22. So Sept. for זָבַח Lev. xxvi. 46. for שָׂם Josh. xxiv. 25. זָבַח Ezra ix. 11. δίδ. διαθήκην, Sept. and זָבַח Num. xxv. 12. and Heb. זָבַח Gen. xvii. 2. Lev. xxvi. 1, where Sept.

τίθημι.—The classic form is θεῖναι νόμον, whence νομοθέτης a lawgiver, etc. comp. Passow Lex. art. τίθημι A. 3. c. AL.

Διεγείρω, f. ἐγῶ, (διά, ἐγείρω,) *to wake up fully, to rouse*, trans. pp. persons from sleep, Matt. i. 24. Mark iv. 38, 39. Luke viii. 24.—Jos. Ant. 2. 5. 5. Herodian. 2. 1. 13.—Trop. of things, e. g. of a sea, *to agitate*, pass. John vi. 18. Comp. Heb. רָעַר and Sept. ἐξεγείρω Jon. i. 13.—Of the mind, *to excite, incite, stir up*, 2 Pet. i. 13. iii. 1.—2 Macc. vii. 21. xv. 10. Fabr. Cod. Pseud. V. T. I. p. 650. Clem. Alex. Protr. 9.

Διενθυμέομαι, οὔμαι, (διά, ἐνθυμέομαι,) *to revolve in mind throughout*, i. e. *to consider carefully*, seq. περί c. gen. Acts x. 19 in later edit. for ἐνθυμέομαι in text rec.

Διέξοδος, ου, ἡ, (διά, ἐξοδος,) *passage out through, a pass*, Herodian. 8. 1. 11. comp. Sept. for מַצְיָתָא 2 K. ii. 21. In N. T. a *thoroughfare*, i. e. prob. a place in a city where several streets meet, and where many people usually collect or pass; Matt. xxii. 9. Others, *high-ways*, sc. leading out of a city.

Διερμηνευτής, ου, ὁ, (διερμενεύω,) *an interpreter*, 1 Cor. xiv. 28.

Διερμηνεύω, f. εὔσω, (διά, intens. ἐρμηνεύω,) *to interpret fully, to explain, to expound*, trans. Luke xxiv. 27. absol. Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27.—2 Macc. i. 36. Polyb. 3. 22. 3.

Διέρχομαι, f. ελεύσομαι, (διά, ἔρχομαι,) comp. Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; *to come or go through, to pass through*, viz.

a) pp. seq. διά c. gen. of place, Matt. xii. 43 et Luke xi. 24 διέρχεται δι' ἀνθρώπων. Luke iv. 30. xvii. 11. John iv. 4. [viii. 59.] Acts ix. 32. 1 Cor. x. 1. δι' ἐκείνης, sc. ὁδοῦ, Luke xix. 4. δι' ὑμῶν, 2 Cor. i. 16. διὰ τρυπήματος ῥαφίδος Matt. xix. 24. Mark x. 25. Comp. Buttm. § 147. n. 12. So Sept. for מַצְיָתָא 2 Chr. xxiii. 15. Ez. xliv. 2. מַצְיָתָא 1 Sam. ix. 3, 4. Ez. xxix. 11.—Seq. accus. of place, Luke xix. 1 διήρχετο τὴν Ἱεριχώ. Acts xii. 10. xiii. 6. xiv. 24. xv. 3, 41. xvi. 6. xviii. 23, xix. 1, 21. xx. 2. 1 Cor.

xvi. 5 bis. Heb. iv. 14 διελθὺς τοὺς οὐρανοὺς, *who has passed through the heavens*, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. xii. 2, 4. Eph. iv. 10. Heb. vii. 26. So Sept. for דָּלָה Josh. xviii. 4. 1 Sam. xxx. 31. דָּלָה Gen. xli. 47. Ez. ix. 4.—Herodian. 8. 1. 7. Xen. Cyr. 1. 1. 5. An. 3. 5, 17. —Absol. but with an accus. implied, as τὴν γῆν, τὴν πόλιν, τὴν χώραν, etc. i. e. through the intervening country, the region round about, etc. Acts viii. 4, 40 διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. x. 38. xvii. 23. xx. 25. seq. κατὰ κώμας Luke ix. 6. So seq. ἕως c. gen. of place, *to go or travel through* sc. the country *as far as*. Acts xi. 19, 22; and hence simply, *to go or pass to* a place, seq. ἕως, Luke ii. 15. Acts ix. 38. Trop. εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, Rom. v. 12. Sept. pp. seq. εἰς for בְּיָמַי 2 Sam. xvii. 24. c. ἐπὶ for דָּלָה Jon. ii. 4.—Xen. An. 6. 3. 16. [6. 1. 16.] —Spoken of things, e. g. a sword, *to pierce through*, seq. accus. Luke ii. 35. —of a weapon, seq. gen. Hom. Il. 20. 100.—Trop. of a rumor, λογος, *to go out through* sc. the country, *to be spread abroad*, absol. Luke v. 15.—Plut. Galba 7. Xen. An. 1. 4. 7 διήλθε λόγος.

b) spoken of those who *pass over* a river, lake, sea, etc. Mark iv. 35 et Luke viii. 22 διέλθωμεν εἰς τὸ πέραν. Acts xiii. 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch, comp. ver. 13. xviii. 27. So Sept. for בָּיָה Deut. iv. 21. דָּלָה Jer. ii. 10. xlvi. 32.—Xen. An. 4. 1. 3. Hesych. διέλθωμεν· διαπεράσωμεν.

Διερωτάω, ὦ, f. ἥσω, (διά, ἐρωτάω), *to inquire through*, sc. to the end, till the inquiry is successful, i. e. *to inquire out*, e. g. τὴν οἰκίαν, Acts x. 17.—Polyb. 5. 50. 12. Xen. Cyr. 1. 3. 15 ἡ μήτηρ διηρώτα τὸν Κύρον πότρεα κ. τ. λ.

Διετής, ἔος, οὗς, ὁ, ἡ, adj. (δίς, ἔτος), *of two years, two years old*; Matt. ii. 16 ἀπὸ διετοῦς [παιδός] καὶ κατωτέρω, i. e. from the child of two years old and under. So Sept. ἀπὸ τριετοῦς καὶ ἐπάνω for בְּשָׁלֹשׁ שָׁנִים, from the child of three years old and upward, 2 Chr. xxxi. 16. ἀπὸ εἰκοσαετοῦς 1 Chr. xxvii. 23. Ezra iii. 8.—Pollux On. 2. 2. 8.

—Others supply χρόνον, comp. 2 Macc. x. 3. Jos. Ant. 2. 5. 4. Herodot. 2. 2.

Διετία, ας, ἡ, (διετής,) *space of two years, biennium*, Acts xxiv. 27. xxviii. 30.

Διηγέομαι, οὔμαι, f. ἥσομαι, depon. Mid. (διά, ἡγέομαι), pp. *to lead or conduct through*, to the end; hence trop. *to go through with*, *to recount*, *to tell*, *to declare*, sc. the whole of any thing; trans. or seq. πῶς, ὅσον, περί, etc. Mark v. 16. ix. 9. Luke viii. 39. ix. 10. Acts ix. 27. xii. 17. Heb. xi. 32. Acts viii. 33 τὴν δὲ γενεάν αὐτοῦ τίς διηγέσεται, quoted from Is. lxiii. 8, where Sept. for הָיָה; see in Αἶρω 4. a. Bibl. Repos. II. p. 358 sq. Sept. for דָּלָה Gen. xxiv. 66. Josh. ii. 23. al.—1 Macc. viii. 2. Xen. Cyr. 1. 2. 6. Eccl. 7. 9.

Διήγησις, εως, ἡ, (διηγέομαι,) *narration, history*, Luke i. 1. Sept. for דָּלָה Judg. vii. 15.—2 Macc. ii. 32. Pol. 3. 36. 4.

Διηνεκής, ἔος, οὗς, ὁ, ἡ, adj. (διά, ἡνεκής, or fr. διήνεγκα aor. 1 of διαφέρω), pp. *carried through*, i. e. *extended, protracted*, Hom. Il. 12. 134. Luc. Ver. Hist. 1. 19 νυκτὶ διηνεκεῖ πᾶσα κατείχετο. In N. T. spoken only of time, *continuous, perpetual*, viz. εἰς τὸ διηνεκές, adverbially, *continually, perpetually*, Heb. x. 1. forever, Heb. vii. 3. x. 12. 14.—Symm. for דָּלָה Ps. xlviii. 15. Heliodor. I. p. 25.

Διθάλασσος, ου, ὁ, ἡ, adj. (δίς, θάλασσα), *between two seas, bimaris*; so of Corinth, Hor. Od. 1. 7. 2. In N. T. spoken. prob. of a shoal or sand bank at the confluence of two opposite currents, Acts xxvii. 41.—Dio Chrysost. V. p. 83. D, τραχέα καὶ διθάλαττα. Comp. Wetstein N. T. in loc.

Διϊκνέομαι, οὔμαι, f. διίξομαι, (διά, ἱκνέομαι), *to go or pass through*, i. e. *to pierce through*, seq. ἄχρι c. gen. Heb. iv. 12. Sept. pp. for דָּלָה Ex. xxvi. 28. xxxvi. 33.—Hesych διϊκνούμενος· διερχόμενος.

Διίστημι, (διά, ἵστημι,) aor. 1 διέστησα, trans. *to place asunder, to separate*; aor. 2 διέστην, intrans. *to separate* sc. one's self, *to go away*; see in ἵστημι,

and Buttm. § 107. II. In N. T. spoken of place, intrans. *to depart*, seq. ἀπὸ, Luke xxiv. 51. Acts xxvii. 28 βραχὺ δὲ διαστήσαντες sc. ἐαυτούς, *departing a little*, i. e. going a little further. — Ecclus. xxviii. 14. Pol. x. 3. 6. — Spoken of time, *to pass away, to elapse*, Luke xxii. 59.

Δύσχυρίζομαι, f. ἴσομαι, depon. Mid. (διά, ἰσχυρίζομαι *to affirm*), *to affirm through and through*, i. e. *to affirm strongly*, absol. Luke xxii. 59. Acts xii. 15. — Jos. Ant. 2. 6. 4. Luc. Hermotim. 31. Dem. 447. 25.

Δικαιοκρισία, ας, ἡ, (δίκαιος and κρίσις,) *just judgment*, Rom. ii. 5. comp. 2 Thess. i. 5. — Gr. Anon. for ὑψῶν Hos. vi. 5. Test. XII Patr. in Fabric. 1. p. 547. 581. Just. Mart. de Resurrect. p. 213.

Δίκαιος, αἰα, ον, (prob. fr. δίχα), *right, just*, i. e. physically, *like, even, equal*, e. g. numbers, Herodot. 2. 149. ἄρμα Xen. Cyr. 2. 2. 26. *just as it should be*, i. e. *fit, proper, good*, e. g. γῆ Pollux On. I. 227. γῆδιον Xen. Cyr. 8. 3. 38. *justissima tellus*, Virg. Georg. 2. 460. Hence usually and in N. T. in a moral sense, *right, just*; spoken

a) of one who acts *alike* to all, who practises *even-handed* justice, *just, equitable, impartial*; spoken of a judge, e. g. God, 2 Tim. iv. 8 ὁ δίκαιος κριτής. Rev. xvi. 5. of a judgment, decision, etc. John v. 30 ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν. vii. 24. Luke xii. 57. 2 Thess. i. 5. 6. Rev. xvi. 7. xix. 2. So Sept. for מִשְׁפָּט Jer. xlii. 5. Ez. xviii. 8. רָצָה Ps. vii. 12. exix. 137. — Jos. Ant. 7. 14. 11. Xen. Cyr. 1. 3. 17. Mem. 4. 8. 9.

b) of character, conduct, etc. *just as it should be*, i. e. *upright, righteous, virtuous*; also *good* in a general sense; but ὁ δίκαιος is strictly *one who does right*, while ὁ ἀγαθός is *one who does good, a benefactor*; comp. Tittm. de Syn. N. T. p. 20, 21. Sept. usually for רָצָה, see Gesen. Lex. sub. v. no. 3. — Spoken of things, ἔργα 1 John iii. 12. ἐντολή Rom. vii. 12. and hence τὸ δίκαιον, *what is right, proper*, etc. as wages, Matt. xx. 4, 7. Col. iv. 1. (Xen. An. 7. 7. 14.) genr. Eph. vi. 1. Phil. i. 7. 2 Pet. i. 13. — Jos. Ant. 2. 11. 2. Xen. Mem.

4. 4. 25. — Spoken of persons, viz. (a) in the usage of common life, Matt. v. 45 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Mark ii. 17. Luke v. 32. xviii. 9. xx. 20. Acts x. 22. Rom. v. 7. 1 Tim. i. 9. Heb. xi. 4. 2 Pet. ii. 7, 8. al. So Sept. and רָצָה Gen. xviii. 23 sq. Ecc. iii. 17. ix. 1, 2. — Jos. Ant. 6. 1. 4. Xen. H. G. 2. 4. 40. Mem. 4. 8. 11. — Including the idea of *innocent*, Matt. xxvii. 19, 24. So Sept. for מִשְׁפָּט Job ix. 23. Prov. vi. 17. — Including the idea of *mild, clement, kind*, Matt. i. 19. 1 John i. 9. comp. Tittmann l. c. — (β) Especially of those whose hearts are *right with God, righteous, pious, godly*, Matt. xiii. 43 τότε οἱ δίκ. ἐκλάμπουσιν ὡς ὁ ἥλιος. ver. 49. xxiii. 29. xxv. 46. Mark vi. 20. Luke xiv. 14. xxiii. 47. Rom. ii. 13. iii. 10. v. 19. al. Rom. i. 17. δίκαιος ἐκ πίστεως, *just through faith*, i. q. δικαιοθεὶς δ. π. Sept. and רָצָה Gen. vi. 9. Ps. i. 5. cxviii. 15, 19. al. — Act. Thom. 20. Test. XII Patr. Fabr. Cod. Pseud. V. T. I. p. 571, 609. — (γ) Spoken in the highest and most perfect sense of God, John xvii. 25. Rom. iii. 26. 1 John ii. 29. of Christ, Acts iii. 14. vii. 52. xxii. 14. 1 John ii. 1. iii. 7. Sept. for רָצָה Ex. ix. 27. Deut. xxxii. 4. Ezra ix. 15. AL.

Δικαιοσύνη, ης, ἡ, (δίκαιος,) pp. *the doing or being what is just and right*, viz.

a) the doing *alike* to all, i. e. *justice, equity, impartiality*; spoken of a judge etc. Acts xvii. 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. xix. 11. Heb. xi. 33 εἰργάσαντο δικαιοσύνην, *exercised justice*, i. e. dispensed justice to the nations, etc. Rom. ix. 28, quoted from Is. x. 22, where Sept. for מִשְׁפָּט, as also Is. v. 16. ix. 7. for רָצָה Ps. ix. 9. xxxv. 24. — Ecclus. xlv. 26. Jos. 3. 4. 1.

b) of character, conduct, etc. *the being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. רָצָה, מִשְׁפָּט; comp. in Δίκαιος b. So of actions, duties, etc. i. q. τὸ δίκαιον, *what is right, proper, fit*, Matt. iii. 15 πληρῶσαι πάντων δικαιοσύνων. — Of disposition, conduct, viz. (a) in the language of common life, Eph. v. 9. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. i. 9. vii. 2. Rev. xxii. 11 in later edit. Sept.

for קָדַשׁ Ps. xv. 2. Job xxix. 14. קָדַשׁ 1 Sam. xxvi. 23. Prov. viii. 18, 20.—Xen. Mem. 1. 2. 24. Conv. 3. 4.—Including the idea of *kindness, benignity, liberality*, 1 Cor. ix. 9, 10. 2 Pet. i. 1. Comp. in Δίκαιος b. Also in later edit. put for ἐλεημοσύνη, *alms*, Matt. vi. 1, coll. ver. 2. So Sept. for קָדַשׁ Gen. xx. 13. xxi. 23. Is. lxiii. 7. קָדַשׁ 1 Sam. xii. 7. Ps. xxiv. 5. Mic. vi. 5.—Tob. ii. 14. Bar. v. 9. Fabr. Cod. Pseud. V. T. I. p. 82.—(β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἢ ἐν νόμῳ v. ἐκ νόμου, Phil. iii. 6, 9, where it is contrasted with ἡ δικ. διὰ πίστεως; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness*, i. e. vital religion; genr. Matt. v. 6, 10, 20. vi. 33. xxi. 32. Luke i. 75. Acts x. 35. xxiv. 25. Rom. vi. 16, 18 sq. Heb. i. 9. v. 13. James iii. 18. al. sæp. So Sept. and קָדַשׁ Ps. xvii. 15. xlv. 8. קָדַשׁ Gen. xviii. 19. 1 K. iii. 6. Ez. xiv. 14.—Jos. Ant. 1. 2. 1. ib. 8. 4. 4. comp. Plut. Timol. 29 ult.—So λογίζεσθαι εἰς δικαιοσύνην, *to count or impute as righteousness*, i. e. to regard as evidence of piety, Rom. iv. 3, 5, 6, 9, 22. Gal. iii. 6. James ii. 23; all quoted from Gen. xv. 6. where Sept. for קָדַשׁ. Hence ἡ δικαιοσύνη ἢ ἐκ v. διὰ πίστεως, *the righteousness which is of or through faith* sc. in Christ, i. e. where faith is counted, imputed, as righteousness or as evidence of piety, Rom. ix. 30. x. 6. Phil. iii. 9. κατὰ πίστιν, Heb. xi. 7. al. and by meton. Christ as *the source or author of righteousness*, 1 Cor. i. 20. Hence too δικαιοσύνη τοῦ Θεοῦ, objectively, i. e. *the righteousness which God approves, requires, bestows*, Rom. i. 17. iii. 21, 22. 25, 26. and by meton. ἡ δικ. Θεοῦ is i. q. δίκαιοι παρὰ Θεῷ, 2 Cor. v. 21. Sept. and קָדַשׁ קָדַשׁ Ps. v. 9.—(3) Spoken in the highest and most perfect sense, of God subjectively, i. e. as an attribute of his character, Rom. iii. 5. perhaps of Christ, John xvi. 8, 10.

c) by meton. in the sense of *being regarded as just*, i. e. *imputation of righteousness, justification*, i. q. δικαίωσις, Rom. v. 17, 21. x. 4, 5. 2 Cor. iii. 9

ἡ διακονία τῆς δικαιοσύνης, opp. to ἡ διακ. τῆς κατακρίσεως. Gal. ii. 21. iii. 21. v. 5. Put for the *mode or way of justification*, Rom. x. 3 ter. AL.

Δικαιόω, ὦ, f. ὠσω, (δίκαιος,) *to justify*, i. e. *to regard as just, to declare one to be just*, trans.

a) as a matter of right, justice, etc. *to absolve, to acquit, to clear*, sc. from any charge or imputation. Matt. xii. 37 ἐκ τῶν λόγων σου δικαιώσῃς, καὶ ἐκ τ. λ. σου καταδικασθήσῃ. 1 Cor. iv. 4. seq. ἀπό c. gen. of thing, Acts xiii. 39 bis. Rom. vi. 7 ἀπὸ ἁμαρτίας, coll. ver. 18 where it is ἐλευθερώω. Sept. for קָדַשׁ Ex. xxiii. 7. Deut. xxv. 1. 1 K. viii. 32. So δικαιῶν ἑαυτόν, *to justify one's self, to excuse one's self*, Luke x. 29. So Sept. for קָדַשׁ Gen. xlv. 16—Ecclus. x. 29. Test. XII Patr. p. 541.—In classic writers in the wider sense *to do justice to*, i. e. both *to defend the right of any one*, Polyb. 3. 31. 9. and also *to condemn*, etc. Thuc. 3. 40. Herodot. 3. 29.

b) spoken of character, etc. *to declare to be just as it should be*, i. e. *to pronounce right*, etc. of things, *to regard as right and proper*, i. q. ἀξιόω, Herodot. 1. 89. Jos. Ant. 9. 9. 1.—In N. T. only of persons, *to acknowledge and declare any one to be righteous, virtuous, good*, comp. in Δίκαιος b. Hence, (a) by impl. *to vindicate, to approve, to honour, to glorify*; Pass. *to receive honour*, etc. e. g. τὸν Θεόν Luke vii. 29. So Matt. xi. 19 et Luke vii. 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, i. e. true wisdom is acknowledged and honoured by her real followers. 1 Tim. iii. 16, comp. Bibl. Repos. II. p. 49. Rom. iii. 4 quoted from Ps. li. 6, where Sept. for קָדַשׁ. so Ez. xvi. 52.—Psalt. Salom. in Fabr. Cod. Pseud. V. T. Ps. ii. 16. iii. 5. al. Comp. Kypke 1. p. 240.—(β) In relation to God and the divine law, *to declare righteous, to regard as pious*, e. g. Luke xvi. 15 οἱ δικαιῶντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. those who profess themselves righteous, pious, before men,—Spoken espec. of the justification bestowed by God on men through Christ, in which he is said *to regard and treat them as righteous, to approve and reward*

as truly pious, i. e. to absolve from the consequences of sin and admit to the enjoyment of the divine favour; Rom. ii. 26 δικ. τὸν ἐκ πίστεως Ἰησοῦ. ver. 30. iv. 5. viii. 30 bis, 33. Gal. iii. 8. So Pass. of men, to be justified, e. g. πίστει or ἐκ πίστεως Rom. iii. 28. v. 1. Gal. ii. 16. iii. 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. iii. 20. iv. 2. Gal. ii. 16 bis. James ii. 21, 24, 25. οὐκ ἐν νόμῳ Gal. iii. 11. v. 4. genr. Rom. ii. 13. iii. 24. v. 9. 1 Cor. vi. 11. Gal. ii. 17. Tit. iii. 7. So Luke xviii. 14. Comp. Protevang. Jac. in Fabr. Cod. Apoc. N. T. p. 77.

c) in the sense of to make or cause to be upright, etc. Mid. to make one's self upright, i. e. to be upright, virtuous, etc. aor. 1 pass. in Mid. sense, (Buttm. § 136. 2,) Rev. xxii. 11 ὁ δίκαιος δικαιοῦσθαι ἔτι, he that is upright, let him be upright still; so in text. rec. but later editions read δικαιοσύνην ποιησάτω.—So Sept. for פָּקַד Ps. lxxiii. 13.

Δικαίωμα, ατος, τό, (δικαιόω,) any thing justly or rightly done; hence right, justice, equity, etc.

a) spoken of a doing right or justice to any one, a judicial sentence, etc. (α) favourable, i. e. justification, acquittal, Rom. v. 16, opp. to κατάκριμα.—(β) unfavourable, i. e. condemnation, judgment, implying punishment, Rev. xv. 4. So מִשְׁפָּט Ps. cxix. 75, 137, where Sept. κρίμα. Comp. in Δικαιόω a, ult. — Hence

b) genr. a decree, as defining and establishing what is right and just, i. e. a law, ordinance, precept, e. g. τοῦ κυρίου Luke i. 6. Rom. i. 32. τοῦ νόμου Rom. ii. 26. viii. 4. τῆς λατρείας, i. e. respecting worship, Heb. ix. 1. τῆς σαρκός, i. e. carnal, ix. 10. So Sept. for פָּקַד Ex. xv. 25, 26. פָּקַד Lev. xxv. 18. מִשְׁפָּט Ex. xxi. 1. Num. xxxvi. 13. מִשְׁפָּט Deut. xxx. 16.—Jos. B. J. 7. 5. 2. Thuc. 1. 41.

c) spoken of character, etc. righteousness, virtue, piety towards God, e. g. of saints Rev. xix. 8. of Christ as manifested in his obedience, Rom. v. 18, i. q. ὑπακοή ver. 19.—Bar. ii. 19.

Δικαίως, adv. (δίκαιος), justly, rightly, i. e.

a) with strict justice, Luke xxiii. 41.

1 Pet. ii. 23. Sept. for רָצָה Deut. i. 16. Prov. xxxi. 9.—Xen. Mem. 3. 1. 2. ib. 3. v. 20.

b) as is right and proper, as one ought, 2 Cor. xv. 34. Sept. for מִצַּדִּיק Prov. xxviii. 18.—Xen. Hiero 4. 10.

c) righteously, piously, 1 Thess. ii. 10. Tit. ii. 12.—Ignat. Ep. ad Eph. 14. Clem. Alex. Strom. 3. 6 δικαίως βεβιωκότες.

Δικαίωσις, εως, ή, (δικαιόω,) justification, sc. which God bestows on men through Christ; see in Δικαιόω b. β. Rom. iv. 25. v. 18.—pp. Jos. Ant. 18. 1. 3 δικαιοῦσις [εἶναι] οἷς ἀρετῆς ἐπιτήδευσιν γέγονε.

Δικαστής, οῦ, ὁ, (δικάζω jus dico,) a judge, Luke xii. 14. Acts vii. 27. 35. Sept. for שֹׁפֵט Ex. ii. 14. 1 Sam. viii. 1.—Jos. Ant. 4. 8. 1. Xen. Cyr. 1. 3. 17.

Δίκη, ης, ή, pp. right justice, espec. a judicial process, cause, Xen. Cyr. 1. 3. 16. Apol. 24. Lac. 13. 11. Hence in N. T. punitive justice, viz.

a) as the name of the heathen goddess of justice, ή Δίκη, Nemesis, vengeance, Acts xxviii. 4. Comp. 2 Macc. viii. 11, 13.—Dem. 422. 11. Soph. Antig. 538. [544.] Arr. Exp. Al. M. 4. 9. 9.

b) in the sense of judgment, sentence, implying punishment, Acts xxv. 15 κατ' αὐτοῦ δίκην.—Comp. Xen. An. 5. 8. 1.—Hence genr. punishment, vengeance, 2 Thess. i. 9. Jude 7. Sept. for שֹׁפֵט Ex. xxi. 20. שֹׁפֵט Deut. xxxii. 41. Ez. xxv. 12.—Jos. Ant. 7. 9. 4. Xen. Cyr. 1. 6. 45. Mem. 2. 2. 13.

Δίκτυον, ον, τό, a net, fish-net, Matt. iv. 20, 21. Mark i. 18, 19. Luke v. 2, 4, 5, 6. John xxi. 6, 8, 11 bis.—Jos. Ant. 9. 4. 6. Hom. Od. 22. 386. a hunter's net, Xen. Ven. 6. 9. ib. 8. 7.

Δίλογος, ου, ὁ, ή, adj. (δίς and λέγω), uttering the same thing twice, repeating; so διλογεῖν and διλογία Xen. Eq. 8. 2. Diod. Sic. 20. 37. In N. T. double-tongued, deceitful, i. e. speaking one thing and meaning another, 1 Tim. iii. 8.—So Theophylact. in loc. ἄλλα φρονῶν καὶ ἄλλα λέγων. Comp. Ps. xii. 3 דִּבְרֵי לֵב וְלֵב דִּבְרֵי.

Διό, conj. (i. q. δι' ὅ,) *on which account, wherefore, therefore*, Matt. xxvii. 8. Luke i. 35. vii. 7. Heb. iii. 7. sæp.—Herodian. 1. 8. 2. ib. 2. 8. 5. AL.

Διοδεύω, f. εὐσω, (διά, ὁδεύω,) *to travel through, to traverse*, seq. acc. of place Acts xvii. 1. seq. κατά c. acc. Luke viii. 1. Sept. for דָּגָה Jer. 1. 13. דָּגָה Gen. xiii. 17.—Wisd. v. 7. 1 Macc. xii. 32. Pol. 2. 15. 5.

Διονύσιος, ου, ὁ, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts xvii. 34.

Διόπερ, conj. (διό strengthened by περ), *on which very account, wherefore*, 1 Cor. viii. 13. x. 14. xiv. 13. Comp. Buttm. § 75. 3. § 149. p. 432.—Judith viii. 17. Xen. Cyr. 5. 1. 13.

Διοπετής, έος, οὗς, ὁ, ἡ, adj. (Διός gen. of Ζεύς, and πέτω i. q. πίπτω,) *fallen from Jove, heaven-descended*; Acts xix. 35 τοῦ διοπετοῦς, sc. ἀγάλματος, viz. the image worshipped in the temple of Diana at Ephesus; see Plin. H. N. 16. 40. Calmet arts. *Diana, Ephesus*.—Herodian. 1. 11. 2 ἄγαλμα διοπετὲς.

Διόρθωμα, ατος, τό, (διορθόω, *to rectify through*), *an emendation, reform, improvement*, in MSS. Acts xxiv. 3, where text. rec. κατόρθωμα.—Pol. 3. 118. 2.

Διόρθωσις, εως, ἡ, (διορθόω,) *emendation, reformation*; Heb. ix. 10 καιρὸς διορθώσεως, i. e. the time of a new and better dispensation under the Messiah; comp. in Ἀποκατάστασις.—Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75.

Διορύσσω or ὑπτω, f. ξω, (διά, ὀρύσσω,) *to dig through*, sc. τὸν οἶκον, τὴν οἰκίαν, i. e. the walls of houses, which in the East are built of clay, earth, etc. Matt. vi. 19, 20. xxiv. 43. Luke xii. 39. See Calmet p. 511. So Sept. and דָּגָה Job xxiv. 16. so Ez. xii. 7 τὸν τοῖχον.—Xen. Conv. 4. 30. Thuc. 2. 3.

Διόσκουροι, ων, οἱ, (Διός gen. of κούς, and κοῦρος i. q. κόρος a youth; written also Διόσκοροι, Lob. ad Phryn. p. 235,) *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons of Jupiter

by Leda, and the patrons of sailors, Acts xxviii. 11.—Theocr. Id. 22. 1. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

Διότι, conj. (δι' ὅτι,) i. q. διὰ τοῦτο ὅτι, *on account of this that, for this reason that*, i. e. simply, *because, for*, Luke ii. 7. xxi. 28. Acts xvii. 31. Rom. i. 19. Gal. ii. 16. al. Sept. for דָּגָה Zeph. ii. 10. דָּגָה Job xxxii. 2.—Xen. Conv. 8. 19. Mem. 1. 2. 54.—Comp. Buttm. § 149. p. 423. AL.

Διοτρεφής, έος, οὗς, ὁ, (Διός gen. of Ζεύς and τρέφω,) *Diotrephes*, pr. name, 3 John 9.

Διπλόος, οὗς; ὅη, ἡ, ὅον, οὖν; (Buttm. § 71. 3. § 60. 5. b;) *two-fold, double*; pp. Sept. for דָּגָה Gen. xliii. 15. Ex. xvi. 15. Xen. An. 7. 6. 7. In N. T. trop. for any greater relative amount, as of honour, 1 Tim. v. 17 of punishment, Rev. xviii. 6 bis. So Sept. and דָּגָה Jer. xvi. 18.—Herodian. 6. 7. 7. Xen. Cyr. 2. 3. 23.—Comparative διπλότερον as adv. *two-fold more*, Matt. xxiii. 15. Comp. Buttm. § 115. 5.

Διπλόω, ῶ, f. ὠσω, (διπλόος,) *to double*, trans. Rev. xviii. 6 διπλώσατε αὐτῇ διπλᾷ lit. *double to her double*, i. e. render back to her two-fold punishment.—pp. Xen. H. G. 6. 5. 19.

Δις, num. adv. *twice*, Mark xiv. 30, 72. Luke xviii. 12. Jude 12 δις ἀποθανόντα, *twice dead*, i. e. utterly. So ἅπαξ καὶ δις, *once and again, often*, Phil. iv. 16. 1 Thess. ii. 18.

Διστάζω, f. ἄσω, (δῖς,) *to doubt, to be uncertain*, intrans. Matt. xiv. 31. xxviii. 17.—Diod. Sic. 4. 62.

Δίστομος, ου, ὁ, ἡ, (δῖς, στόμα,) *double-mouthed*, e. g. ποταμός Pol. 34. 10. 5. In N. T. spoken of a sword, *two-edged*, Heb. iv. 12. Rev. ii. 12. [xix. 15 in MSS.] Rev. i. 16, comp. Gesen. on Is. xlix. 2. So Sept. for דָּגָה Ps. cxlix. 6. Prov. v. 4.—Ecclus. xxi. 3. Eurip. Orest. 1296. [1303.]

Δισχίλιοι, αι, α, ord. adj. *two thousand*, Mark v. 13.

Διυλίζω, f. ἰσω, (διά, ὑλίζω,) *to filter*

or strain through, sc. a sieve, strainer, etc. i. e. by impl. *to strain out*, trans. Matt. xxiii. 24, where comp. Buxt. Lex. Ch. Rab. 1516.—Artemid. 4. 48.

Διχάζω, f. άσω, (δίχα,) *to divide in two*, pp. Artemid. 2. 24. In N. T. trop. *to set at variance*, trans. διχάζειν τινά κατά τινος, i. e. to excite one against another, Matt. x. 35. coll. Luke xii. 52, 53.

Διχοστασία, ας, ή, (δίχα, στάσις,) *dissension, discord*, Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20.—1 Macc. iii. 29. Dion. Hal. Ant. 8. 72.

Διχοτομέω, ω, f. ήσω, (δίχα and τομή fr. τέμνω,) *to cut in two*, Jos. Ant. 8.2.2. Polyb. 6. 28. 2. *to cut in pieces*, Pol. 10. 15. 5, which was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. xv. 33. 2 Sam. xii. 31. Dan. ii. 5. iii. 29. coll. Heb. xi. 37. Herodot. 2. 139. ib. 3. 13. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27.—In N. T. genr. and trop. *to inflict severe punishment*, Matt. xxiv. 51. Luke xii. 46. Comp. Hist. of Sus. 55, 59.

Διψάω, ω, f. ήσω, the contraction being properly always into η instead of α, like ζάω, Buttm. § 105. n. 5; the form διψᾷ instead of διψῇ belongs to the later Greek, John vii. 37. Rom. xii. 20. Athen. III. 474. Æsch. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3. —*to thirst, to be athirst*, viz.

a) pp. intrans. Matt. xxv. 35, 37, 42, 44. John iv. 13, 15. xix. 28. Rom. xii. 20. 1 Cor. iv. 11. Sept. for נָחַץ Judg. xv. 18. Prov. xxv. 22.—Xen. Cyr. 1. 2. 11. Mem. 1. 3. 6.

b) metaph. *to thirst after, to long for, to desire vehemently*, seq. accus. as τὴν δικαιοσύνην, i. e. piety towards God and its attendant privileges, Matt. v. 6; comp. Winer Gr. § 30. 7.—So Sept. for נָחַץ Ps. lxiii. 2.—Wisd. xi. 14. Jos. B. J. 1. 32. 2 ult.—Hence absol. *to thirst*, sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John iv. 14. vi. 35. vii. 37. Rev. vii. 16. xxi. 6. xxii. 17. So Sept. and נָחַץ Ps. xlii. 3.—Xen. Cyr. 5. 1. 1. οὕτως ἐγὼ ὑμῖν διψῶ χαρίζεσθαι.

Δίψος, εος, ους, τό, (διψάω,) *thirst*, 2 Cor. xi. 27. Sept. for נָחַץ Ex. xvii. 3. —Xen. Mem. 1. 4. 13.

Δίψυχός, ου, ό, ή, adj. (δύς, ψυχή,) *double-minded*, i. e. *inconstant, wavering*, James i. 8. iv. 8.—Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

Διωγμός, οῦ, ό, (διώκω,) *pursuit*, sc. of enemies, Xen. Cyr. 1. 4. 21. In N. T. *persecution*, Matt. xiii. 21. Mark iv. 17. x. 30. Acts viii. 1. xiii. 50. Rom. viii. 35. 2 Cor. xii. 10. 2 Thess. i. 4. 2 Tim. iii. 11 bis.—Sept. Prov. xi. 19. 2 Macc. xii. 23.

Διώκτης, ου, ό, (διώκω,) *a persecutor*, 1 Tim. i. 13.—Symm. Hos. vi. 8.

Διώκω, (δίω to flee,) f. διώξω Luke xxi. 12. John xv. 20. Xen. An. 1. 4. 8; better διώξομαι, Winer § 15. Passow sub voc. pp. *to cause to flee*; hence genr. *to pursue after*, sc. flying enemies, Sept. for נָחַץ Lev. xxvi. 7. Xen. Cyr. 3. 2. 10. Hence in N. T.

a) *to pursue with malignity, to persecute*, seq. accus. expr. or impl. Matt. x. 23. xxiii. 34 καὶ διώξετε [αὐτοὺς] ἀπὸ πόλεως εἰς πόλιν. Acts xxvi. 11. Rev. xii. 13.—1 Macc. v. 21. Herodian. 1. 13. 16. ib. 7. 11. 10. Thuc. 1. 37.—So genr. *to persecute, to harass, to maltreat*, seq. accus. Matt. v. 10, 11, 12, 44. Luke xxi. 12. John v. 16. Acts vii. 52. Rom. xii. 14. Gal. i. 13, 23. vi. 12. Sept. for נָחַץ Ps. vii. 1. Jer. xvii. 18.—Wisd. xvi. 16. 2 Macc. v. 8.

b) genr. *to pursue, to follow*, sc. in company or in order to find, overtake, etc. spoken of persons, absol. Luke xvii. 23.—Ecclus. xxvii. 20. Xen. H. G. 1. 1. 13. de Mag. Eq. 4. 5.—Metaph. of things, *to follow earnestly, to pursue after*, in order to acquire or attain to; Rom. ix. 30, 31. 1 Cor. xiv. 1. 1 Tim. vi. 11. Heb. xii. 14. absol. *to follow on, to press forward*, Phil. iii. 12, 14. So Sept. and נָחַץ Deut. xvi. 20. Prov. xv. 9.—Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39. AL.

Δόγμα, ατος, τό, (δοκέω,) *a decree, edict, ordinance*, e. g. of a prince, Luke ii. 1. Acts xvii. 17. of the apostles, Acts xvi. 4. of the Mosaic law, i. e. external precepts, Eph. ii. 15. Col. ii. 14.

coll. ver. 16, 20 sq. Sept. of a prince, for Chald. ܢܗ Dan. ii. 13. vi. 8, 15. ܢܗ Dan. iii. 10. vi. 13.—Ignat. ad Magn. 13 ἐν δόγμασιν τοῦ κυρίου καὶ τῶν ἀποστόλων. Xen. An. 3. 3. 5.

Δογματίζω, f. ἰσω, (δόγμα,) *to make a decree, to prescribe an ordinance*, intrans. i. q. δόγμα τιθέναι, 2 Macc. x. 8. xv. 36. Diog. Laert. 3. 51.—In N. T. Mid. δογματίζομαι, *to suffer a law to be prescribed to one's self, to be subject to ordinances*, Col. ii. 20. Comp. Buttm. § 135. 8.

Δοκέω, ὦ, f. δόξω, aor. 1. ἔδοξα, Buttm. § 114, *to seem, to appear*, neut. and intrans. viz.

a) with a reflex. pron. expr. or implied, δοκῶ ἑμαυτῷ, δοκεῖν ἑαυτῷ, etc. *to seem to one's self, i. e. to be of opinion, to think, to suppose, to believe*, etc. seq. infin. præs. Acts xxvi. 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ δεῖν πολλά πρᾶξαι κ. τ. λ. —Xen. Hiero 1. 6 δοκῶ μοι αἰσθάνεσθαι. 1. 33.—Hence genr. as an act. intrans. verb in the above sense, the reflex. dat. being suppressed, viz. *to be of opinion, to think*, etc. (α) Seq. infin. with the same subject, Buttm. § 140. 1. Winer § 45. 2; e. g. with infin. *present*, expressing a continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. iii. 9 μὴ δόξητε λέγειν ἐν ἑαυτοῖς, *think not, presume not, to say*, etc. Luke viii. 18. xxiv. 37. John v. 39. xvi. 2 δόξῃ λατρείαν προσφέρειν τῷ θεῷ. Acts xii. 9. 1 Cor. iii. 18. vii. 40. xiv. 37. Gal. vi. 3. James i. 26.—2 Macc. ix. 8, 10. Xen. An. 2. 2. 14.—With infin. *perfect*, implying an action completed, in reference to the present time; Buttm. § 137. 2. Winer § 45. 8 ult. Acts xxvii. 13 δόξαντες τῆς προθέσεως κεκρατηκέναι. 1 Cor. viii. 2. Phil. iii. 4.—Xen. Cyr. 1. 1. 6.—(β) Seq. infin. with a different subj. in the accus. Winer § 45. 2. Mark vi. 49 ἔδοξαν φάντασμα εἶναι. 1 Cor. xii. 23. 2 Cor. xi. 16. So Sept. for ܢܗ Gen. xxxviii. 15.—Palæph. 1. Xen. Cyr. 1. 6. 10.—(γ) Seq. ὅτι, instead of the accus. and infin. Buttm. § 149. p. 423. Winer § 57. 5. Matt. vi. 7 δοκοῦσι γὰρ ὅτι κ. τ. λ. xxvi. 53. Luke xii. 51. xiii. 2, 4. xix. 11. John v. 45. xi. 13. xiii. 29. xx. 15. 1 Cor. iv. 9. x. 12. 2 Cor. xii. 19. James

iv. 5.—(δ) Absol. Luke xvii. 9 οὐ δοκῶ. seq. ᾧ ὥρα Matt. xxiv. 44. Luke xii. 40. seq. πόσω Heb. x. 29.—Xen. Cyr. 5. 3. 30 ὥς ἐγὼ δοκῶ. 7. 2. 19. Anacr. 40. 15 πόσον.

b) in reference to others, *to seem, to appear*, etc. seq. dat. and infin. Luke x. 36 τίς οὖν δοκεῖ σοι πλησίον γεγονέναι. Without dat. but seq. infin. of the same subject, which then takes the adjuncts in the nominative, Buttm. § 142. 2. 1. Acts xvii. 18 ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι. 1 Cor. xii. 22. 2 Cor. x. 9. Heb. xii. 11.—Jos. Ant. 5. 7. 5. Lucian. D. Deor. 1. 2.—Spoken also in the moderation and urbanity of the Greek manner, of what is real and certain; comp. Buttm. § 1. n. 1. Mark x. 42 οἱ δοκοῦντες ἄρχειν, i. q. οἱ ἄρχοντες. Luke xxii. 24. 1 Cor. xi. 16. Gal. ii. 9. Heb. iv. 1.—Susann. 6. Jos. c. Ap. 1. 12. Herodian. 2. 5. 10. Xen. Anab. 1. 9. 1. Hi. 2. 1.—Gal. ii. 6 οἱ δοκοῦντες εἶναι τι, *who seem to be something*, i. e. who are persons of note, distinguished, comp. ver. 9; and so οἱ δικοῦντες, *chiefs, leaders*, etc. Gal. ii. 2, 6.—Jos. Ant. 19. 6. 3. Herodian. 6. 1. 3.

c) impers. δοκεῖ μοι, etc. *it seems to me*, i. e. (α) *to think, to suppose*, etc. interrog. τί δοκεῖ σοι ν. ὑμῖν, etc. *what thinkest thou?* Matt. xvii. 25. xviii. 12. xxi. 28. xxii. 17, 42. xxvi. 66. John xi. 56. Without interrog. Acts xxv. 27 ἄλογον γὰρ μοι δοκεῖ.—Lucian. D. Deor. 6. 4. Xen. H. G. 2. 4. 18 ὥς γ' ἐμοὶ δοκεῖ.—(β) *it seems good to me, it is my pleasure*, etc. i. q. pers. *to determine, to resolve*, seq. infin. Luke i. 3. Acts xv. 22, 25, 28, 34.—Esdr. viii. 11. Jos. Ant. 7. 9. 7. Xen. An. 2. 1. 2.—So particip. neut. τὸ δοκοῦν μοι, *what seems good to me*, i. e. one's pleasure, will, etc. Heb. xii. 10 κατὰ τὸ δοκοῦν αὐτοῖς, i. e. as they thought best.—Thuc. 1. 84 παρὰ τὸ δοκοῦν ὑμῖν. Xen. H. G. 6. 3. 5.

Δοκιμάζω, f. ἄσω, (δόκιμος,) *to prove, to try*, trans.

a) pp. *to make trial of, to put to the proof, to examine*; e. g. metals, etc. by fire, 1 Pet. i. 7. 1 Cor. iii. 13. Sept. and ܢܗ Zech. xiii. 9. ܢܗ Prov. xvii. 3.—Ecclus. ii. 5. Isocr. ad Dem. p. 7. B.—So of other things by use, Luke xiv. 19; and genr. in any way,

Rom. xii. 2. 1 Cor. xi. 28. 2 Cor. viii. 8, 22. xiii. 5. Gal. vi. 4. Eph. v. 10. 1 Thess. ii. 4 τὰς καρδίας. v. 21. 1 Tim. iii. 10. 1 John iv. 1. So Sept. and תִּבְּרָ Ps. xvii. 3. Jer. xi. 20. תִּבְּרָ Ps. cxxxix. 1, 23.—Wisd. xi. 10. Jos. Ant. 1. 13. 4. Xen. Mem. 2. 6. 1.—Spoken in respect to God, *to put to the proof*, i. e. *to tempt*, i. q. πειράζειν, Heb. iii. 9. So תִּבְּרָ Mal. iii. 15, Sept. אֲנִי־בִּיטְּרִימִי.—Hence by impl. *to examine and judge of*, i. e. *to estimate*, *to distinguish*, Luke xii. 56 bis, coll. Matt. xvi. 3. Rom. ii. 18 et Phil. i. 10. see in Διαφέρω 2. a. a. Sept. for תִּבְּרָ Zech. xi. 13.

b) in the sense of *to have proved*, i. e. *to hold as tried*, *to regard as proved*, and genr. *to approve*, *to judge fit and proper*, e. g. persons, 1 Cor. xvi. 3. 1 Thess. ii. 4 δεδοκιμάσμεθα.—Jos. Ant. 3. 4. 1. Diod. Sic. 4. 7.—Of things, Rom. xiv. 22. seq. infin. Rom. i. 28.—Jos. Ant. 1. 7. 1. ib. 2. 7. 4.

Δοκιμασία, ας, ἡ, (δοκιμάζω,) *trial*, *probation*, pp. Jos. Ant. 4. 3. 4. Xen. Mem. 2. 2. 13. In the sense of *temptation*, *act of tempting*, Heb. iii. 9 in MSS.

Δοκιμή, ῆς, ἡ, (δόκιμος,) *proof*, *trial*, i. e.

a) the state of being tried, *a trying*, 2 Cor. viii. 2 ἐν πολλῇ δοκιμῇ θλίψεως, i. e. *through affliction*.

b) the state of having been tried, *tried probity*, *approved integrity*, Rom. v. 4 bis. 2 Cor. ii. 9. ix. 13 δοκ. τῆς διακονίας, *tried probity exhibited in this ministry*. Phil. ii. 22.

c) *proof*, in the sense of *evidence*, *sign*, *token*, 2 Cor. xiii. 3, coll. xii. 12.

Δοκίμιον, ίου, τό, (δόκιμος,) *proof*, *test*, Herodian. 2. 10. 12. Sept. for תִּבְּרָ a crucible, Prov. xxvii. 21. In N. T. *proof*, *trial*, i. q. δοκιμή, viz. Act. a trying, James i. 3.—Pass. *tried probity*, *sincerity*, etc. 1 Pet. i. 7.

Δόκιμος, ου, ό, ἡ, adj. (δέχομαι,) *receivable*, *current*, spoken of money, etc. as having been tried and refined; Sept. for עֲבָרָ Gen. xxiii. 16. קִרְבָּן 1 Chr. xxix. 4. תִּבְּרָ 2 Chr. ix. 17. Hence in N. T. metaph. *tried*, *proved*, *approved*, and therefore *genuine*, Rom. xvi. 10.

1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. James i. 12.—Xen. Ag. 1. 23. Hesych. δόκιμον· χρήσιμον, τέλειον. —By impl. *acceptable*, *well reported of*, Rom. xiv. 18.—Herodot. 7. 117. Anth. Gr. III. p. 25. ed. Jac.

Δοκός, οὔ, ἡ, *a beam*, *joist*, Matt. vii. 3, 4, 5. Luke vi. 41, 42 bis. Sept. for תִּבְּרָ Gen. xix. 8. Cant. i. 17.—Diod. Sic. 2. 10.

Δόλιος, ία, ιον, (δόλος,) *guileful*, *deceitful*, 2 Cor. xi. 13. Sept. for תִּבְּרָ Prov. xi. 1. תִּבְּרָ Ps. cxx. 2, 3.—Xen. An. 1. 4. 7.

Δολιόω, ῶ, f. ὠσω, (δόλος,) *to use guile*, *to deceive*, intrans. Rom. iii. 13 ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, for ἐδολιοῦν, quoted from Ps. v. 10, where Sept. for תִּבְּרָ. So for לִבְּרָ Num. xxv. 18. For this Alexandrine form of the 3d plur. of the historical tenses, see Buttm. § 103. V. 1. H. Planck in Bibl. Repos. I. p. 664. Lob. ad Phryn. p. 349.

Δόλος, ου, ό, (δέλω, δέλεαρ,) *bait*, Hom. Od. 12. 252. Hence genr. *fraud*, *guile*, *deceit*, Matt. xxvi. 4. Mark vii. 22. xiv. 1. John i. 48. Acts xiii. 10. Rom. i. 29. 2 Cor. xii. 16. 1 Thess. ii. 3. 1 Pet. ii. 1, 22. iii. 10. [Rom. xiv. 5.] Sept. for תִּבְּרָ Gen. xxvii. 35. Is. liii. 9. תִּבְּרָ Job xiii. 7. Ps. xxxii. 2.—Xen. An. 5. 6. 29. H. G. 7. 1. 46.

Δολόω, ῶ, f. ὠσω, (δόλος,) *to deceive*, trans. Xen. Cyr. 1. 6. 28. In N. T. *to falsify*, i. e. *to adulterate*, *to corrupt*, e. g. τὸν λόγον τοῦ Θεοῦ, by Jewish traditions, etc. 2 Cor. iv. 2.—Æl. H. An. 16. 1.—Lucian. Hermot. 59. Hesych. δολοῖ. φθείρει, κακουργεῖ.

Δόμα, ατος, τό, (διδωμι,) *a gift*, Matt. vii. 11. Luke xi. 13. Phil. iv. 17. Eph. iv. 8, coll. Ps. lxviii. 19 where Sept. for תִּבְּרָ, as also Gen. xxv. 6. Dan. ii. 48. תִּבְּרָ Prov. xviii. 16.—1 Macc. x. 28. Plut. Mor. II. p. 29. ed. Tauchn.

Δόξα, ης, ἡ, (δοκέω,) *a seeming*, *an appearance*, Jos. Ant. 1. 11. 2 οἱ δὲ δόξαν αὐτῷ παρέσχον ἐσθιόντων. *opinion*, sc. which one has of any thing, Herodot. 1. 79. Xen. Mem. 4. 8. 10. or in which one is held by others, *estima-*

tion, reputation, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Hence in N. T. *honour, glory*. viz.

a) spoken of honour due or rendered, i. e. *praise, applause*, etc. Luke xiv. 10 τότε ἔσται σοι δόξα ἐν ὧπιον κ. τ. λ. John viii. 54. 2 Cor. vi. 8. John v. 41, 44, λαμβάνειν δόξαν παρὰ ἀνθρώπων, and 1 Thess. ii. 6 ζητεῖν δόξαν ἐξ ἀνθρ. *applause from men*. John xii. 43 δόξαν ἀνθρώπων *the applause of men*, etc. So ζητεῖν τὴν δόξαν τινός, i. e. *to seek that one may receive honour*, John vii. 18. viii. 50. al.—Spoken of God, e. g. εἰς δόξαν τοῦ Θεοῦ, *to the honour, glory, of God*, i. e. that God may be honoured, glorified, etc. Rom. iii. 7. xv. 7. Phil. i. 11. and so πρὸς δόξαν τ. Θεοῦ, 2 Cor. i. 20. ὑπὲρ τῆς δόξης τ. Θ. John xi. 4. So λαβεῖν τὴν δόξαν, *to receive praise, glory*, i. e. to be extolled in praises, etc. Rev. iv. 11. For the phrase δοῦναι δόξαν τῷ Θεῷ. see in Δίδωμι a. γ. So in ascriptions, Luke ii. 14 δόξα ἐν ὑψίστοις Θεῷ. Rom. xi. 36. Gal. i. 5. 1 Pet. iv. 11. al. Sept. for כְּבוֹד 1 Chr. xvi. 28, 29. Ps. xxix. 9. כְּבוֹד הַלְלוּ Ps. civ. 35. cvi. 48.—Wisd. x. 14. Diod. Sic. 1. 62. Xen. Mem. 3. 12. 4.—By meton. spoken of the ground, occasion, source, of honour or glory, 1 Cor. xi. 15. 2 Cor. viii. 23. Eph. iii. 13. 1 Thess. ii. 20.—Comp. *decus*, Hor. Od. 1. 1. 2.

b) in N. T. spoken also of that which excites admiration, to which honour, etc. is ascribed, viz.

(α) of external condition, *dignity, splendour, glory*; 1 Pet. i. 24 πᾶσα δόξα τῆς σαρκὸς ὡς ἄνθρ. Heb. ii. 7, quoted from Ps. viii. 6 where Sept. for כְּבוֹד. So by meton. that which reflects, expresses, exhibits, this *dignity*, etc. 1 Cor. xi. 7 bis, γυνὴ δὲ δόξα ἀνδρός ἐστι.—Ecclus. i. 19. 2 Macc. xiv. 9. Jos. Ant. 4. 2. 2.—Spoken of kings, etc. *regal majesty, splendour, pomp, magnificence*; e. g. of the expected temporal reign of the Messiah, Mark x. 37, comp. Matt. xx. 21 where it is βασιλεία; and so also of the glory of his second coming, Matt. xix. 28. xxiv. 30. Mark xiii. 26. Luke ix. 26. xxi. 27. Tit. ii. 13. Sept. and כְּבוֹד 1 Sam. ii. 8. Is. viii. 7. דָּוִד 1 Chr. xxix. 25. Dan. xi. 21.—Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. vi. 29. Luke xii.

27. So Sept. for כְּבוֹד Ex. xxviii. 2, 40. כְּבוֹד Is. lxi. 3. comp. Sept. Esth. v. 1. 1 Macc. xiv. 9.—Of wealth, treasures, etc. Matt. iv. 8. Luke iv. 6. Rev. xxi. 24, 26. So Sept. and כְּבוֹד Gen. xxxi. 1. Is. x. 3.—Meton. spoken in plur. of persons in high honour, e. g. δόξαι, *dignities*, i. e. kings, princes, magistrates, etc. 2 Pet. ii. 10. Jude viii. Comp. כְּבוֹד Is. v. 13. Others, *angels*; comp. Philo de Monarch, II. p. 218.

(β) of an external appearance, *lustre, brightness, dazzling light*, viz. (1) pp. Acts xxii. 11 οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. v. 4. So of the sun, stars, etc. 1 Cor. xv. 40, 41 quater; also of Moses' face, 2 Cor. iii. 7, coll. Ex. xxxiv. 29, 30, 35. or of the celestial light which surrounds angels, Rev. xviii. 1; or glorified saints, Luke ix. 31, 32. 1 Cor. xv. 43. Col. iii. 4. Phil. iii. 21.—Ecclus. xliii. 9. 1. 7. Bar. iv. 24.—(2) Spoken espec. of the celestial splendour in which God sits enthroned; *the divine effulgence, dazzling majesty, radiant glory*, (Rabb. שְׁכִינָה Buxt. Lex. Ch. Rab. Tal. 2394,) genr. 2 Thess. i. 9. 2 Pet. i. 17. Rev. xv. 8. xxi. 11, 23, coll. xxii. 5. as visible to mortals, Luke ii. 9. John xii. 41, coll. Is. vi. 1. Acts vii. 35. also as manifested in the Messiah's second coming, Matt. xvi. 27. Mark viii. 38. So Sept. for כְּבוֹד יְהוָה Ex. xvi. 10. xxiv. 17 where see. 1 K. viii. 11. Comp. Ps. civ. 1 sq. Ez. i. 26, 27, 28. 1 Tim. vi. 16. Bar. v. 9 τῷ φωτὶ τῆς δόξης αὐτοῦ.—So χειρουβὶμ δόξης, *cherubs of glory*, i. e. the representatives of the divine presence, Heb. ix. 5. Comp. Ex. xxv. 22. Num. vii. 89. 2 Sam. vi. 2. Song of 3 Child. 31.

(γ) of internal character, i. e. glorious moral attributes, *excellence, perfection*; viz. (1) spoken of God, *infinite perfection, divine majesty and holiness*, Acts vii. 2. Rom. i. 23 ἡλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ. Eph. i. 17 ὁ πατὴρ τῆς δόξης, i. e. possessing infinite perfections. Heb. i. 3. So of the divine perfections as manifested in the power of God, John xi. 40. Rom. vi. 4. Col. i. 11. 2 Pet. i. 3 see in Ἀρετή a. or in his *benevolence and beneficence*, Rom. ix. 23. Eph. i. 12, 14, 18. iii. 16. So of Jesus, as the ἀπαύγασμα (Heb. 1. 3) of the divine perfections, John i. 14.

ii. 11. of the Spirit, 1 Pet. iv. 14.—Just. Mart. de Resurr. p. 284.—Spoken also of things, in place of an adjective, *excellent, splendid, glorious*, 2 Cor. iii. 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. ver. 8, 9. Eph. i. 6. εἰς ἑπαινον δόξης τῆς χάριτος.

(δ) of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, and including also the idea of his regal majesty as Messiah, Luke xxiv. 26. John xvii. 5, 22, 24. 2 Thess. ii. 14. 1 Tim. iii. 16. 1 Pet. i. 11.—Spoken of glorified saints, i. q. salvation, eternal life, etc. Rom. ii. 7, 10. viii. 18. 1 Cor. ii. 7. 2 Cor. iv. 17. 1 Thess. ii. 12. 2 Tim. ii. 10. Heb. ii. 10. 1 Pet. v. 1. δόξα τοῦ Θεοῦ, *the glory which God will bestow*, Rom. v. 2. 1 Pet. v. 10.—Meton. *the author or procurer of this glory* to any one, i. e. the author of salvation, etc. Luke ii. 32, i. q. κύριος τῆς δόξης 1 Cor. ii. 8, coll. v. 7. AL.

Δοξάζω, f. άσω, (δόξα,) *to be of opinion, to think, etc.* Xen. Mem. i. 1. 13. *to consider, to estimate, to judge*, Sept. Dan. iv. 31. Xen. Cyr. 5. 5. 46.—In N. T. *to glorify*, trans. i. e.

a) *to ascribe glory or honour to any one, to praise, to celebrate, to magnify*; Matt. vi. 2 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Luke iv. 15. John viii. 54 ἑμαυτόν. Rom. xi. 13. Acts xiii. 48. Heb. v. 5. Rev. xviii. 7. So Sept. for דָּבָר Lam. i. 8. 2 Sam. vi. 22.—Pol. 6. 53. 10. Diod. Sic. 1. 82.—So δοξάζειν τὸν Θεόν, etc. *to glorify God*, i. e. to render glory to him, *to celebrate with praises, to worship, to adore*, Matt. v. 16. ix. 8. xv. 31. Mark ii. 12. Luke ii. 20. v. 25, 26. vii. 16. xiii. 13. xvii. 15. xviii. 43. xxiii. 47. Acts iv. 21. xi. 18. xxi. 20. Rom. i. 21. xv. 6, 9. 1 Cor. vi. 20. 2 Cor. ix. 13. Gal. i. 24. 1 Pet. ii. 12. iv. 11, 16. τὸ ὄνομα Θεοῦ Rev. xv. 4. πνεῦμα τοῦ Θεοῦ, 1 Pet. iv. 14. So Sept. and דָּבָר Ps. xxii. 24. lxxxvi. 9, 12. פָּדָה Is. xlii. 10.—Ecclus. xliii. 28, 30.

b) *to honour*, i. e. *to bestow honour upon, to exalt in dignity, to render glorious*, viz.

(α) genr. 1 Cor. xii. 26 εἴτε δοξάζεται ἐν μέλος. 2 Thess. iii. 1. So Sept. and

דָּבָר 1 Chr. xix. 3. Prov. xiii. 18. יָקָר Esth. vi. 6, 8, 9, 11.—Ecclus. xlvi. 4. 1 Macc. ii. 64. Diod. Sic. 12. 36.—In the sense of *to render excellent, splendid, etc.* Pass. *to be excellent, splendid, glorious*; 2 Cor. iii. 10 bis, 1 Pet. i. 8. Sept. pp. for דָּבָר Ex. xxxiv. 29, 30, 35.

(β) spoken of God and Christ, *to glorify*, i. e. to render conspicuous and glorious the divine character and attributes; e. g. of God as glorified by the Son, John xii. 28 ter, τὸ ὄνομα Θεοῦ. xiii. 31, 32. xiv. 13. xv. 8. xvii. 1. xvii. 4. or by Christians, John xxi. 19. Of Christ as glorified by the Father, John viii. 54. xiii. 32 bis. xvii. 1, 5. Acts iii. 13. or by the Spirit, John xvi. 14. or by Christians, John xvii. 10. or genr. John xi. 4. xiii. 31. So Sept. and דָּבָר Lev. x. 3. שָׁרָה Is. v. 16. pass. for דָּבָר Ex. xv. 6, 11.

(γ) spoken of Christ and his followers, *to glorify*, i. e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e. g. of Christ as the Messiah, John vii. 39. xii. 16, 23. comp. Is. lii. 13, where Sept. pass. for דָּבָר. Of Christians Rom. viii. 30.—Barnab. Ep. 21 ὁ ποιῶν ταῦτα ἐν τῇ βασ. τοῦ Θεοῦ δοξασθήσεται.

Δορκάς, ἄδος, ἡ, Dorcas, pr. name of a female, Acts ix. 36, 39; pp. i. q. Heb. צְבִי, Syr. תַּבִּיṬ Tabitha, i. e. gazelle, Cant. ii. 7, 9. Acts ix. 36, 40.

Δοσις, εως, ἡ, (δίδωμι,) *a giving*, i. e. *a gift*, James i. 17.—Ecclus. xi. 17. Jos. Ant. 1. 10. 2. Artemid. 1. 42.—In the sense of *giving out, expenditure*, Phil. iv. 15 εἰς λόγον δόσεως καὶ λήψεως, *in an account of expenditure and receipt*, or, of debt and credit; the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul.—Ecclus. xli. 19. xlii. 7 δόσις καὶ λῆψις παντὶ ἐν γραφῇ Artemid. 1. 44. Arrian. Diss. Ep. 2. 9. 12. Comp. Cic. de Amicit. 16, “ratio acceptorum et datorum.”

Δότης, ου, ὁ, (δίδωμι,) *a giver*, 2 Cor. ix. 7. Sept. for דָּוִן Prov. xxii. 9.—δότηρ Jos. Ant. 1. 18. 6. Xen. Cyr. 8. 1. 9.

Δουλαγωγέω, ὦ, f. ἤσω, (δοῦλος, ἄγω), *to lead as a slave, to make a slave of*, Diod. Sic. 12. 24. In N. T. trop. *to bring into subjection, to subdue*, absol. 1 Cor. ix. 27.

Δουλεία, ας, ἡ, (δουλεύω,) *slavery, bondage*, Sept. for עֲבָדָה Ex. vi. 6. Xen. An. 7. 7. 32. In N. T. trop. spoken of the condition of those under the Mosaic law, Gal. iv. 24. v. 1. and so Rom. viii. 15 πνεῦμα δουλείας, *a slavish spirit*, opp. to πν. υἱοθεσίας. Also of the condition of those who are subject to death, Rom. viii. 21, or to the fear of death, Heb. ii. 15 φόβῳ θανάτου ἔνοχοι δουλείας.

Δουλεύω, f. εὔσω, (δοῦλος,) *to be a slave or servant, to serve*, c. c. dat. expr. or impl.

a) pp. spoken of involuntary service; Matt. vi. 24 et Luke xvi. 13 δυσὶ κυρίοις. Eph. vi. 7. 1 Tim. vi. 2. Sept. for עָבַד Lev. xxv. 39. Deut. xv. 12.—Lucian. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.—Spoken of a people, *to be subject to*, etc. John viii. 33. Acts vii. 7. Rom. ix. 12, coll. Gen. xxv. 23 et xxvii. 40 where Sept. for עָבַד; also Gen. xiv. 4. Judg. iii. 8, 14.—Jos. Ant. 4. 6. 4. Xen. Mem. 2. 1. 13.—Metaph. of those subject to the Mosaic law, Gal. iv. 25.

b) trop. spoken of voluntary service, *to obey, to be devoted to*; Luke xv. 29. Phil. ii. 22. Gal. v. 13. Rom. xii. 11 τῷ καιρῷ δουλεύοντες, i. e. doing what the occasion demands; but others read τῷ Κυρίῳ. So Sept. and עָבַד Gen. xxix. 15, 18, 20, 25, 29.—In a moral sense, spoken as to God or Christ, etc. δ. τῷ θεῷ Matt. vi. 24. Luke xvi. 13. Acts xx. 19. Rom. vii. 6. 1 Thess. i. 9. τῷ Χριστῷ, Rom. xiv. 18. xvi. 18. Col. iii. 24. τῷ νόμῳ θεοῦ, Rom. vii. 25.—Sept. and עָבַד Deut. xiii. 4. Judg. ii. 7. Mal. iii. 18.—Ecclus. ii. 1.—Spoken of false gods, Gal. iv. 8. So Sept. and עָבַד Ex. xxiii. 33.—So of things, *to obey, to follow, to indulge in*, e. g. μαμωνᾶ Matt. vi. 24. Luke xvi. 13. ἁμαρτίᾳ Rom. vi. 6. τῷ νόμῳ τῆς ἁμαρτίας Rom. vii. 25. τῇ κοιλίᾳ Rom. xvi. 18 τοῖς στοιχείοις Gal. iv. 9. ἐπιθυμίαις Tit. iii. 3.—Jos. Ant. 15. 4. 1 ἐπιθυμίαις. Xen. Mem. 1. 5. 5. ταῖς ἡδοναῖς. 1. 6. 8. γαστρί.

Δούλη, ης, ἡ, (δοῦλος,) *a female slave or servant, a handmaid*, Acts ii. 18. Sept. for עֲבֵדָה Lev. xxv. 44. עֲבֵדָה 1 Sam. viii. 16.—1 Macc. ii. 11. Xen. Cyr. 5. 1. 4.—Used in the oriental style by a female in addressing a superior, instead of the pers. pron. *I*, Luke i. 38. 48. So Sept. and עֲבֵדָה 1 Sam. xxv. 41. 1 K. i. 13, 17. עֲבֵדָה 2 Sam. xiv. 6. 2 K. iv. 2, 16. Comp. Gesen. Lehrs. p. 739 sq. Stuart § 475.

I. Δοῦλος, δούλη, δοῦλον, (δέω,) *serving, bound to serve, in bondage*, seq. dat. Rom. vi. 19 bis.—Wisd. xv. 7 τὰ τῶν καθαρῶν ἔργων δοῦλα σκεύη. Eurip. Hec. 134. [137.]

II. Δοῦλος, ου, ὁ, as subst. *a slave, servant*.

a) pp. spoken of involuntary service, e. g. *a slave*, as opp. to ἐλεύθερος, 1 Cor. vii. 21. Gal. iii. 28. Col. iii. 11. Rev. vi. 15. So genr. *servant*, Matt. xiii. 27. 28. John iv. 51. Eph. vi. 5. 1 Tim. vi. 1. Acts ii. 18 οἱ δοῦλοί μου, i. e. the servants among my people. Sept. for עָבַד Lev. xxv. 44. Josh. ix. 23. Judg. vi. 27.—Xen. Ec. 5. 16. Ath. 1. 10. sq.—Phil. ii. 7 μορφὴν δούλου λαβών, i. e. appearing in a humble and despised condition.

b) trop. spoken of voluntary service, *a servant*, implying obedience, devotedness, etc. John xv. 15. Rom. vi. 16. 1 Cor. vii. 23. Gal. iv. 7. So in modesty, 2 Cor. iv. 5; or in praise of modesty, Matt. xx. 27. Mark x. 44.—Æl. V. H. 9. 19 οἱ ῥήτορες δοῦλοι τοῦ πλήθους εἰσὶ.—Spoken of the true followers and worshippers of God, e. g. δοῦλος τοῦ θεοῦ, either of agents sent from God, as Moses, Rev. xv. 3. and so Sept. and עָבַד Josh. i. 1. (Jos. Ant. 5. 1. 13.) or prophets, Rev. x. 7. xi. 18. and so Sept. and עָבַד Josh. xxiv. 29. Jer. vii. 25. or simply of the worshippers of God, Rev. ii. 20. vii. 3. xix. 5. al. So Sept. and עָבַד Ps. xxxiv. 23. cxxxiv. 1. al.—Used in the oriental style of addressing a superior, instead of the pers. pron. *I*, Luke ii. 29. Acts iv. 29. So Sept. and עָבַד 1 Sam. iii. 9, 10. Ps. xix. 12. al. Comp. in Δούλη.—Spoken of the followers and ministers of Christ, δοῦλος τοῦ Χριστοῦ, Eph. vi. 6. 2 Tim. ii. 24.

espec. of the apostles, etc. Rom. i. 1. Gal. i. 10. Col. iv. 12. James i. 1. 2 Pet. i. 1. Jude 1. Rev. xxii. 3. — Spoken also in respect to things, of one who *indulges* in, is *addicted* to, any thing; seq. gen. e. g. δοῦλος τῆς ἁμαρτίας John viii. 34. Rom vi. 16, 17. 2 Pet. ii. 19. — Æl. V. H. 2. 41 pen. τοῦ πίνειν δοῦλος. Xen. Œc. 1. 22.

c) in the sense of *minister, attendant*, spoken of the officers of an oriental court; Matt. xviii. 23, 26, 27, 28, 32. xxii. 3, 4, 6, 8, 10. al. — So *a satrap*, Xen. An. 1. 9. 29. ib. 2. 5. 38. AL.

Δουλόω, ὦ, f. ὠσω, (δοῦλος), *to make a slave of, to bring into bondage*, trans. Pass. perf. δεδούλωμαι, etc. with present signif. *to be a slave, to serve*, i. q. δουλεύω. Comp. Buttm. § 113. 6.

a) pp. Acts vii. 6. 2 Pet. ii. 19. — Sept. Gen. xv. 13. 1 Macc. viii. 11. Xen. Cyr. 3. 1. 11. — Metaph. δεδούλωμαι, *to be in bondage*, i. e. *to be bound, to be held subject*, 1 Cor. vii. 15. Gal. iv. 3.

b) trop. of voluntary service, *to make devoted to any one*; Pass. *to be or become devoted*, etc. Spoken of persons, 1 Cor. vii. 15 πᾶσιν ἑμαυτὸν ἐδούλωσα, i. e. I have conformed, accommodated myself to all. Rom. vi. 22 τῷ θεῷ. Pass. spoken of things, τῇ δικαιοσύνῃ Rom. vi. 18. οἷνῳ πολλῷ Tit. ii. 3. — Porphyr. de Abstin. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. So δουλεύειν οἷνῳ Liban. Ep. 319.

Δοχή, ἥς, ἡ, (δέχομαι), pp. *reception* sc. of guests; hence *a banquet, feast*, Luke v. 29. xiv. 13. Sept. for πηψῆ Gen. xxvi. 30. Esth. 1. 3. v. 4 sq. — Athen. VIII. p. 348. F.

Δράκων, ὄντος, ὁ, (prob. fr. δέρομαι), *a dragon, a huge serpent*, Sept. for ψῆ Job xxvi. 13. יָרֵחַ Jer. ix. 11. Jos. Ant. 2. 12. 3. Æl. V. H. 13. 46. — In N. T. symbolically, for ὁ σατᾶν, Rev. xii. 3, 4, 7, 9, 13, 16, 17. xiii. 2, 4, 11. xvi. 13. xx. 2. Comp. Gen. iii. 1 sq. — Act. Thom. § 30. Psalt. Salom. ii. 29.

Δράσσω ὄρ δράττω, more comm. Mid. δράσσομαι, f. ξομαι, *to grasp*, sc. with the hand, *to seize, to take*, in N. T. and later writers seq. accus. Trop. 1 Cor. iii. 19 δρασσόμενος τοὺς σοφούς.

So Heb. דָּרַךְ Job v. 13 where Sept. καταλαμβάνω. Sept. pp. for γῆρ Num. v. 26. — 2 Macc. iv. 41. Jos. B. J. 3. 8. 6. δρασσόμενος τὴν δεξιάν. Herodot. 3. 13. Seq. gen. Judith xiii. 7. Diod. Sic. 18. 17.

Δραχμή, ἥς, ἡ, (δράσσω), *a drachma*, an Attic silver coin worth nearest 16½ cents, or one-sixth of a dollar, according to Bœckh, (Staatshaush. I. p. 16,) but current among the Romans as equal to the *denarius*, which was worth about 14 cents; see particularly under Ἀργύριον c, and also under Δίδραχμον. Luke xv. 8 bis, 9.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τό, (δρέπω to pluck off,) *a sickle, scythe*, i. e. a crooked knife for gathering the harvest and vintage, Mark iv. 29 see in Ἀποστέλλω b. Rev. xiv. 14, 15, 16, 17, 18 bis, 19. Sept. for דָּרַךְ Joel iii. 13. — Artemid. 2. 24. Pol. 22. 10. 5.

Δρόμος, ου, ὁ, (δρέμω i. q. τρέχω), *a running, a race*, Sept. for πῦρ 2 Sam. xviii. 27. γῆρ Ecc. ix. 11. Xen. An. 1. 2. 17. ib. 4. 8. 25, 26. *place of running, stadium*, Xen. Mag. Eq. 3. 6. — In N. T. trop. *course, career*, sc. of one's life, ministry, etc. Acts xiii. 25. xx. 24. 2 Tim. iv. 7. Comp. Sept. and πῦρ Jer. xxiii. 10.

Δρουσίλλα, ἥς, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes, prince of Comagena; but was afterwards married to Azizus, king of Emessa, whom Felix persuaded her to abandon in order to become his wife. Acts xxiv. 24. — See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2.

Δῦμι, see Δύνω.

Δύναμαι, f. δυνήσομαι, depon. — Imperf. ἐδυνάμην, Matt. xxii. 46. al. and with doub. augm. ἠδυνάμην, Matt. xxvi. 9. Luke i. 22. al. as also Aor. 1 ἠδυνήθην. Matt. xvii. 16, 19. al. comp. Buttm. § 83. n. 5. Winer § 12. 1. b. For the 2 pers. sing. pres. δύνῃ for δύνασαι, Rev. ii. 2, as also Anacr. 7. 11. Æl. V. H. 13. 32,

see Buttm. § 107. p. 223, marg. § 114. p. 276. Winer § 13. 2. b. Lob. ad Phryn. p. 359.—*to be able, I can*, and *οὐ δύναμαι, to be unable, I cannot*, both in a physical and moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and external circumstances of the case, etc. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

a) seq. infin. expressed, e. g. (α) of the *present*, as expressing continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. vi. 24 οὐ δύνασθε δουλεύειν θεῷ κ. τ. λ. vii. 18. Mark ii. 7, 19. Luke vi. 39. John v. 19, 30. vi. 60. Acts xxvii. 15. Rom. xv. 14. 1 Cor. x. 21. 1 Thess. ii. 7. al. So Sept. for לִי־יָ Gen. xxxvii. 3. xliii. 32. al.—Xen. An. 3. 1. 11.—(β) more commonly of the *aorist*, implying transient or momentary action, either past or present, Buttm. § 137. 5. Winer § 45. 8. b. Mark i. 45 ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν. Luke viii. 19 οὐκ ἠδύναντο συντυχεῖν αὐτῷ. Matt. iii. 9 δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγείραι τέκνα κ. τ. λ. x. 28. Mark vi. 5. Luke v. 12. John vii. 34, 36. x. 35. Acts iv. 16. xvii. 19. 1 Cor. ii. 14. James iv. 2. Rev. iii. 8. xiii. 4. al. So Sept. for לִי־יָ Gen. xv. 5. xix. 19.—Diod. Sic. 2. 26. Xen. An. 1. 9. 27.—So where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient; see Winer § 45. p. 276. Buttm. § 137. 5 ult. Matt. v. 14 οὐ δύναται πόλις κρυβῆναι. Luke i. 20, 22. John iii. 3. Acts xiii. 39. Rom. viii. 7. Heb. ix. 9. Rev. ii. 2.—(γ) of the *perfect*, to express completed action in reference to the present time, Buttm. § 137. 2. Winer § 45. 8 ult. Acts xxvi. 32 ἀπολελύσθαι ἰδύνατο ὁ ἄνθρωπος εἰ κ. τ. λ. *this man could have been now freed*, etc.

b) with an infin. implied, which is readily suggested by the context; e. g. Matt. xvi. 3 οὐ δύνασθε, sc. διακρίνειν. Mark vi. 19. Luke ix. 40. Acts xxvii. 39. 1 Cor. iii. 2. al. So Sept. for לִי־יָ 1 K. xxii. 22.—Constr. with accus. τῷ, depending on the infin. ποιεῖν implied, or as accus. of manner, Buttm. § 131. 6. 7.

Mark ix. 22 εἴ τι δύνασαι. 2 Cor. xiii. 8 οὐ δυνάμεθά τι.—So εἴ τι δύναιτο Xen. H. G. 7. 5. 15. Ζεὺς δύναται ἅπαντα, Hom. Od. 4. 237. comp. Xen. Cyr. 8. 7. 22. AL.

Δύναμις, εως, ἢ, (δύναμαι,) pp. *the being able*, i. e. *ability, power, strength, efficacy, force*, viz.

a) Spoken of intrinsic power, either physical or moral, etc. comp. in Δύναμαι init.

(α) of the body, Heb. xi. 11 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε. 1 Cor. xv. 43 τὸ σῶμα — ἐγείρεται ἐν δυνάμει, i. e. for δυνατόν, opp. to ἐν ἀσθενείᾳ; so Heb. form פְּזָזָה and Sept. ἐν ἰσχύϊ Ps. xxix. 4. comp. Gesen. Lehrs. p. 646. 4. Stuart § 442. Sept. for יָחָ Job xl. 11. פְּזָזָה Job xxxix. 19.—Hom. Il. 13. 787.

(β) genr. Matt. xxv. 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Acts vi. 8. 1 Cor. xv. 56. 2 Tim. i. 17 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δειλίας. Heb. i. 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ, i. e. his powerful word; Buttm. § 123. n. 4. (comp. πνεῦμα δυνάμεως, a strong wind, Wisd. v. 23.) Heb. vii. 16. xi. 34. Rev. i. 16 ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. So Sept. and פְּזָזָה 2 K. xviii. 20. Job xii. 13 פְּזָזָה 1 Chr. xxix. 2. Ezra ii. 69. x. 13. יָ 1 Chr. xiii. 8.—Diod. S. 4. 45. Xen. Mem. 3. 5. 16.—So in various constructions; e. g. κατὰ δύναμιν, according to one's power, i. e. as far as one can, 2 Cor. viii. 3.—Diod. S. 14. 81 ult. Xen. Mem. 1. 7. 4.—ὑπὲρ δύναμιν, beyond one's strength, power, 1 Cor. i. 8. viii. 3.—Dem. 292. 25.—ἐν δυνάμει, with power, i. e. adv. powerfully, mightily, Col. i. 29. 2 Thess. i. 11. and so dat. δυνάμει, Acts iv. 33; comp. Buttm. § 133. 3. So also δυνάμει and ἐν δυνάμει as intensive with a synon. verb, Eph. iii. 16. Col. i. 11. comp. Buttm. l. c.

(γ) spoken of God, the Messiah, etc. viz. ἡ δύναμις τοῦ θεοῦ, the power of God, his almighty energy, etc. genr. Matt. xxii. 29. Mark xii. 24. Luke i. 35. v. 17. Rom. i. 20. ix. 17. 1 Cor. vi. 14. 2 Cor. iv. 7. xiii. 4 bis. Eph. i. 19. iii. 7, 20. 2 Tim. i. 8. 1 Pet. i. 5. 2 Pet.

i. 3. Sept. for לִי Ps. lix. 12. לִי Ps. xxi. 14. lxxiv. 12.—Joined with δόξα it implies the *greatness, omnipotence, majesty*, of God, Rev. xv. 8; and hence as abstr. for concr. *omnipotence for the Omnipotent, the Almighty*, Matt. xxvi. 64 et Mark xiv. 62 et Luke xxii. 69 ἐκ δεξιῶν τῆς δυνάμεως, coll. Heb. i. 3 ἐν δεξιᾷ τῆς μεγαλωσύνης κ. τ. λ. like the Rabb. קְדוּשָׁה as a name of God, Buxt. Lex. Rab. Ch. Tal. 385. So Sept. and לִי Ps. lxiii. 3. lxviii. 35. cl. 1.—Meton. spoken of a person or thing in whom the power of God is manifested, i. e. the manifestation of *the power of God*, Acts viii. 10 οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ. Rom. i. 16. 1 Cor. i. 18, 24.—Where the gen. τοῦ Θεοῦ expresses the source, etc. i. e. *power imparted from God*, 1 Cor. ii. 5. 2 Cor. vi. 7. comp. in Ἀγάπη b.—Spoken of Jesus, as exercising a power to heal, Mark v. 30. Luke vi. 19. viii. 46, comp. Olshausen on Matt. ix. 20. or as the Messiah, ἡ δύναμις Χριστοῦ, genr. 2 Cor. xii. 9 bis. So ἐν δυνάμει for the gen. τοῦ δυνατοῦ Rom. i. 4, comp. above in α. In the sense of *power, omnipotent majesty*, Matt. xxiv. 30 et Luke xxi. 27 μετὰ δυνάμεως καὶ δόξης. Mark ix. 1. xiii. 26. 2 Thess. i. 7 μετ' ἀγγέλων τῆς δυν. αὐτοῦ, i. e. the angels who are the attendants of his majesty. 2 Pet. i. 16.—Spoken also of the Spirit, ἡ δύναμις τοῦ πνεύματος, *the power of the Spirit*, i. e. imparted by the Spirit, Luke iv. 14. Rom. xv. 13, 19. Comp. in Ἀγάπη 1. b.—Spoken of prophets and apostles as inspired by the Holy Spirit, Luke i. 17. xxiv. 49. Acts i. 8. comp. Acts ii. 4.

(δ) spoken of mirac. power, δύναμις σημείων καὶ τεράτων, i. e. *the power of working miracles*, Rom. xv. 19, explained by ἡ δύν. τ. πνεύματος in the next clause. Acts x. 38. 1 Cor. ii. 4, coll. 2 Cor. xii. 12. so 2 Thess. ii. 9.—By meton. of effect for cause, plur. δυνάμεις is often put for *mighty deeds, miracles*, Matt. vii. 22. xi. 20, 21, 23. xiii. 54, 58. xiv. 2. Mark vi. 2, 5, 14. ix. 39. Luke x. 13. xix. 37. Acts ii. 22. viii. 13. xix. 11. 1 Cor. xii. 10. 2 Cor. xii. 12. Gal. iii. 5. Heb. ii. 4. So Sept. for מִלְכָּה Job xxxvii. 14. Heb. מִלְכָּה Ps. cvi. 2 where Sept. δυναστεῖαι.—Just. Mat. de Resurr. p. 225.—Hence, as abstr. for

concrete, put for *a worker of miracles*, 3 Cor. xii. 28, 29 δυνάμεις, i. q. οἷς δίδεται ἐνεργήματα δυνάμεων v. 10.

(ε) spoken of the *essential power, true nature and efficacy, reality*, of any thing; Phil. iii. 10 γινῶναι τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ. 2 Tim. iii. 5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. So also as opp. to λόγος, speech merely, 1 Cor. iv. 19, 20. 1 Thess. i. 5.—Plato Phileb. 96. Xen. CEC. 9. 2. So of medical virtue, Diod. Sic. 1. 97. ib. 4. 51.—Metaph. of language, *the power*, sc. of a word, i. e. *meaning, signification*; 1 Cor. xiv. 11 τὴν δύναμιν τῆς φωνῆς.—Dion. Hal. 1. 68. Dio Cass. 55. 3. So δύναμαι Ael. V. H. 9. 16.

b) Spoken of power as resulting from external sources and circumstances, viz.

(α) *power, authority, might*, Luke iv. 36. ix. 1. Acts iii. 12. 2 Pet. ii. 11. Rev. xiii. 2. xvii. 13.—Ecclus. xlv. 3. Xen. Mem. 1. 2. 24.—Spoken of omnipotent sovereignty as due to God, etc. e. g. in ascriptions, Matt. vi. 13. Rev. iv. 11. v. 12. vii. 12. xi. 17. xii. 10. xix. 1. So Sept. and מִלְכָּה 1 Chr. xxix. 11.—Joined with ὄνομα Acts iv. 7. 1 Cor. v. 4. i. e. *warrant*.—Meton. abstr. for concr. put for ὁ ἐν δυνάμει ὢν, *one in authority*, and plur. δυνάμεις, like Engl. *authorities*, i. e. *persons in authority, the mighty, the powerful*, sc. of either world, etc. Rom. viii. 38. 1 Cor. xv. 24. Eph. i. 21. 2 Pet. iii. 22.—Sept. Esth. ii. 18.

(β) in the sense of *number, quantity, abundance, wealth*. Rev. iii. 8 μικρὰν ἔχεις δύναμιν, *thou hast a small number*, sc. of members, or perhaps of true believers. xviii. 3 ἐκ τῆς δυνάμεως τοῦ στρήμονος αὐτῆς.—Jos. Ant. 3. 2. 4 πλούτου μεγάλου δύναμιν προσέλαβον. Xen. Cyr. 8. 4. 34. CEC. 9. 15.—Metaph. for *enjoyment, happiness*, Heb. vi. 5.

(γ) of warlike power, like the Engl. *force, forces*, i. e. *host, army*. Luke x. 19 ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ, i. e. over the whole host of Satan. coll. ver. 20. Sept. for לִי Ex. xiv. 28. xv. 4. al. מִלְכָּה 2 Sam. x. 7. xvii. 25. xx. 23. al.—1 Macc. iv. 3, 4. Jos. Ant. 4. 5. 2. Diod. Sic. 14. 81 med. Xen. Mem. 3. 6. 9.—By Hebr. δυνάμεις τῶν οὐρανῶν, *the*

hosts of heaven, i. e. the sun, moon, and stars, Matt. xxiv. 29. Mark xiii. 25. Luke xxi. 26. comp. Rev. vi. 13. So Sept. and Heb. שְׁמֵי הַשָּׁמַיִם Is. xxxiv. 4. Dan. viii. 10. al. See Gesen. Lex. and on Is. l. c.

Δυναμόω, ὦ, f. ὠσω, (δύναμις,) *to strengthen*, Pass. Col. i. 11 *ἐν πάσῃ δυνάμει δυναμούμενοι*, see in Δύναμις a. β. Sept. for וַיַּעַזְבֵם Ps. lxviii. 29. וַיַּעַזְבֵם Ecc. x. 10. Dan. ix. 27.—Synes. de Prov. p. 100. B. See H. Planck in Bibl. Repos. I. p. 683.

Δυνάστης, ου, ὁ, (δύναμαι,) *one in power*, i. e.

a) *a potentate, prince*, Luke i. 52. 1 Tim. vi. 15. Sept. for וַיְהִי Prov. viii. 16. וַיְהִי Prov. xiv. 28. וַיְהִי Prov. xxiii. 1. —2 Macc. iii. 24. Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

b) *one in authority*, sc. under a prince, *a minister of court*, Acts viii. 27. Sept. οἱ δυνάσται Φαραώ, Gen. l. 4. for וַיְהִי Jer. xxxiv. 19. וַיְהִי Lev. xix. 15.—Xen. An. 1. 2. 20.

Δυνατέω, ὦ, f. ἥσω, (δυνατός,) *to be able*, intrans. Rom. xiv. 4 in some MSS. Hence, *to shew one's self able, mighty*, etc. 2 Cor. xiii. 3.

Δυνατός, ἡ, ὄν, (δύναμαι,) *able, strong, powerful*, viz.

a) genr. e. g. of things, 2 Cor. x. 4 ὁπλᾶ—δυνατὰ τῷ θεῷ πρὸς κ. τ. λ. i. e. *mighty through God*, etc. or also *exceedingly mighty*, like ἀστέιος τῷ θεῷ Acts vii. 20; see in Ἀστέιος.—Xen. Œc. 7. 23 σῶμα δυνατὸν πρὸς τι.—Of persons, ὁ δυνατός, *the mighty*, and spoken of God, *the Almighty*, Luke i. 49. So Sept. and וַיְהִי Ps. xxiv. 8.—Of men, Xen. Cyr. 2. 3. 6. Mem. 2. 1. 19.—Hence, δυνατός εἰμι, i. q. δύναμαι, *to be able, I can*, c. c. infin. (see in Δύναμα. a.) viz. infin. present, Tit. i. 9. Heb. xi. 19. (Xen. An. 7. 4. 24.) with an infin. aor. Luke xiv. 31. Rom. iv. 21. xi. 23. xiv. 4. 2 Cor. ix. 8. 2 Tim. i. 12. James iii. 2. Acts xi. 17 ἐγὼ δὲ τίς ἡμῶν δυνατὸς κωλύσαι, or comp. Buttm. § 140. 3. Sept. for וַיְהִי Num. xxii. 38. Chald. וַיְהִי Dan. iii. 17.—Metaph. δυνατός, *strong*, i. e. *firm, fixed, established*, Rom. xv. 1 οἱ δυνατοί, sc. ἐν πίστει. So δυνατός

εἰμι without an infin. *to be strong*, 2 Cor. xii. 10. xiii. 9.

b) δυνατός ἐν τινι, *powerful in any thing*, i. e. *able, skilful, eminent*, Luke xxiv. 19 δυν. ἐν ἔργῳ καὶ λόγῳ. Acts vii. 22. xviii. 24 ἐν ταῖς γραφαῖς, i. e. *eminent in scripture learning*. Sept. pass. for וַיְהִי 2 Chr. xxxv. 3.—Eccles. xxi. 7 δυν. ἐν γλώσσῃ. Diod. Sic. 13. 101 δυν. λόγῳ. Thuc. 1. 37.

c) οἱ δυνατοί, *the powerful, the mighty*, spoken of persons in authority, etc. 1 Cor. i. 26. [Rev. vi. 15.] of members of the Jewish council or sanhedrim, Acts xxv. 5. Sept. for וַיְהִי Dan. iii. 27.—Jos. Ant. 12. 4. 9 οἱ παρὰ τὴν αὐλὴν δυνατοί. B. J. 1. 1. 1. ἐν τῇ πόλει Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

d) neut. δυνατόν, *able to be done*, i. e. *possible*. So εἰ δυνατόν, absol. or with ἐστί, *if possible, if it be possible*, Matt. xxix. 24. xxvi. 39. Mark xiii. 22. xiv. 35. Rom. xii. 18. Gal. iv. 15.—Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9.—Seq. dat. of pers. *possible for or with any one*, Mark ix. 23. xiv. 36. Acts xx. 16.—Jos. Ant. 3. 8. 1. Xen. Mem. 1. 1. 13.—Seq. παρὰ c. dat. *possible with any one*, Matt. xix. 26. Mark x. 27. Luke xviii. 27.—Seq. accus. c. infin. Acts ii. 24.—Hence τὸ δυνατόν as subst. i. q. ἡ δύναμις, *power*, Rom. ix. 22. Comp. Buttm. § 123. 3.

Δύνω, aor. 2 ἔδυν, (δύω, δῦμι, *to go in, to immerse*, Buttm. § 114 δύω,) *to sink, to go down*, intrans. of the sun, Mark i. 32. Luke iv. 40. So Sept. and וַיְהִי Gen. xxviii. 11. 2 Chr. xviii. 34.—Jos. Ant. 5. 1. 2. Xen. An. 2. 2. 3.

Δύο, οἱ, αἱ, τὰ, *two*, indec. by the Attics and in N. T.—the comm. gen. and dat. δυοῖν not being found in N. T. The irreg. and later dat. δυοί Matt. vi. 24. xxii. 40. Luke xii. 5. al. occurs also in Jos. B. J. 2. 8. 7. Plut. Marcell. 29. Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. al. See Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210.—In N. T. Nom. Matt. ix. 27 δύο τυφλοί. xx. 21 οἱ δύο υἱοὶ μου. Luke vii. 41. John i. 37. al.—Genit. Matt. xviii. 16 δύο μαρτύρων. xx. 24. Luke xii. 6. John i. 40. al.—Xen. Mem. 2. 5. 2.—Dat. see above.—Accus. Matt. iv.

18 εἶδε δύο ἀδελφούς. Luke iii. 11. al. sæp.—So in phrases, viz. δύο ἢ τρεῖς, *two or three*, i. e. some, a few, Matt. xviii. 20. 1 Cor. xiv. 29. (Xen. An. 4. 7. 5.) ἀνὰ δύο and κατὰ δύο, *by two's, two and two*, Luke ix. 3. x. 1. 1 Cor. xiv. 27. εἰς δύο, *in two*, ἐσχίσθη εἰς δύο, sc. μέρη, Matt. xxvii. 51. Mark xv. 38.—Lucian. D. Deor. 8. 1 διέλε μου τὴν κεφαλὴν εἰς δύο. Pol. 2. 16. 11 σχίζεται εἰς δύο μέρη.—From the Heb. δύο δύο. *two and two*, Mark vi. 7. So Sept. and Heb. שְׁנַיִם שְׁנַיִם Gen. vii. 9, 15. שְׁנַיִם Gen. vi. 19, 20. Gesen. Lehrs. p. 669, 703. Stuart § 466. AL.

Δυς, an inseparable part. implying difficulty, adversity, the contrary, etc. like the Eng. *un, in, mis*, etc. Buttm. § 120. 5.

Δυσβάστακτος, ου, ό, ή, adj. (δυς, βαστάζω,) *hard to be borne, oppressive*, e. g. φορτία, Matt. xxiii. 4. Luke xi. 46. Sept. for שָׁוָא Prov. xxvii. 3.—Plut. IX. p. 625. ed. Reiske.

Δυσεντερία, ας, ή, (δυς, ἐντερων intestine,) *dysentery, flux*, Acts xxviii. 8. —Jos. Ant. 6. 1. 1. Pol. 32. 15. 14.

Δυσερμήνευτος, ου, ό, ή, adj. (δυς, ἑρμηνεύω,) *difficult of explanation*, and by impl. *hard to be understood*, Heb. v. 11.—Philo de Somn. II. p. 649. Artemid. 3. 67.

Δύσκολος, ου, ό, ή, adj. (δυς, κόλον food), pp. 'difficult about one's food'; genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2. τά δύσκολα, *unpleasant things, difficulties, calamities*, Sept. for תָּשָׁ Jer. xlix. 8.—In N. T. *difficult*, spoken of things, i. e. hard to accomplish, Mark x. 24.—Jos. Ant. 6. 3. 6. Xen. Œc. 15. 10.

Δυσκόλως, adv. (δύσκολος), *with difficulty, hardly*, Matt. xix. 23. Mark x. 23. Luke xviii. 24.—Jos. Ant. 4. 5. 2.

Δυσμή, ης, ή, (δύνω q. v.) usually only plur. αἱ δυσμαί, *the going down, the setting*, sc. of the sun, as δυσμαί τοῦ ἡλίου, Sept. for מָנָה Gen. xv. 12. al. מָנָה Deut. xi. 30. al. Xen. An. 6. 4. 26.—In N. T. by impl. *the west*, Matt. viii. 11. xxiv. 27. Luke xii. 54. xiii. 29. Rev.

xxi. 13. So Sept. for מָנָה Ps. lxxv. 6. Is. xliii. 4. lix. 19. מָנָה Ps. l. 2. cxiii. 3. Mal. i. 11.

Δυσνόητος, ου, ό, ή, adj. (δυς, νοητός fr. νοέω), *hard to be understood*, 2 Pet. iii. 16.—Diog. Laert. 9. 13 δυσνόητον τε καὶ δυσεξηγητον.

Δυσφημέω, ῶ, f. ήσω, (δυς, φήμη,) *to speak evil*, i. e. *to utter ill-omened language, maledictions*, etc. In N. T. *to defame, to revile*, 1 Cor. iv. 13 in some MSS. for βλασφημούμενοι.—1 Macc. vii. 41. Soph. Electr. 1182.

Δυσφημία, ας, ή, (δυσφημέω,) *evil-speaking*, i. e. pp. *ill-omened language, malediction*, Soph. Phil. 10. Plut. VIII. p. 323. ed. Reiske. In N. T. *reproach, contumely, ill-report*, 2 Cor. vi. 8.—1 Macc. vii. 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

Δύω, see Δύνω.

Δώδεκα, οἱ, αἱ, τά, indec. *twelve*, Matt. ix. 20. xiv. 20. al. sæp. So οἱ δώδεκα, *the twelve*, sc. apostles, corresponding to the twelve tribes, Matt. xxvi. 14, 20, 47. Mark xiv. 10, 20. al. Comp. Matt. xix. 28. Rev. vii. 5 sq. xxi. 12 sq. xxii. 2. also Ex. xxviii. 17. Num. xvii. 2. Josh. iv. 5. 1 K. vii. 25. AL.

Δωδέκατος, η, ον, *the twelfth*, Rev. xxi. 20.

Δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) collect. *the twelve tribes*, sc. of Israel, the people of Israel, Acts xxvi. 7.

Δῶμα, ατος, τό, (δέμω,) *a building, a house*, Hom. Il. 1. 222, 533. and by synecd. *a hall, chamber*, Hom. Il. 1. 600. In N. T. only in the phrase ἐπὶ τοῦ δώματος, *upon the house*, i. e. *the house-top, roof*, Matt. xxiv. 17. Mark xiii. 15. Luke v. 19. xvii. 31. Acts x. 9 ἐπὶ τὸ δῶμα. So Matt. x. 27 and Luke xii. 3, ἐπὶ τῶν δωματίων, by impl. *publicly*, comp. 2 Sam. xvi. 22. Sept. for מָנָה Deut. xxii. 8. Josh. ii. 6, 8. Is. xv. 3.—Jos. Ant. 6. 4. 1.—The roofs of oriental houses are flat, covered with a composition of gravel, etc. The inhabitants spend much time upon them, to enjoy the open air; and often sleep

there. See Calmet p. 506, 510. Jahn § 34.

Δωρεά, ᾱς, ἡ, (δίδωμι,) *a gift*, John iv. 10. Acts viii. 20. xi. 17. Rom. v. 15. 2 Cor. ix. 15. Heb. vi. 4. Eph. iv. 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, i. e. in proportion to the *gift* bestowed on us by Christ; others here by impl. *beneficence*. Seq. gen. of that in which the gift consists; Acts ii. 38 and x. 45 δ. τοῦ ἁγ. πνεύματος. Rom. v. 17 τῆς δικαιοσύνης. Eph. iii. 7 δ. τῆς χάριτος τοῦ Θεοῦ. Sept. for Chald. ܕܡܝܢܐ Dan. ii. 6.—2 Macc. iv. 30. Jos. Ant. 3. 8. 6. Xen. Hiero 11. 12.

Δωρεάν, adv. (accus. of δωρεά,) *gratis, gratuitously*. See Buttm. § 115. 4.

a) pp. i. e. *freely*, without requital, Matt. x. 8 bis. Rom. iii. 24. 2 Cor. xi. 7. 2 Thess. iii. 8. Rev. xxi. 6. xxii. 17. So Sept. and ܕܡܝܢܐ Gen. xxix. 15. Num. xi. 5.—Pol. 18. 17. 7.

b) in the sense of *groundlessly, without cause*, John xv. 25 ἐμίσσησάν με δωρεάν. Gal. ii. 21 ἄρα Χριστὸς δωρεάν ἀπέθανε, i. e. then there was no cause why Christ should suffer; see Winer's Comm. in loc. Tittm. de Synon. N. T. p. 161. Sept. and ܕܡܝܢܐ Ps. xxxv. 7. 1 Sam. xix. 5.

Ἐα, interj. (prob. for ἔαε, imperat. of ἰάω,) *ah, alas, oh*, expressing wonder, complaint, indignation, etc. Mark i. 24. Luke iv. 34. Comp. Heb. ܐܝܬܝܢ Judg. vi. 22, where Sept. ἄ, ἄ. coll. Josh. vii. 7. Joel i. 15.—Arrian. Diss. Ep. 2. 24. Aristoph. Plut. 824. [825.]

Ἐάν, conjunct, (for εἰ ἄν,) *if*, contracted also into ἄν, see Ἄν II. It differs from εἰ, in that εἰ expresses a condition which is merely hypothetical, i. e. a *subjective* possibility; while ἔάν implies a condition which experience must determine, i. e. an *objective* possibility, and refers therefore always to something future; see espec. Herm. ad

Δωρεῶ, more comm. δωρίομαι, f. ἡσομαι, depon. Mid. (δωρεά,) *to make a gift of, to give, to present*, trans. Mark xv. 45. 2 Pet. i. 3, 4. Sept. for ܕܡܝܢܐ Gen. xxx. 20. ܕܡܝܢܐ Esth. viii. 1. Prov. iv. 2.—Herodian. 1. 5. 2. Xen. Cyr. 5. 2. 8. An. 7. 3. 26, 27.

Δώρημα, ατος, τό, (δωρεῶ,) *a gift*, Rom. v. 16. James i. 17.—Jos. Ant. 4. 8. 47. Xen. Hiero 8. 4.

Δῶρον, ου, τό, (δίδωμι,) *a gift, present*, Matt. ii. 11. Eph. ii. 8. Rev. xi. 10. Sept. for ܕܡܝܢܐ Gen. xxx. 20. ܕܡܝܢܐ Ex. xxiii. 8. 1 K. xv. 19. ܕܡܝܢܐ 1 K. iv. 21. 1 Chr. xviii. 2.—Plut. Mor. X. p. 25. ed. Tauchn. Xen. Cyr. 1. 4. 26. —Spoken of *gifts* dedicated to God, *an offering, sacrifice*, etc. Matt. v. 23, 24 bis. viii. 4. xxiii. 18, 19 bis. Heb. v. 1. viii. 3, 4. ix. 9. xi. 4. So Matt. xv. 5 and Mark vii. 11, δῶρον, sc. ἑστί, i. e. it is consecrated to God. So of money contributed in the temple, comp. in Δίδραχμον; Luke xxi. 1, and ver. 4 ἐβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *they cast in, unto, among, the offerings made to God*. Sept. for ܕܡܝܢܐ Gen. iv. 4. 1 Chr. xvi. 29. ܕܡܝܢܐ Lev. i. 2, 3. ii. 4, 5, 7, 12. Is. lxvi. 20.—Hom. Il. 8. 203.

E

Vig. p. 834. Winer § 42. p. 242. (Comp. εἰ and ἔάν in 1 Cor. vii. 36. Rev. ii. 5.) Ἐάν is usually construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. 8. n. 3. Herm. l. c. p. 822. Matth. § 523.

I. Used alone, i. e. without other particles.

1. With the *Subjunctive*, and implying uncertainty with the prospect of decision, Buttm. § 139. 9. 2.

a) with the Subjunct. *present*—and in the apodosis (α) seq. indic. fut. Matt. vi. 22, 23, ἔάν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

ἰάν δὲ κ. τ. λ. Luke x. 6. John vii. 17. Acts v. 38. Rom. ii. 26. al. sæp. After ὅτι referring to a previous clause, 1 John v. 14.—Sept. Job ix. 15, 20. Æl. V. H. 4. 16. Xen. An. 5. 8. 24.—The fut. of the apodosis, or the whole apodosis, is sometimes to be supplied; John vi. 62 ἰάν οὖν θεωρήτε κ. τ. λ. i. e. how much more will this offend you, ὑμᾶς σκανδαλίσαι. Acts xxvi. 5. 1 Cor. iv. 15. Fut. for imperat. Luke xix. 31 καὶ ἰάν τις ὑμᾶς ἐρωτᾷ—οὕτως ἐρεῖτε αὐτῷ. comp. in Ἀγαπάω b. Instead of the fut. indic. is put the aor. subjunct. after οὐ μή, see Buttm. § 139. 4. Acts xiii. 41 ἔργον, ᾧ οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῆται ὑμῖν. Comp. οὐ μὴ in Μή.—(β) seq. imperat. e. g. present, John vii. 37 ἰάν τις διψᾷ, ἔρχεσθε πρὸς με. Rom. xii. 20. aorist, Matt. x. 13 ἰάν μὲν ἡ ἡ οἰκία ἀξία, ἐλθέτω κ. τ. λ. Mark ix. 43.—pres. Epict. Ench. 43. perf. ib. 33. 6.—(γ) seq. indic. present, John viii. 16 καὶ ἰάν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθῆς ἐστι. xiii. 17. xxi. 22. Rom. ii. 25. 1 Cor. vi. 4. xii. 15, 16. 2 Tim. ii. 5. Matt. viii. 2. al. After ὅτι, as in α, Gal. v. 2.—Plato Apol. Soc. 21.—So seq. indic. perfect in pres. sense, John xx. 23 ἂν [ἰάν] τινῶν κρατῆτε, κεκράτηνται. Buttm. § 113. 6.

b) with the Subjunct. aorist, comp. Buttm. § 139. 12. Matth. § 501. § 521; and in the apodosis, (α) seq. indic. fut. Matt. iv. 9 ταῦτα πάντα σοι δώσω, ἰάν πεσὼν προσκυνήσης μοι. v. 13. xxviii. 14. Mark viii. 3. John viii. 36. Rom. x. 9. al. sæp.—Sept. Job viii. 18. ix. 12. xi. 10. Æl. V. H. 2. 36 ἰάν ἀποθάνω. Lucian. D. Deor. 5. 3.—With the apodosis or the fut. implied, Mark xi. 32 ἀλλ' ἰάν εἴπωμεν, ἐξ ἀνθρώπων, sc. ye know what will happen. Rom. xi. 22. Comp. Æl. V. H. 1. 34 ult. Fut. for imperat. Matt. xxi. 3. 1 John v. 16. comp. above in α. α. Instead of the indic. fut. is put the aor. subjunct. after οὐ μή, John viii. 51, 52. comp. in α. α, above.—Xen. Hi. 11. 15.—(β) seq. imperat. e. g. present, Matt. xviii. 17. 1 Cor. x. 28. Gal. vi. 1. al. aorist, Matt. xviii. 15, 17. 1 Cor. vii. 11. Col. iv. 10.—pres. Epict. Ench. 7.—So in prohibitions expressed by μὴ seq. aor. subjunct. instead of the imperat. Matt. xxiv. 23. Heb. iii. 7. see

Buttm. § 148. 3.—Epict. En. 7.—(γ) seq. indic. present, Matt. xviii. 13. Mark iii. 24. viii. 36. John viii. 31. Rom. vii. 3. 2 Cor. v. 1. al.—Ceb. Tab. 3. Xen. Hi. 1. 28.—So seq. indic. perf. in pres. sense, John xx. 23. Rom. vii. 2. xiv. 23. comp. above in α. γ.—(δ) seq. aorist subjunct. 1 Cor. vii. 28 bis, εἰ δὲ καὶ γήμης, οὐκ ἡμαρτες, κ. τ. λ. James iv. 15. So after ἵνα depending on a previous clause, Mark xii. 19 et Luke xx. 28. John ix. 22. xi. 57. So with ὅπως Acts ix. 2.

c) sometimes with both Subjunctive present and aorist in the same clause, e. g. seq. indic. fut. in apodosis, 1 Cor. xiv. 23. seq. imperat. Matt. v. 23. (Xen. An. 7. 1. 25.) seq. indic. present, 1 Cor. xiv. 24. James ii. 15. 1 John i. 6.

2. With the Indicative, but only in later Greek writers; in N. T. only once and with indic. perf. as present in the apodosis, 1 John v. 15 ἰάν οἶδαμεν—οἶδαμεν ὅτι κ. τ. λ. comp. in α. γ, above.—Sept. Job xxii. 3. ix. 14. Theodoret. III. p. 267. Ælian. V. H. 4. 24. See Herm. ad Vig. p. 822. Winer § 42. p. 243, 244. Matth. § 525. d.

3. Used in respect to things certain as if they were uncertain, and hence equivalent to a particle of time, *when*, i. q. ὅταν, with the Subjunctive; John xii. 32 ἰάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. xiv. 3. 1 John iii. 2. So Sept. and LXX Prov. iii. 24. Is. xxiv. 13. Amos xvii. 2. So LXX Gen. xxxviii. 9, where Sept. ὅταν. Comp. Gesen. Lex. LXX C. 4. So Lat. *si*, Hor. Ep. 1. 7. 10.

4. Instead of ἂν, in N. T. and later Greek writers, used in relative clauses and with relative words; see in Ἄν I. 2. Winer § 43 ult. Vig. p. 516, and Herm. p. 835. Such words are thus rendered more general, imply mere possibility, and take only the Subjunctive, Buttm. § 139. 8; *ever*, *soever*, Lat. *cunque*. Thus (α) ὅς ἰάν, *whoever*, *whosoever*, *whatsoever*, Matt. v. 19. vii. 9. x. 14, 42. xii. 36. xiv. 7. xvi. 19. al. sæp. Sept. Gen. xv. 14. xxi. 22. al.—(β) ὅστις ἰάν, *whoever*, *whatsoever*, Col. iii. 23.—(γ) ὅσος ἰάν, *whosoever*, *as many as*, etc. Matt. xviii. 18 bis. Rev. iii. 19. Sept. Gen. xlv. 1.—(δ) ὅπου ἰάν, *wheresoever*, Matt. viii. 19. xxiv. 28. Mark vi. 10. xiv. 14. al.—(ε) οὗ ἰάν, *wheresoever*, 1 Cor. xvi. 6.

Sept. Gen. xx. 13.—(ζ) ὥς, ἐάν, *as if, in whatsoever manner, as when*, Mark iv. 26, coll. Luke xi. 36. *whensoever*, Rom. xv. 24. Sept. Job xxxvii. 10. Dan. i. 13 καθὼς ἐάν.—Isocr. Panath. 32. p. 419 ed. Lange.—(η) καθὼς ἐάν, *according to whatsoever*, 2 Cor. viii. 12.—(θ) ὅσάκις ἐάν, *so often as*, Rev. xi. 6.

II. In connexion with other particles, where however for the most part each retains its own power. The following only require to be noted; all with the Subjunctive, as above in I. 1.

(α) ἐὰν δὲ καὶ, *and if also, but if also*, Matt. xviii. 17. 1 Cor. vii. 11, 28. 2 Tim. ii. 5. Comp. in Δὲ II. d. Sept. Job xxxi. 14. non al.

(β) ἐὰν μὴ, *if not, i. e. unless, except*, Matt. v. 20 ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον κ. τ. λ. vi. 15. Mark iii. 27. vii. 4. John iii. 2, 5. xv. 6. Gal. ii. 16. al. Sept. for אִם Ex. iii. 19. iv. 1. אִם אֵין Ex. iv. 8, 9.—Pol. 3. 38. 2. Xen. An. 5. 7. 30.—In the sense of *except that, but that*; Mark iv. 22 οὐ γὰρ ἐστὶ τι κρυπτόν, δὲ ἐὰν μὴ φανερωθῇ, i. e. *but that it shall be revealed*, i. q. ἀλλ' ἵνα in the other clause. Matt. xxvi. 42 ἐὰν μὴ αὐτὸ πίω, i. e. *so but that I drink*. Mark x. 30 ἐὰν μὴ λάβῃ, *but that he shall receive*, i. e. *who shall not receive*. Comp. Matth. § 617. d. Winer § 59 ult.—Aristoph. Eq. 2. 2. Eurip. Med. 30 ἦν μὴ.

(γ) ἐὰν περ, *if indeed, if now*, Heb. iii. 6, 14. vi. 3. non. al.—2 Macc. iii. 38. Xen. Cyr. 4. 6. 8.

(δ) ἐὰν τε, *if it be, be it that*, 2 Cor. x. 8. Also as repeated ἐὰν τε—ἐὰν τε, *whether—or*, Rom. xiv. 8 quater. non al. So Sept. for אִם Ex. xix. 13. Lev. iii. 1.—Xen. Mem. 2. 4. 6. Comp. Viger. p. 517. Matth. § 617. 5. AL.

Εαυτοῦ, τῆς, τοῦ, accus. ἐαυτόν, τήν, τό, reflex. pron. 3d pers. *of oneself, of itself*, accus. *himself, herself, itself*; see Buttm. § 74. 3. The contracted form is αὐτοῦ, τῆς, τοῦ, etc. which see in its order:

a) pp. of the 3d pers. sing. and plur. Matt. viii. 22. xxvii. 42. Luke ix. 25. John v. 18. al. sæpiss.

b) as a general reflexive, standing also for the *first and second persons*,

Buttm. § 127. n. 5. Matth. § 489. II. Thus for 1 pers. plur. ἡμῶν αὐτῶν, etc. *ourselves*, Rom. viii. 23 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 1 Cor. xi. 31. 2 Cor. i. 9. x. 12, 14. 1 John i. 8.—Thuc. 1. 82 αὐτῶν. Plato Phædo p. 78. B.—So for 2 pers. sing. σεαυτοῦ, ἡς, οὗ, *thyself*, Rom. xiii. 9 ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.—Æl. V. H. 1. 21. Æschyl. Agam. 1308.—Also for 2 pers. plur. ὑμῶν αὐτῶν, etc. *yourselves*, 1 Cor. vi. 19 οὐκ ἐστὲ ἑαυτῶν. Heb. x. 34. al.—Pol. 18. 6. 4. Dem. Olynth. 9. 13.

c) plur. in a reciprocal sense for ἀλλήλων, e. g. λέγοντες πρὸς ἑαυτοῦς, i. e. πρὸς ἀλληλοῦς, *to one another, one to another*, etc. Mark x. 26. John xii. 19. genr. Rom. i. 24. Col. iii. 13, 16. Jude 20.—Xen. Mem. 3. 5. 2, 16. Comp. Matth. § 489. III.

d) with prepositions, viz. (α) ἀφ' ἑαυτοῦ, see in Ἀπό III. 2. c.—(β) δι' ἑαυτοῦ, *through or by itself*, in its own nature, Rom. xiv. 14.—(γ) ἐν ἑαυτῷ, *in himself*, etc. i. e. in mind, genr. Matt. xiii. 21. Mark v. 30. ix. 50. John xi. 38. Acts x. 17. 1 John v. 10. So λέγειν v. εἰπεῖν ἐν ἑαυτῷ, *to say within one's self*, i. e. to think, Matt. iii. 9. ix. 3, 21. al. So Sept. for בְּלִבּוֹ תִּשְׁמַע Esth. vi. 6. Ps. xxxvi. 1. elsewhere ἐν καρδίᾳ, Ps. x. 6, 11. xiv. 1. See Gesen. Lex. art. תִּשְׁמַע 2.—So in *one's own self, person, nature*, etc. John v. 26. vi. 53. Eph. ii. 15. In the phrase γίνεσθαι v. ἔρχεσθαι ἐν ἑαυτῷ, *to come to one's self*, i. e. to recover one's recollection, senses, Acts xii. 11. Luke xv. 17.—Xen. An. 1. 5. 17. Jos. Ant. 6. 8. 2 ἑαυτοῦ γίνεσθαι. Diod. S. 13. 95 εἰς ἑαυτοῦς ἐρχόμενοι.—(δ) ἐξ ἑαυτοῦ, *of or by one's self*, 2 Cor. iii. 5.—(ε) καθ' ἑαυτόν, *by himself*, etc. i. e. alone, Acts xxviii. 16, coll. ver. 30. (Xen. Mem. 3. 5. 4.) James ii. 17 ἡ πίστις—καθ' ἑαυτήν, *in itself*.—(ζ) μεθ' ἑαυτοῦ, *with one's self, along with*, Matt. xii. 45. Mark viii. 14.—(η) παρ' ἑαυτῷ, *by himself*, i. e. at home, Fr. chez soi, 1 Cor. xvi. 2.—Xen. Mem. 3. 13. 3.—(θ) πρὸς ἑαυτόν, *to one's house, home*, Luke xxiv. 12. John xx. 10.—Sept. Num. xxiv. 25. Jos. Ant. 7. 8. 5. Pol. 5. 93. 1.—In the sense *with or in himself*, i. e. in mind, in thought, Luke xviii. 11.—Aristæn. Ep. 1. 6. AL.

Ἑάω, ὦ, f. ἔαω, aor. 1 ἔασα, impf. εἶων, (augm. Buttm. § 84. 2,) *to let, to let be, etc.*

a) pp. *to permit, to suffer, not to hinder*, seq. accus. and infin. Matt. xxiv. 43. Luke iv. 41. Acts xiv. 16. xxvii. 32. xxviii. 4. 1 Cor. x. 13. Rev. ii. 20 in text. receipt. So with the infin. implied, Acts xvi. 7. xix. 30. Sept. for imper. עָזַר Gen. xxxviii. 16. עָזַר Job ix. 18.—1 Macc. xv. 14. Lucian. D. Mort. 13. 5. Xen. Cyr. 1. 4. 9.

b) *to let alone, to leave*, seq. accus. of person, Acts v. 38. Sept. for. עָזַר Judg. xi. 37.—2 Macc. vi. 13. Hom. Il. 24. 684. Dem. 933. 7.—Spoken of things, *to let alone*, absol. *to desist*, Luke xxii. 51 ἔατε ἕως τούτου, *desist! thus far*, sc. is enough.—Xen. H. G. 4. 6. 2.

c) *to leave to, to commit to*, spoken of persons, *to leave in charge*, Acts xxiii. 32. Of things Acts xxvii. 40 εἶων (τὴν ναῦν) εἰς τὴν θάλασσαν, *they committed the ship to the sea*, i. e. let her drive.—Jos. Ant. 2. 9. 4 εἶασαν ἐπὶ τῷ θεῷ τὴν σωτηρίαν αὐτοῦ.

Ἑβδομήκοντα, οἱ, αἱ, τὰ, indec. *seventy*, Acts vii. 14. xxiii. 23. xxvii. 37. --Luke x. 1, 17 οἱ ἑβδομήκοντα, *the seventy disciples* sent out by Christ as teachers, equal in number to the Sanhedrim.

Ἑβδομηκοντάκις, adv. *seventy times*; Matt. xviii. 22 ἑβδ. ἑπτά, *seventy times seven*, a frequent general expression for any large number; comp. Gen. iv. 24.

Ἑβδομος, η, ον, ord. adj. *seventh*, John iv. 52. Heb. iv. 4 bis. Jude 14. Rev. viii. 1. x. 7. xi. 15. xvi. 17. xxi. 20.

Ἑβέρ, ὁ, indec. *Eber* or *Heber*, Heb. עֵבֶר (over, beyond,) one of Abraham's ancestors, Luke iii. 35, comp. Gen. x. 21, 24, 25.

Ἑβραϊκός, ἡ, ὁν, adj. *Hebrew*, Luke xxiii. 38.—Jos. Ant. præm. 3.

Ἑβραῖος, αἰα, αἰον, or Ἑβραῖος, ου, ὁ, *a Hebrew*, from Heb. עֵבֶר (passer over,) applied to Abraham Gen. xiv. 13, and to his descendants, the Israelites generally, Gen. xxxix. 14. Ex. i. 15. Deut. xv. 12. al. sæp. In N. T. οἱ

Ἑβραῖοι are *the Jews of Palestine*, who use the Hebrew (Aramæan) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἑλληνισταί, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug. in Bibl. Repos. I. p. 547 sq. So 2 Cor. xi. 22. Phil. iii. 5 Ἑβραῖος ἐξ Ἑβραίων, *emphat. comp. in Βασιλεύς α.* In Acts vi. 1 spoken of *Hebrew Christians*, in distinction from Hellenistic Christians.

Ἑβραῖς, ἴδος, ἡ, sc. διάλεκτος, *the Hebrew language*, i. e. the Hebrew-Aramæan, or Syro-Chaldaic, which was the vernacular language of the Palestine Jews in the time of Christ and the apostles. Acts xxi. 40. xxii. 2. xxvi. 14. See Bibl. Repos. I. p. 309 sq. 317 sq.

Ἑβραϊστί, adv. *Hebraicè, in Hebrew*, i. e. later Hebrew, John v. 2. xix. 13, 17, 20. Rev. ix. 11. xvi. 16. For the force of adverbs in -ιστί see Buttm. 119. 15. c.

Ἑγγίζω, f. ἴσω, (ἐγγύς,) Att. fut. ἴω James iv. 8. Buttm. § 95. 7. 9 sq. *to bring near, cause to approach*, trans. Sept. for עָנָה Gen. xlviii. 10. עָנָה Is. v. 8. Pol. 8. 6. 7 ἐγγίσαντες τῷ γῶ τὰς ναῦς.—More comm. and in N. T. intrans. *to draw near, to approach*; and perf. ἤγγικα, *to have drawn near*, i. e. *to be near, to be at hand*, comp. Buttm. § 113. 6. Spoken of persons, absol. Matt. xxvi. 46 et Mark xiv. 42 ἤγγικεν ὁ παραδιδούς με. Luke xii. 33. xviii. 40. xix. 37, 41. xxiv. 15. Acts xxi. 33. xxiii. 15. Seq. dat. Luke vii. 12. xv. 1, 25. xxii. 47. Acts ix. 3. x. 9. xxii. 6. So Sept. for עָנָה Gen. xxvii. 21, 26. עָנָה Ex. xxxii. 19.—Pol. 17. 4. 1. Ceb. Tab. 35 πρὸς τινα.—Seq. εἰς c. acc. Matt. xxi. 1 καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα. Mark xi. 1. Luke xviii. 35. xix. 29. xxiv. 28. So Sept. for עָנָה li. 9. c. πρὸς for עָנָה Gen. xlv. 4. עָנָה Gen. xxvii. 17.—Spoken of things, time, etc. Matt. iii. 2 ἤγγικε ἡ βασιλεία τῶν οὐρανῶν. iv. 17. x. 7. Mark i. 15. Matt. xxi. 34. xxvi. 45. Luke xxi. 8, 20, 28. xxii. 1. Acts vii. 17. Rom. xiii. 12. Heb. x. 25. James v. 8. 1 Pet. iv. 7.

Seq. ἐπὶ c. acc. Luke x. 9, 11.—Trop. Phil. ii. 30 μέχρι θανάτου ἤγγισε, *he was nigh unto death*. So Sept. and קרב Job xxxiii. 22. קרב Ps. lxxxviii. 4. cvii. 18.—Arrian. Diss. Ep. 3. 10. 14.—Also ἐγγίζειν τῷ θεῷ, *to draw near to God*, i. e. in Sept. to offer sacrifice in the temple, for קרב Ex. xix. 22. Ez. xliv. 13; in N. T. *to do him reverence and homage, to worship him with pious heart*, Heb. vii. 19, coll. iv. 16. James iv. 8. Matt. xv. 8 quoted from Is. xxix. 13, where Sept. for קרב. So God is said ἐγγίζειν τοῖς ἀνθρώποις, *to draw near to Christians*, sc. by the aids of his Spirit, grace, etc. James iv. 8. So Sept. and קרב Deut. iv. 2. comp. Ps. cxlv. 18.

Ἐγγράφω, f. ψω, (ἐν, γράφω,) *to engrave, to insculp*, Herodot. 4. 19. *to write in any thing*, e. g. in a letter, Xen. Cyr. 8. 2. 17. *to inscribe*. i. e. *to enrol*, 1 Macc. xiii. 40. In N. T. metaph. *to inscribe, to infix*, sc. in the heart, etc. 2 Cor. iii. 2, 3.—Jos. Ant. 4. 8. 12 ἐγγρ. τοὺς νόμους ταῖς ψυχαῖς.

Ἐγγυος, ου, ὁ, ἡ, adj. (ἐγγύη bail, pledge, fr. ἐν, γυῖον,) *yielding a pledge*, 2 Macc. x. 28. In N. T. masc. ὁ ἐγγυος, *a surety, bondsman*, metaph. Heb. vii. 22.—pp. Eccles. xxix. 15, 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

Ἐγγύς, adv. *near*, spoken of place and time; in later writers more frequently of the latter, Passow sub. v.

a) of place, absol. John xix. 42. Seq. gen. John iii. 23. vi. 19, 23. xi. 18, 54. xix. 20. prob. Luke xix. 11. Acts i. 12. comp. Buttm. § 146. 2. Sept. for קרב Gen. xlv. 10. Ez. xxiii. 12.—1 Macc. iv. 18. Xen. Mem. 4. 2. 1.—Seq. dat. Acts ix. 38 ἐγγύς δὲ οὐσης Λύδης τῇ Ἰόππῃ. xxvii. 8.—So Sept. metaph. Ps. xxxiv. 19. Diod. Sic. 1. 41 ἐγγιστα τῇ ἀληθείᾳ. Comp. Matth. § 386. 6.—Trop. *near, nigh*, absol. Phil. iv. 5 ὁ κύριος ἐγγύς, sc. as a helper etc. comp. ver. 6. So Ps. xxxiv. 19. cxlv. 18. Seq. gen. Heb. vi. 8. viii. 13. ἐγγύς σου, *near thee*, i. e. close at hand, near by, Rom. x. 8 quoted from Deut. xxx. 14 where Sept. for קרב. So οἱ ἐγγύς as adj. (Buttm. § 125. 6,) *the near, those who are near*, sc. the Jews, as having the knowledge and worship of

the true God, opp. to οἱ μακράν, Gentiles, Eph. ii. 17. Sept. and קרב Is. lvii. 19. So ἐγγύς γίνεσθαι, *to become near* sc. to God by embracing the gospel, Eph. ii. 13. Comp. Wisd. vi. 19.

b) of time, absol. ἐγγύς τὸ θῆρος Matt. xxiv. 32. Mark xiii. 28. Luke xxi. 30. so seq. ἐπὶ θύραις Matt. xxiv. 33. Mark xiii. 29. ὁ καιρὸς Matt. xxvi. 18. Rev. i. 3. xxii. 10. τὸ πάσχα John ii. 13. vi. 4. xi. 55. ἡ ἑορτή John vii. 2. ἡ βασιλεία τοῦ θεοῦ Luke xxi. 31. Perhaps Phil. iv. 5, comp. Heb. x. 37. So Sept. ἐγγύς ἡ ἡμέρα for קרב Ez. xxx. 3. Joel i. 15. ii. 1. al.—Hom. Il. 22. 453. seq. dat. Xen. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἡμῶν ἐγγύς.

Ἐγγύτερον, adv. compar. of ἐγγύς, (Buttm. § 115. 5, 7,) *nearer*, spoken of time, Rom. xiii. 11.—Xen. Mem. 2. 3. 19.

Ἐγείρω, f. ἐγερῶ, aor. 1 ἤγειρα, *to wake, to arouse, to cause to rise up*, trans. Mid. ἐγείρομαι, *to awake, to rouse up, to arise*, intrans. Buttm. § 135. 3; aor. 1 pass. ἠγέρθη, and perf. pass. ἐγήγερμαι, with mid. signif. *to rise, to have risen*, Buttm. § 136. 2, 3.

a) pp. from sleep; implying also the idea of rising up from the posture of sleep. Matt. viii. 25 αὐτὸς ἐκάθευδε καὶ οἱ μαθηταὶ ἤγειραν αὐτόν. Acts xii. 7. Mark iv. 27 καθεύδῃ καὶ ἐγείρηται, Matt. xxv. 7. Sept. for קרב Prov. vi. 22. קרב Gen. xli. 4, 7. קרב Prov. vi. 9.—Plut. Pomp. 36. Xen. Œc. 5. 4.—Trop. from sluggishness, torpor, Rom. xiii. 11. comp. Eph. v. 14 below in d. So trop. from death, of which sleep is the emblem among all nations; comp. Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21. Virg. Æn. 6. 278. Job. xiii. 13. Ps. xiii. 4. Dan. xii. 2. Matt. xxvii. 52. Thus ἐγείρειν νεκρούς, *to raise the dead*; Matt. x. 8 νεκρούς ἐγείρετε. John v. 21. Acts xxvi. 8. 1 Cor. xv. 15, 16. 2 Cor. i. 9. Also ἐγείρειν ἐκ νεκρῶν, *to raise from the dead*, and Mid. seq. ἀπό or ἐκ, *to rise from the dead*; John xii. 1 ὃν ἤγειρεν ἐκ νεκρῶν. ver. 9. 17. Gal. i. 1. 1 Thess. i. 10. al. Mid. seq. ἀπό Matt. xiv. 2. xxvii. 64. xxviii. 7. al. seq. ἐκ Mark vi. 14, 16. Luke ix. 7. John ii. 22. al. Absol. Matt. xvi. 21. xvii. 23. xxvii. 63. Mark xvi. 14. Acts v. 30. Rom. iv.

25. 2 Cor. iv. 14. So Sept. and $\gamma\alpha\gamma\alpha$ 2 K. iv. 31. Is. xxvi. 19.

b) the idea of sleep being dropped, *to cause to rise up, to raise up, to set up-right*, and Mid. *to rise up, to arise*, viz. (a) Spoken of persons, e. g. sitting, Acts iii. 7. reclining at table, John xiii. 4. prostrate or lying down, Acts x. 26. Matt. xvii. 7. Luke xi. 8. Acts ix. 8. al. (Sept. and $\gamma\alpha\gamma\alpha$ 2 Sam. xii. 17.) and so of sick persons, Matt. viii. 15. Mark i. 31. ii. 12. Including the idea of convalescence, *to set up again*, i. e. *to heal*, James v. 15.—(β) by an oriental pleonasm, prefixed to verbs of going, of undertaking or doing any thing, etc. see in Ἀνίστημι II. d. Matt. ii. 13, 14, $\epsilon\gamma\epsilon\rho\theta\epsilon\iota\varsigma$ $\pi\alpha\rho\alpha\lambda\alpha\beta\epsilon$ $\tau\omicron$ $\pi\alpha\iota\delta\iota\omicron\nu$. ii. 20, 21. ix. 19. John xi. 29. al. So Sept. and $\gamma\alpha\gamma\alpha$ 1 Chr. xxii. 19. comp. in Ἀνίστημι I. c.—(γ) Trop. of persons, Mid. *to rise up against*, sc. as an adversary, seq. $\epsilon\pi\iota$ $\tau\iota\nu\alpha$, Matt. xxiv. 7. Mark xiii. 8. Luke xxi. 10. Sept. Act. for $\gamma\alpha\gamma\alpha$ Is. x. 26. Jer. l. 9.—Jos. Ant. 8. 7. 6.—So $\epsilon\gamma\epsilon\iota\rho\epsilon\sigma\theta\alpha\iota$ $\epsilon\nu$ $\tau\eta$ $\kappa\rho\iota\sigma\epsilon\iota$ $\mu\epsilon\tau\alpha$ $\tau\iota\nu\omicron\varsigma$, Matt. xii. 42. Luke xi. 31.—(δ) spoken of things, *to raise up*, e. g. out of a pit, Matt. xii. 11, comp. Luke xiv. 5. So genr. in later usage, *to erect, to build*, e. g. $\nu\alpha\omicron\nu$ John ii. 19, 20.—Jos. Ant. 4. 6. 5 $\beta\omega\mu\omicron\upsilon\varsigma$. Herodian. 8. 1. 12 $\tau\epsilon\iota\chi\omicron\varsigma$. 8. 2. 12 $\pi\acute{\upsilon}\rho\gamma\omicron\upsilon\varsigma$.

c) metaph. *to raise up, to cause to arise or exist*; Mid. *to arise, to appear*, etc. Luke i. 69 $\epsilon\gamma\epsilon\iota\rho\epsilon\nu$ $\kappa\epsilon\rho\alpha\varsigma$ $\sigma\omega\tau\eta\rho\iota\alpha\varsigma$, i. e. a saviour. Acts xiii. 22, 23. Mid. spoken of prophets, Matt. xi. 11. xxiv. 11. 24. Mark xiii. 22. Luke vii. 16. John vii. 52. So Sept. and $\gamma\alpha\gamma\alpha$ Is. xli. 25. xlv. 13. $\gamma\alpha\gamma\alpha$ Judg. iii. 9, 15.—Ecclus. x. 4.—In the sense of *to cause to be born, to create*, Matt. iii. 9. Luke iii. 8.

d) intrans. or with $\epsilon\alpha\nu\tau\omicron\nu$ etc. implied, *to awake, to arise*; Buttm. § 113. n. 2. § 130. n. 2. Thus *to awake* sc. from sleep, trop. sluggishness, Eph. v. 14 $\epsilon\gamma\epsilon\iota\rho\alpha\iota$ δ $\kappa\alpha\theta\epsilon\upsilon\delta\omega\nu$. Also, *to rise up, to arise*, sc. from a sitting or recumbent posture. Mark ii. 9, 11. iii. 3. v. 41. x. 49. Luke v. 23, 24. vi. 8. John v. 8.—In classic writers only poetic in this sense, Aristoph. Ran. 340. Eurip. Iph. in Aul. 626. AL.

Ἐγερσις, εως, ἡ, (Ἐγείρω,) *a waking up*, sc. from sleep, Pol. 9. 15. 4 in some edit. *a rising up*, Sept. for $\gamma\alpha\gamma\alpha$ Ps. cxxxix. 2. *erection, building*, Esdr. v. 62.—In N. T. *resurrection*, sc. from the dead, Matt. xxvii. 53.

Ἐγκάθετος, ου, ὁ, ἡ, adj. ($\epsilon\gamma\kappa\alpha\theta\eta\mu\alpha\iota$ to sit in ambush), pp. *sitting in ambush, lying in wait*, Sept. for $\gamma\alpha\gamma\alpha$ Job xxxi. 9. In N. T. metaph. *insidious*, i. e. *a suborned emissary, spy*, Luke xx. 20.—Jos. B. J. 6. 5. 2. Dem. 1483. 1.

Ἐγκαίνια, ἰων, τά, (ἐν, καινός,) pp. *initiation or dedication of something new*, Sept. for $\gamma\alpha\gamma\alpha$ Ezra vi. 16. Neh. xii. 27. Dan. iii. 2. In N. T. *a festival at the consecration of something new or renewed*; and genr. *the festival of dedication*, John x. 22. This festival was instituted by Judas Maccabæus to commemorate the purification of the temple and the *renewal* of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev, Heb. $\כִּסְלֵב$, which began with the new moon of December. Josephus calls it $\phi\omega\tau\alpha$, i. e. the festival of lights or lanterns. See 1 Macc. iv. 52—59. 3 Macc. x. 5—8. Jos. Ant. 12. 7. 6, 7. Jahn § 360.—Not found in the classics. Suid. $\epsilon\gamma\kappa\alpha\iota\nu\iota\alpha\text{-}\epsilon\iota\omicron\rho\tau\eta$ $\kappa\alpha\theta'$ $\eta\nu$ $\epsilon\gamma\kappa\alpha\iota\nu\omicron\rho\rho\gamma\eta\theta\eta$ $\tau\iota$.

Ἐγκαινίζω, f. ἴσω, (ἐν, καινίζω,) pp. *to renew*, Lat. *innovare*, Sept. for $\gamma\alpha\gamma\alpha$ 2 Chr. xv. 8. Ecclus. xxxiii. 6.—In N. T. *to initiate*, i. e. *to consecrate, to sanction*, Heb. ix. 18. x. 20. Sept. for $\gamma\alpha\gamma\alpha$ Deut. xx. 5. 1 K. viii. 64. Comp. Sept. and $\gamma\alpha\gamma\alpha$ 1 Sam. xi. 14.

Ἐγκαλέω, ὦ, f. ἥσω, (ἐν, καλέω,) *to call in*, i. e. *to demand*, Xen. An. 7. 7. 33. In N. T. *to call in question*, i. e. *to accuse, to arraign, to bring a charge against*; seq. dat. of pers. Acts xix. 38. and $\delta\iota\alpha$ c. acc. xxiii. 28.—Ecclus. xlvi. 19. Jos. Ant. 4. 6. 3. Xen. Hi. 5. 3.—Seq. accus. of person, or in Pass. with gen. of thing, Acts xxvi. 2. or with $\pi\epsilon\rho\iota$ c. gen. of thing, Acts xix. 40. xxiii. 29. xxvi. 7. Comp. Matth. § 369. § 370. n. 1. Buttm. § 132. 5. 3.—Diod. Sic. 11. 83.

seq. ἐπὶ c. dat. 4. 55.—Seq. κατὰ c. gen. of pers. Rom. viii. 33, coll. v. 31.

Ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) *to leave behind in any place or state; hence genr. to leave, trans.*

a) pp. as τὴν ψυχὴν μου εἰς ᾄδου, Acts ii. 27, quoted from Ps. xvi. 10 where Sept. for עָנָה.—Psalt. Salom. ii. 7. Act. Thom. 51 οὐκ ἐγκατέλειπέ με παραμεῖναι εἰς ἐκείνῳ τὸν χώρον τὸν δεινόν. Dem. 1326. 25.—In the sense of *to leave remaining*, Rom. ix. 29 quoted from Is. i. 9 where Sept. for עָנָה.—Hes. Op. v. 347. Herodian. 1. 4. 18.

b) by impl. *to leave in the lurch*, i. e. *to forsake, to desert, to abandon*, seq. accus. Matt. xxvii. 46. Mark xv. 34. (Sept. for עָנָה Ps. xxii. 1.) 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. x. 25. xiii. 5. Sept. for עָנָה Deut. xxxi. 6, 8. Is. i. 8.—Wisd. x. 13. Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

Ἐγκατοικέω, ὦ, f. ἡσω, (ἐν, κατοικέω,) *to dwell fixedly in or among*, seq. ἐν c. dat. 2 Pet. ii. 8.—Seq. dat. comp. Valckn. diatr. ad Eurip. Hipp. 31. p. 68 or p. 127 ed. Lips.

Ἐγκεντρίζω, f. ἰσω, (ἐν, κεντρίζω,) *to prick in, to stick in*, e. g. *spurs, to spur on*, Wisd. xvi. 11. In N. T. *to insert, to ingraft*, metaph. Rom. xi. 17, 19, 23 bis, 24 bis.—pp. Theophyl. H. Pl. 2. 3. Marc. Ant. 11. 8.

Ἐγκλημα, ατος, τό, (ἐγκαλέω,) *charge, accusation*, Acts xxiii. 29. xxv. 16.—Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 2. 6.

Ἐγκομβόομαι, οὔμαι, f. ὠσομαι, Mid. (ἐν, κόμβος a strip, string, loop, etc. set on in order to tie or fasten a garment; hence ἐγκόμβωμα, a kind of long white apron or outer garment with strings, etc. worn by slaves; Pollux IV. 119 τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματίδιόν τι πρόσκειται λευκόν, ὃ ἐγκόμβωμα λέγεται. Hesych. κοσσύμβη. ἐγκόβωμα καὶ περιζώμα Αἰγύπτιον. Hence the verb in N. T.) *to tie, or bind one's self into*, sc. an ἐγκόμβωμα, i. e. *to put on, to clothe one's self in*, seq. acc. of thing, metaph. 1 Pet. v. 5.—Nicet. III. 8. p. 288, ἐγκομβώσεις τῶν ἐσθημάτων.

Ἐγκοπή, ῆς, ἡ, (ἐγκόπτω q. v.) *an impediment, hindrance*, 1 Cor. ix. 12.—Diod. Sic. 1. 32.

Ἐγκόπτω, f. ψω, (ἐν, κόπτω,) *to strike in, to cut in; metaph. to impede, to hinder*, (trans. Rom. xv. 22.) Gal. v. 7. 1 Thess. ii. 18. In the sense of *to delay*, Acts xxiv. 4. also *to render fruitless*, 1 Pet. iii. 7 in later edit. for ἐκκόπτεσθαι in text. recept.

Ἐγκράτεια, ας, ἡ, (ἐγκρατής,) *continence, temperance, self-control*, Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6.—Ecclus. xviii. 29 sq. Xen. Mem. 1. 5. 1 sq. ib. 4. 5. 1 sq.

Ἐγκρατεύομαι, f. εὔσομαι, depon. Mid. *to be ἐγκρατής*, i. e. *to be continent, temperate, abstinent, to have self-control*, 1 Cor. vii. 9. ix. 25. Sept. for Εἰρηνη Gen. xliii. 31.—Not found in classic writers, Lob. ad Phryn. p. 442.

Ἐγκρατής, ἑος, οὔς, ὁ, ἡ, adj. (ἐν, κράτος), *strong, powerful*, Xen. Eq. 7. 8. Ven. 10. 10. *having power over, master of*, seq. gen. 2 Macc. x. 15, 17. Xen. Hi. 5. 2. H. G. 7. 3. 3. In N. T. metaph. *having self-control, continent, temperate, abstinent*, Tit. i. 8.—Xen. Mem. 1. 2. 1. Ec. 9. 11.

Ἐγκρίνω, f. ἰω, (ἐν, κρίνω,) *to judge in*, i. e. *to admit after trial, to reckon among*, seq. dat. 2 Cor. x. 12.—Seq. εἰς Jos. B. J. 2. 8. 7. Plut. Lyc. 25. Xen. H. G. 4. 1. 40. Comp. Lob. ad Phryn. p. 385 sq.

Ἐγκρύπτω, f. ψω, (ἐν, κρύπτω,) *to hide in any thing*, trans. sc. by covering, mixing, etc. as Sept. seq. ἐν τῇ γῇ for עַל יְדֵי Josh. vii. 21. Hence in N. T. by impl. *to mix in, to knead in*, sc. *leaven with flour*, Matt. xiii. 33. Luke xiii. 21. So Sept. for עָנָה Ez. iv. 12.

Ἐγκυος, ου, ἡ, (ἐγκύω, fr. ἐν, κύω,) *with child, pregnant*, Luke ii. 5.—Ecclus. xlii. 10. Jos. Ant. 4. 8. 33. Diod. Sic. 4. 2.

Ἐγχερίω, f. ἰσω, (ἐν, χρίω,) *to rub in*, e. g. τὴν χολὴν εἰς τοὺς ὀφθαλμούς Tob. xi. 8. In N. T. *to rub in with any thing, to anoint*; Rev. iii. 18 κολλούριον, ἐγχερίσαι τοὺς ὀφθαλμούς.—Tob. vi. 8.

Ἐγώ, gen. ἐμοῦ, μου, *I*, pron. of the first person; see Buttm. § 72. 3. The monosyllabic forms μου, μοί, μέ, are usually enclitic, but are orthotone after prepositions, except in πρός με; Buttm. ib. n. 2. 3.

a) Nom. ἐγώ, plur. ἡμεῖς, Matt. viii. 7. Acts xvii. 3. Matt. xxviii. 14. Mark xiv. 58. al. sæpiss. So with a certain emphasis, Matt. iii. 11, 14. v. 22, 28, 32, 34. John iv. 26. al. Matt. vi. 12. xvii. 19. xix. 27. al. sæp. — Used sometimes by Paul κοινωνικῶς, i. e. where the speaker puts himself as the representative of all, or vice versa; e. g. ἐγώ for ἡμεῖς, Rom. vii. 9, 10, 14, 17, 20 bis, 24, 25. 1 Cor. x. 30. ἡμεῖς for ἐγώ, 1 Cor. i. 2, 3. ii. 10, 12, coll. ver. 4. ib. iv. 8, 10. — In the phrase ἰδοὺ ἐγώ, κύριε, Acts ix. 10, and ἐγὼ κύριε, Matt. xxi. 30, put by Hebraism instead of an affirmative adverb. So Sept. and חֲזַק 1 Sam. iii. 8. Gen. xxii. 1, 11. חֲזַק Gen. xxvii. 24. 2 Sam. xx. 17. See Gesen. Lehrs. p. 829. 6.

b) Gen. μου (not ἐμοῦ) and ἡμῶν, are often used instead of the corresponding possessive ἐμός, etc. Buttm. § 127. 7. e. g. μου Matt. ii. 6. Luke vii. 46. John vi. 54. sæp. ἡμῶν Matt. vi. 12. Luke i. 55. Rom. vi. 6. sæp. — So μου as passive or objective, John xv. 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

c) Dat. in the phrase τί ἐμοὶ καὶ σοί; *what is to me and thee* sc. in common? *what have I with thee?* Matt. viii. 29. Mark v. 7. Luke viii. 28. John ii. 4. So Sept. and חֲזַק יְהוָה Judg. xi. 12. 2 Sam. xvi. 10. xix. 23. Comp. Matth. § 389. i. a. Arr. Epict. 2. 19. 16. ib. 1. 1. 16. AL.

Ἐδαφίζω, f. ἰσω, (ἐδαφος), *to level with the ground, to raze, to destroy*, trans. Luke xix. 44. Sept. for שָׂרַף Hos. xiv. 1. Nah. iii. 10. שָׂרַף Niph. Amos ix. 24. — Pol. 6. 33. 6.

Ἐδαφος, εος, ους, τό, (ἐδος), pp. *base, bottom*, e. g. of a ship, Hom. Od. 5. 249. of a room. etc. *floor*, Sept. for שָׂרַף Num. v. 17. 1 K. vi. 15. of a river, Xen. Cyr. 7. 5. 18. — In N. T. *the ground*, Acts xxii. 7. So Sept. for שָׂרַף Ez. xli. 16, 20. — Ecclus. xi. 5. Pol. 4. 65. 4. ib. 5. 9. 3.

Ἐδραῖος, αῖα, αῖον, (ἐδρα fr. ἔδος,) *seated, sedentary*, Xen. Lac. 1. 3. In N. T. metaph. *fixed, firm, steadfast*, sc. in mind and purpose, 1 Cor. vii. 37. xv. 58. Col. i. 23. — Symm. for יָסַד Prov. iv. 18. Ignat. ad Eph. § 10 ἐδραῖον τῇ πίστει. So ἐδραῖως Herodian. 3. 14. 10.

Ἐδραῖωμα, ατος, τό, (ἐδραιόω fr. ἐδραῖος,) *basis, foundation*, 1 Tim. iii. 15.

Ἐζεκίας ου, ό, *Hezekiah*, Heb. יְהִיזְכִּיָּה or יְהִיזְכִּיָּה (strength from Jehovah), king of Judah, Matt. i. 9, 10. See 2 K. c. 18—20. 2 Chr. c. 29—31. Is. c. 36—38.

Ἐξελοθρησκεία, ας, ή, (ἐξέλω, θρησκεία,) *voluntary worship, will-worship*. i. e. beyond what God requires, supererogatory; Col. ii. 23 ἐν ἐξελοθρησκείᾳ καὶ ταπεινοφροσύνῃ, prob. referring to the phrase θείων ἐν ταπ. καὶ θρησκείᾳ τῶν ἀγγέλων, in ver. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίζετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων. This was forbidden by the council of Laodicea; see Wetstein in loc. So prob. the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. xix. 10. xxii. 9. — Suid. ἐξελοθρησκεῖ· ἰδίῳ θελήματι σέβει τὸ δοκοῦν. Comp. ἐξελοδουλεία Lucian. Nigrin. 23.

Ἐξέλω, see θέλω.

Ἐθίζω, f. ἰσω, (ἔθος), *to accustom; Pass. to be accustomed*, and of things, *to be customary*, Xen. Eq. 7. 7. Mem. 3. 14. 6. 2 Macc. xiv. 30. — In N. T. Pass. particip. perf. neut. τὸ εἰθισμένον, *what is customary*, and as a subst. *custom, rite*, Luke ii. 27. Buttm. § 128. 2. — Comp. Xen. Hiero 9. 7.

Ἐθνάρχης, ου, ό, (ἔθνος and ἄρχω), *an ethnarch, i. e. ruler of a people, a prefect, ruler, chief*, 2 Cor. xi. 32. — Spoken of Simon Maccabæus, 1 Macc. xiv. 47. xv. 1, 2. Jos. Ant. 13. 6. 6. of Archelaus, Jos. B. J. 2. 6. 3. of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. — Lucian. in Macrob. 17.

Ἑθνικός, ἡ, όν, (ἔθνος,) *national, popular*, Pol. 30. 10. 6. In N. T. in the Jewish sense, *gentile, heathen*, spoken of all who are not Israelites, Matt. vi. 7. xviii. 17. Comp. in ἔθνος.

Ἑθνικῶς, adv. (ἔθνικός,) *in the manner of Gentiles*, Gal. ii. 14.

ἔθνος, εος, ους, τό, *a multitude, people, race*, belonging and living together.

a) genr. Acts viii. 9 τὸ ἔθνος τῆς Σαμαρείας, *the people, inhabitants, of Samaria*, coll. ver. 5. Acts xvii. 26 πᾶν ἔθνος ἀνθρώπων. 1 Pet. ii. 9. al. Sept. for יְהוּדָה 2 Chr. xxxii. 7. Is. xiii. 4.—Hom. Il. 7. 115 ἔθνος ἐταίρων. Spoken of a flock, swarm, etc. Il. 2. 87, 459, 469.

b) in the sense of *nation, people*, as distinct from all others, Matt. xx. 25 ἄρχοντες τῶν ἔθνων. Mark x. 42. Luke vii. 5 ἀγαπᾷ τὸ ἔθνος ἡμῶν. John xi. 48, 50 sq. Acts vii. 7. x. 22. al. So Sept. and יְהוּדָה Gen. xii. 2. Ex. xxxiii. 13. עַם Ex. i. 9. Deut. i. 28.—Herodian. 2. 7. 13. Xen. Cyr. 4. 2. 1.

c) in the Jewish sense, τὰ ἔθνη, *the nations*, i. e. *gentile nations, the gentiles*; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry, *the heathen, pagan nations*; Matt. iv. 15. x. 5. Mark x. 33. Luke ii. 32. Acts iv. 27. xxvi. 17. Rom. ii. 14. iii. 29. al. sæp. So Sept. and יְהוּדָה Neh. v. 8, 9. Is. ix. 1. Ez. iv. 13. יְהוּדָה Jer. x. 3 coll. ver. 2. Ez. xxvii. 33, 36. xxxiv. 13. AL.

ἔθος, εος, ους, τό, *a custom, usage, manner*, whether established by law or otherwise, Luke i. 9. ii. 42. xxii. 39. John xix. 40. Acts vi. 14. xv. 1. xvi. 21. xli. 21. xxv. 16. xxvi. 3. xxviii. 17. Heb. x. 25.—Wisd. xiv. 16. 2 Macc. xi. 25. xiii. 4. Xen. Cyr. 1. 6. 10. Mem. 3. 9. 1.

ἔθω, only in perf. 2 εἶωθα, with pres. signif. *to be accustomed, to be wont*; see Buttm. § 97. 9. 2. § 114 ἔθω. comp. § 113. 6. Hence pluperf. εἰώθειν as imperf. Matt. xxvii. 15. Mark x. 1.—Ecclus. xxxvii. 14. Herodian. 1. 17. 7. Xen. An. 7. 8. 4.—Particip. κατὰ τὸ εἶθός αὐτῷ, according to his custom, as he was wont,

Luke iv. 16. Acts xvii. 2.—Sept. Num. xxiv. 1. comp. Xen. Mem. 4. 1. 1.

Εἰ, a conditional conjunction, *if*, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere *subjective* possibility, and differing therefore from ἐάν; see in Ἐάν init. Herm. ad Vig. p. 834. Winer § 42. p. 240 sq. Passow in Εἰ. Comp. also εἰ and ἐάν as used together in 1 Cor. vii. 36. Rev. ii. 5.—Εἰ is construed with the Optative; more usually with the Indicative; and rarely with the Subjunctive; Passow l. c. Herm. ad Vig. p. 831. Winer § 42. p. 243.

1. As a conditional particle; used alone, i. e. without other particles.

1. With the *Optative*, implying that the thing in question is possible, but uncertain and problematical, though assumed as probable; Buttm. § 139. 9. 3. Winer § 42. p. 242. Herm. ad Vig. p. 813, 830. In N. T. followed only by the indic. in the apodosis, affirming something definite; e. g. seq. pres. 1 Pet. iii. 14 εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι sc. ἔστε, *but even if ye suffer* (as is most probable) etc. comp. εἰ καί, in III below. So seq. præter. Acts xxiv. 19 οὗς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με.—Hom. Il. ix. 389. εἰ καί Lucian. Tox. 1. Xen. Hiero 9. 10. comp. Matth. § 524. 3. Buttm. § 139. 10, 11.—Elsewhere in parenthetical clauses, Acts xxvii. 39 εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. 1 Pet. iii. 17 εἰ θέλοι, others εἰ θέλει. So εἰ τύχοι, *should it so happen* (as is probable) i. e. *it may be, perhaps*, 1 Cor. xiv. 10. xv. 37. Here the apodosis in each case lies in the affirmation.—In Greek writers, the use of εἰ with the Opt. is much more extensive.

2. With the *Indicative*, implying possibility without the expression of uncertainty, a condition or contingency as to which there is no doubt; Buttm. § 139. 9. 1. Passow in Εἰ A. 2. Winer § 42. p. 240 sq.

a) With the Indic. *present*, and in the apodosis, (a) seq. pres. Matt. xix. 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρ. οὐ συμφέρει γαμῆσαι. Acts v. 39. Rom. viii. 25.

1 Cor. ix. 17.—(β) seq. imperat. Matt. iv. 3 εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ κ. τ. λ. xix. 17. xxvii. 42. John vii. 4. 1 Cor. vii. 9.—Xen. Hiero 9. 11.—(γ) seq. fut. Mark xi. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ἀφήσει κ. τ. λ. Acts xix. 39. Rom. viii. 11. Heb. ix. 13.—Xen. An. 7. 2. 14.—Instead of the fut. indic. is put the aor. subjunct. after οὐ μή, 1 Cor. viii. 13. see in Buttm. § 139. 4. So also seq. aor. subjunct. in exhortations, 1 Cor. xv. 32. Gal. v. 25. Buttm. § 139. n. 7.—(δ) seq. aor. Matt. xii. 26, 28. Gal. ii. 21.—(ε) seq. perf. 1 Cor. xv. 13, 16, εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, i. e. admitting, supposing, that the dead are not raised, Rom. iv. 14. 1 Cor. ix. 17.—Dem. Ep. 3. p. 114. B.

b) with the Indic. *future*, and in the apodosis, (α) seq. pres. 1 Pet. ii. 20. So seq. perf. as pres. James ii. 11 εἰ οὐ μοιχεύσεις, φονεύσεις δὲ γέγονας παραβάτης νόμου. Buttm. § 113. 6.—(β) seq. fut. Matt. xxvi. 33 εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. Others read εἰ καί.—(γ) seq. imperat. after εἰ μή, 1 Cor. vii. 17.

c) with the Indic. *perfect*, and in the apodosis, (α) seq. pres. 1 Cor. xv. 19. εἰ ἐν τῇ ζωῇ ταυτῇ ἡλπιότες ἐσμέν ἐν Χ. μόνον, ἐλκενότεροι πάντων ἀνδρ. ἐσμέν. xv. 14, 17. 2 Cor. v. 16. Acts xxv. 11.—Dem. c. Pantæn. p. 639. A.—(β) seq. imperat. Acts xvi. 15.—(γ) seq. fut. John xi. 12. Rom. vi. 5.—(δ) seq. perf. 2 Cor. ii. 5.

d) with the Indic. *aorist*, and in the apodosis, (α) seq. pres. Rom. iv. 2 εἰ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. xv. 27. 1 John iv. 11.—(β) seq. imperat. John xviii. 23. Rom. xi. 17. sq. Col. iii. 1. Philem. 18.—(γ) seq. fut. John xiii. 32. xv. 20 bis. Rom. v. 10, 17.—(δ) seq. aor. Rom. v. 15.

e) with the Indic. of the *historic* tenses, and in the apodosis a similar tense with ἂν, expressing a previous condition on which depended a certain result, but implying that neither has taken place; Passow in Ei A. 2. d. Buttm. § 139. 9. 4. Winer § 43. 2. See in Ἄν I. 3.—(α) seq. imperf. in the sense *would be, would do*, etc. after imperf. c. εἰ, Luke vii. 39 οὗτος εἰ ἦν προφήτης,

ἐγίνωσκεν ἂν, *if he were a prophet, he would know*, etc. John v. 46. ix. 41. xv. 19. 1 Cor. xi. 31. after aor. c. εἰ, Heb. iv. 8. Gal. iii. 21.—(β) seq. aor. in the sense *would have been, would have done*, etc. after imperf. c. εἰ, John xiv. 28 εἰ ἠγαπᾶτε με, ἐχάρητε ἂν, *if ye had loved me ye would have rejoiced*, etc. xviii. 30. Acts xviii. 14. after aor. c. εἰ, Matt. xi. 21 εἰ ἐγένοντο—μετενόησαν ἂν, *if these had been done, they would have repented*, etc. 1 Cor. ii. 8. after a pluperf. c. εἰ, Matt. xii. 7 εἰ ἐγνώκειτε—οὐκ ἂν κατεδικάσατε.—(γ) sep. pluperf. in the sense *would have been*, etc. after imperf. c. εἰ, John xi. 21 εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 1 John ii. 19. after a pluperf. c. εἰ, John xiv. 7. Comp. Herm. ad Vig. p. 902.—Diog. Laert. 3. 26. Lucian. Fugit. 1. Æsop. 31. 1.—(δ) In such constructions ἂν is sometimes omitted in the apodosis, e. g. John [viii. 39.] ix. 33. Rom. vii. 7. John xv. 22. xix. 11. Acts xxvi. 32. So too Matt. xxvi. 24.—Sept. Judg. viii. 19. Diog. Lært. 2. 5. 6, 9. Comp. Matth. § 508. n. 2. Winer l. c.

f) With the Indic. sometimes where the Optative would naturally be expected, viz. where a thing is uncertain, though assumed as probable; see in no. 1. above. Acts xx. 16 ἐσπευδε γάρ, εἰ δυνατόν ἦν αὐτῷ, γενέσθαι κ. τ. λ.—Hom. Il. 12. 59. Æl. V. H. 12. 40. Comp. Winer § 42. p. 243. Herm. ad Vig. p. 904. Passow in Ei A. 2. c.—So where there is no probability nor even assumed possibility; Mark xiv. 35 εἰ δυνατόν ἐστι, παρέλθῃ ἡ ὥρα. Matt. xxiv. 24. Mark xiii. 22.—Comp. Hom. Il. 5. 350.

g) In the urbanity and delicacy of Attic discourse, εἰ with the Indic. is spoken of things not merely probable, but certain, and dependent on no condition; Buttm. § 149. p. 423. Passow in Ei A. 2. c. Viger. p. 504. Matth. § 617. f. penult. Thus

(α) after θαυμάζω, and other verbs signifying an emotion of mind, where it is equivalent to ὅτι; Mark xv. 44 ἐθαύμασεν, εἰ ἤδη τέθνηκε, *he wondered if he were already dead*, i. e. *that* he was so soon dead. 1 John iii. 13. (Jos. Ant. 14. 7. 2. Herodot. 1. 155. Xen. Mem. 1.

1. 13.) Luke xii. 49 καὶ τί θέλω, εἰ ἤδη ἀνήψθῃ. (Herodot. 1. 24.) Acts xxvi. 8 τί ἄπιστον κρίνεται, εἰ ὁ θεὸς νεκροὺς ἐγείρει; ver. 22, 23, μαρτυρούμενος—εἰ παθητὸς ὁ Χ. εἰ πρῶτος κ. τ. λ. 2 Cor. xi. 15 οὐ μέγα οὖν, εἰ κ. τ. λ. (Sept. Gen. xlv. 28.) So perhaps Mark ix. 42. Luke xvii. 2.

(β) elsewhere also as equivalent to ἐπεὶ. i. e. *since, as, inasmuch as*; Matth. § 617, f, ult. So with Indic. *present*, Matt. vi. 30 εἰ δὲ τὸν χόρτον κ. τ. λ. IF *then the grass*, since. vii. 11. John vii. 23. xiii. 17. Heb. vii. 15. Acts iv. 9.—Herodot. 5. 78. Xen. Cyr. 5. 5. 21.—With Indic. *aorist*, John xiii. 14, 32. Acts xi. 17. 2 Cor. v. 14.—Lucian. D. Mort. xxviii. 1. Xen. An. 7. 1. 29.

(γ) in εἴ τις, εἴ τι, *if any one*, etc. used with a sort of emphasis for ὅστις, *whosoever, whatsoever, every one who*, etc. Buttm. § 149. p. 423. Matth. § 617. e. So with Indic. *present*, Luke xiv. 26 εἴ τις ἔρχεται πρὸς με. Mark ix. 35. 1 Cor. iii. 12. viii. 2, 3. 2 Cor. v. 17. Gal. i. 9. 1 Tim. v. 8. vi. 3. With Indic. *future*, 1 Cor. iii. 14, 15. Rev. xiii. 10. (Xen. An. 7. 2. 13.) With Indic. *perfect*, 2 Cor. vii. 14. x. 7. With Indic. *aorist*, Rev. xx. 15.

h) with the Indic. before an *aposisis*, i. e. where the apodosis is not expressed, but left to be inferred; the protasis being thus rendered more emphatic, viz.

(α) genr. Luke xix. 42 εἰ ἔγνωσ καὶ σὺ —τὰ πρὸς εἰρήνην σου, *if thou hadst known, even thou, the things belonging unto thy peace!* where the natural apodosis would be, ‘How much better had it been for thee!’ Luke xxii. 42. Acts xxiii. 9, the apodosis μὴ θεομαχῶμεν in text. recept. being prob. a gloss. Rom. ix. 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν κ. τ. λ. *if then God*, etc. where the apodosis might perhaps be, ‘What then?’ or we might repeat from ver. 20, σὺ τίς εἰ ὁ ἀνταποκρινόμενος τῷ θεῷ. See Winer § 66. 6. comp. Buttm. § 151. IV. 4. Viger p. 509.

(β) by Hebraism, like עַל, in oaths and asseverations, the apodosis or imprecation being omitted, εἰ comes to imply a negative, *not*; e. g. Heb. iii. 11 ὥς ὥμοσα ἐν τῇ ὀργῇ μου. εἰ εἰσελεύσονται

εἰς τὴν κατάπαυσίν μου, i. e. they shall *not* enter. iv. 3, 5. Mark viii. 12 ἀμὴν λέγω ὑμῖν. εἰ δοθήσεται, i. e. there shall *not* be given. Heb. iii. 11 is quoted from Sept. Ps. xcvi. 11 where Heb. עַל כֵּן יִשְׁפָּט. comp. Ps. lxxxix. 36. Gen. xiv. 23. Num. xiv. 30 coll. ver. 28. 1 Sam. iii. 14. The full form is, עַל כֵּן יִשְׁפָּט יְיָ הַיּוֹמָהּ, Sept. τάδε ποιῆσαι μοι ὁ θεὸς εἰ κ. τ. λ. 2 K. vi. 31. comp. 1 Sam. iii. 17. 2 Sam. iii. 35. See Gesen. Lex. עַל C. c. Lehrgeb. p. 844. Winer § 59. p. 417 sq.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action, etc. depends on something future, *if, if so be, supposing that*, and with a negative, *unless, except*, comp. εἰ μὴ below; see Winer § 42. p. 243. Passow in Ei A. 3. Matth. § 525. b. Herm. ad Vig. p. 831, 902. So Luke ix. 13 εἰ μήτι πορ. ἡμεῖς ἀγοράσωμεν, where others read ἀγοράσομεν. 1 Cor. xiv. 5 ἐκτός εἰ μὴ διερμηνεύῃ, others διερμηνεύει. Phil. iii. 12 διώκω δὲ, εἰ καὶ καταλάβω, comp. in εἰ καὶ below. Rev. xi. 5 bis, εἴ τις θέλῃ, others θέλει.—More frequent in later prose writers.

II. As an interrogative particle, *whether*, Lat. *an*, viz.

a) pp. in an *indirect* question, after verbs implying question, doubt, uncertainty, and the like, with the Opt. and Indic. as in classic writers, Buttm. § 149. p. 423. Passow in Ei B. Matth. § 526. § 617. 5.—With the *Optative*, see above in I. 1. Acts xvii. 11 ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. xxv. 20. So also εἰ ἄραγε, *if perhaps, whether perhaps*, Acts xvii. 27.—Plut. Cæs. 14. Xen. An. 1. 8. 15.—With the *Indicative*, see above in I. 2. So with Indic. *present*, after εἰπεῖν Matt. xxvi. 63. after ἐπερωτᾶν Mark x. 2. ἰδῶμεν Matt. xxvii. 49. Mark xv. 36. ψηφίζειν Luke xiv. 28. βουλεύεσθαι Luke xiv. 31. οὐκ οἶδα John ix. 25. κρίνειν Acts iv. 19. πυνθάνεσθαι Acts x. 18. ἀκούεσθαι Acts xix. 2. πειράζειν 2 Cor. xiii. 5. γινῶναι δοκιμήν 2 Cor. ii. 9. etc.—Lucian. D. Mort. 20. 3. Xen. Hi. 1. 7.—With Indic. *future*, Mark iii. 2 παρετήρουν αὐτὸν εἰ θεραπεύσει. 1 Cor. vii. 16 τί οἶδας, εἰ κ. τ. λ.—Xen. An. 1. 3. 5.—With Indic. *aorist*, Mark xv. 44 ἐπηρώτησεν αὐτὸν, εἰ πάλαι ἀπέθανε. Acts v. 8. 1 Cor. i.

16.—So also *εἰ ἄρα*, *if perhaps, whether perhaps*, with indic. future, Mark xi. 13 ἡλθεν εἰ ἄρα εὐρήσει τι. Acts viii. 22.—c. ind. pres. Xen. Mem. 2. 2. 2.

b) in a *direct* question, Lat. *nūn, ne*, where it implies some doubt, uncertainty, in the mind of the interrogator, which cannot be expressed in English. Luke xiii. 23 εἰπέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Luke xxii. 49 εἶπεν αὐτῷ· κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; Acts i. 6. So Matt. xii. 10. xix. 3. Luke xiv. 3. Acts vii. 1. xxi. 37. xxii. 25. So Sept. and 1 K. i. 27. Gen. xvii. 17. Job vi. 5, 6. for 7 Gen. xvii. 17. 1 K. xiii. 14. Ruth i. 19. Job vi. 6. Dan. ii. 26. iii. 14.—Tob. v. 5.—It is doubtful whether *εἰ* is thus used by any classic Greek writer; but it would seem to have become current in this sense in the later language of common life; comp. Winer § 61. 2.

III. In connexion with other particles; where however for the most part each retains its own power. Only the following require to be here noted, in which *εἰ* precedes other particles; its usual place being at the beginning of a clause. For *καὶ εἰ* see in *εἰ καὶ* below.

(α) *εἰ ἄρα*, see in *ἄρα* I. c; and above in II. a.

(β) *εἵγε*, see in Γέ II. γ.

(γ) *εἰ δέ*, where *δέ* has its usual ad-versative or continuative power, *but if, and if, etc.* Matt. xii. 7. Luke xi. 19. John x. 38. al. sæp. So in *εἰ δὲ καί*, *and if also, etc.* Luke xi. 18. 1 Cor. iv. 7. 2 Cor. iv. 3. v. 16. xi. 6. non al. comp. in Δέ II. d.—*Εἰ δὲ μή*, *but if not, etc.* always standing elliptically, (Winer § 66. 6. note,) properly only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John xiv. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν. ver. 11 πιστεύσετε μοι· εἰ δὲ μή κ. τ. λ. Rev. ii. 5, 16. non al. So Gen. xxiv. 49. xxx. 1. al.—Xen. H. G. 1. 4. 4. Œc. 15. 2.—Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise, else*; Mark ii. 21 οὐδεὶς ἐπίβλημα ἐπιβάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἶρει κ. τ. λ. ver. 22. non al. Comp. Buttm. § 148. n. 10. Matth.

§ 617. b. Passow in *Εἰ μή*.—Herodot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8.—*Εἰ δὲ μή γε*, see in Γέ II. δ.

(δ) *εἰ καί*, where *καί* either refers to the subsequent clause and then each retains its own separate power, *if also*; or *καί* refers to the condition expressed by *εἰ*, *if even, i. e. though, although*. Herm. ad Vig. p. 832.—(1) genr. *if also*, with the Indic. 1 Cor. vii. 21. 2 Cor. xi. 15. non al. and so *εἰ δὲ καί*, see in γ above. With the Opt. 1 Pet. iii. 14, see above in I. 1. With the Subjunct. Phil. iii. 12, see above in I. 3.—(2) *if even, i. e. though, although*, implying the reality and actual existence of that which is assumed; thus differing from the above use of *εἰ καί*, and also from *καὶ εἰ*, which leave it uncertain; Herm. ad Vig. p. 832. Buttm. § 149. p. 423. Only with the Indic. e. g. present, Luke xviii. 4 εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι. 2 Cor. iv. 16. xii. 11, 15. Phil. ii. 17. Col. ii. 5. Heb. vi. 9. imperf. 2 Cor. vii. 8. future, [Matt. xxvi. 33.] Luke xi. 8. aorist. 2 Cor. vii. 8 bis, 12 non al.—Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27.—So very rarely *καὶ εἰ*, *even if, though*, i. q. *εἰ καί*, Mark xiv. 29. 1 Pet. iii. 1. καὶ γὰρ εἰ 2 Cor. xiii. 4. καὶ γὰρ εἶπερ 1 Cor. viii. 5. non al.

(ε) *εἰ μή*, *if not, i. e. unless, except*, expressing a negative condition, supposition, etc. in which *μή* refers to the whole clause; thus differing from *εἰ οὐ*, where *οὐ* refers only to some particular word with which it expresses one idea; Winer § 59. 5. Buttm. § 148. 2. b, and marg. Herm. ad Vig. p. 833, 890.—(1) before finite verbs, e. g. with the Indic. Matt. xxiv. 22 εἰ μή ἐκκολοβώθησαν αἱ ἡμέραι. Mark. xiii. 20. John ix. 33 εἰ μή ἦν οὗτος παρὰ θεοῦ. xv. 22. xix. 11. Acts xxvi. 32. al. So also seq. ἵνα, John x. 10. ὅτι 2 Cor. xii. 13. Eph. iv. 9. With the Subjunct. see above in I. 3.—(2) genr. and without a following finite verb, Matt. xi. 27, εἰ μή ὁ πατήρ, εἰ μή ὁ υἱός. xii. 4, 24, 39. Mark vi. 8. ix. 9. Acts xi. 19. al. sæp. 1 Cor. vii. 17 εἰ μή sc. οἰδας. Gal. i. 7 where *εἰ μή* refers back to θανατάζω ὅτι.—Xen. An. 2. 1. 12.—Seq. infin. Matt. v. 13 εἰ μή βληθῇ-ναι ἔξω. Acts xxi. 25.—Xen. H. G. 2. 2. 10.—(3) ἐκτός εἰ μή, *unless, except*,

pleonastic for εἰ μή, 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. non. al. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. Comp. in Ἐκτός b.—(4) εἰ μήτι, *unless perhaps*, Luke ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. non. al.—(5) εἰ δὲ μή, see above in εἰ δέ, under γ.

(ζ) εἰ περ, *if indeed, if so be*, assuming the supposition as true whether justly or not; Herm. ad Vig. p. 833 sq. With the Indic. Rom. viii. 9. εἰπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. 1 Cor. xv. 15. 1 Pet. ii. 3.—Xen. An. 1. 7. 9.—By impl. *since*, i. q. εἴγε, see in Γέ II. γ. 2 Thess. i. 6 εἰπερ δίκαιον παρὰ θεῶ. Rom. viii. 17. —καὶ εἰπερ, *though, although*, 1 Cor. viii. 5; see above in εἰ καί. Comp. Hom. Od. 1. 167.—non. al.

(η) εἰ πως, *if by any means, if possibly*; with the Opt. Acts xxvii. 15. Comp. in I. 1, above. So Sept. for יִשָּׁא 2 Sam. xvi. 12.—Xen. An. 2. 5. 2.—With the Indic. fut. Rom. i. 10. xi. 14. Phil. iii. 11. non al. So Sept. for יִשָּׁא 2 K. xix. 4.—1 Macc. iv. 10.

(θ) εἴτε—εἴτε, *whether—or*; Viger. p. 515, Matth. § 617. 5 ult.—(1) as including several particulars; followed by a verb, e. g. in Indic. 1 Cor. xii. 26. 2 Cor. i. 6. (Xen. Mem. 2. 1. 28.) or Subjunct. 1 Thess. v. 10, comp. above in I. 3. Or without a verb, Rom. xii. 6—8. 1 Cor. iii. 22. viii. 5. xiii. 8. xv. 11. 1 Pet. ii. 13, 14. al.—(2) as expressing doubt, 2 Cor. xii. 2, 3. Herm. ad Vig. p. 834.—Xen. Cyr. 3. 2. 13.

(ι) εἴ τις, see above in I. g. γ. AL.

Εἶδος, εος, ους, τό, (obsol. εἶδω,) *thing seen, external appearance*, i. e.

a) pp. *form, shape, appearance*; Luke iii. 22 σωματικῶς εἶδει. ix. 29. John v. 37. Sept. for פָּאָרָא Gen. xli. 2 sq. Ex. xxiv. 17. Num. ix. 16. פָּאָרָא 1 Sam. xxv. 3. Esth. ii. 7.—Act. Thom. 8. Xen. Cyr. 1. 2. 1.—2 Cor. v. 7 οὐ διὰ εἶδους περιπατοῦμεν, i. e. our future bliss has yet no visible appearance, form.

b) trop. *manner, kind, species*, 1 Thess. v. 22 ἀπὸ παντὸς εἶδους πονηροῦ. So Sept. for פָּאָרָאָה Jer. xv. 3.—Ecclus. xxv. 2. Jos. Ant. 10. 3. 1 πᾶν εἶδος πονηρίας. Xen. Cyr. 8. 2. 6.—Others here, *every evil appearance*; comp. Tittm. Syn. N. T. p. 117. See in Ὁ, ἡ, τό, p. 553. col. A.

Εἶδω, *to see*, obsol. in the present Act. for which ὁράω is used. The tenses derived from the theme εἶδω form two families, one of which has exclusively the signification *to see*, the other that of *to know*; see Buttm. § 114 εἶδω. § 113. n. 10. § 109. III. Passow sub voc.

I. *To see*, viz. aor. 2 εἶδον, opt. ἴδοιμι, subjunct. ἴδω, infin. ἰδεῖν, part. ἰδὼν; for the imperat. Att. ἴδε Rom. xi. 22. Gal. vi. 2, later form ἴδε Matt. xxv. 20. Mark iii. 34. John i. 29, see Buttm. § 103. I. 4. c. Winer § 6. 1. a. These forms are all used as the aorist of ὁράω, (Buttm. § 114 εἶδω, ὁράω,) in the sense of *I saw*, trans. implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπειν; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

a) pp. seq. accus. of person or thing, Matt. ii. 2 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. v. 1 ἰδὼν δὲ τοὺς ὄχλους. xxi. 19. Mark ix. 9. xi. 13, 20. John i. 48. iv. 48. Acts viii. 39. Heb. iii. 9. Rev. i. 2. al. sæp. Sept. for פָּאָרָא Gen. ix. 23. Ex. xxxix. 44. 1 Sam. xvii. 24, 42.—Herodian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.—So seq. accus. with particip. Matt. iii. 7 ἰδὼν δὲ πολλοὺς ἐρχομένους. viii. 14. xxiv. 15. Mark vi. 33. Luke v. 2 καὶ εἶδε δύο πλοῖα ἐστῶτα. So with an adj. ὄντα being implied, Matt. xxv. 38, 39. al. Comp. Buttm. § 144. 4. b.—Hdian. 4. 9. 7. Xen. Cyr. 8. 3. 42, 43.—By Hebr. with particip. of the same verb by way of emphasis, ἰδὼν εἶδον, Acts vii. 34, quoted from Ex. iii. 7 where Sept. for יִתִּיךָ פָּאָרָא; see in βλέπω I. a.—Seq. ὅτι with indic. Mark ix. 25. John vi. 22. Rev. xii. 13.—Absol. Matt. ix. 8. Luke ii. 17. Acts iii. 12. al. Hence οἱ ἰδόντες, *the spectators*, Mark v. 15. Luke viii. 36.—Before an indirect question, Matt. xxvii. 49. Mark v. 14. Gal. vi. 11. al.—Xen. Conv. 2. 15.—Also in various modified senses, viz. (α) *to behold, to look upon, to contemplate*, Matt. ix. 36. xxviii. 6. Mark viii. 33. Luke xxiv. 39. John xx. 27. al. sæp. For imper. ἴδε, *behold*, as a particle, see ἴδε. Sept. for פָּאָרָא Num. xii. 8.—Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9.—(β) *to see, sc. in order to know, to look at or into, to examine*,

Mark v. 14. vi. 38. xii. 15. Luke viii. 35. xiv. 18. John i. 40, 47.—Wisd. ii. 17, where i. q. *πειράζω*.—(γ) *to see*, sc. face to face, *to see and talk with*, *to visit*, i. e. to have personal acquaintance and intercourse with; Luke viii. 20. ix. 9. John xii. 21. Acts xvi. 40. Rom. i. 11. 1 Cor. xvi. 7. Gal. i. 19. Phil. i. 27. ii. 28. al. So of a city, *Ῥώμην*, Acts xix. 21.—Lucian. D. Deor. 9. 1. Xen. Cyr. 1. 4. 28. An. 2. 4. 15.—(δ) *to see out*, i. e. *to wait to see*, *to watch*, *to observe*; Matt. xxvi. 58. xxvii. 49. Mark xv. 36.—Xen. An. 1. 2. 18.—(ε) *to see take place*, *to witness*, *to live to see*; Matt. xiii. 17. xxiv. 33. Mark ii. 12. So *ἰδεῖν τὴν ἡμέραν τινός*, *to see one's day*, i. e. to witness the events of his life and times, etc. Luke xvii. 22. John viii. 56 where comp. Olshausen's Comm.—Pol. 10. 4. 7.

b) trop. spoken of the mind, *to perceive*, sc. by the senses, etc. *to be aware of*, *to remark*; Matt. ix. 2 *ἰδὼν τὴν πίστιν αὐτῶν*. ver. 4 *ἰδὼν τὰς ἐνθυμήσεις αὐτῶν*. Luke xvii. 15. John vii. 52. Rom. xi. 22. Seq. ὅτι Matt. ii. 16. xxvii. 24. Mark xii. 34. Acts xii. 3. xvi. 19. Gal. ii. 7, 14. al. So Sept. and *קִּי* Ecc. ii. 12, 13. Job xxxii. 5. *קִּי* Josh. viii. 14. Is. vi. 9. coll. Matt. xiii. 14.

c) by Hebr. *to see*, i. e. *to experience*, viz. either good, *to enjoy*, or evil, *to suffer*, seq. accus. e. g. *θάνατον* Luke ii. 26. Heb. xi. 5. Heb. *קִּי*, Sept. *ὀπτομαι*, Ps. lxxxix. 49.—*διαφθοράν* Acts ii. 27, 31. xiii. 35 sq. Sept. and *קִּי* Ps. xvi. 10.—*πένθος* Rev. xviii. 7. *ἡμέρας ἀγ.* 1 Pet. iii. 10. Sept. and *קִּי* Ps. xxxiv. 12.—*τὴν βασιλείαν τοῦ Θεοῦ*, i. e. to see and enjoy the privileges of the divine kingdom, John iii. 3. Comp. Sept. and *קִּי* Ps. xxvii. 13. Ecc. vi. 6.—Fabr. Cod. Ps. V. T. I. p. 607 *εὐφροσύνην οὐκ εἶδον*.

II. *To know*, viz. perf. 2 *οἶδα*, subjunct. *εἰδῶ*, infin. *εἰδέναι*, particip. *εἰδώς*, pluperf. *ᾔδειν*, fut. *εἰδήσω* Heb. viii. 11; see Buttm. § 109. III. The plur. forms, *οἶδαμεν* John ix. 20 sq. *οἶδατε* 1 Cor. ix. 13, *οἶδασι* Luke xi. 44, belong to the later Greek, instead of the better ones *ἴσμεν*, *ἴστε* Heb. xii. 17, *ἴσασι* Acts xxvi. 4; see Winer § 15 *εἶδω*. Matth. § 231. *Οἶδα* is strictly, *to have seen*, *perceived*, *apprehended*; hence it takes the present

signif. *to know*, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113. n. 10.

a) pp. and genr. i. e. *to be acquainted with*, etc. seq. accus. e. g. spoken of things, Matt. xxv. 13 *οὐκ οἶδατε τὴν ἡμέραν*. Mark x. 19. Luke xviii. 20. John iv. 22. Rom. vii. 7. xiii. 11. Jude 5, 10. al. sæp. Sept. and *קִּי* Ex. iii. 8. Job viii. 9.—Herodian. 8. 4. 6. Xen. Mem. 3. 6. 17.—So in attract. 1 Cor. xvi. 15 *οἶδατε τὴν οἰκίαν Στεφάνῃ ὅτι κ. τ. λ.* 1 Thess. ii. 1. See Buttm. § 151. I. 6.—Spoken of persons, Matt. xxv. 12. Mark i. 34. John vi. 42. Acts vii. 18. Heb. x. 30. al. 1 Pet. i. 8 *ὃν οὐκ εἰδότες*, sc. by sight, personally. So Heb. *קִּי* Gen. xxix. 5, Sept. *γινώσκω*.—Xen. Mem. 4. 2. 26. Conv. 4. 35.—So seq. accus. with an adj. the particip. *ὄντα* being implied, Mark vi. 20 *εἰδὼς αὐτὸν ἄνδρα δίκαιον*. Buttm. § 144. 4. 6. (Xen. An. 1. 10. 16.) In attract. Mark i. 24 *οἶδα σε τίς εἶ*. Luke xiii. 25. John vii. 27. see Buttm. § 151. I. 6. So Sept. and *קִּי* 2 Sam. xvii. 8.—Xen. Mem. 4. 2. 36 ult.—Seq. accus. and infin. Luke iv. 41. 1 Pet. v. 9. Seq. ὅτι with the indic. instead of accus. and infin. Matt. xv. 12. Mark xii. 14. Luke viii. 53. Acts iii. 17. al. sæp. Seq. *περί τινος*, Matt. xxiv. 36. Mark xiii. 32. Absol. Luke xi. 44. 2 Cor. xi. 11.—Before an indirect question with the indic. Matt. xxiv. 43. Mark xiii. 35. Luke xii. 39. 1 Thess. iv. 2. 2 Thess. iii. 7. Col. iv. 6. al. With the subjunct. Mark ix. 6 *οὐκ ᾔδει τί λαλήσῃ*.

b) in the sense of *to perceive*, *to be aware of*, *to understand*; seq. accus. of thing, e. g. *τὰς ἐνθυμήσεις*. Matt. xii. 25. *ὑπόκρισιν αὐτῶν* Mark xii. 15. *διανοήματα* Luke xi. 17. *τὴν παραβολήν* Mark iv. 13.—Seq. ὅτι c. indic. Mark ii. 10. Luke v. 24. John vi. 61. 1 John v. 13. Seq. *πῶς* c. indic. 1 Tim. iii. 15.—Before an indirect question, Eph. i. 18.

c) by impl. *to know how*, i. e. *to be able*, etc. seq. infin. Matt. vii. 11. Luke xii. 56. Phil. iv. 12. 1 Thess. iv. 4. 1 Tim. iii. 5. James iv. 17. 2 Pet. ii. 9. With infin. impl. Matt. xxvii. 65.—Xen. Cyr. 1. 6. 46.

d) from the Heb. with the idea of volition, *to know and approve or love*; hence spoken of men, *to care for*, *to take an interest in*, 1 Thess. v. 12 *εἰδέναι τοὺς*

κοπιῶντας ἐν ὑμῖν. So Sept. and γτ, Gen. xxxix. 6. Prov. xxvii. 23. Comp. in Γινώσκω 2. c.—Of God, *to know God*, i. e. *to acknowledge and adore God*, Gal. iv. 8. 1 Thess. iv. 5. 2 Thess. i. 8. Tit. i. 16. Heb. viii. 11. So Sept. and γτ, Jer. xxxi. 34. 1 Sam. ii. 12. Job xviii. 21. AL.

Εἰδωλεῖον, ου, τό, (εἶδωλον,) *an idol-temple, fane*, 1 Cor. viii. 10.—1 Macc. i. 47. x. 83.

Εἰδωλόθυτον, ου, τό, (εἶδωλον, θύω,) *idol-sacrifice, any thing sacrificed to idols*, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in Ἀλίσγημα. Acts xv. 29. xxi. 25. 1 Cor. viii. 1, 4, 7, 10. x. 19, 28. Rev. ii. 14, 20.—Clem. Rom. Homil. 7. 8. Origen. c. Cels. lib. 8. § 29, 30.

Εἰδωλολατρεία, ας, ἡ, (εἶδωλον, λατρεία,) *idolatry, idol-worship*, pp. and genr. Gal. v. 20. Spoken of partaking of things offered to idols, τὰ εἰδωλόθυτα q. v. 1 Cor. x. 14. Of the vices usually connected with idolatry, 1 Pet. iv. 3.—Test. XII. Patr. p. 615 ἀσελγείαι, γοητεῖαι καὶ εἰδωλολατρεῖαι. Origen. de Orat. 28 εἰδωλατρίας, μοιχείας, πορνείας.—Trop. of covetousness, Col. iii. 5.

Εἰδωλολάτρης, ου, ὁ, (εἶδωλον, λάτρις servant,) *an idolater, idol-worshipper*, genr. 1 Cor. v. 10. vi. 9. Rev. xxi. 8. xxii. 15. Spoken of one who partakes of things offered to idols, τὰ εἰδωλόθυτα q. v. 1 Cor. v. 11. x. 7.—Trop. of a covetous person, Eph. v. 5, coll. Col. iii. 5.

Εἶδωλον, ου, τό, (εἶδος,) *an image, spectre, shade*, Hom. Il. 5. 449. of the dead, Od. 11. 476 βροτῶν εἶδωλα καμόντων. *any image, figure*, Xen. Mem. 1. 4. 4. In N. T. *an idol*, i. e.

a) *an idol-image*, Acts vii. 41. 1 Cor. xii. 2. Rev. ix. 20. Sept. for הַדָּבָר 2 Chr. xxxiii. 22. Is. xxx. 22.—Pol. 31. 3. 13.

b) meton. *an idol god*, a heathen deity, 1 Cor. viii. 4, 7. x. 19. Sept. pl. for הַדָּבָר Num. xxv. 2. 2 K. xvii. 33. הַדָּבָר 2 K. xvii. 12. xxi. 11, 20.—By impl. plur. τὰ εἶδωλα, *idols*, for *idol-worship, idolatry*, Rom. ii. 22. 2 Cor. vi. 16. 1 Thess. i.

9. 1 John v. 21. Spec. *things offered to idols*, τὰ εἰδωλόθυτα q. v. Acts xv. 20, coll. ver. 29.

Εἰκῆ, adv. (εἰκαῖος), *without purpose*, i. e.

a) *inconsiderately, groundlessly, without cause*, Matt. v. 22. Col. ii. 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

b) *to no purpose, in vain*, Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11.—Xen. Cyr. 5. 1. 12.

Εἴκοσι, οἱ, αἱ, τα, indec. *twenty*, Luke xiv. 31. Acts xxvii. 28. AL.

I. Εἴκω, f. ξω, *to give place, to give way, to yield*, seq. dat. Gal. ii. 5.—Wisd. xviii. 25. Jos. Ant. 1. 4. 3. Xen. Cyr. 3. 3. 8.

II. Εἴκω, obsol. whence perf. 2 εἶκα, with pres. signif. *to be like*, seq. dat. James i. 6, 23. See Buttm. § 84. n. 6. § 109. III. 5. marg.—Sept. Job vi. 25. Jos. Ant. 3. 7. 7. Xen. Mem. 1. 4. 7 bis. ib. 1. 6. 10.

Εἰκών, ὄνος, ἡ, (εἴκω, εἶκα,) *likeness*, i. e.

a) *image, effigy, figure*, Matt. xxii. 20. Mark xii. 16. Luke xx. 24. Rom. i. 23. Of an *idol-image, statue*, etc. Rev. xiii. 14, 15 ter. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 4. Sept. for הַדָּבָר Deut. iv. 16. הַדָּבָר Is. xl. 18, 20. הַדָּבָר 2 K. xi. 19. Ez. xxiii. 14.—Wisd. xiv. 15, 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—In the sense of *copy, representation*, 1 Cor. xi. 7. 2 Cor. iv. 4. Col. i. 15. So Heb. x. 1 הַדָּבָר הַזֶּה עֵיכֹן מֵהַדָּבָר הַהוּא, i. e. the real and perfect representation, opp. to הַדָּבָר הַשְּׂמָל, a shadowy and imperfect one.—Wisd. ii. 23. vii. 26. Lucian. Imag. 28.

b) abstr. *likeness*, sc. to any one, *resemblance, similitude*, Rom. viii. 29. 1 Cor. xv. 49 bis. 2 Cor. iii. 18. Col. iii. 10. So Sept. for הַדָּבָר Gen. v. 1. הַדָּבָר Gen. i. 26, 27. ix. 6.—Ecclus. xvii. 3.

Εἰλικρίνεια, ας, ἡ, (εἰλικρινής,) *clearness, metaph. pureness, sincerity*, 1 Cor. v. 8. 2 Cor. i. 12. ii. 17.

Εἰλικρινής, .έος, οὗς, ὁ, ἡ, adj. (εἶλη, κρίνω,) pp. *judged of in sun-shine*; by impl. *clear as light, manifest*, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἂν εἴη ἀδικία

ἡ ἀχαριστία;—In N. T. metaph. *pure, sincere*, Phil. i. 10. 2 Pet. iii. 1.—Fabr. Cod. Pseud. V. T. I. p. 734 εἰλ. καὶ καθα-ρὰ διάθεσις. Pol. 4. 84. 7.

Είλισσω, f. ἰζω, (Ion. and poet. for εἰλίσσω, from ἔλιξ, εἰλέω, Buttm. § 114,) *to roll up, or together, as a scroll*, Pass. Rev. vi. 14.—Hom. Il. 22. 95. Anth. Gr. III. p. 79. ed. Jac.

Εἰμί, f. ἔσομαι, (ἔω,) imperf. ἦν, imperat. ἴσθι Matt. ii. 13. al. 3 pers. ἔστω Matt. v. 37. al. Buttm. § 108. IV.—Less usual forms are: Imperf. 2 pers. ἦς Matt. xxv. 21, 23. al. instead of the more usual ἦσθα Matt. xxvi. 69. Mark xiv. 67. see Buttm. § 108. IV. 1, and marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149.—Imperf. ἦμην Matt. xxiii. 30. Gal. i. 10, 22. al. Lucian. D. Deor. Mar. 2. 2. Xen. Cyr. 6. 1. 9. see Buttm. § 108. IV. 2. Winer § 14. 2. b. Sturz de Dial. Alex. p. 170. Lob. ad Phr. p. 152.—Imperat. ἦτω 1 Cor. xvi. 22. James v. 12. Plat. Rep. p. 361. C. see Buttm. § 108. IV. 1. marg. Winer § 14. 2. a. So 2 pers. plur. ἦτε for ἔστε 1 Cor. vii. 5, where text. rec. συνέρχεσθε.—For the persons of the present as enclitic, see Buttm. § 108. IV. 3.—Εἰμί is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Buttm. § 129 init.

I. As verb of existence, *to be, to exist, to have existence*.

a) pp. and genr. (α) in the metaphysical sense, John i. 1 ἐν ἀρχῇ ἦν ὁ λόγος. viii. 50, 58. Mark xii. 32. Acts xix. 2. Heb. xi. 6. al. Of things, John xvii. 5. 2 Pet. iii. 5. Rev. iv. 11. For ὦν, τὰ ὄντα, etc. see below in d.—Philo de Charit. p. 709 γέννησις δι' ἧς τὸ μὴ ὄν αἰγεται εἰς τὸ εἶναι. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 οὗς [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι.—Spoken of life, *to exist, to live*, Matt. ii. 18. xxiii. 30. *not to die*, Acts xvii. 28.—Jos. Ant. 7. 10. 5. Xen. Ven. 1. 11.—(β) genr. *to be, to exist, to be found*, as of persons, Luke iv. 25 πολλὰι χῆραι ἦσαν. ver. 27. Matt. xii. 11. John iii. 1. Rom. iii. 10, 11.—Lucian. D. Mort. 22. 1. Xen. H. G. 5. 4. 25.—So of things, *to be, to exist, to have place*, Matt. vi. 30. xxii. 23. Mark vii. 15. Luke vi. 43. Acts ii. 29. Rom. xiii. 1. al. sæpiss.

So ἐστὶ, εἰσὶ, etc. *there is, there are*, Rom. iii. 23. 1 Cor. xii. 4—6. Acts xxvii. 22. John vii. 12. Rev. x. 6. xxi. 4. al. sæp. John vii. 39 οὐπω γὰρ ἦν πνεῦμα ἅγιον, i. e. the *giving* of the Holy Spirit had not yet occurred.—Hence by impl. *to be present*, i. q. πάρειμι, but this sense lies only in the adjuncts, Matt. xii. 10. xxiv. 6. Mark viii. 1. Comp. Jos. Ant. 7. 11. 6 τὴν οὖσαν δύναμιν. Xen. An. 4. 2. 3.—(γ) Spoken also of time, genr. Luke xxiii. 44 ἦν δὲ ὥσπερ ὥρα ἔκτῃ. John i. 40. Acts ii. 15. 2 Tim. iv. 3. Mark xi. 13.—Xen. Cyr. 5. 4. 18 ἡδὲ ὥρα ἦν. H. G. 4. 5. 1 ἦν ὁ μῆν.—Of festivals, etc. Mark xv. 42. Acts xii. 3.—Xen. Conv. 1. 2.

b) by impl. and by force of the adjuncts, *to come to be, to come into existence*, i. q. γίνομαι, i. e. (α) *to come to pass, to take place, to occur, to be done*, etc. so in the fut. ἔσται, etc. Matt. xxvii. 7, 21. Luke xii. 55. xxi. 11, 25. Acts xi. 28. xxvii. 25. Acts xxiii. 30. al. Luke xxii. 49 τὸ ἐσόμενον, i. e. what was about to happen. Matt. xxiv. 3. Luke i. 34. al. Seq. dat. of pers. Mark xvi. 22. Luke xiv. 10.—Xen. Mem. 3. 2. 1 τοῦτο ἔσται, Cyr. 2. 3. 3.—So impers. καὶ ἔσται, like Heb. וְהָיָה, *and it shall be, shall come to pass*, followed by a future, Acts ii. 17, 21, quoted from Joel iii. 1—5, [ii. 28—32,] where Sept. for וְהָיָה. Acts iii. 23. (comp. Deut. xviii. 19.) Rom. ix. 26, quoted from Hos. ii. 1, [i. 10,] where Sept. for וְהָיָה.—(β) from the Heb. εἶναι εἰς τι, like Heb. הָיָה לְ, *to be for any thing*, i. e. *to become any thing*; Matt. xix. 5 et Eph. v. 31 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, quoted from Gen. ii. 24 where Sept. and Heb. Luke iii. 5 coll. Is. xl. 4. Acts xiii. 47 coll. Is. xlix. 6. Eph. i. 12. Col. ii. 22. al. Gesen. Lehrgeb. p. 816. 2. Stuart § 507. b, note.—Seq. dat. of pers. 1 Cor. xiv. 22. 2 Cor. vi. 18. Heb. i. 5. viii. 10. James v. 3. al.

c) ἐστὶ seq. infin. *it is proper, is in one's power or convenience*, etc. licet; Heb. ix. 5 περὶ ὧν οὐκ ἔστι νῦν λέγειν, *of which we cannot now speak*. So also some 1 Cor. xi. 20, but less well.—Ecclus. xxxix. 21. Æl. V. H. 13. 33. Xen. Cyr. 1. 6. 11. Comp. Passow sub voc. 2.

d) particip. ὄν, ὄνσα, ὄν, *being*, viz. (α) joined with a noun or pronoun, it is used in short parenthetical clauses, by way of emphasis, to indicate an existing state, condition, character, etc. and may be rendered by the case absol. or by *being, as being, as, etc.* Matt. vii. 11 εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε κ. τ. λ. John iii. 4. iv. 9. ix. 25. Acts xvi. 21 ἃ οὐκ ἔξεστιν ἡμῖν ποιεῖν, Ῥωμαίοις οὖσι. Rom. v. 10. xi. 17. Gal. vi. 4. Eph. ii. 4. Tit. iii. 11. James iii. 4. al. See Passow *Εἰμί* 6. Buttm. § 144. n. 4.—Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1.—(β) With the art. ὁ, ὃν, τὰ ὄντα, etc. it implies real and true existence; thus in the phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God and governed by ἀπό Rev. i. 4, in allusion probably to the Heb. יהוה. ver. 8. xi. 17. xvi. 5. Comp. Winer § 10 ult.—Wisd. xiii. 1 οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα, i. e. God.—So τὰ ὄντα and τὰ μὴ ὄντα, *things existing and things non-existing*, pp. Rom. iv. 17. metaph. 1 Cor. i. 28.—2 Macc. vii. 28. Philo de Creat. princip. p. 728 τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. Xen. Mem. 4. 6. 1 bis, 7.

II. As logical copula, connecting the subject and predicate, *to be*, where the predicate specifies who or what a person or thing is in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But all this lies in the *predicate*, and not in the *copula*, which merely connects the predicate with the subject. The predicate may be made by various parts of speech, etc. Thus

a) with an adjective as predicate; which is strictly the more logical construction. Matt. ii. 6 σὺ, Βηθλεέμ, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγ. κ. τ. λ. xviii. 8. Mark i. 7. John iv. 12. v. 32. ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts vii. 6. Rom. viii. 29. 1 John i. 9. al. sæpiss.—Herodian. 3. 7. 7. Xen. Mem. 3. 5. 1.—So with a neg. adj. οὐδέν, *it is nothing*, Matt. xxiii. 16. 1 Cor. vii. 19. xiii. 2. μηδέν Gal. vi. 3, comp. above in I. d. α.—Jos. Ant. 4. 8. 24. Plut. de Exil. 6. Xen. Cyr. 6. 2. 8.—With numerals; Mark v. 13 ἦσαν δὲ ὡς δισχίλοι. So in the phrase εἰς or ἐν εἶναι, spoken

of two or more, i. e. *to be one* in mind and purpose, John x. 30. xvii. 11, 22. or *to be one* in rank, right, etc. 1 Cor. iii. 8. xii. 12. Gal. iii. 28.—In this construction, εἰμί with an adject. sometimes forms a periphrasis for the cognate verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke xiv. 31. Acts xi. 17. Rom. iv. 21. ἐκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. iii. 9.—Herodian. 8. 1. 2 κρύφιος εἰμι i. q. κρύπτομαι.—For the particip. as predic. see below in f.

b) with a substantive as predicate, in the same case with the subject.

(α) pp. Matt. iii. 4 ἡ τροφή αὐτοῦ ἦν ἀκρίδες. iii. 17 οὗτός ἐστιν ὁ υἱός μου. xv. 14. Mark ii. 28. x. 47. Acts ii. 32. iii. 25. xxviii. 6. Rom. viii. 24. Heb. xi. 1. al. sæpiss. Matt. vii. 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law.—Herodian. 3. 10. 10. Xen. Cyr. 1. 4. 27. Œc. 14. 7 c. dat.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. xiv. 27 ἐγώ εἰμι, *I am*, sc. the man, i. e. *it is I*. John xiii. 13 εἰμί γάρ, sc. ὁ διδάσκαλος. xviii. 5 ἐγώ εἰμι, sc. Ἰησοῦς. So οὗτός ἐστιν, Mark vi. 16. Luke vii. 27. John vii. 25. ix. 9. al.—Seq. dat. of pers. or thing *for* or *in respect to* whom the predicate is asserted; Acts i. 8 καὶ ἔσεσθέ μοι μάρτυρες. ix. 15. Rom. i. 14. 1 Cor. ix. 2 εἰ ἄλλοις οὐκ εἰμί ἀπόστολος, ἀλλάγε ὑμῖν εἰμι. i. 18. ii. 14.—(β) Trop. and meton. the subst. of the predicate often expresses, not what the subject actually is, but what it is *like*, or is *accounted to be*, or *signifies*, viz. by comparison, substitution, etc. or as cause or effect; so that εἰμί may be rendered *to be accounted, to be like* or *in place of, to signify*, etc. Matt. v. 13, 14, ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. xii. 50 αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν. xiii. 37—39. xix. 6. Luke viii. 11 ὁ σπόρος ἐστιν ὁ λόγος. xii. 1. John i. 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ver. 8. iv. 34. vi. 33, 35 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. ver. 41, 48, 50, 51, 55. xi. 25. xii. 50. xv. 1, 5. Acts iv. 11. 1 Cor. iii. 10. iv. 17. x. 4. Eph. v. 8. James iv. 14. Rev. iv. 5. xxi. 22. al. sæpiss. So in the words of Christ, τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. xxvi. 26, 28. Mark xiv. 22, 24. Luke

xxii. 19. 1 Cor. xi. 24. The Romish church takes these words literally.—Xen. An. 3. 1. 13. H. G. 1. 4. 3.—(γ) Here too εἰμί with the subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in a, ult. e. g. ἐπιθυμητής εἰμι for ἐπιθυμέω, 1 Cor. x. 6. ξηλωτής εἰμι for ξηλόω, 1 Cor. xiv. 12. etc.

c) with a pronoun as predicate, in the same case with the subject, viz. οὗτος, *this, the following*, Matt. x. 2 τὰ ὀνόματά ἐστι ταῦτα. John i. 19 αὕτη ἐστὶν ἡ μαρτυρία. xv. 12. xvii. 3. Acts viii. 32. al. αὐτός, Luke xxiv. 39. Heb. i. 12. τίς, τί, indef. *some one, any thing*, 1 Cor. x. 19. metaph. *of moment, important*, Acts v. 36. 1 Cor. iii. 7. Gal. vi. 15. al. τίς, τί, interrog. *who, what*, John v. 13. Rom. xiv. 4. 1 Cor. ix. 18. Heb. xii. 7. James iv. 12. Acts xxi. 22 τί οὖν ἐστι, *what is then?* sc. to be done. 1 Cor. xiv. 15, 26. ποῖος Mark xii. 28. πόσος Mark ix. 21. ποταπός Luke i. 29. ὅποιος Acts xxvi. 29. ὅστις Gal. v. 10, 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John xvii. 10. ὑμέτερος Luke vi. 20. etc.—Xen. Mem. 3. 3. 3.—Trop. as with nouns (b. β, above) the predicate often expresses, not what the subject actually is, but what it is accounted to be or signifies; e. g. τί ἐστὶν, τὸ κ. τ. λ. *what that means*, etc. Matt. ix. 13. Mark ix. 10. Luke xx. 17. Eph. iv. 9. Mark i. 27 τί ἐστὶ τοῦτο; John xviii. 38 τί ἐστὶν ἀλήθεια; So Luke xv. 26 τί εἶη ταῦτα. Acts ii. 12. x. 17. xvii. 20. Luke viii. 10 τίς εἶη ἡ παραβολὴ αὕτη. Also τοῦτ' ἐστὶ, *that is, that signifies*, etc. Matt. xxvii. 46. Acts xix. 4. Rom. i. 12. al. ὅ ἐστι, *which is*, etc. Mark vii. 11. Heb. vii. 2. al.

d) with a gen. of a noun or pronoun as predicate, spoken (α) of quality, character, etc. Luke ix. 55 οὐκ οἶδατε οἴου πνεύματος ἐστε ὑμεῖς. Acts ix. 2. Heb. xii. 11. Buttm. § 132. 4. 4.—Xen. H. G. 2. 4. 36.—(β) of age, Mark v. 42 ἦν γὰρ ἐτῶν δώδεκα. Acts iv. 22. al. Buttm. 1. c.—Xen. An. 2. 6. 20. Mem. 1. 2. 40.—(γ) of a whole, of which the subject is a part, Acts xxiii. 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κ. τ. λ. 1 Tim. i. 20. 2 Tim. i. 15. Buttm. § 132. 4. 2. c.—Xen. An. 1. 2. 3.—(δ) of possession,

property, etc. pp. Matt. v. 3, 10, αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Mark xii. 7, 23. Luke iv. 7. John x. 12 xix. 24. Acts xxi. 11. al. sæp. Matth. § 315. 1.—Isocr. ad Nicocl. p. 19. B. Xen. Cyr. 7. 5. 73.—Metaph. of persons or things to whom the subject belongs, appertains, or on whom it is in any way dependent; e. g. of God, 2 Cor. iv. 7. 1 Cor. iii. 23. of a master, teacher, guide, etc. Acts xxvii. 23. Rom. xiv. 8. 1 Cor. i. 12. iii. 4. vi. 12. 2 Cor. x. 7. al. Of things which one follows after, 1 Thess. v. 5, 8.—Xen. An. 2. 1. 11.—So as implying fitness, propriety, etc. Acts i. 7 οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους κ. τ. λ. Heb. v. 14 τελείων δέ ἐστιν ἡ στερεὰ τροφή. Matt. § 316.—Xen. An. 2. 1. 4.

e) with the dative of a noun or pronoun as predicate, *to be to any one*, implying possession, property, etc. John xvii. 9 ὅτι σοί εἰσι, *for they are thine*. Luke xii. 20. Acts ii. 39. 1 Cor. ix. 16, 18. 1 Pet. iv. 11. al.—Xen. Cyr. 1. 2. 4.—By inverting the construction it may be rendered *to have*, as Luke vii. 41 δύο χρεωφειλέται ἦσαν δανειστῇ τινι, *a certain creditor had two debtors*. vi. 32, 33, 34. John xviii. 39. Acts viii. 21. xxi. 23. Eph. vi. 12 οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς, *we have not a struggle against*, i. e. we wrestle not against, etc.—Herodian. 1. 13. 11. Xen. Cyr. 1. 2. 3.—Or *to receive*, Matt. xix. 27 τί ἄρα ἔσται ἡμῖν, *what shall we receive?*—Xen. An. 1. 7. 8. ib. 7. 6. 1.

f) with a participle of another verb as predicate, viz. (α) without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance or duration* of the action or state, like the corresponding construction in English; Luke v. 1 καὶ αὐτὸς ἦν ἐστώς, *and he was standing*, instead of imperf. ἴστη, *he stood*. Matt. xxiv. 9 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων. Mark ii. 6 ἦσαν δέ τινες καθήμενοι. ver. 18. xiii. 25 οἱ ἀστέρες ἔσονται ἐκπίπτοντες. ix. 4. xv. 43. Luke iii. 23. v. 17. xxiv. 32. Acts i. 10. ii. 2, 42. al. sæp. So with the particip. of the perf. pass. which however assumes nearly the nature of an adjective; Matt. ix. 36 ἦσαν ἐσκυλμένοι

καὶ ἐρρόμενοι κ. τ. λ. Mark vi. 52 ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη. 1 John i. 4. Also in impersonals, as δέον ἐστὶ for δεῖ, Acts xix. 36. πρέπον ἐστὶ for πρέπει, 1 Cor. xi. 13. al. See Winer § 46. 8. Matth. § 559. Viger. p. 343. comp. Gesen. Lehrs. p. 792. 2. Stuart § 530. —So Eurip. Herc. fur. 312 sq. Herodian. 1. 3. 5. Diod. S. 2. 5. Xen. An. 2. 2. 13.—In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark x. 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσ. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke vii. 8. al. Comp. Winer l. c.—(β) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of the verb; Matt. iii. 3 οὗτος γὰρ ἐστὶ ὁ ῥηθεὶς ὑπὸ Ἡσαίου, i. e. *the person spoken of, the predicted*, instead of ὃς ἐρρήθη. xiii. 19. Mark vii. 15 ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον. John iv. 10. Acts ii. 16. Rom. iii. 11. 1 John v. 5. Jude 19. Rev. ii. 23. Rev. xiv. 4 οὗτοί εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοί εἰσιν, οἳ οὐκ ἐμολύνθησαν. al. sæp. Comp. Buttm. § 125. 3, and n. 2. Winer § 19. l. c. § 46. 4. Matth. § 270. Viger. p. 342 sq.—Herodot. 9. 70. Xen. H. G. 2. 3. 43.

g) with an adverb as predicate; e. g. of quality or character, as οὕτως, John iii. 8 οὕτως ἐστὶ πᾶς κ. τ. λ. Matt. xix. 10. So οὕτως ἐστὶ, Rom. iv. 18. Matt. xxiv. 27. Luke xvii. 24, 26. al. Seq. dat. Matt. xii. 45. Luke xi. 30. al. ταῦτα as adv. i. q. οὕτως, Luke xvii. 30. 1 Cor. vi. 11. Comp. Buttm. § 115. 4. § 128. n. 4. ὥς, *according as*, Rev. xxii. 12.—Of likeness, as ὥς, Matt. xxii. 30. xxviii. 3. Luke vi. 40. al. ὥσπερ, Matt. vi. 5. Luke xviii. 11. Seq. dat. Matt. xviii. 17.—Of plenty or want; περισσώτερος 2 Cor. vii. 15. χωρίς Heb. xii. 8.—Of place, viz. place where, e. g. ἐγγύς Rom. x. 8. John xi. 18. al. ἐκεῖ Matt. xviii. 20. Mark iii. 1. al. (Xen. H. G. 4. 8. 14.) μακρὰν Mark xii. 34. John xxi. 8. ὅπου Mark v. 40. John xviii. 1. vii. 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. ii. 2. John vii. 11. (Luc. D. Mort. 13. 1 or 3.) ὧδε Matt. xii. 6, 41. Rev. xiii. 9. ect. etc. Of

place whence, origin, etc. πόθεν Matt. xxi. 25. John vii. 27. ii. 9. ἐντεῦθεν John xviii. 36.—Xen. An. 5. 6. 24. ib. 6. 4. 14.—Of time, ἐγγύς Matt. xxvi. 18.

h) with a preposition and its case as predicate, viz. (α) ἀπό, John i. 45. comp. Ἀπό III. 1.—(β) εἰς, c. acc. viz. as marking that which any thing *becomes*; comp. above in I. b. β. As denoting direction, object, end, εἰς τι, Luke v. 17 καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Of a person, εἰς τινα 1 Pet. i. 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν, i. e. *be or rest in God*. Adverbially, 1 Cor. iv. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα κ. τ. λ. Comp. Buttm. § 115. n. 5. Spoken of place, whither or where, Mark ii. 1 ὅτι εἰς οἶκόν ἐστι. xiii. 16. Luke xi. 7. John i. 18. al.—(γ) ἐκ c. gen. always implying *origin*; e. g. spoken of place, John i. 47 ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Acts xxiii. 34. John iv. 22. So of family, race, etc. Luke ii. 4. Acts iv. 6.—Of persons or things as the source, author, cause, etc. Mark xi. 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπου. John viii. 23 ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. xv. 19. xvii. 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts xix. 25. Gal. iii. 21. Matt. i. 20 ἐκ πνεύματος ἐστὶν ἁγίου. v. 37. John vii. 17 ἡ διδαχὴ ἐκ τοῦ Θεοῦ ἐστὶν. Acts v. 38. 1 John ii. 16. Hence metaph. of a person on whom one is *dependent*, to whom he is *devoted* as a follower, etc. e. g. John viii. 47 ἐκ τοῦ Θεοῦ οὐκ ἐστὶ, *ye are not of God*, i. e. *not his followers, adherents*. 1 John iii. 10. iv. 6. vi. 19. So John viii. 44 ὑμεῖς ἐκ τοῦ διαβόλου ἐστέ. So of things, as ἐκ τῆς ἀληθείας John xviii. 37. 1 John iii. 19. ἐξ ἔργων τοῦ νόμου Gal. iii. 10. Also Gal. iii. 12 ὁ νόμος οὐκ ἐστὶν ἐκ πίστεως, i. e. *the law depends not on faith, has no connexion with it*.—Of a whole in relation to a part; 1 Cor. xii. 15, 16, οὐκ εἰμί ἐκ τοῦ σώματος. Of persons, Luke xxii. 3 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. Matt. xxvi. 73 σὺ ἐξ αὐτῶν εἶ. John i. 24. x. 16. xviii. 17, 25. Col. iv. 9. 2 Tim. iii. 6.—Plut. Galb. 27. Herodot. 2. 46.—Of the material, Rev. xxi. 21 ἦν ἐξ ἐνὸς μαργαρίτου. Matt. § 374. b, note. See in Ἐκ.—(δ) ἐν c. dat. implying a *being in* a place, thing, person, etc. Spoken of

place, part, etc. Mark i. 3 ἐν τῇ ἐρήμῳ. John ii. 23 ἐν τοῖς Ἱεροσολ. Acts v. 12. Rev. ix. 10. al.—Herodian. 8. 8. 10. Xen. An. 5. 6. 13, 15.—Of things; ἐν τούτῳ, *in this*, i. e. *herein*, John ix. 30. 1 John iv. 10. or *hereby*, 1 John ii. 3. So ἐν τούτοις ἴσθι, *be wholly in these things*, occupied with them, 1 Tim. iv. 15. (Jos. Ant. 2. 16. 4. Xen. Cyr. 5. 2. 5.) ἐν σαρκὶ εἶναι, *to be in the flesh*, i. e. followers of the world, aliens from God, Rom. vii. 5. ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ, i. e. consist in, depend on, 1 Cor. ii. 5. Of a state, condition, etc. ἐν ῥύσει αἵματος οὖσα, Mark v. 25. So Luke xxiii. 40. Phil. iv. 11. 1 John ii. 9.—Jos. Ant. 7. 2. 1.—Of persons, *to be in* any one, viz. where the subject is a thing, Acts xxv. 5 εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, *in or on this man*, i. e. in his conduct, etc. John xi. 10 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. in his path, around him. So of faculties, virtues, vices, which are *in* any one, John i. 4, 48. Acts iv. 12. xx. 10. Where the subject is a person, i. e. *to be near and in intimate union with, to be one with*, sc. in mind, purpose, feeling, etc. So God and Christ, John xiv. 10, 11. Christ and his followers, John xv. 4. Christ *in* his followers, 2 Cor. xiii. 5. the Spirit *in* Christians, John xiv. 17. Christians *in* Christ, Rom. viii. 1. xvi. 11. 1 Cor. i. 30. 1 John v. 20. Seq. dat. plural, *to be among*, Matt. xxvii. 56. *to be in the midst of*, 1 Cor. xiv. 25.—(ε) ἐπὶ, seq. gen. of place, *upon*, Luke xvii. 31. John xx. 7. metaph. of dignity, station, *over*, Acts viii. 27. Rom. ix. 5.—Seq. dat. of place, *upon, in, at*, Mark iv. 34. Matt. xxiv. 33.—Seq. accus. of place, as εἶναι ἐπὶ τὸ αὐτό, spoken of conjugal intercourse, 1 Cor. vii. 5. of person, εἶναι ἐπὶ τινά, *to be or rest upon*, metaph. Acts iv. 33.—(ζ) κατὰ seq. gen. εἶναι κατὰ τινος, *to be against* any one, Matt. xii. 30. Gal. v. 23.—Seq. accus. of thing, εἶναι κατὰ τι, *to be according to, in accordance with*, 2 Cor. xi. 15. Rom. ii. 2. Luke xvii. 30.—(η) μετὰ seq. gen. εἶναι μετὰ τινος, *to be with* any one, i. e. present with, in company with, Matt. xvii. 17. Mark ii. 19. Luke xxiii. 43. al. *to be for or on the side of* any one, as an adherent, helper, etc. Matt. xii. 30. John

iii. 2. Acts vii. 9. xviii. 10. Phil. iv. 9.—Jos. Ant. 15. 5. 9.—*So to be imparted to* any one, etc. 2 John 2, 3.—(θ) παρά, seq. gen. εἶναι παρά τινος, *to be from* any one, i. e. sent by any one, John vi. 46. vii. 29. or received from any one, John xvii. 7.—Seq. accus. of place, *to be by, on, at*, Mark v. 21.—(ι) πρό, seq. gen. of place, *to be before*, Acts xiv. 13. metaph. of dignity, Col. i. 17.—(κ) πρόσ, seq. accus. of place, etc. εἶναι πρόσ τι, *to be near to, by*, etc. Luke xxiv. 29. Mark iv. 1.—Achill. Tat. V. 343.—Of persons, *to be near, with, among*, Matt. xiii. 56. Mark ix. 19.—(λ) σύν seq. dat. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke xxiv. 44. Phil. i. 23. Col. ii. 5. 1 Thess. iv. 17. or as a follower, disciple, Luke viii. 38. Acts iv. 13. or as a partisan, Acts xiv. 4.—Xen. H. G. 3. 1. 18.—(μ) ὑπέρ seq. gen. εἶναι ὑπέρ τινος, *to be for* any one, on his side, Mark ix. 40. Seq. accus. of pers. ὑπέρ τινά, *to be above* any one, trop. Luke vi. 40.—(ν) ὑπό seq. accus. *to be under*, spoken of place, John i. 49. 1 Cor. x. 1. of person or thing, *to be subject to*, Rom. iii. 9. Gal. iii. 10. 1 Tim. vi. 1.

NOTE. As copula, the forms of εἰμί are very frequently omitted; e. g. Matt. ix. 37. xiii. 54. Mark ix. 23. 1 Cor. x. 26. xi. 12. al. sæpiss. See Buttm. § 129. 12. Matth. § 306. Winer § 66. 2. AL.

Εἶμι, *to go*, in MSS. for εἰμί John vii. 34, 35. See Buttm. § 108. V.

Εἵνεκα, see Ἔνεκα.

Εἵπερ, see in Εἰ III. ζ.

Εἶπον, aor. 2; imper. εἶπέ, opt. εἶποιμι, subjunct. εἶπω, inf. εἶπεῖν, particip. εἰπών.—Also Ion. aor. 1 εἶπα, Matt. xxvi. 25. Mark xi. 3. al. imperat. εἰπόν Acts xxviii. 26. εἰπάτωσαν xxiv. 20. used likewise by the Attics, Xen. Mem. 2. 2. 8. al. Comp. Buttm. § 96. n. 1 and 9. § 114 sub εἶπον. Winer § 15 sub εἶπον.—With these aorists from an obsol. theme ἔπω or εἶπω, the Greeks employed φημί as a present, Buttm. l. c. and § 109. I. 2; and likewise, as also in N. T. the fut. ἔρῳ from εἶρω (only poetic); the perf. εἶρηκα from obsol. ῥέω, pluperf. εἶρήκειν, perf. pass. εἶρημαι, aor. 1 pass. ἔρρηθην or less usual ἔρρε-

σην Lob. ad Phr. p. 447, fut. 1 pass. ῥηθήσομαι, fut. 3 pass. εἰρήσομαι, Buttm. l. c. Winer l. c.—*To say, to speak*, i. e. to utter definite words, and hence implying more than λαλεῖν; see Tittm. de Syn. N. T. p. 79, 80.

a) genr. *to say, to speak*, with an accus. of the thing said; Matt. xxvi. 44 τὸν αὐτὸν λόγον εἰπὼν. Luke xii. 3. John ii. 22. Acts i. 9. 2 Cor. xii. 6 ἀλήθειαν γὰρ ἐρῶ. Rom. iii. 5 et vi. 1 τί οὖν ἐροῦμεν; Heb. vii. 9 ὥς ἔπος εἰπεῖν, *so to speak*, Buttm. § 150. p. 438. Matth. § 545. See Raphel. Annot. in N. T. II. p. 671 sq. — Xen. Ap. Socr. 15. — The accus. is often supplied by the words or clause spoken, as Matt. ii. 8. iv. 3. Luke v. 13. John iv. 27. vi. 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke vii. 42.—With an accus. of person, once, John i. 15 ὃν εἶπον, as in Engl. *whom I said*, i. e. of whom I spoke, i. q. περὶ οὗ in ver. 30. — Along with the accus. expr. or implied, are also further constructions of the person *to whom*, the manner, etc. (a) seq. dat. of pers. John xvi. 4 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον. Matt. xvi. 8. Mark ii. 9. Luke iv. 3. John xiv. 26. Rev. xvii. 7. Luke vii. 40 ἔχω σοί τι εἰπεῖν, comp. Luc. Tim. 20. Aristæn. 2. 1.—(β) seq. εἰς c. accus. of pers. *to speak against*, Luke xii. 10.—(γ) seq. κατὰ c. gen. of pers. *to speak against*, Matt. v. 11. xii. 32.—(δ) seq. περὶ c. gen. of pers. or thing, *to speak of or concerning*, etc. John vii. 39. x. 41. xi. 13. c. dat. of pers. Matt. xvii. 13. John xviii. 34.—(ε) seq. πρὸς c. accus. of pers. *to speak or say to any one*, etc. Luke xi. 1. xii. 16. John vi. 28. Acts ii. 37. Heb. i. 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of *for, with reference to*, Mark xii. 12.—c. acc. of thing, *to say in respect to*, Rom. viii. 31.—(ζ) seq. adverb, or a prep. with its noun, implying manner; e. g. ὁμοίως Matt. xxvi. 35. ὡσαύτως xxi. 30. καθώς xxviii. 6. So καλῶς εἶπας, *thou hast well said*, i. e. right, correctly, Luke xx. 39; and absol. with καλῶς implied, Matt. xxvi. 25, 64, σὺ εἶπας. Hence with an accus. of pers. καλῶς εἰπεῖν τινα, *to speak well of any one*, Luke vi. 26; and κακῶς εἰπεῖν τινα, *to speak evil of*, Acts xxiii. 5; see

Buttm. § 131. 4. Matth. § 416.—So εἰπεῖν ἐν παραβολαῖς, Matt. xxii. 1. διὰ παραβολῆς Luke viii. 4. Also εἰπεῖν πρὸς ἑαυτούς or πρὸς ἀλλήλους, *to say among themselves or to one another*, Mark xii. 7. John vii. 35. Luke ii. 15. John xvi. 17. xix. 24. al. ἐν ἑαυτοῖς, *among themselves*, Matt. xxi. 38.—Metaph. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, *to say in one's heart*, i. e. to think, Matt. xxiv. 48. Luke xii. 45. Rom. x. 6. So יִבְרַךְ מַלְאָךְ and Sept. Ps. x. 6, 11. xiv. 1. Is. xlix. 21. Comp. Gesen. Lex. מַלְאָךְ 2. In the same sense also, εἰπεῖν ἐν ἑαυτῷ, Matt. ix. 3. Luke vii. 39. xvi. 3. xviii. 4. Sept. for יִבְרַךְ מַלְאָךְ Esth. vi. 6.—(η) seq. infin. with accus. Rom. iv. 1. with accus. implied Matt. xvi. 12.—Xen. H. G. 1. 6. 6.—So with εἶναι implied, where εἰπεῖν may be rendered *to call, to name*, etc. John x. 35 ἐγὼ εἶπα, θεοὶ ἐστε· εἰ ἐκείνους εἶπε θεοὺς κ. τ. λ. xv. 15. 1 Cor. xii. 3. Comp. Xen. H. G. 1. 6. 7 εἰπὼν ἀθλιωτάτους εἶναι τοὺς Ἕλληνας. Apol. Socr. 15. Herodian. 6. 1. 15.—(θ) seq. ὅτι, Matt. v. 31. John viii. 55. 1 Cor. i. 15. with dat. Mark xvi. 7. John vi. 65.—Xen. Cyr. 1. 4. 25.

b) as modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. spoken (a) before interrogations, for *to ask, to inquire*; Acts viii. 30 καὶ εἶπεν· ἀραγε γινώσκεις κ. τ. λ. Matt. ix. 4. xi. 3. xiii. 10. John viii. 10. Acts xix. 2, 3.—Xen. Cyr. 1. 3. 16.—(β) before replies, for *to answer, to reply*, etc. viz. to a direct question, Matt. xv. 34. Mark viii. 5. Luke viii. 10. al. and so preceded by ἀποκριθεῖς or ἀπεκρίθη καί, Matt. xi. 4. xv. 13. John vii. 20. Acts v. 29. Without a preceding question, Matt. xiv. 18. Acts 2. 9. xi. 8. with ἀποκριθεῖς, Matt. iv. 4. xii. 39. Mark vi. 37. al.—(γ) of narration, teaching, etc. for, *to tell, to make known, to declare*, etc. Matt. viii. 4. xvi. 20. xviii. 17. Mark xi. 29. xvi. 7, 8. John iii. 12. xii. 49. Rev. xvii. 7. al. sæp. Sept. for מַלְאָךְ 2 K. xxii. 10. Is. xli. 22. מַלְאָךְ Job xii. 7.—(δ) of predictions, *to foretell, to predict*, etc. Matt. xxviii. 6. Mark xiv. 16. Luke xxii. 13. John ii. 22. al. Here used especially in the passive forms, e. g. ἐρρήθη Rom. ix. 12, 26. Rev. vi. 11. εἶρηται Luke iv. 12. Heb

iv. 7. τὸ εἰρημένον Luke ii. 24. Acts ii. 16. al. ὁ ῥηθεὶς, lit. *the foretold*, Matt. iii. 3. τὸ ῥηθέν, *that foretold*, etc. Matt. i. 22. ii. 15, 17. xxii. 31. al. sæp.—(ε) of what is said with authority, for *to direct*, *to bid*, *to command*, etc. Matt. viii. 8. Mark v. 43. x. 49. Luke vii. 7. xvii. 7, 8. xix. 15. 2 Cor. iv. 6. James ii. 11. al. Seq. ἵνα, Matt. iv. 3. Mark iii. 9. Rev. ix. 4. Sept. for עָצָה Ex. xxxv. 1. Lev. ix. 6. AL.

Εἰπώς, see in Εἰ III. η.

Εἰρηνεύω, f. εὔσω, (εἰρήνη,) *to make peace, to be at peace*, Sept. for עָשָׂה 1 K. xxii. 44. Polyb. 5. 8. 7 χώρα ἐκ παλαιού εἰρηνευομένη. Diog. Laert. 2. 5. —In N. T. metaph. *to live in peace, harmony, concord*, etc. absol. 2 Cor. xiii. 11. ἐν ἑαυτοῖς 1 Thess. v. 13. ἐν ἀλλήλοις Mark ix. 50. μετὰ πάντων Rom. xii. 18. —Ecclus. vi. 6. xxviii. 9, 13.

Εἰρήνη, ης, ἡ, *peace*, viz.

a) pp. in a civil sense, the opposite of war and dissension, Luke xiv. 32. Acts xii. 20. Rev. vi. 4. al.—Xen. Ag. 1. 7. —Among individuals, *peace, concord*, Matt. x. 34. Luke xii. 51. Acts vii. 26. Rom. xiv. 19. al. Heb. vii. 2 βασιλεὺς εἰρήνης, i. e. *pacific king*.—Trop. *peace of mind, tranquillity*, arising from reconciliation with God and a sense of the divine favour, Rom. v. 1. xv. 13. Phil. iv. 7. Comp. Is. liii. 5.

b) by impl. *state of peace, tranquillity, security*; Luke xi. 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ii. 29. John xvi. 33. Acts ix. 31. 1 Cor. xiv. 33. 1 Thess. v. 3. So Sept. for עָשָׂה Judg. vi. 23. עָשָׂה Is. xiv. 30. Ez. xxxviii. 8, 11.

c) like Heb. עָשָׂה, *peace*, i. e. *health, welfare, prosperity*, every kind of good. Luke i. 79 ὁδὸς εἰρήνης, *way of happiness*. ii. 14. x. 6 υἱὸς εἰρήνης, *son of happiness*, i. q. one worthy of it. xix. 42. Rom. viii. 6. Eph. vi. 15 εὐαγγέλιον τῆς εἰρήνης, *gospel of bliss*, i. e. which leads to bliss. 2 Thess. iii. 16. So ὁ θεὸς εἰρήνης, i. e. God the author and giver of bliss, Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16. Heb. xiii. 20. Comp. עָשָׂה-וָה, Sept. ἀρχὼν εἰρήνης, Is. ix. 6.—So εἰρήνη ὑμῶν, i. e. *the good or blessing which you have invoked by way of salutation, your benediction*,

Matt. x. 13. Luke x. 6. John xiv. 27. Hence μετ' εἰρήνης, *with good wishes, benediction, kindness*, Acts xv. 33. Heb. xi. 31. ἐν εἰρήνῃ, 1 Cor. xvi. 11. So Sept. and Heb. עָשָׂה Gen. xxvi. 29. Ex. xviii. 23.—Hence also in the formulas of salutation, either at meeting or parting; see in Ἀσπάζομαι. Jahn § 175. Gesen. Lex. עָשָׂה, B. 1. Thus on meeting, εἰρήνη ὑμῖν, *peace unto you*, i. e. every good, Luke xxiv. 36. John xx. 19, 21, 26. Also in letters, etc. Rom. i. 7. ii. 10. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. al. (Act. Thom. § 27.) Luke x. 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. עָשָׂה Judg. xix. 20. 1 Chr. xii. 18. Dan. x. 19. At parting, ὑπάγε εἰς εἰρήνην, *go away into peace*. Mark v. 34. ὑπ. ἐν εἰρήνῃ, *go in peace*, James ii. 16. πορεύου εἰς εἰρήνην Luke vii. 50. viii. 48. πορ. ἐν εἰρήνῃ Acts xvi. 36. Comp. in Εἰς no. 4. Sept. for Heb. עָשָׂה Judg. xviii. 6. 1 Sam. i. 17. xx. 42. AL.

Εἰρηνικός, ἡ, ὁν, (εἰρήνη,) *peaceful*, pp. relating to peace, Xen. Œc. 1. 17 εἰρηνικαὶ ἐπιστήμαι. In N. T.

a) *pacific, disposed to peace*, James iii. 17. Sept. for עָשָׂה Ps. xxxvii. 37. comp. Deut. ii. 26.

b) from the Heb. *healthful, wholesome*, Heb. xii. 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for עָשָׂה in Εἰρήνη c.

Εἰρηνοποιέω, ῶ, f. ἥσω, (i. e. εἰρήνην ποιέω,) *to make peace, to make reconciliation*, Col. i. 20.—Sept. Prov. x. 10.

Εἰρηνοποιός, οὔ, ὁ, *a peace-maker*, pp. of an ambassador to treat of peace, Xen. H. G. 6. 3. 4. In N. T. trop. *one disposed to peace*, Matt. v. 9.

Εἶρω, f. ἐρῶ, see in Εἶπον.

Εἰς, a prep. governing the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction *to, towards, upon*, any place, thing, etc. The antithesis is expressed by ἐκ, *out of*. Sept. everywhere for עָ, לְ, לָ, etc. See Winer § 53. a. Matth. § 578. Passow Lex. Εἰς. Schweighäuser Lex. Herodot. art. 'Ες.

1, Of *place*, which is the primary and most frequent use, *into*, *to*, viz.

a) after verbs implying motion of any kind *into*, or also *to*, *towards*, *upon*, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and the like, etc. etc. Matt. ii. 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. iv. 8. v. 1 ἀνέβη εἰς τὸ ὄρος. vi. 6 εἰσελθε εἰς τὸ ταμεῖόν σου. viii. 18 ἀπελθεῖν εἰς τὸ πέραν. xii. 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. xv. 11, 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται. xx. 17 ἀναβαίνων εἰς Ἱεροσόλυμα. xxi. 18. Mark i. 38. v. 21. vi. 45. ix. 31 παραδίδοται εἰς χεῖρας ἀνθρώπων. xiii. 14 ψεύγειν εἰς τὰ ὄρη, as in Engl. *to flee into the mountains*. Luke viii. 23, 26. John i. 9. vii. 14. Acts xvi. 16. xxvi. 14. Rom. v. 12. x. 18. Rev. ii. 22 see in Βάλλω b. viii. 5. al. sæpiss.—Xen. Mem. 4. 2. 1. An. 1. 3. 17. ib. 3. 1. 5.—So in ‘constr. prægnans.’ John xvi. 21 ἐγεννήθη εἰς τὸν κόσμον. 1 Pet. iii. 20 εἰς ἣν [κιβωτὸν] ὀλίγαί ψυχαὶ διεσώθησαν δι’ ὕδατος.—Xen. An. 2. 3. 18.—So εἰς c. accus. of thing, implying place; as John xviii. 6 ἀπῆλθον εἰς τὰ ὀπίσω. vii. 8, 10, εἰς τὴν ἐορτήν, sc. at Jerusalem. Mark xiii. 16. iv. 22 εἰς φανερόν ἐλθῶ. John i. 11 εἰς τὰ ἴδια ἦλθε. Acts xv. 38 εἰς τὸ ἔργον. xxi. 6. John xvi. 32.—With an accus. of person, but referring always to the place where the person dwells or is, and implying *to*, *among*, etc. Luke x. 36 ἔμπεσὼν εἰς τοὺς ληστάς. xxi. 24. Acts xviii. 6 εἰς τὰ ἔθνη πορεύσομαι. xx. 29 εἰσελεύσονται λύκοι βαρεῖς εἰς ὑμᾶς. xxii. 21. Rom. v. 12. xvi. 19. 2 Cor. ix. 5. x. 14. 1 Thess. i. 5. Rev. xvi. 2. al. See Buttm. § 147. n. 5. Winer § 53. a. Matth. § 578.—Hom. Il. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14.—Spoken also of persons *into* whom demons have entered, Mark ix. 25. Luke viii. 30. comp. Matt. viii. 31. Luke viii. 32. al. Also Luke xv. 17 εἰς ἑαυτὸν ἐλθὼν, *having come to himself*, i. e. to his right mind.—Diod. Sic. 13. 95 εἰς ἑαυτοὺς ἐρχόμενοι.

b) after verbs implying direction *upon* or *towards* any place or object; e. g. verbs of hearing, calling, announcing, showing, etc. etc. Matt. x. 27 et Acts xi. 22 ἀκούειν εἰς τὰ ὦτα. Luke vii.

1. Matt. xxii. 3 καλεῖσαι εἰς τοὺς γάμους. ver. 4. Mark v. 14 ἀπήγγειλαν εἰς τὴν πόλιν. xi. 8 ἔστρωσαν εἰς τὴν ὁδόν. xiii. 10 εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke xxiv. 47. John viii. 26 ταῦτα λέγω εἰς τὸν κόσμον. Acts vii. 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον. xxvii. 6. 1 Cor. xiv. 9 εἰς ἀέρα λαλοῦντες. 2 Cor. viii. 24 εἰς αὐτοὺς ἐνδείξασθε. xi. 6. al. sæp.—Xen. Anab. 5. 6. 28, 37.—Especially after verbs of looking, etc. Acts i. 10 ἀτενίζοντες εἰς τὸν οὐρανόν. iii. 4. Matt. xxii. 16 οὐ βλέπετε εἰς πρόσωπον ἀνθρώπων. John xiii. 22. xix. 37. Acts i. 11. Heb. xi. 26. al. So Matt. v. 35 ὁμόσαι εἰς Ἱεροσόλυμα, *towards Jerusalem*, i. e. turning or looking towards it. Hom. Il. 9. 373 εἰς ὧπα ιδέσθαι.—So after nouns, e. g. Acts ix. 2 ἐπιστολὰς εἰς Δαμασκόν, i. e. directed to Damascus. Rom. xv. 31 ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ. al.

c) metaph. of a state or condition *into* which one comes, after verbs of motion, direction, etc. Matt. xxv. 46 ἀπελεύσονται εἰς κόλασιν αἰώνιον, εἰς ζωὴν αἰώνιον. Mark v. 26 εἰς τὸ χεῖρον ἐλθοῦσα. ix. 43. Luke xxii. 33. xxiv. 20. John iv. 38. v. 24. xvi. 13. Acts xxvi. 18. 2 Cor. x. 5. Gal. i. 6. Phil. i. 12. iii. 11. 1 Tim. ii. 4. iii. 6, 9. Heb. ii. 10. al. sæp. For ὑπάγε v. πορεύου εἰς εἰρήνην, *go into peace*, see no. 4 below.—Xen. Ath. 1. 9. Mem. 1. 2. 22.—So in ‘constr. prægn.’ βαπτίζειν εἰς τινα v. εἰς ὄνομά τινος, i. e. to baptize into the obligations incumbent on a disciple of any one, etc. Matt. xxviii. 19. Acts viii. 16. Rom. vi. 3, 4. al. See in Βαπτίζω 2. a. β.

2. Of *time*, viz. a) time *when*, implying a term, limit, *to*, *up to*, *until*; Acts iv. 3 εἰς τὴν αὔριον, *till the morrow*. Matt. x. 22 εἰς τέλος. Phil. i. 10 εἰς ἡμέραν Χριστοῦ, i. e. *against the day of Christ*. ii. 16. 2 Pet. iii. 7. Acts xiii. 42. 1 Thess. iv. 15. 2 Thess. ii. 6. 2 Pet. ii. 4. al.—Xen. Cyr. 5. 3. 26. Œc. 17. 10.—So with accus. of person, as marking the time when one lives, appears, etc. Gal. iii. 17, 24, εἰς Χριστόν.—Herodian. 2. 9. 8. Herodot. 3. 97.

b) time *how long*, marking duration, *for*, etc. Matt. xxi. 19 εἰς τὸν αἰῶνα, *for ever*. Mark iii. 29. John viii. 35. 2 Pet.

iii. 18. Luke i. 50 εἰς γενεὰς γενεῶν. xii. 19 εἰς ἔτη πολλά. 1 Tim. vi. 19. Heb. vii. 3. Rev. ix. 15. al.—Xen. Lac. 11. 2. ib. 9. 2.

3. Tropically, as marking the object or point *to* or *towards* which any thing tends, aims, etc. Spoken

a) of a result, effect, consequence, marking that which any person or thing tends to or becomes. Matt. xiii. 30 δῆσατε αὐτοὺς εἰς δεσμάς. xxvii. 51 ἐσχίσθη εἰς δύο sc. μέρη. (Sept. Ez. xxxvii. 22. Polyb. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John xvii. 23 τετελειωμένοι εἰς ἓν. Acts ii. 20 μεταστραφήσεται εἰς σκότος, εἰς αἷμα. Rev. xi. 6. Rom. x. 10 καρδίᾳ πιστεύεται εἰς δικαιοσύνην. xv. 2. 1 Cor. xi. 17 οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. xv. 54. Acts x. 4 αἱ προσευχαί σου ἀνέβησαν εἰς μνημόσυνον κ. τ. λ. Eph. ii. 21, 22. Heb. vi. 6, 8. 1 Pet. i. 22 al. sæp.—Hom. Il. 9. 102. Diod. Sic. 19. 33.—So with an infin. as subst. Rom. vii. 4 εἰς τὸ γενέσθαι ὑμᾶς κ. τ. λ. ver. 5. xii. 3. 1 Cor. ix. 18. Gal. iii. 17. Heb. xi. 3. al. sæp.—Xen. An. 7. 8. 20.—So from the Heb. where εἰς corresponds to the Heb. ל; see Gesen. Lehrgeb. p. 816. Stuart § 507. b. Thus λογίζομαι [τινὰ, τι,] εἰς τι, *to reckon or count FOR, AS, any thing*, Acts xix. 27. Rom. ii. 26. ix. 8. So Sept. for לָ עָשָׂה 1 Sam. i. 13. Is. xxix. 17.—Wisd. ix. 6. c. double accus. Wisd. v. 4. xv. 15.—Also λογίζεσθαι τινι εἰς τι, *to reckon or impute to any one FOR, AS, etc.* Rom. iv. 3 εἰς δικαιοσύνην. ver. 5, 9, 22. Gal. iii. 6 al. quoted from Gen. xv. 6 where Sept. for לָ עָשָׂה, as also Ps. cvi. 31.—1 Macc. ii. 52.—So after verbs of constituting, making, becoming, and the like; Acts xiii. 22 ἡγείρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα. ver. 47 τέθεικά σε εἰς φῶς. (Comp. Sept. and לָ עָשָׂה Ez. xxxvii. 22.) With εἶναι, as ἔσονται εἰς σάρκα μίαν, instead of ἔσ. σὰρξ μία, Matt. xix. 5. Mark x. 8. al. comp. Gen. ii. 24 where Sept. for לָ עָשָׂה. Luke v. 3, comp. Is. xl. 4. So 1 Cor. xiv. 22. 2 Cor. vi. 18. Heb. i. 5. al. sæp. With γίνεσθαι, as Luke xiii. 19 ἐγένετο εἰς δένδρον μέγα. Acts v. 36. Rom. xi. 9, quoted from Ps. lxix. 23. So 1 Cor. xv. 45. John xvi. 20. Rev. viii. 11. al. sæp.

b) of measure, degree, extent, etc.

perhaps Matt. v. 25 ἐνοχος εἰς τὴν γέενναν, i. e. guilty even to Gehenna; but see in Ἐνοχος. Chiefly by way of periphrasis for an adverb; Winer § 53. c. a. § 55. 1. b. Matth. § 578. d. Luke xiii. 11 εἰς τὸ παντελές, i. e. entirely, and Heb. vii. 25 with the idea of perpetuity. (Æl. V. H. 7. 2. ib. 12. 20.) 2 Cor. iv. 17 εἰς ὑπερβολήν, exceedingly. (Luc. D. Mort. 27. 9 or 14.) 2 Cor. x. 13 εἰς τὰ ἄμετρα, immoderately. 2 Cor. xiii. 2 εἰς τὸ πάλιν, again. So εἰς κενόν, in vain, 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. (Diod. Sic. 19. 9.)—Comp. Herodot. 8. 144 εἰς τὰ μέγιστα. Polyb. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) of a direction of mind, i. e. as marking an object of desire, good will, also aversion, etc. (a) In a good sense, *towards, for, in behalf of*; Rom. x. 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἐστίν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰ. X. εἰς ζωὴν αἰώνιον. Rom. i. 27 ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους. xiv. 19. Phil. i. 23 ἐπιθυμία εἰς τὸ ἀναλῦσαι. Matt. xxvi. 10 ἔργον καλὸν εἰργάσατο εἰς ἐμέ. Rom. xii. 16. 2 Cor. x. 1. 1 Thess. iv. 10. v. 15. 2 Pet. iii. 9. al.—Judith vi. 17. Thuc. 1. 38.—So after nouns, e. g. ἀγαπή εἰς τινα, Rom. v. 8. 2 Cor. ii. 4, 8. Eph. i. 15. al. χάρισμα εἰς τινα, 2 Cor. i. 11. So Acts xx. 21. 2 Cor. ix. 13.—2 Macc. ix. 26.—After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. iv. 32. φιλόξενοι εἰς ἀλλήλους, 1 Pet. iv. 9.—Polyb. 1. 16. 10.—Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (usually c. dat.) these verbs implying an affection or direction of mind *towards* a person or thing, i. e. *to place hope or confidence IN or UPON*; e. g. John v. 45 et 2 Cor. i. 10 εἰς ὃν ἠλπίκαμεν, comp. Acts xxiv. 15 ἐλπίδα ἔχων εἰς τὸν θεόν. (Herodian. 7. 10. 1 εἰς ὃν ἠλπίκεσαν. Plut. Galb. 19.) Matt. xviii. 6 τῶν πιστευόντων εἰς ἐμέ. John ii. 11. al. sæp. So ἐλπίς καὶ πίστις εἰς τινα, 1 Pet. i. 21. πίστις Acts xx. 21. xxiv. 24. al. πεποίθησις 2 Cor. viii. 22.—(β) In an unfriendly sense, *against*; e. g. Matt. xviii. 15 et 1 Cor. vi. 18 ἀμαρτάνειν εἰς. Luke xii. 10 ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρ. εἰς τὸ ἄγ. πνεῦμα. Mark iii. 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke xxii. 65. Acts ix. 1. Col. iii. 9. al.—

Æl. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2. 2.—So after nouns, Heb. xii. 3 ἀντιλογία εἰς αὐτόν. Acts xxiii. 30 ἐπιβουλή εἰς τινα. Rom. viii. 7 ἔχθρα εἰς Θεόν.—Xen. H. G. 7. 4. 34 ἔγκλημα εἰς τοὺς Θεούς.

d) of an intention, purpose, aim, end, i. e. εἰς final. (α) In the sense of *unto*, *in order to* or *for*, i. e. for the purpose of, for the sake of, on account of, etc. Matt. viii. 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς. ver. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. xxvii. 7 ἠγόρασαν τὸν ἀγρὸν εἰς ταφὴν. ver. 10. Mark i. 4. βάπτισμα μετάνοιας εἰς ἁφesis ἀμαρτιῶν. Luke v. 4 χαλάσατε τὰ δίκτυα εἰς ἄγραν. xxii. 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. xxiv. 20. John i. 7. ix. 39. Acts iv. 30. xi. 29. xiv. 26. Rom. i. 16, 17. v. 21. vi. 19. ix. 21. x. 4. xv. 18. 1 Cor. ii. 7. 2 Cor. ii. 12. Eph. iv. 12 bis. 1 Tim. i. 16. al. sæp. So Matt. iii. 11 βαπτίζειν εἰς μετάνοιαν, *unto repentance*. 1 Cor. xii. 13 εἰς ἓν σῶμα ἐβαπτίσθημεν, εἰς ἓν πνεῦμα ἐποτίσθημεν, i. e. in order that we may be one in body and spirit. Matt. xviii. 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause, etc. So before an infin. c. art. *in order to*, *in order that*, etc. Matt. xx. 19 εἰς τὸ ἐμπαῖξαι. Mark xiv. 55 εἰς τὸ θανατῶσαι αὐτόν. Luke xx. 20. Rom. i. 11. xi. 11. James i. 18. al. sæp.—Herodian. 1. 6. 20. Herodot. 2. 103. Xen. Cyr. 7. 1. 5. An. 6. 5. 14. c. infin. Xen. Men. 3. 6. 2. Ag. 9. 3.—Hence εἰς τί, *to what end?* *wherefore?* *why?* Matt. xiv. 31. Mark xv. 34. al. εἰς τοῦτο, *to this end*, *for this purpose*, *therefore*, Mark i. 38. Acts ix. 21. Rom. ix. 17. al. εἰς ὅ, *to which end*, *whereunto*, etc. 2 Thess. i. 11. 1 Pet. ii. 8.—(β) In the sense of *to* or *for*, implying use, advantage, etc. and equivalent to the ‘*dat commodi et incommodi*,’ but more emphatic; Winer § 53 c. δ. Matt. x. 10 μὴ κτήσησθε πῆραν εἰς ὁδόν. xx. 1. ἐξῆλθεν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark viii. 19, 20, ὅτε τοὺς ἄρτους ἐκλασα εἰς τοὺς πεντακισχιλίους κ. τ. λ. Luke ix. 13. xiv. 35 οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστι. Matt. v. 13. John vi. 9. Acts ii. 22. Rom. xi. 36 et 1 Cor. viii. 6, εἰς αὐτόν, *for him*, i. e. for his honour and glory. Rom. xv. 26.

xvi. 6. 2 Cor. viii. 6. Gal. iv. 11. Eph. i. 5 εἰς αὐτόν. iii. 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς. 1 Pet. i. 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. sæp.—Xen. An. 1. 2. 27. ib. 3. 3. 19. H. G. 4. 2. 9.—So Luke vii. 30 τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) genr. as marking the object of any reference, relation, allusion, *into*, *unto*, *towards*, i. e. with reference to, etc. Passow in Εἰς no. 5.—(α) pp. *in accordance with*, *conformably to*; Matt. x. 41, 42, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. xii. 41 et Luke xi. 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, *into*, i. e. conformably to or at the preaching of Jonah. Acts vii. 53 ἐλάβετε τὸν νόμον εἰς διατάγας ἀγγέλων, *into*, i. e. conformably to or in consequence of the arrangements of angels, etc.—(β) genr. in the sense of *as to*, *in respect to*, *as*, *concerning*, etc. Acts ii. 25 Δαβὶδ γὰρ λέγει εἰς αὐτός, *concerning* him; so Eph. v. 32 et Heb. vii. 14. (Comp. Kypke Obs. II. p. 15.) Acts xxv. 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Luke xii. 21 μὴ εἰς τὸν Θεὸν πλουτῶν. Rom. iv. 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. Rom. xiii. 14 προνοία εἰς ἐπιθυμίας. xvi. 5 ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. xvi. 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 2 Cor. ii. 9 εἰ εἰς πάντα ὑπήκοοί ἐστε. ix. 8. Gal. vi. 4. Eph. iii. 16. 1 Thess. v. 18. 2 Tim. ii. 14. 1 Pet. iii. 21. al. sæp.—Diod. Sic. 2. 57. Luc. pro Imag. 23. Xen. An. 2. 6. 30. ib. 4. 1. 28

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous *coming into* that place or state is either actually expressed, or is implied in the context. See Passow, Εἰς no. 6. Winer § 54. 4. b. Matth. § 596. Comp. Buttm. § 151. I. 8. So Matt. ii. 23 ἐλθὼν κατῴκησεν εἰς πόλιν. Mark i. 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς, comp. ver. 38 where is ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις. Mark ii. 1. καὶ εἰσῆλθεν

εἰς Καπερναοὺμ, καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι, i. e. that he was come into the house. xiii. 9, 16. Luke xi. 7 τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν, as in colloquial Engl. *my children are to bed*. xxi. 37. John ix. 7 ὑπάγε, νύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts vii. 4. viii. 39, 40, πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, εὐρέθη δὲ εἰς Ἀζωτον. xviii. 21. xxi. 13, coll. ἀναβαίνειν in ver. 12. xxiii. 11. al.—Hom. Il. 15. 275 ἐφάνη λῆς εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμῳ εἰς τὰς ἐαυτῶν χώρας ἕκαστοι τούτων πάρεσιν. 2. 1. 5. An. 1. 2. 24. Æl. V. H. 7. 8 ὅτι Ἑφαιστίων εἰς Ἐκβάτανα ἀπεθανε. Diod. Sic. 5. 84.—Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ἄδου, Acts ii. 27, 31, i. e. for εἰς οἶκον ἄδου, Buttm. § 132. n. 9: Matth. § 578. g. Passow l. c. no. 7. The phrase in Acts is, ἐγκαταλείπειν εἰς ἄδου, quoted from Ps. xvi. 10 where Sept. for לְבִיטָא, i. e. *to leave* or *abandon* to the grave or Sheol; not strictly *to leave* in it. Comp. Gen. xlv. 31.—In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John xx. 19, 26, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον αὐτῶν, but Luke xxiv. 36 ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John xxi. 4, comp. viii. 3, 9. Acts iv. 7. (Xen. Cyr. 4. 1. 1 στὰς εἰς τὸ μέσον.) So καθῆσθαι εἰς Mark xiii. 3, coll. Matt. xiii. 2; and καθῆσθαι ἐν, Matt. xxvi. 69. al. Comp. Schweighäus. Lex. Herodot. Ἐς no. 1. Also, Mark i. 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. iii. 6 καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου—ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan.—So too in the phrases ὑπάγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, *go away INTO peace* or *IN peace*, i. e. INTO or IN the enjoyment of peace, good, etc. the idea being at bottom the same, but expressed under different aspects; Mark v. 34.

Luke vii. 50. al. James ii. 16. Acts xvi. 36. Comp. in Εἰρήνῃ ult.

NOTE. In composition εἰς implies 1 motion *into*, as εἰσδέχομαι, εἵσειμι, εἰσέρχομαι, εἰσφέρω, etc. 2. motion or direction *to, towards*, as εἰσακούω, etc. AL.

Εἷς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός, *one*, the first cardinal numeral; see Buttm. § 70.

a) pp. and genr. e. g. without subst. Luke xviii. 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. 1 Cor. ix. 24. Gal. iii. 20. al. Matt. xxv. 15 ἔδωκε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν. al. With a subst. Matt. vi. 27 πῆχυν ἓνα. John xi. 50. al. Mark x. 8 δύο εἰς σάρκα μίαν. 1 Cor. x. 8. al. Matt. v. 41 μίλιον ἓν. Acts xvii. 26. al.—Xen. An. 6. 6. 14. al.—With a negative, equivalent to *not one, none*; Matt. v. 18 ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ. Rom. iii. 12 οὐκ ἔστιν ἕως ἐνός, *not so much as one, not even one*, quoted from Ps. xiv. 3 et liii. 4, where Sept. for תְּנֵי-וַיִּשָּׁא. So Sept. and תְּנֵי וַיִּשָּׁא Judg. iv. 16. comp. Ex. ix. 7. Gesen. Lehrs. p. 840. So οὐδὲ εἷς, οὐδὲ ἓν, *not one, not even one*, more emphatic than οὐδεὶς, Buttm. § 70 1. Matt. xxvii. 14 πρίς οὐδὲ ἐν ῥῆμα. John i. 3. Acts iv. 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. iii. 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. vi. 5. al.—Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2.—With the art. ὁ εἷς, τὸ ἓν, *the one*; Matt. xxv. 18, 24, τὸ ἓν τάλαντον. 1 Cor. x. 17 ἐκ τοῦ ἐνός ἄρτου.—Xen. An. 5. 4. 11.—Seq. genit. partitively, Buttm. § 132. 4. 2. Matth. § 318 sq. Matt. v. 19 μίαν τῶν ἐντολῶν τούτων. Mark vi. 15 εἷς τῶν προφητῶν. Luke v. 3. John xii. 2. al. So with ἐκ seq. gen. Matt. xviii. 12 ἐν ἐξ αὐτῶν. Mark ix. 17 εἷς ἐκ τοῦ ὄχλου. Acts xi. 28. Rev. v. 5.

b) used distributively, viz. (α) εἷς—εἷς, *one—one*, i. e. *one—the other*, Matt. xx. 21. xxiv. 41 μία—μία, xxvii. 38. John xx. 12. al. Also ὁ εἷς—ὁ εἷς, *the one—the other*, Matt. xxiv. 40. εἷς τὸν ἓνα 1 Thess. v. 11. εἷς ὑπὲρ τοῦ ἐνός 1 Cor. iv. 6. So εἷς—εἷς—εἷς, Matt. xvii. 4. Luke ix. 33. Mark iv. 8. al. Sept. for תְּנֵי תְּנֵי Lev. xii. 8. 2 Chr. iii. 17. for תְּנֵי תְּנֵי 1 Sam. x. 3. xiii. 17, 18.—Ecclus. xxxi. 23. Xen. Cyr. 1. 2. 4.—In like manner, εἷς—ὁ ἕτερος, *one—the other*,

Matt. vi. 24. 3 ὁ εἷς—ὁ ἕτερος, *the one—the other*, Matt. vi. 24. Luke vii. 41. Acts xxiii. 6. ὁ εἷς—ὁ ἄλλος, Rev. xvii. 10.—(β) εἷς ἕκαστος, *each one, every one*, Acts ii. 6. xx. 31. Col. iv. 6. al. (Xen. An. 6. 6. 12.) Seq. gen. partitively, Luke iv. 40. Acts ii. 3. Eph. iv. 7. al. For ἀνὰ εἷς ἕκαστος Rev. xxi. 21, see in Ἀνά 2.—(γ) καθ' ἓνα, καθ' ἓν, *one by one, singly*, pp. for εἷς καθ' ἓνα, etc. John xxi. 25. 1 Cor. xiv. 31. οἱ καθ' ἓνα Eph. v. 33. καθ' ἓν ἕκαστον, *each one singly*, καθ' ἓν here qualifying ἕκαστον, Acts xxi. 19.—Xen. Ven. 6. 14. κ. ἕ. ἕκαστον Cyr. 1. 6. 22. Apol. 15.—So ἐν καθ' ἓν, *one by one, one after another, singly*, Rev. iv. 8. From the analogy of this correct form has sprung in N. T. the anomalous εἷς καθ' εἷς, *one by one*, etc. instead of εἷς καθ' ἓνα, Mark xiv. 19. John viii. 9. Also ὁ δὲ καθ' εἷς, Rom. xii. 5.—Lucian. Pseudosoph. § 9.

c. emphatic, *one*, i. e. (α) *even one, one single, only one*, Matt. v. 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. xxi. 24. Mark viii. 14. x. 21. xii. 6. John vii. 21. 1 Cor. x. 17. 2 Pet. iii. 8. al. For ἀπὸ μιᾶς Luke xiv. 18, see Ἀπό III. 3. (Xen. An. 4. 7. 9.) In the sense of *only, alone*, Mark ii. 7 εἰ μὴ εἷς ὁ Θεός. James iv. 12. εἷς ἓνα τόπον John xx. 7.—Xen. Cyr. 4. 1. 17.—(β) for *one and the same*, Rom. iii. 30 εἷς ὁ Θεός, ὃς δικαιώσει κ. τ. λ. 1 Cor. iii. 8. Gal. iii. 28. Phil. ii. 2. Heb. ii. 11. Rev. xvii. 13. So Sept. and תַּיִן Gen. xli. 25, 36.—Wisd. vii. 6. xvii. 17. Plut. Alex. 22.—Fully written, ἐν καὶ τὸ αὐτό, 1 Cor. xi. 5. xii. 11.—Diod. Sic. 11. 47. Polyb. 2. 62. 4.

d) indef. *one, some one, any one, a certain*, i. q. τις, Matt. xix. 16 εἷς προσελθὼν. With subst. Matt. viii. 19 εἷς γραμματεὺς, i. q. γραμματεὺς τις. Mark xii. 42 μία χήρα, i. q. χήρα τις. John vi. 9. Rom. ix. 10. al. Seq. gen. partit. Luke v. 3. xx. 1. Sept. for תַּיִן Gen. xxii. 2. xlii. 16. So תַּיִן Sept. τις, Gen. xxvi. 10. xxvii. 44.—Luc. Demonax 15. Herodian. 2. 12. 11. Thuc. 1. 85. Comp. Kypke 1. p. 45.—So εἷς τις, *a certain*, Mark xiv. 51 εἷς τις νεανίσκος. seq. gen. ver. 47. seq. ἐκ, Luke xxii. 50. John xi. 49.—Diod. Sic. 11. 47.—In this use εἷς sometimes has the force of our indef. article *a* or *an*; as Matt. xxi. 19 συκὴν μίαν. James iv. 13. ἐνιαυτὸν ἓνα. Rev. viii.

13. ix. 13. al. So Sept. and תַּיִן Ezra iv. 8. Dan. ii. 31. viii. 3. Comp. Gesen. Lehg. p. 655. Stuart § 412. n. 3.

e) from the Heb. as an ordinal, *the first*, mostly spoken of the first day of the week, Matt. xxviii. 1 εἷς μίαν (ἡμέραν) τῶν σαββάτων. Mark xvi. 2. Luke xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2. al. So Sept. and תַּיִן of the first of the month, Gen. i. 5. viii. 13. Ex. xl. 2, 17. al. See Gesen. Lehg. p. 701 sq. Stuart § 465.—Jos. Ant. 1. 1. 1 αὕτη μὲν ἂν εἴη ἡ πρώτη ἡμέρα. Μωυσῆς δ' αὐτὴν μίαν εἶπε.—Joined with δεύτερος, τρίτος, etc. Rev. ix. 12 ἡ οὐαὶ ἡ μία, comp. xi. 14.—Herodot. 4. 161. Eurip. Bacch. 680 Comp. Gesen. Thesaur. Heb. p. 62. AL.

Εἰσάγω, f. ἄξω, (ἄγω), *to lead into, to bring in or into*, trans. and seq. εἰς c. accus. of place. Thus of person, Luke xxii. 54 εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. ii. 27. Acts ix. 8. xxi. 28, 29, 37. So εἰς τὴν αὐλήν John xviii. 16, coll. ver. 15. Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. *to produce, to introduce, into the world*, Heb. i. 6. Seq. ὥδε Luke xiv. 21. Sept. for יְהִי Gen. viii. 9. xxiv. 67. 2 K. ix. 2.—Palæph. Fab. 19. Xen. An. 1. 6. 11.—Of things, Acts vii. 45.—Act. Thom. 13. Xen. Athen. 2. 3.

Εἰσακούω, f. ούσομαι, (ἀκούω,) *to hear to, to listen to*, i. e.

a) *to give heed to, to obey*, seq. gen. 1 Cor. xiv. 21 οὐδ' οὕτως εἰσακούσονται μου. So Sept. and יִשְׁמָע Deut. i. 43. iv. 30. al.—Ecclus. iii. 6. absol. Thuc. 5. 45. Xen. H. G. 5. 2. 12.

b) from the Heb. spoken of God's hearing prayer, *to hear*, i. e. *to hear favourably, to grant*, in N. T. only in Pass. Matt. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7. So Sept. and יִשְׁמָע Ps. iv. 2, 4. vi. 9. תִּשְׁמָע Ps. iv. 2. xiii. 4.

Εἰσδέχομαι, f. ζομαι, depon. Mid. *to receive into*, sc. one's house, city, country, or *to one's self*, in hospitality, etc. Wisd. xix. 16. Xen. H. G. 1. 1. 21 Περὶνθιοὶ εἰσεδέξαντο ἐς τὸ ἄστυ τὸ στρατόπεδον. Sept. everywhere for Heb. יִקָּבֵץ, where God is said *to gather, to collect*, the exiles of Israel into their own land, Jer. xxiii. 3. Ez. xi. 17. xx.

34, 41. al.—Hence in N. T. 2 Cor. vi. 17, *καὶ γὰρ εἰσδέξομαι ὑμᾶς*, and *I will gather you*, etc. quoted apparently from Jer. xxxii. 37, 38, where Sept. *συνάγω* for *גָּבַר*, and *ἐπιστρέφω* for Heb. *בָּשַׁב*; comp. Zeph. iii. 19, 20, where Heb. *גָּבַר*, Sept. *εἰσδέχομαι*.

Εἴσιμι, imperf. *εἰσῆιν*, (*εἰς*, *εἰμι* to go, Buttm. § 108. V,) *to go into, to enter*, seq. *εἰς* c. acc. of place, Acts iii. 3. xxi. 26. Heb. ix. 6. seq. *πρός* c. acc. of pers. Acts xxi. 18. Sept. for *נִיב* Ex. xxviii. 29, 35.—Jos. Ant. 3. 11. 4. Xen. Apol. 15. c. *πρός* Mem. 3. 11. 1.

Εἰσέρχομαι, f. *εἰσελεύσομαι*, (see Buttm. § 108. V. 5. § 114 *ἔρχομαι* ult.) aor. 2 *εἰσῆλθον*, *to go or come into, to enter*, spoken.

a) of persons etc. seq. *εἰς* c. acc. of place, Matt. vi. 6 *εἰσελθε εἰς τὸ ταμεῖον*. xxiv. 38. Mark iii. 27. Luke ix. 34. John xviii. 28. Acts xi. 20. Rev. xxii. 14. al. sæp. With *εἰς* c. acc. implied, Matt. ix. 25. Mark xiii. 15. Luke xiv. 23. xvii. 7. xxiv. 3 coll. ver. 1. xxiv. 29. 1 Cor. xiv. 23, 24. al. Sept. for *נִיב* Gen. vi. 18. xix. 3. al. sæp.—Palæph. Fab. 14. Xen. Cyr. 7. 5. 57 *εἰσέρχεται εἰς τὰ βασιλεια*. 1. 4. 13. sæp.—Seq. *εἰς* c. acc. of pers. Acts xvi. 40 *εἰς τὴν Λυδίαν*, i. e. into her house; so text. recept. but later edit. *πρός*. Acts xix. 30 *εἰς τὸ δῆμον*, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts xx. 29 *εἰς ὑμᾶς*, *among you*. Spoken of demons entering into persons Mark ix. 25. Luke viii. 30. xxii. 3. al. into swine Mark v. 12. 13. Luke viii. 32, 33. With *εἰς* implied, Matt. xii. 45. Luke xi. 26.—Seq. *ἐν*, c. dat. of pers. Rev. xi. 11 *πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς*, (text. rec. *ἐπ' αὐτούς*), i. e. life entered and remained *in* them; see in 'Εν 4, and comp. Winer § 54. 4. Matth. § 577.—Seq. *παρά* c. dat. of pers. *to enter in by or with* any one, *to lodge with*, Luke xix. 7.—Seq. *πρός* c. accus. of pers, *to enter to* any one, i. e. into his house, etc. Mark xv. 43. Acts x. 3. xvii. 2. Rev. iii. 20.—Ceb. Tab. 29. Xen. Mem. 3. 10. 1.—Seq. *ὑπό*, c. acc. of place, e. g. *ὑπὸ τὴν στέγην*, Matt. viii. 8.—Seq. *ἔσω* Matt. xxvi. 58. *ἔπον* Mark xiv. 14. *ὥδε* Matt. xxii. 12.

b) metaph. of persons. seq. *εἰς* c. acc.

of state, condition, etc. Matt. xviii. 8, 9, *εἰς τὴν ζωὴν*. Mark ix. 43, 45. *εἰς τὴν βασιλείαν τοῦ Θεοῦ*, Matt. v. 20. xviii. 3. xix. 24. Mark ix. 47. John iii. 5. al. *εἰς τὴν χαρὰν τοῦ κυρίου*, Matt. xxv. 21, 23. *εἰς τὴν κατάπαυσιν*, Heb. iii. 11. iv. 1, 3. With *εἰς* implied, Matt. vii. 13. xxiii. 14. Luke xi. 52. xiii. 24.—So Matt. xxvi. 41 *εἰσέρχεσθαι εἰς πειρασμόν*, *to come into*, i. e. to fall into temptation. John iv. 38 *ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε*, *ye have entered into their labours*, i. e. ye succeed them and reap the fruits of their labours.

c) of things, *to enter in or into*, equivalent to *εἰσφέρωμαι*, 'to be brought or put into;' e. g. food, *εἰς τὸ στόμα*, Matt. xv. 11. Acts xi. 8. Comp. Xen. Cyr. 1. 6. 17 *τὰ εἰσίσοντα*.—Metaph. Luke ix. 46 *εἰσῆλθε διαλογισμός ἐν αὐτοῖς* i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 *Ἀντώνιον οἶκτος εἰσέρχεται*. Plat. Phædo. 2. Herm. ad Vig. p. 759.) James v. 4 *αἱ βοαὶ εἰς τὰ ὦτα κυρίου εἰσεληλύθασιν*. Of hope, Heb. vi. 19 *εἰσερχόμενον εἰς τὸ ἑσώτερον κ. τ. λ. entering in*, i. e. extending even unto, etc.

d) from the Heb. *εἰσέρχομαι καὶ ἐξέρχομαι*, *to go in and out*, i. e. to perform one's daily duties, spoken of one's daily walk and life; e. g. of Jesus, Acts i. 21 *ἐφ' ἡμᾶς*, i. e. among us, in our company. Trop. John x. 9. Comp. *εἰσπ. καὶ ἐκπορεύομαι*, Acts ix. 28. So Sept. and Heb. *נָשָׁא נָשָׂא*, 2 Chr. i. 10. for which Sept. *εἰσπ. καὶ ἐκπορεύομαι*, Deut. xxxi. 2. 1 Sam. xviii. 13, 16. *εἴσοδος καὶ ἔξοδος*, 1 Sam. xxix. 6. Is. xxxvii. 28. AL.

Εἰσκαλέω, ὦ, f. *ἔσω*, *to call, or invite into*, sc. a house, etc. Xen. Œc. 4. 15. In N. T. Mid. *εἰσκαλέομαι, οὔμαι*, *to invite into* sc. one's own house, Acts x. 23.

Εἴσοδος, ου, ἡ, (*εἰς, ὁδός*), pp. *way into* any place, *entrance*, Hom. Od. 10. 90. Sept. for *נִיב* Judg. i. 24, 25. Hence in N. T. *entrance*, i. e. the act or power of entering, seq. *εἰς* c. acc. of place 2 Pet. i. 11. seq. gen. Heb. x. 19. Seq. *πρός* c. acc. of person, *a coming to* any one, *access*, 1 Thess. i. 9, ii. 1. absol. Acts xiii. 24. Sept. and *נִיב* 1 Sam. xvi. 4. Mal. iii. 2.

Εἰσπηδάω, ὦ, f. ἤσω, *to leap into, to spring in*, e. g. εἰς τὸν ὄχλον, among the people, Acts xiv. 14. absol. Acts xvi. 29. Sept. for נִיב Am. 5. 19. —Herodian. 7. 5. 6. Xen. An. 1. 5. 8.

Εἰσπορεύομαι, f. εὔσομαι, depon. (πορεύομαι,) *to go into, to enter*; spoken a) of persons, seq. εἰς c. accus. of place, Mark i. 21. vi. 56. xi. 2. Acts iii. 2. With εἰς implied, Luke viii. 16. xi. 33. xix. 30. coll. Mark xi. 2. Sept. for נִיב Gen. xxiii. 10. xl. 29. al.—Xen. Cyr. 2. 3. 21. —Seq. ὅπου, Mark v. 40. οὐ Luke xxii. 10. seq. κατὰ τοὺς οἴκους, from house to house, Acts viii. 3.—Seq. πρὸς c. accus. of pers. *to enter to any one*, i. e. into his house, Acts xxviii. 30. So Sept. for נִיב Gen. xlv. 30. Esth. ii. 14. —Ceb. Tab. 29.

b) of things, *to enter in*, comp. in Εἰσέρχομαι c. So seq. εἰς, Matt. xv. 17. Mark vii. 15, 18, 19. —Metaph. for *to arise, to spring up*, sc. in the mind, Mark iv. 19.

c) from the Heb. εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. to perform one's daily duties; spoken of one's daily life and walk, Acts ix. 28. See the Heb. in Εἰσέρχομαι d.

Εἰστρέχω, aor. 2 εἰσέδραμον, (τρέχω,) *to run into a house, etc.* In N. T. absol. *to run in*, Acts xii. 14.—2 Macc. v. 26 εἰς τὴν πόλιν. Jos. Ant. 7. 14. 6. Xen. An. 5. 2. 16.

Εἰσφέρω, aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεγκα, (φέρω,) *to bear into, to bring into*, trans. and seq. εἰς c. acc. of place, 1 Tim. vi. 7 οὐδὲν εἰσηνέκαμεν εἰς τὸν κόσμον. Heb. xiii. 11. With εἰς impl. Luke v. 18, 19. Sept. for נִיב Ex. xl. 19. Num. xxxi. 54. al.—Jos. Ant. 3. 8. 2. Xen. Cyr. 8. 8. 10. Conv. 2. 11.—Spoken of persons, and seq. εἰς c. acc. of state, condition, i. q. *to lead into*, e. g. εἰς πειρασμόν, Matt. vi. 13. Luke xi. 4.—Trop. εἰσφέρειν τι εἰς τὰς ἀκοάς τινος, *to bring to (into) the ears of any one*, i. e. to announce, Acts xvii. 20.—Eurip. Dan. 55 εἰς ὦτα φέρειν. id. Bacch. 649. τοὺς λόγους γὰρ εἰσφέρεις καινοὺς ἀεί. Soph. Aj. Flagell. 149. Comp. Wetstein in loc.

Εἶτα, adv. *then*; spoken

a) of time, i. e. *afterwards, after that*, Mark viii. 25 εἶτα πάλιν ἐπέθηκε. Luke viii. 12. John xiii. 5. xix. 27. xx. 27. James i. 15.—Plut. Mor. II. p. 19. ed. Tauchn. Xen. Mem. 4. 2. 13.—By a sort of redundancy, before a participle, Mark iv. 17 εἶτα γενομένης θλίψεως κ. τ. λ. The Greeks place it *after* the particip. Buttm. § 114. n. 6. § 149. p. 429. Comp. Herm ad Vig. p. 772.—Xen. An. 1. 2. 25.

b) of order and succession, as πρῶτον—εἶτα, 1 Tim. ii. 13. iii. 10. Mark iv. 28 bis, πρῶτον, δεύτερον, τρίτον,—εἶτα, 1 Cor. xii. 28. ἔπειτα—εἶτα 1 Cor. xv. 7, 24. inverted, ver. 5.—So πρῶτον—εἶτα Xen. Mem. 1. 2. 1. An. 1. 3. 2.

c) as a particle of continuation, *then, so then, consequently, etc.* Heb. xii. 9. See Buttm. § 149. p. 429.—Plut. de esu Anim. Or. II. 2. Xen. Mem. 2. 2. 13, 14.

Εἴτε, see in Εἰ III. 3.

Ἐκ, before a vowel ἔξ, (Buttm. § 26. 6,) a prep. governing the genitive, with the primary signif. *out of, from, of*; spoken of such objects as before were *in* another, (comp. in Ἀπό init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for מִן. See Winer § 51. p. 313, 314 sq. Matth. § 569. Passow art. Ἐκ.

1. Of *place*, which is the primary and most frequent use, *out of, from*, viz.

a) after verbs implying motion of any kind *out of* or *from* any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and the like, etc. etc. Matt. ii. 6 καὶ σὺ Βηθλεέμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος. Mark v. 2. Matt. vii. 5 ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ. xiii. 52. John ii. 15. Luke ii. 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν. Mark i. 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. ix. 7. Matt. xvii. 5. Luke x. 18 ἐκ τοῦ οὐρανοῦ πεσόντα. xvii. 24. xxiii. 55. John i. 19 ἀπέστειλαν ἐξ Ἱεροσολ. xiii. 1. Heb. iii. 16. Matt. ii. 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. xiii. 49 ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τ. δικ. Mark xi. 8 ἐκοπτον ἐκ τῶν δένδρων. Rom. xi. 24. Mark xiii. 27 ἐπισυνάξει τοὺς ἐκλεκτοὺς

κ τῶν τεσσ. ἀνέμων. 2 Thess. ii. 7 ἐκ μέσου γένηται, i. e. be taken away. Rev. ii. 5. Mark xiii. 15 ἀραί τι ἐκ τῆς οἰκίας. Matt. xxiv. 17. (Xen. Cyr. 7. 2. 5.) Mark xvi. 3 τίς ἀποκυλίσει τὸν λίθον ἐκ τῆς θύρας. Acts xxiii. 10. xxvii. 29, 30 φυγεῖν ἐκ τοῦ πλοίου. al. sæpiss. Comp. גָּס Gesen. Lex. 2.—Herodian. 1. 15. 2. Xen. H. G. 1. 1. 32 φυγεῖν ἐκ An. 2. 3. 24 λαμβάνειν ἐκ.—With a gen. of person, *out of* or *from* whose presence, number, etc. any person or thing proceeds, etc. John viii. 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθον. Acts iii. 22, 23. xix. 34. xx. 30. 1 Cor. v. 13. Heb. v. 1. 1 John ii. 19. al. Mark vii. 20 τὸ ἐκ τοῦ ἀνδρ. πορευόμενον.—Xen. Ven. 12. 9. Mem. 3. 6. 17.—Spoken also of persons *out of* whom demons are cast, or depart; Mark vii. 26, 29. ix. 25. Luke iv. 35. Here it is interchanged with ἀπό, as Luke iv. 41. viii. 3, 33. al. see in Ἀπό I. 4. — So by Hebraism, ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins* of any one, i. e. to be born to him, Heb. vii. 5, coll. ver. 10. So Sept. and גָּזַח נֶפֶשׁ Gen. xxxv. 11. 2 Chr. vi. 9.

b) after verbs implying direction *out of* or *from* any place, etc. thus marking the *terminus de quo*, the point from which the direction sets off or tends. Luke v. 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John xix. 23 ἐκ τῶν ἄνωθεν ὕφαντός. Mark xi. 20 συκῇν ἐξηραμμένην ἐκ ῥιζῶν. (Sept. κατέστρεψε ἐκ ῥιζῶν ὄρη for שִׁרְיָן Job xxviii. 9.) Acts xxviii. 4 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Hom. Od. 8. 67. Xen. Mem. 3. 10. 13.) ver. 17. Rev. ix. 13. Comp. Matth. § 574. p. 1133.—Jos. Ant. 14. 7. 1. Herodot. 4. 10. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.—So by Hebraism, in constr. prægnans; Rev. xviii. 20 ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and xix. 2 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance *of* or *from* her, etc. So Sept. ἐκδικέω ἐκ for מְדַבֵּר 2 K. ix. 7. Sept. ἐκζητέω ἐκ for מְדַבֵּר שִׁרְיָן Gen. ix. 5. Sept. δικάζω v. κρίνω ἐκ for מְדַבֵּר 1 Sam. xxiv. 16. 2 Sam. xviii. 19.—So in constr. prægn. of a different sense, Acts xv. 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κ. τ. λ. i. e. those who come off conquerors *from*

or over the beast, etc.—As implying the direction in which one is placed *from* or in respect to a person, etc. as καθίσαι, ιστάναι, εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ εὐωνύμων, where in Engl. we use *at* or *on*; Matt. xx. 21, 23. xxii. 44. xxv. 33. xxvi. 64. Mark x. 37. Luke i. 11. Acts ii. 25, 34. Heb. i. 13. So Sept. and גָּס Ex. xiv. 22, 29. 1 Sam. xxiii. 19, 24. Ps. xvi. 8. Comp. Gesen. Lex. גָּס c. —Polyb. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιᾶς ἢ ἀριστερας. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. *a dextra, a fronte*; Fr. *dessus, dessous*, etc. Winer § 51. p. 315.

c) metaph. of a state or condition, etc. *out of* which one comes, is brought, or tends; after verbs of motion, direction, etc. John x. 39 ἐξηλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. ver. 28. Rom. xiii. 11 ἐξ ὕπνου ἐγερθῆναι. Rom. vi. 4 ἡγέρθη Χριστὸς ἐκ νεκρῶν. ver. 9. vii. 4. al. Acts xvii. 3 ἀναστῆναι ἐκ νεκρῶν. ver. 31. iv. 2. Rom. vi. 13 ζῶντας ἐκ νεκρῶν, xi. 15. Col. i. 18 πρωτότοκος ἐκ νεκρῶν. Rom. vii. 24 τίς με ῥύσεται ἐκ κ. τ. λ. Luke i. 74. 2 Cor. i. 10. v. 8. Gal. iii. 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας. John xii. 27 σῶσόν με ἐκ τῆς ὥρας ταύτης. Heb. v. 7. Luke i. 71. (Xen. An. 3. 2. 11.) John xvii. 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. (trop. Acts xv. 29.) Rev. iii. 10. ii. 21 μετanoῆσαι ἐκ τῆς πορνείας. ver. 22. ix. 20, 21. Acts i. 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John v. 24. 2 Tim. ii. 26. James v. 20. 1 Pet. i. 18 et 1 Cor. ix. 19. 1 Pet. ii. 9. 2 Pet. ii. 21. Rev. xiv. 13 ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. al. sæp.—Hom. Il. 10. 107. Herodian. 7. 12. 13.

2. Of time, viz. of the beginning of a period of time, a point *from which onward* any thing takes place, etc. So ἐκ κοιλίας μητρός, Matt. xix. 12. Luke i. 15. al. (Sept. for מִן מִן Ps. xxii. 11. מִן מִן Ps. xlix. 1.) ἐκ νεότητος Matt. xix. 20. ἐκ χρόνων ἱκανῶν, Luke viii. 27 ἐξ ἀρχῆς John vi. 64. ἐκ γενετῆς ix. 1. ἐκ τοῦ αἰῶνος ix. 32. So Acts ix. 33. xv. 21. xxiv. 10. al.—Æl. V. H. 3. 4. Herodot. 3. 33. Herodian. 6. 2. 7. Xen. Œc. 3. 10. Cyr. 8. 5. 12.—Hence it may sometimes be rendered *after*, as Rom. i. 4 ἐκ ἀναστάσεων νεκρῶν. Rev.

xvii. 11 ἐκ τῶν ἑπτά ἐστι, *after the seven*, i. e. their successor. So by Hebraism, 2 Pet. ii. 8 ἡμέραν ἐξ ἡμέρας, lit. *day out of day*, or as in Engl. *day after day*; so Sept. for עַד עַד Gen. xxxix. 10. comp. Lev. xxv. 50. Deut. xv. 20.—With an adjunct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς, sc. ὥρας, lit. *from this time*, i. e. immediately, Mark vi. 25. ἐξ ἱκανοῦ, sc. χρόνου, *of a long time*, of old, long, Luke xxiii. 8. ἐκ τούτου, sc. χρόνου, *from this time*, i. e. afterwards, John vi. 66. ἐκ δευτέρου, i. e. a second time, again, Acts x. 15. ἐκ τρίτου, Matt. xxvi. 44. al. Winer § 55. 1. c. —Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the *origin* or *source* of any thing, i. e. the primary, direct, immediate source, in distinction from ἀπό; see Ἀπό III. init. Winer § 51. p. 313. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. iv. 7. 1 Thess. v. 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) of persons, viz. of the place, stock, family, condition, etc. *out of* which one is derived, or to which he belongs, e. g. (α) of the *place* whence one is, where one resides, etc. Luke viii. 27 ἀνὴρ τις ἐκ τῆς πόλεως. xxiii. 7 ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστί. John i. 47. Acts xxiii. 34. al. So ὁ ἐξ ὑμῶν, *of you*, i. e. of your city, etc. Col. iv. 9, 12. —Theocr. 1. 65. Herodian. 6. 7. 7. Lucian. D. Mort. 27. 9 or 7. Diod. Sic. 16. 61 ult. —So Luke xi. 13 ὁ πατὴρ ὁ ἐξ οὐρανοῦ, heavenly father; elsewhere usually ἐν οὐρανῷ Matt. v. 45. vi. 9. vii. 21. al. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, i. e. market-people. Epict. Fragm. 161 οἱ ἐκ παλαιστράς, i. e. athletæ. Viger. p. 601.—(β) of *family*, *race*, *ancestors*, etc. Luke i. 5 ἱερεὺς τις ἐξ ἐφημερίας Ἀβιά. ver. 27 et ii. 4 ἐξ οἴκου Δαβίδ. Acts iv. 6. xiii. 21. Rom. ix. 5, 24. Heb. vii. 14. Acts xv. 23 ἀδελφοὶ οἱ ἐξ ἐθνῶν, i. e. Gentile Christians. Rom. ix. 6 οἱ ἐξ Ἰσραὴλ, i. e. Israelites. Acts xvii. 26 ἐξ ἐνὸς αἵματος. John iii. 6 γεγεν. ἐκ τῆς σαρκός. Matt. iii. 9 ἐκ τῶν λίθων ἐγείραι τέκνα τῷ Ἀβραάμ. So ἐκ σπέρματος τινος, *of or from the seed*, i. e. family, race, of any one, John vii. 42. Rom. i. 3. 2 Tim.

ii. 8. (So Sept. for עַד עַד Ruth iv. 12. 1 K. xi. 14.) Seq. gen. of the mother, γεννᾶσθαι ἐκ γυναικός, Matt. i. 3, 5, 6, 16. Gal. iv. 4, 22, 23.—Hom. Il. 5. 896. Arr. Exped. A. M. 2. 16. 2. Herodian. 5. 7. 1.—(γ) of *condition*, state, etc. John viii. 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts x. 45. Rom. iv. 12. Gal. ii. 12.

b) of the *source*, i. e. the person, thing, etc. *out of* or *from* which any thing proceeds, is derived, to which it pertains, etc. (α) genr. Mark xi. 30, 31, τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων. Matt. xxi. 19 μηκέτι ἐκ σοῦ καρπὸς γένηται. Luke i. 78 ἀνατολὴ ἐξ ὕψους. John iv. 22 ἡ σωτηρία ἐξ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. John x. 16 ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης. ver. 32. Luke x. 11. John i. 13. iii. 31. 1 Cor. xv. 47. 2 Cor. v. 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John iii. 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. ver. 27. vii. 22. Acts v. 38. xix. 25. Rom. ii. 29. x. 17. xii. 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of* or *from* you, depends on you, etc. (Hom. Il. 1. 525.) Heb. ii. 11. vii. 6. 1 John iv. 7. Rev. xv. 8. al. sæp. So 1 Cor. ii. 12 τὸ πνεῦμα τὸ ἐκ Θεοῦ, i. e. divine. 2 Cor. viii. 7. ix. 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. i. 5 ἀγάπη ἐκ καθαρᾶς καρδίας 1 Pet. i. 22. 2 Cor. ii. 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔργασα ὑμῖν διὰ κ. τ. λ. —Spoken likewise of any source of knowledge, Matt. xii. 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke vi. 44. John xii. 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. ii. 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James ii. 18 δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. iii. 13. Or of the source from which any judgment is drawn, *from*, *out of*, where in Engl. *by*, *according to*; Matt. xii. 37 ἐκ γὰρ τῶν λόγων σου δικαιοσύνη κ. τ. λ. Luke xix. 22 ἐκ τοῦ στόματός σου κρινῶ σε.—Rev. xx. 12.—Sept. ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν Num. xxvi. 56, where ἐκ for עַד-עַד. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι.

ib. 2. 3. 6.—(β) As marking not only the *source* and origin, but also the *character* of any person or thing as derived from that source, etc. implying connexion, dependence, adherence, devotedness, likeness, etc. John vii. 17 γινώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν. viii. 47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει, κ. τ. λ. 1 John ii. 29. iii. 9, 10. iv. 1—4, 6. al. John viii. 44 ἐκ τοῦ διαβόλου. 1 John iii. 8. John iii. 6, 8, ἐκ τῆς σαρκός. John iii. 31 ἐκ τῆς γῆς, bis. viii. 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω. John xvii. 14, 16, ἐκ τοῦ κόσμου. 1 John ii. 16. iv. 5. al. —Trop. of the source of character, quality, etc. implying adherence to, connexion with, etc. John xviii. 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John ii. 21. iii. 19. Gal. iii. 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν. ver. 12 ὁ δὲ νόμος οὐκ ἐστίν ἐκ πίστεως. Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, lit. a person of faith, a *believer*, i. q. ὁ πιστεύων, Rom. iii. 26. Gal. iii. 7, 9. Rom. iv. 16 ὁ ἐκ πίστεως Ἀβραάμ, i. e. a person of Abraham's faith, who believes as he did, etc. So ὁ ἐκ νόμου, one *of* the law, i. e. one under the law, an adherent of it, etc. Rom. iv. 14, 16. Also Rom. ii. 8 οἱ ἐξ ἐριθείας, i. q. ἐρίζοντες. ver. 27 ἡ ἐκ φύσεως ἀκροβυστία, i. q. φυσική. Tit. ii. 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος.

c) of the *motive*, ground, occasion, whence any thing proceeds, the incidental cause, *from*, *out of*, i. e. by reason of, because of, in consequence of, etc. John iv. 6 κεκοπιακῶς ἐκ τῆς ὁδοιπορίας. James iv. 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν κ. τ. λ. Rev. viii. 11, 13 οὐαὶ ἐκ τῶν λοιπῶν φωνῶν κ. τ. λ. xvi. 10, 11, 21. So 2 Cor. xiii. 4 ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ, κ. τ. λ. 1 Tim. vi. 4. Heb. vii. 12 ἐξ ἀναγκῆς. (Herodian. 1. 4. 12.) Phil. i. 16, 17, οἱ μὲν ἐξ ἀγαπῆς, οἱ δὲ ἐξ ἐριθείας. al.—Herodian. 1. 14. 4. Xen. Mem. 1. 2. 31. An. 2. 5. 5. Conv. 8. 22.—So δικαιῶν, δικαιωθῆναι ἐκ πίστεως, *from faith*, i. e. on account of, by, through, etc. Rom. iii. 30. v. 1. Gal. ii. 16. iii. 24. al. (elsewhere c. dat. πίστει, Rom. iii. 28.) δικ. ἐξ ἔργων, Rom. iii. 20. iv. 2. Gal. ii. 16 bis. al. δίκαιος ἐκ πίστεως Rom. i. 17. δικαισύνη ἐκ πίστεως Rom. ix. 30. x. 6.

d) of the *efficient cause*, agent, etc. that from which any action or thing proceeds, is produced, effected, *from*, *by*, etc. Rom. ix. 12 et Gal. v. 8 ἐκ τοῦ καλοῦντος. 1 Cor. viii. 6. ἐξ οὗ τὰ πάντα. 2 Cor. i. 11 ἐκ πολλῶν τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἑαυτοῦ, *of myself*, John xii. 49. Likewise Matt. i. 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἁγ. ver. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνεύματος ἐστίν ἁγίου. Rom. ix. 10 ἐξ ἐνὸς κοίτην ἔχουσα, comp. in Κοίτη.—So especially for ὑπό or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John vi. 65 ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. 2 Cor. ii. 2 ὁ λυπούμενος ἐξ ἑμοῦ. vii. 9. Eph. iv. 16. Phil. i. 23. Rev. ii. 11. ix. 2, 18.—Hom. Od. 7. 70. Herodot. 2. 151 τὸ ποιηθὲν ἐκ τινος. ib. 7. 175. Xen. H. G. 3. 1. 6. Hiero 7. 6.

e) of the *manner* or *mode* in which any thing is done, etc. *out of*, *from*, in Engl. *in*, *with*, etc. Mark xii. 30, 33, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κ. τ. λ. Luke x. 27. Acts viii. 37. Rom. vi. 17 ἐκ καρδίας, i. e. heartily. Eph. vi. 6 ἐκ ψυχῆς. (Xen. Œc. 10. 4.) Rom. xiv. 23 bis, οὐκ ἐκ πίστεως, *not out of faith*, i. e. not in or with faith. 1 Thess. ii. 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ.—So where in Engl. *of*, *according to*, etc. 2 Cor. viii. 11 ἐκ τοῦ ἔχειν, i. e. according to your ability. ver. 13, [14,] ἐξ ἰσότητος. (Herodot. 7. 135 ἐξ ἴσου.) Matt. xii. 34. John iii. 31 ἐκ τῆς γῆς λαλεῖ. viii. 44. 1 John iv. 5. 1 Pet. iv. 11 ἐξ ἰσχύος ἧς κ. τ. λ.—Arr. Diss. Ep. 1. 22. 1. ib. 2. 17. 22. Herodian. 1. 4. 21. Æl. V. H. 1. 21. Xen. An. 4. 2. 23. ib. 6. 4. 9.—So in an adverbial sense, e. g. ἐκ περισσοῦ, *abundantly*, *exceedingly*, Mark vi. 51. xiv. 31. ἐκ μέρους, *ex parte*, i. e. in part, *partly*, 1 Cor. xii. 27. xiii. 9, 10, 12. ἐκ μέτρου, *measurably*, *moderately*, John iii. 34. ἐκ συμφώνου, i. e. by mutual consent, 1 Cor. vii. 5. Comp. Winer § 55. 1. c.—Herodot. 6. 85. Polyb. 2. 46. 1. Xen. Mem. 3. 11. 8. H. G. 6. 5. 16. Thuc. 3. 43, 67.

f) of the *means*, instrument, instrumental cause, *from*, i. e. by means of, by, through, with, etc. Luke xvi. 9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. by

means of. John iii. 5 *ἐὰν μή τις γεννηθῇ ἐξ ὕδατος*. 1 Cor. ix. 14 *ἐκ τοῦ εὐαγγελίου ζῆν*, coll. ver. 13. John ix. 6. Heb. xi. 35. Rev. iii. 18 *χρυσίον πεπυρουμένον ἐκ πυρός*. xvii. 2, 6. xviii. 3, 19. So with verbs of filling, being full, etc. Matt. xxiii. 25 *ἔσωθεν γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας*. John xii. 3. Rev. viii. 5. Comp. Matth. § 396. n. 2. § 574. p. 1133. — Judith ix. 10. Ecclus. xiii. 11. Eur. Hec. 573. Soph. El. 398. Aj. 537. Xen. Œc. 13. 6. Apol. 4.—Hence also of the *price*, as a *means* of acquiring any thing, etc. Matt. xx. 2 *συμφωνήσας μετὰ τῶν ἐργάτων ἐκ δηναρίου*, coll. ver. 13. xxvii. 7 *ἡγόρασαν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν*. Acts i. 18. Here *ἐκ* c. gen. is equivalent to the simple gen. which is the usual construction; Buttm. § 132. n. 1, and 6. 2. Matth. § 364. Winer § 51. p. 316.—Ep. Jer. 25. Palæph. 46. 3, 4.

g) of the *material*, viz. *of, out of, from*, Matt. xxvii. 29 *στέφανον ἐξ ἀκανθῶν*. John ii. 15 *φραγέλλιον ἐκ σχοινίων*. Rom. ix. 21. 1 Cor. xi. 8. Eph. v. 30. Heb. xi. 3. Rev. xviii. 12. xxi. 21. Comp. Matth. § 374. b. n. Winer l. c. p. 314.—Herodot. 2. 71, 96. Herodian. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) of a *whole* in relation to a part, a whole from which a part is spoken of, i. e. partitively. 1 Cor. xii. 15, 16, *οὐκ εἰμὶ ν. οὐκ ἔστι τοῦ σώματος*. Acts x. 1. So after *ἐσθίω, φάγομαι, πίνω*, *to eat or drink of* any thing, i. e. part of it, e. g. *ἐσθίω ἐκ* 1 Cor. ix. 7. xi. 28. *φάγομαι ἐκ* Luke xxii. 16. John vi. 26. Rev. ii. 7. *πίνω ἐκ* Matt. xxvi. 27, 29. John iv. 12—14. Rev. xiv. 10. xviii. 3. al. The classic writers employ here the simple genitive, Buttm. § 132. 4. 2. d. Sept. *ἐσθίειν ἐκ* for *מִן* *לֶחֶם* 2 Sam. xii. 3. 2 K. iv. 40. *φάγομαι ἐκ* Ecclus. xi. 19 *πίνειν ἐκ* for *מִן* *יַיִן* 2 Sam. xii. 3. Gen. ix. 21. Comp. the like use of *ἀπό* in 'Από III. 7.—Also after other verbs, where an accus. would imply the whole, and where classic writers put the simple genitive; e. g. Matt. xxv. 8 *δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν*. John vi. 11. (1 Chr. xxix. 14.) John i. 16 *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλαβομεν*. Rev. xviii. 4. 1 Cor. 10. 17 *πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν*. Matt. xiii. 47 *σαγήνη ἐκ παντὸς γένους συναγάγουσα*. Comp. Buttm. §

132. 4. 2. c.—Spoken of a *class* or number *out of* which one is separated, *of* which he forms part, etc. John i. 24 *οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων*. 1 Tim. iii. 6. Mark xiv. 69 *οὗτος ἐξ αὐτῶν ἔστιν*. Luke xxii. 3. Acts xxi. 8.—Xen. Mem. 1. 7. 10. ib. 3. 6. 17. Comp. in Εἰμί II. h. γ.—So Phil. iv. 22 *οἱ ἐκ τῆς Καίσαρος οἰκίας*. Acts vi. 9. Rom. xvi. 10 *οἱ ἐκ τῶν Ἀριστοβούλου*.—Thuc. 8. 92 *οἱ ἐκ τοῦ Ἄστεως*. Plut. Cic. 3. Xen. Cyr. 8. 3. 5. H. G. 2. 3. 18.—After a numeral or pronoun; e. g. *εἷς*, etc. Matt. x. 29 *ἐν ἐξ αὐτῶν*. Mark ix. 17. Luke xv. 4. al. *δύο* Mark xvi. 12. John i. 35. *πέντε ἐξ αὐτῶν* Matt. xxv. 2. *πρῶτος ἐξ* Acts xxvi. 23. *δεκάτην ἐκ* Heb. vii. 4. (Xen. H. G. 1. 2. 9.) After *τις* indef. Heb. iv. 1 *δοκῇ τις ἐξ ὑμῶν*. James ii. 16. *τινὲς* Luke xi. 15. Acts xi. 20. Rom. xi. 14. (Herodian. 3. 2. 18. Dem. 1265. 28.) After *τίς* interrog. Matt. xxi. 31 *τίς ἐκ τῶν δύο*. Luke xi. 5. John viii. 46. al. After *οὐδεὶς* John vii. 19. etc.—So with *τις, τινὲς*, implied, Matt. xxiii. 34. Luke xxi. 16. John ix. 40. xvi. 17. Rev. iii. 9. Comp. Winer § 51. p. 314.

NOTE. In composition *ἐκ* implies 1. removal, *out, from, off, away*, as *ἐκβαίνω, ἐκβάλλω, ἐκφέρω*. 2. continuance, as *ἐκτείνω, ἐκτρέφω*. 3. completion, in full, as *ἐκδανανάω*. 4. Hence genr. intensive, as *ἐκδηλος, ἐξαπατάω, ἐκταράσσω*. AL.

Ἐκαστος, η, ον, (superl. fr. *ἐκάς* separate, Buttm. § 78. 3,) *each, every one*, sc. of any number separately.

a) genr. Matt. xvi. 27 *ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ*. Luke vi. 44 *ἐκαστον δένδρον*. John vii. 53. Rom. ii. 6. al. Seq. gen. plur. Matt. xxvi. 22 *ἐκαστος αὐτῶν*. John vi. 7. Rom. xiv. 12. al.—Xen. Cyr. 3. 3. 6.—This idea of separation or *singling out* is expressed still more strongly by *εἷς ἕκαστος*, *each one*, Acts xx. 31 *νουθετῶν ἕνα ἕκαστον*. Eph. iv. 16. Rev. xxi. 21. al. Seq. gen. plur. Luke iv. 40. Acts ii. 3. al. (Xen. An. 6. 6. 12.) So in *καθ' ἐκάστην ἡμέραν*, where it strengthens the distributive force of *κατά*, Heb. iii. 13. Rev. xxii. 2.—Xen. H. G. 2. 1. 27.

b) distributively, in construction with plural verbs, where it is in apposition

with a plur. noun implied; Matt. xviii. 25 *ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ κ. τ. λ.* John xvi. 32. Heb. viii. 11. al. Seq. gen. plur. Acts xi. 29. (Xen. Cyr. 3. 1. 3.) So *εἰς ἕκαστος*, Acts ii. 6.—Xen. An. 6. 6. 12.—In apposition with a plural noun or pron. expressed; Luke ii. 3 *ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν κ. τ. λ.* Acts ii. 8. Eph. v. 33. c. *εἰς* 1 Cor. xii. 18.—Xen. H. G. 7. 1. 22. AL.

Ἐκάστοτε, adv. (*ἕκαστος*), *each time, ever, always*, i. e. assiduously, 1 Pet. i. 15.—Xen. Conv. 1. 14.

Ἐκατόν, οἱ, αἱ, τὰ, *a hundred*, Matt. xviii. 12, 28. John xix. 39. al.—Adverbially, *an hundred-fold, centuple*, Matt. xiii. 8. Mark iv. 8. al. comp. Luke viii. 8. AL.

Ἐκατονταέτης, ου, ὁ, ἡ, or *ἐκατονταετής*, ἑος, οὗς, ὁ, ἡ, adj. (*ἕκατον, ἔτος*), *a hundred years old*, Rom. iv. 19. Sept. for *מֵאָה שָׁנִים* Gen. xvii. 17.—On the form and flexion comp. Buttm. § 56. n. 4. § 70. n. 2. Ausf. Sprachl. § 56. n. 7.* Lob. ad Phryn. p. 407.

Ἐκατονταπλασίων, ονος, ὁ, ἡ, adj. (Buttm. § 71. 3), *a hundred-fold, centuple*, Luke viii. 8 *καρπὸν ἑκατ.* Matt. xix. 29. Mark x. 30. Sept. for *מֵאָה פְּלָטִים* 2 Sam. xxiv. 3.—Xen. Œc. 2. 3.

Ἐκατοντάρχης and *ἐκατόνταρχος*, ου, ὁ, (*ἐκατόν, ἄρχω*), *a centurion*, see Adam's Rom. Ant. p. 370. In -ης, Acts x. 1, 22. xxiv. 23. xxvii. 1, 31.—Jos. Ant. 9. 7. 2. Herodian. 5. 4. 12.—In -ος, Matt. viii. 5, 8, 13. xxvii. 54. Luke vii. 2, 6. xxiii. 47. Acts xxi. 32. xxii. 25, 26. xxiii. 17, 23. xxvii. 6, 11, 43. xxviii. 16. Sept. for *מֵאָה רָגִל* Ex. xviii. 25. Deut. i. 15.—Herodian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

Ἐκβαίνω, aor. 2 *ἐξέβην*, *to go out*; so Griesb. Heb. xi. 15 *ἀφ' ἧς ἐξέβησαν*, for *ἐξῆλθον* in text. rec. Sept. for *מֵצֵי* Josh. iv. 16sq.—Jos. Ant. 15. 1. 3. Xen. H. G. 7. 1. 29.

Ἐκβάλλω, aor. 2 *ἐξέβαλον*, plupf. without augm. *ἐκβεβλήκειν* Mark xvi. 9, comp. Buttm. § 83. n. 6; *to throw out, to cast out*, trans. Comp. in *βάλλω*.

a) genr. and with the idea of force,

impulse; seq. *εἰς* c. acc. of place, Matt. xv. 17 *εἰς ἀφεδρῶνα ἐκβάλλεται*. Acts xxvii. 38. Matt. viii. 12. xxv. 30. Sept. for *מֵצֵי* Lev. xiv. 40.—Ceb. Tab. 14. absol. Xen. Vect. 4. 2.—Seq. *ἐξω* c. gen. of place, Matt. xxi. 39 *ἐξέβ. ἐξω τοῦ ἀμπελῶνος*. So *ἐξω* c. gen. impl. Luke xx. 12. John ix. 34, 35. xii. 31. Comp. Sept. Lev. xiv. 40.—In the sense of *to force out, to thrust out, to urge or drive out*, etc. Mark ix. 47 *τὸν ὀφθαλμόν*. Mark i. 12 *τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον*. John x. 4 *πρόβατα ἐκβάλῃ*, comp. *ἐξάγει* in ver. 3. Seq. *ἐκ* c. gen. of place, John ii. 15 *πάντας ἐξέβ. ἐκ τοῦ ἱεροῦ*. 3 John 10. Seq. *ἐξω* c. gen. Luke iv. 29 *ἐξω τῆς πόλεως*. Acts vii. 58. *ἐξω* c. gen. impl. Luke viii. 54. John vi. 37, sc. *τῆς βασιλείας*. xii. 31. Seq. *ἀπό* c. gen. of place, Acts xiii. 50 *ἐξέβ. ἀπὸ τῶν ὀρίων*. Absol. but *from* a place impl. Matt. ix. 25. Luke xix. 45. Acts xvi. 37. Gal. iv. 30. Spoken of demons, *to cast or drive out, to expel*, sc. from the body of any one, e. g. *ἀπό τινος*, Mark xvi. 9. *ἐκ τινος* Mark vii. 26. genr. Matt. vii. 22. Mark i. 34, 39. Luke ix. 40.—In the sense of *to send out*, sc. *ἐργάτας εἰς τὸν θειρισμόν* Matt. ix. 38. Luke x. 2. So *to send away, to send off*, James ii. 25.—Metaph. in the sense of *to cast out*, sc. *to scorn and reproach, to reject*, Luke vi. 22 *ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα κ. τ. λ.* i. e. when they shall falsely slander you, i. q. *εἰπωσι πᾶν πονηρὸν ῥῆμα κατ' ὑμῶν ψευδομένοι ἕνεκεν κ. τ. λ.* Matt. v. 11.—Æl. V. H. 13. 16 of a rejected actor. Dem. 449. 19.

b) the idea of force being dropped, *to take out, to extract, to remove*, etc. Matt. vii. 4 *ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθ.* ver. 5 *ἐκ τοῦ ὀφθ.* Luke vi. 42. So *to bring out or forth*, etc. Luke x. 35. Matt. xii. 35 bis. ver. 20 *ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν*, quoted from Is. xlii. 3, where Sept. *εἰς ἀλήθειαν ἐξοίσει κρίσιν* for Heb. *מֵצֵי נִצְיִן מֵצֵי*.—Also, *to throw out*, i. e. *not to include, to leave out*, Rev. xi. 2 *τὴν αὐλὴν τὴν ἔξωθεν ἐκβαλε ἕξω*; so the writer explains it by adding the neg. *καὶ μὴ αὐτὴν μετρήσης*. AL.

Ἐκβασις, εως, ἡ, (*ἐκβαίνω*, *a going out, egress*, Pol. 4. 64. 5. In N. T.

spoken of egress from life, *exit, end*, Heb. xiii. 7 ἐκβασίς τῆς ἀναστροφῆς.—Wisd. ii. 17. comp. Pol. 3. 7. 2.—Trop. of the *exit* of any thing, i. e. *result, event, end*, 1 Cor. x. 13.—Wisd. viii. 9. Phavor. ἐκβασιν· τὴν πλήρωσιν, τὴν παῦσιν.

Ἑκβολή, ἥς, ἡ, (ἐκβάλλω,) *a casting out*, sc. of the lading of a ship order to lighten her, Lat. *jactura*. Acts xxvii. 18 ἐκβολὴν ἐποιοῦντο. So Sept. for הַבִּיבָה Jon. i. 5.—Aristot. Eth. 3. 1. Dem. 926. 17.

Ἑκγαμίζω, f. ἴσω, *to marry out*, trans. i. e. *to give in marriage*, absol. 1 Cor. vii. 38 bis, comp. Γαμίζω. Pass. Matt. xxii. 30. xxiv. 38. Luke xvii. 27.

Ἑκγαμίσκω, i. q. ἐκγαμίζω, Pass. Luke xx. 34, 35.

Ἑκγονος, ου, ὁ, ἡ, adj. (ἐκγίνομαι, perf. 2 ἐκγέγονα), lit. *sprung from, born of*, Jos. Ant. 2. 12. 1 ἀγαθὸν καὶ μεγάλων ἀνδρῶν ἐκγονον. Hence *a descendant* of any kind, as son, daughter, grandchild, etc. Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. neut. τὰ ἐκγονα, *descendants*, spec. *grandchildren*, 1 Tim. v. 4 τέκνα ἢ ἐκγονα. Sept. genr. for הַבְּנֵי-יִשְׂרָאֵל Is. xlix. 15. הַבְּנֵי Deut. xxix. 10. xxxi. 12. הַבְּנֵי Deut. vii. 13. Is. xiv. 29.—Hesych. ἐκγονα· τέκνα τέκνων. genr. Xen. Lac. 1. 4.

Ἑκδαπανάω, ὦ, f. ἴσω, *to spend out*, i. e. *entirely, to consume*; Pass. *to be consumed, to be entirely spent*, spoken of one's life, powers, etc. ὑπὲρ τίνος 2 Cor. xii. 15.—Pol. 17. 11. 10. Comp. Kypke ad loc.

Ἑκδέχομαι, f. ξομαι, *to receive from* any quarter, trans. Ecclus. xviii. 14. Herodot. 2. 166 ult. or in succession, in turn, Hom. Il. 13. 710. Herodot. 4. 39.—In N. T. inchoatively, *to be about to receive from* any quarter, i. e. *to wait for, to look for, to expect*, trans. John v. 3 ἐκδεχ· τὴν τοῦ ὕδατος κίνησιν. Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. xi. 10. James v. 7. absol. Heb. x. 13. 1 Pet. iii. 20.—Pol. 3. 45. 6. ib. 20. 4. 5.

Ἑκδηλος, ου, ὁ, ἡ, adj. (ἐκ intens. δῆλος), i. q. δῆλος but stronger, *quite plain, conspicuous*, 2 Tim. iii. 9.—3 Macc. vi. 5. Pol. 3. 12. 4.

Ἑκδημέω, ὦ, f. ἴσω, (ἐκδημος,) *to go out from one's people, to be absent from one's country*, Jos. Ant. 9. 4. 6 ἐκδημήσαντος δὲ εἰς Δαμασκὸν Ἑλισσαίου τοῦ προφήτου. Arr. Diss. Ep. 1. 4. 22. Comp. ἐκδημος Xen. Cyr. 8. 5. 26.—In N. T. genr. *to be absent from* any place, person, etc. 2 Cor. v. 6, 8, 9. Comp. Ἀποδημέω.

Ἑκδίδωμι, f. ἐκδώσω, *to give out*, i. e. *to publish*, e. g. a book, decree, etc. Esdr. viii. 4. Pol. 2. 37. 6. *to deliver out or up*, e. g. a person, Pol. 3. 8. 8, 10. Xen. An. 6. 6. 10, 18. *to place out*, sc. in marriage, *to give in marriage*, Sept. Ex. ii. 22. Herodian. 1. 8. 6, 7. *to give out on hire, to let out*, Æl. V. H. 14. 15. Pol. 6. 17. 2.—In N. T. Mid. ἐκδίδομαι, *to let out, to hire out*, sc. for one's own benefit, e. g. ἀμπελῶνα, Matt. xxi. 33, 41. Mark xii. 1. Luke xx. 9.

Ἑκδιηγέομαι, οὔμαι, f. ἴσομαι, (διηγέομαι,) *to tell out, to relate in full*, trans. Acts xiii. 41. xv. 3. Sept. for הַבְּנֵי Ez. xii. 16. Heb. i. 5. — Ecclus. xxxiii. 8. xlii. 17.

Ἑκδικέω, ὦ, f. ἴσω, (ἐκδικος,) *to execute right and justice*, viz.

a) *to do justice to, to maintain one's right, to defend one's cause*, Luke xviii. 5. So in constr. prægn. Luke xviii. 3 ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου, comp. in Ἑκ 1. b.—Sept. Ps. xxxvii. 28. 1 Macc. vi. 22. xiii. 6.

b) *to avenge*, i. e. *to make penal satisfaction*; Rom. xii. 19 μὴ ἑαυτοὺς ἐκδικοῦντες, coll. ver. 17, 20. So *to take vengeance of, to punish*, e. g. in the constr. prægn. τὸ αἷμα ἀπὸ τίνος or ἐκ τίνος, *blood from or at the hand of* any one, Rev. vi. 10. xix. 2. Comp. in Ἑκ 1. b. So Sept. for מִן הַיָּד 2 K. ix. 7. comp. also for מִן הַיָּד Deut. xviii. 19. הַיָּד Hos. i. 4.—Herodian. 2. 6. 13. Dem. 801. 24.—In the sense *to punish*, simply, 2 Cor. x. 6 πᾶσαν παρακοήν. So Sept. and הַיָּד Ex. xxi. 20. הַיָּד Ob. 21.—Ecclus. v. 3. xxiii. 21.

Ἑκδίκησις, εως, ἡ, (ἐκδικέω,) *execution of right and justice*, viz.

a) *maintenance of right, support, protection*; hence ποιεῖν ἐκδίκησιν, i. q. ἐκδικεῖν, *to maintain one's right, to de-*

send one's cause, seq. gen. of pers. for whom, Luke xviii. 7, 8. seq. dat. of pers. against whom, Acts vii. 24. Comp. Sept. Judg. xi. 36. 2 K. xxii. 48.

b) *avengement, vengeance*, i. e. penal retribution, Rom. xii. 19. Heb. x. 30. Sept. for נִקְמָה 2 Sam. iv. 8. Ps. lxxix. 10. Jer. xi. 20. נִקְמָה Hos. ix. 7.—In the sense of *vindictive justice, punishment*, Luke xxi. 22 ἡμέραι ἐκδικήσεως. 2 Thess. i. 8. 1 Pet. ii. 14. So 2 Cor. vii. 11, referring to the evil doer; comp. ver. 12. Comp. Sept. for נִקְמָה Mic. v. 15.—Ecclus. vii. 17. xlvii. 25.

Ἐκδικος, ου, ὁ, ἡ, (ἐκ, δίκη,) pp. *executing right and justice*; hence, a *retributer, avenger, punisher*, Rom. xiii. 4. 1 Thess. iv. 6.—Wisd. xii. 12. Ecclus. xxx. 6.—Aristænet. 1. 27. Herodian. 2. 14. 6.

Ἐκδιώκω, f. ξω, *to pursue out, to drive out of or from a place*, etc. Sept. for הִקְיָ Deut. vi. 19. הִקְיָ Joel ii. 20. Chald. הִקְיָ Dan. iv. 22.—Hence in N. T. *to persecute*, trans. i. q. διώκω, but stronger, Luke xi. 49. 1 Thess. ii. 15. Sept. for הִקְיָ Ps. cxix. 157.—Ecclus. xxx. 19.

Ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι), *delivered out or up*, Acts ii. 23.—Bel and Drag. 26. Jos. Ant. 6. 13. 9. Herodot. 6. 85.

Ἐκδοχή, ἡς, ἡ, (ἐκδέχομαι,) *a waiting for, expectation*, Heb. x. 27.

Ἐκδύω, f. ύσω, as intrans. *to go or come out of*, ἐκδύς μέγαροιο Hom. Od. 22. 334; hence in the trans. relation, *to put off*, sc. clothes; comp. Buttm. § 114 δύω.—In N. T. *to put off, to strip one of his clothes, to unclothe*; with two accus. Matt. xxvii. 31 ἐξέδυσαν αὐτὸν τὴν χλαμύδα. Mark xv. 20. c. acc. of pers. Matt. xxvii. 28. Luke x. 30. See Buttm. § 131. 5. Sept. for עָשָׂה Gen. xxxvii. 22. Num. xx. 28.—Xen. Cyr. 1. 3. 17. c. acc. of garm. ib. 1. 4. 26. absol. An. 4. 3. 12.—Mid. *to lay off one's clothes, to unclothe one's self*, trop. of the mortal body, 2 Cor. v. 4, see in Γυμνός b.

Ἐκεῖ, adv. of place, *there*, i. e.

a) of place where, *there, in that place*,

Matt. ii. 13 καὶ ἴσθι ἐκεῖ ἕως κ. τ. λ. v. 24. vi. 21. xii. 45. James ii. 3. al. So by impl. Luke xiii. 28 ἐκεῖ ἔσται ὁ κλαυθμός κ. τ. λ. as in the corresponding passages, Matt. viii. 12. xiii. 42, 50. xxiv. 51. xxv. 30. Also οἱ ἐκεῖ, *those there*, i. e. those who were there, Matt. xxvi. 71. Sept. for עָשָׂה Gen. ii. 8, 12.—Xen. H. G. 3. 2. 14. οἱ ἐκεῖ ib. 1. 6. 4.—By Heb. joined with ὅπου, as ὅπου ἐκεῖ, *where*, Mark vi. 65. Rev. xii. 6, 14. So Sept. for עָשָׂה 1 Sam. ix. 10. Gen. xiii. 4. Comp. Gesen. Lehrs. p. 743. Stuart § 478. b.

b) by attraction, spoken of place whither, *thither, to that place*, after verbs of motion, instead of ἐκεῖσε, see Buttm. § 151. I. 8. Winer Gr. § 58. 7. Herm. ad Vig. p. 790, 893. Matt. ii. 22 ἐφοβήθη ἐκεῖ ἀπελθεῖν, i. e. for the sake of remaining *there*. Mark vi. 33. Luke xii. 18. xvii. 37. John xi. 8. xviii. 3. al. So Matt. xvii. 20, coll. xxi. 21. So Sept. and עָשָׂה Deut. i. 37. Judg. xviii. 3. 2 Sam. xvii. 18. for עָשָׂה Deut. iv. 42.—Herodian. 4. 8. 9. Xen. H. G. 1. 2. 9. ib. 7. 1. 27. AL.

Ἐκεῖθεν, adv. (ἐκεῖ, Buttm. § 116. 6,) *thence, from that place*, Matt. iv. 21 προβάς ἐκεῖθεν. v. 26. ix. 9, 27. Acts xiii. 4. xx. 13. al. So οἱ ἐκεῖθεν, *those from thence*, i. e. those who belong there, Luke xvi. 26. Sept. for עָשָׂה Gen. xxviii. 2, 6.—Xen. X. G. 1. 6. 40. An. 5. 6. 24. οἱ ἐκεῖθεν Eur. Hec. 719. ed. Porson. AL.

Ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ,) *that, that one there*, plur. *those*; equiv. to an emphatic *he, she, it*, or to *he there, she there, it there*. When in an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471. Passow Lex.

a) in antithesis, etc. referring to the more remote subject, e. g. with οὗτος, Luke xviii. 14 κατέβη οὗτος δεδικαιωμένος ἢ γὰρ ἐκεῖνος. James iv. 15. So genr. Matt. xiii. 11 ὑμῖν δέδοται—ἐκείνοις δὲ οὐ δέδοται. Mark xvi. 20. John v. 35, 47 viii. 42. Heb. xii. 25. al. sæp. So Luke xiii. 4 coll. ver. 2. xix. 27 coll. ver. 14, 26

Luc. D. Mort. 14. 6 or 9. Xen. Cyr. 1. 4. 19 οὗτοι—ἐκεῖνοι. An. 3. 1. 21, 29.

b) without antith. referring to the person or thing immediately preceding or just mentioned. (a) genr. Matt. xvii. 27 εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός κ. τ. λ. Acts iii. 13 Πιλάτου, κρίναντος ἐκεῖνου. Mark iii. 24. xvi. 10, 11, 13. John iv. 25. v. 19, 43. vii. 45. xiii. 6, 27. Rom. xiv. 14. 2 Cor. viii. 9. James i. 7 ὁ ἄνθρωπος ἐκεῖνος. 2 Pet. i. 16. 1 John v. 16. al. Comp. Winer § 23. 1. Matth. 1. c. Passow sub voc.—Xen. Mem. 1. 1. 3. ib. 1. 3. 13. Conv. 2. 25.—So with a subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκεῖναις Matt. iii. 1. Luke ii. 1. iv. 2. al. ἐν ἐκεῖναις ταῖς ἡμέραις. Matt. xxiv. 19. Mark i. 9. ii. 20. al. ἐν τῇ ἡμέρᾳ ἐκεῖνῃ Matt. vii. 22. xiii. 1. al. ἐν ἐκεῖνῃ τῇ ἡμέρᾳ. Matt. xxii. 23. Mark iv. 35. al. ἀπ' ἐκεῖνης τῆς ἡμέρας. Matt. xxii. 46. (Xen. An. 1. 7. 18.) So Matt. viii. 13. x. 19. ix. 22. xi. 25. xii. 1. Acts xii. 1. xix. 23.—(β) Emphatic, like the Engl. *that, he*, etc. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of repeating the subject, etc. (comp. in Αὐτός I. 3.) Mark vii. 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἐστὶ κ. τ. λ. ver. 20. John i. 18 ὁ μονογενὴς υἱός—ἐκεῖνος ἐξηγήσατο. v. 11 ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν. ix. 37. x. 1. xii. 48. xiv. 26. Rom. xiv. 14. 2 Cor. x. 18. al.—Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.—Or where it introduces a following clause, e. g. before a relative, John xiii. 26 ἐκεῖνος ἐστὶ, ᾧ κ. τ. λ. Rom. xiv. 15. John x. 35. Heb. vi. 7. xi. 15. So neut. ἐκεῖνο before ὅτι, Matt. xxiv. 43 ἐκεῖνο γινώσκετε, ὅτι κ. τ. λ.—Xen. Cyr. 2. 1. 3, 21.—Especially for persons well known and celebrated; comp. in Αὐτός I. 2. b. Matt. xxvii. 63 ἐκεῖνος ὁ πλάνας. So of Jesus, John vii. 11 ποῦ ἐστὶν ἐκεῖνος; 2 Tim. ii. 13. 1 John iii. 3, 5, 7.—Luc. D. Deor. 11. 1. Ael. V. H. 2. 14. Dem. 308. 18.—In like manner ἡ ἡμέρα ἐκεῖνη refers to the time of Christ's second coming, Matt. vii. 22. xxvi. 29. Acts ii. 18. 2 Thess. i. 10. Rev. xvi. 14.

c) genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke xix. 4 ὅτι ἐκείνης ἡμέλλε διέρχασθαι, where text. rec. has δι'

ἐκείνης. Comp. Buttm. § 115. n. 3. Matth. § 377. 1. § 486.

Ἐκεῖσε, adv. (ἐκεῖ Buttm. § 116. 6), *thither, to that place*, Xen. H. G. 1. 6. 10. ib. 2. 2. 2. In N. T. by attraction, instead of ἐκεῖ, *there, in that place*, comp. in Ἐκεῖ b. Buttm. § 151. I. 8. Herm. ad Vig. p. 790, 893. Acts xxi. 3. xxii. 5. καὶ τοὺς ἐκεῖσε ὄντας.—Sept. Job xxxix. 29. Act. Thom. 8. Jos. Ant. 3. 2. 1 τὰ ἐκεῖσε ἔθνη. Herodian. 2. 9. 15. Only in later writers, cf. Passow.

Ἐκζητέω, ὦ, f. ἦσω, *to seek out, to search out*, sc. any thing lost, Sept. for שׁרַף Ez. xxxiv. 11. שׁרַף Ez. xxxiv. 12. In N. T. metaph. viz.

a) *to inquire diligently, to scrutinize*, c. c. περὶ τίνος 1 Pet. i. 10, where it is parall. with ἐξερευνάω. Sept. for שׁרַף Ps. xlv. 22.—Ecclus. xxxix. 3.

b) *to seek after*, i. e. *to endeavour to gain, to solicit*, trans. Heb. xii. 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for שׁרַף Ps. cxxii. 9. שׁרַף 1 K. xiv. 5. Mic. vi. 8.—By Hebraism, in the sense of *to require, to demand*, e. g. ἐκζητεῖν τὸ αἷμά τίνος ἀπὸ τίνος, i. e. *to avenge, to punish*, Luke xi. 50, 51. So Sept. and שׁרַף Ez. iii. 18, 20. 2 Sam. iv. 11. שׁרַף Gen. ix. 5. xlii. 22.

c) from the Heb. ἐκζητεῖν τὸν Θεόν, *to seek out God*, i. e. *to turn to him, humbly and sincerely to follow and obey him*, Acts xv. 17. Rom. iii. 11. Heb. xi. 6. So Sept. and שׁרַף Deut. iv. 29. Jer. xxix. 13. שׁרַף Deut. iv. 29. 2 Chr. xv. 2, 13.—Ecclus. xxiv. 34.

Ἐκθαμβέω, ὦ, f. ἦσω, (ἐκθαμβος,) *to astonish outright, to amaze*, Aquil. for תַּשׁוּב Job xxxiii. 7. Ecclus. xxx. 9.—In N. T. Pass. ἐκθαμβίωμα οὔμαι, *to be greatly amazed, astonished*, sc. from admiration, Mark ix. 15. from terror, Mark xvi. 5, 6. from distress of mind, Mark xiv. 33, where it is paral. with λυπεῖσθαι Matt. xxvi. 37. Comp. Tittm. de Synon. N. T. p. 134.

Ἐκθαμβος, οὐ, ὁ, ἡ, adj. (ἐκ, θάμβος), *quite astonished, greatly amazed*, Acts iii. 11.—Pol. 20. 10. 9.

Ἐκθετος, οὐ, ὁ, ἡ, adj. (ἐκτίθημι), *exposed*, e. g. as an infant; hence Acts

vii. 19 ποιεῖν ἐκθετα τὰ βρέφη, i. q. ἐκτιθέ-
ναι τὰ βρέφη, i. e. to expose. Comp. Ex.
c. 2.—So Philo de Vit. Mos. I. p. 604
τὸν παῖδα ἐκτιθέασι. ib. ἀδελφὴ τοῦ ἐκτε-
θέντος βρέφους. Ael. V. H. 2. 7.

Ἑκκαθαίρω, f. αρῶ, (καθαίρω,) to
purge out, i. e. to cleanse thoroughly; pp.
τὰς ἀσπίδας ἐκκαθαρμένας, i. e. bur-
nished, Xen. An. 1. 2. 16. In N. T. me-
taph. c. acc. of pers. ἐαυτὸν ἀπό τινος 2
Tim. ii. 21. Sept. for הָרַץ Judg. vii. 4.
—Xen. Conv. 1. 4.—Seq. acc. of thing,
to cleanse out, to put away, etc. 1 Cor. v.
7.—Dinarch. contra Aristogit. p. 67
ἐκκαθ. τὴν δωροδοκίαν. pp. Sept. Deut.
xxvi. 13.

Ἑκκαίω, aor. 1 pass. ἐξεκαύθη, to
cause to burn or flame out, i. e. to kindle,
trans. Herodot. 4. 134. Sept. for הָרַץ
Ex. xxii. 6. Judg. xv. 5. metaph. τὸν
πόλεμον Plut. Agesi. 31 med.—In N. T.
Pass. or Mid. to burn out, to flame up,
intrans. i. e. to be inflamed, to burn vehe-
mently; metaph. ἐν τῇ ὀρέξει, with lust,
Rom. i. 27.—Of anger, Sept. for הָרַץ
Ps. ii. 13. Jer. iv. 4. הָרַץ Deut. xxix.
20. So Diod. Sic. 14. 108. Pol. ix. 10.
10. pp. Dion. Hal. Ant. 7. 14.

Ἑκκακέω, ῶ, f. ἥσω, (ἐκ, κακός,) pp.
to turn out a coward, i. e. to lose one's
courage; in N. T. genr. to be faint-
hearted, to faint, to despond, sc. in view
of trial, difficulty, etc. intrans. Eph. iii.
13 αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου
ὑπὲρ ὑμῶν. 2 Cor. iv. 1, 16.—In the
sense of to be remiss, slothful, sc. in duty,
Luke xviii. 1. Gal. vi. 9. 2 Thess. iii.
13.—Hesych. ἐκκακοῦμεν. ἀμελοῦμεν,
ἀκηδιῶμεν. Pol. 14. 19. 10, where others
ἐγκακέω.

Ἑκκεντέω, ῶ, f. ἥσω, to prick out, to
pierce out, trans. e. g. τοὺς ὀφθαλμούς,
Ael. H. A. 17. 20. comp. Valckn. Diatr.
p. 203.. In N. T. to pierce through, to
transfix, trans. John xix. 37. Rev. i. 7.
Comp. Zeck. xii. 10, where Sept. for
הָרַץ, as also Judg. ix. 54. for הָרַץ Num.
xxii. 9.—2 Macc. xii. 6. Pol. 5. 56.
12.

Ἑκκλάω, ῶ, f. ἄσω, aor. 1 pass.
ἐξεκλάσθη Butt. § 98. n. 6. § 100. 3;
to break out or off, trans. e. g. a branch,

Rom. xi. 17, 19, 20. Sept. for הָרַץ Lev.
i. 17.

Ἑκκλείω, f. εἰσω, aor. 1 pass. ἐξεκ-
λείσθη Butt. § 98. n. 6. § 100. 3; to
shut out, to exclude, trans. pp. Pol. 25.
1. 10.—In N. T. trop. to exclude, sc.
from the intercourse and instruction of
any one, seq. accus. Gal. iv. 17. (So
ἀποκλείω Plut. Alcib. 4.) Pass. to be
excluded, i. e. to have no place, Rom. iii.
27.

Ἑκκλησία, ας, ἡ, (ἐκκλητος called
out, summoned, from ἐκκαλέω,) a convo-
cation, assembly, congregation, viz.

a) pp. of persons legally called out or
summoned; Acts xix. 39 ἐν τῇ ἐννόμῳ ἐκ-
κλησίᾳ, sc. of the people; and hence also
of a tumultuous assembly not legal, Acts
xix. 32, 40.—Judith vi. 16. xiv. 6. Ael.
V. H. 5. 12. Xen. Mem. 3. 7. 6. An.
1. 3. 2.—In the Jewish sense, congrega-
tion, assembly, of the people for worship,
e. g. in a synagogue, Matt. xviii. 17. or
genr. Acts vii. 8. Heb. ii. 12 quoted
from Ps. xxii. 22, where Sept. for הָרַץ;
also Deut. xviii. 16. 2 Chr. i. 3, 5. al.
—1 Macc. ii. 56. iv. 59. Ecclus. xiii.
20.

b) in the Christian sense, an assembly,
sc. of Christians, genr. 1 Cor. xi. 18 συ-
νερχόμενοι ἐν ἐκκλησίᾳ. Hence, a church,
the Christian church, viz. (α) a particular
church, e. g. in Jerusalem, Acts viii. 1.
xi. 22. al. in Antioch, Acts xi. 26. xiii.
1. al. in Corinth, 1 Cor. i. 2. 2 Cor. i.
1. of Asia Minor, 1 Cor. xvi. 19. of
Galatia, Gal. i. 2. at Thessalonica, 1
Thess. i. 1. 2 Thess. i. 1. at Cenchrea,
Rom. xvi. 1. etc. etc. So αἱ ἐκκλ. τῶν
ἐθνῶν, i. e. churches of Gentile Chris-
tians, Rom. xvi. 4. Also ἡ κατ' οἶκόν τινος
ἐκκλησία, i. e. the church which meets at
the house of any one, Rom. xvi. 5. 1
Cor. xvi. 19. Philem. 2. So ἐκκλ. τοῦ
Χριστοῦ, Rom. xvi. 16. ἐκκλ. τοῦ Θεοῦ,
1 Cor. i. 2. x. 32. al.—(β) The church
universal, Matt. xvi. 18. 1 Cor. xii. 28.
Gal. i. 13. Eph. i. 22. iii. 10. Heb. xii.
23. al. So ἐκκλ. τοῦ Θεοῦ, 1 Cor. xi. 22.
xv. 9. 1 Tim. iii. 15. al. Comp. Sept.
ἐκκλ. κύριον for הָרַץ הָרַץ Deut. xxiii. 2,
4. AL.

Ἑκκλίνω, f. νῶ, to bend out, to
turn aside or away, intrans. e. g. ἐκ τῆς

ἐδοῦ, Sept. for פָּרַח Num. xxii. 23. in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23. —In N. T. metaph. of those who *turn away* or *swerve from* piety and virtue, Rom. iii. 12, quoted from Ps. xiv. 3. liii. 4, where Sept. for פָּרַח.—Seq. ἀπό c. gen. *to turn away from, to avoid*, Rom. xvi. 17. 1 Pet. iii. 11.—So Sept. for פָּרַח Ps. xxxvii. 28. Prov. iii. 7.

Ἐκκολυμβάω, ὦ, f. ἦσω, *to swim out*, sc. to land, Acts xxvii. 42.—Diod. Sic. 20. 86, 88.

Ἐκκομίζω, f. ἴσω, *to bear out, to carry out*, sc. a dead body for burial, Luke vii. 12.—Herodian. 2. 1. 5.

Ἐκκόπτω, f. ψω, *to strike out or off, to cut off or out*, trans. e. g. a branch or scion, ἐκ τινος Rom. xi. 24. absol. ver. 22, paral. with ἐκκλάω in ver. 17, 19, 20. δένδρον, i. e. *to cut down*, Matt. iii. 10. vii. 19. Luke iii. 9. xiii. 7, 9. τὴν δεξίαν, Matt. v. 30. xviii. 8.—Æl. V. H. 5. 17. Xen. An. 1. 4. 10. Æc. 17. 14. Sept. for פָּרַח Jer. vi. 6. xxii. 7.—Metaph. τὴν ἀφορμὴν ἐκκόπτειν, *to cut off occasion*, i. e. to remove it, 2 Cor. xi. 12. Sept. ἐκκ. τὴν ἐλπίδα for פָּרַח Hiph. Job xix. 10.—Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμάς. Jos. Ant. 8. 12. 1. Pol. 5. 104. 10.—So in text. rec. 1 Pet. iii. 7 εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, *that your prayers be not cut off*, rendered fruitless; in later edit. ἐγκόπτεσθαι.

Ἐκκρέμαμαι, Mid. form intrans. of ἐκκρεμάννυμι, (Buttm. § 114 κρεμάννυμι,) *to hang from*; trop. of those who listen closely to a person speaking, as in Engl. *to hang on the lips of* any one; seq. gen. of person, Luke xix. 48 ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκοῶν.—Comp. Sept. Gen. xlv. 30. Philo de Abr. p. 373. E, ὁ δὲ πόθῳ ἀλέκτω τοῦ παιδὸς ἐκκρεμάμενος. Id. de Vict. off. p. 856. C. Plut. VII. p. 851. 14. ed. Reiske.

Ἐκλαλέω, ὦ, f. ἦσω, *to speak out*, i. e. *to tell, to disclose*, trans. c. dat. of pers. Acts xxiii. 22 μηδενὶ ἐκλαλῆσαι, where for the infin. instead of the imperat. see Buttm. § 142. n. 5. Winer § 45. 7.—Judith. xi. 9. Dem. 354. 23.

Ἐκλάμπω, f. ψω, *to shine out, to be resplendent*, Matt. xiii. 43, in allusion to Dan. xii. 3 where Sept. for פָּרַח, comp. Wisd. iii. 7.—Ecclus. xliii. 5. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

Ἐκλανθάνω, f. ἐκλήσω, (ἐκ intens.) *to make forget entirely*, Hom. Il. 2. 600. —In N. T. Mid. ἐκλανθάνομαι, perf. pass. in mid. signif. ἐκλέλησμαι, *to forget entirely*, seq. gen. Heb. xii. 5. See Buttm. § 114 λανθάνω. § 136. 3. Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Æschin. Dial. Soc. 3. 16.

Ἐκλέγω, f. ξω, pp. *to lay out together*, Passow Lex. λέγω no. 2, i. e. *to choose out, to select*, trans. Jos. B. J. 2. 8. 6. Xen. H. G. 1. 6. 19. Mem. 3. 5. 2.—In N. T. Mid. ἐκλέγομαι, f. ξομαι, *to choose out for one's self*, i. e. genr. *to choose, to select*, trans.

a) genr. of things, Luke x. 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο, xiv. 7. So seq. ἵνα of purpose, 1 Cor. i. 27 bis, 28. Sept. for פָּרַח Gen. xiii. 11.—Jos. B. J. 2. 8. 9. Xen. Mem. 1. 6. 14.—Of persons, seq. acc. simply, John vi. 70. xv. 16 bis Acts i. 2, 24. vi. 5. Acts xv. 22, 25, ἔδοξε τοῖς ἀποστόλοις — ἐκλεξαμένους ἄνδρας πέμψαι, i. e. either, *to send men who let themselves be chosen*, Winer § 39. 5. Buttm. § 135. 8; or else ἐκλεξαμένους is in the accus. by anacoluthon instead of the dat. as also the nom. γράψαντες in ver. 23; Winer § 64. 2. Buttm. § 151. II. 5. Sept. for פָּרַח 1 Sam. viii. 18. x. 24. —Xen. Æc. 7. 11. Cyr. 8. 6. 7.—Seq. ἐκ c. gen. John xv. 19 ἐκ τοῦ κόσμου. (Ecclus. xlv. 4.) seq. ἀπό c. gen. Luke vi. 13. (Ecclus. xlv. 16.) With an infin. implied, James ii. 5 θεὸς ἐξελέξατο τοὺς πτωχοὺς (εἶναι) πλουσίους κ. τ. λ. Seq. ἐν, *among*, Acts xv. 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κ. τ. λ. i. e. God chose among us that through my mouth, etc. Comp. Winer § 32. 3. a.

b) by implic. *to choose out*, with the accessory idea of kindness, favour, love, etc. Mark xiii. 20. John xiii. 18. Acts xiii. 17. Eph. i. 4. So Sept. and פָּרַח Deut. iv. 37. Ps. lxxv. 5. Zech. iii. 2. So in MSS. Luke ix. 35 ἐκλελεγμένος for ἀγαπητός.

Ἐκλείπω, f. ψω, *to leave out or off*, trans. i. e. *to relinquish, to desert*, Xen. An. 4. 1. 8. H. G. 1. 1. 19.—In N. T. intrans. *to leave off*, i. e. *to fail, to cease*; e. g. ἡ πίστις Luke xxii. 32. So Sept. for עָזַב Jer. vii. 27. So τὰ ἔτη Heb. i. 12, quoted from Ps. cxxii. 28, where Sept. for נִפְחָה Niph. Sept. also for נָזַח Gen. xxi. 15. נָזַח Josh. iii. 13.—Xen. An. 4. 5. 15. Vect. 5. 12.—By impl. *to cease to live*, i. e. *to die*, Luke xvi. 9. Sept. for נָזַח Gen. xlix. 32. Lam. i. 20. נָזַח Jer. xlii. 17, 22.—Jos. B. J. 4. 1. 9. Apollodor. Bibl. 3. 4. 3. Comp. Pol. 2. 60. 7 ἐκλιπεῖν τὸ ζῆν. Xen. Cyr. 8. 7. 26 ἡδὴ ἐκλιπεῖν μοι φαίνεται ἡ ψυχὴ.

Ἐκλεκτός, ἡ, όν, (ἐκλέγω,) *chosen, elect*, i. e.

a) *select, choice, excellent*, e. g. λίθος 1 Pet. ii. 4, 6, quoted from Is. xxviii. 16 where Sept. for יָבֵט, coll. Ezra. v. 8.—Lib. Henoch. Fabr. Cod. Pseud. V. T. I. 184, λίθοι ἐκλεκτοί, gems.—Of persons, *chosen, distinguished*, e. g. γένος ἐκλεκτόν 1 Pet. ii. 9. Sept. for יָבֵט Is. xliii. 20. So of Angels, 1 Tim. v. 21. Comp. Jos. B. J. 2. 16. 4.

b) by impl. *chosen*, with the accessory idea of kindness, favour, love, i. q. *cherished, beloved*, etc. Luke xxiii. 35 ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. Rom. xvi. 13, coll. ver. 12. So Sept. and יָבֵט Is. xlii. 1. Ps. cv. 6. 1 Chr. xvi. 13.—Fabric. Cod. Pseud. V. T. I. p. 747, (Messiah) ἐκλεκτὸς Θεοῦ.—Hence οἱ ἐκλεκτοί, *the elect*, i. e. those chosen of God unto salvation or as members of the kingdom of heaven, and who therefore enjoy his favour, and lead a holy life in communion with him, i. q. *saints, Christians*; comp. ἅγιοι in Ἄγιος 1. b. β. Seq. τοῦ Θεοῦ, Matt. xxiv. 31. Luke xviii. 17. Mark xiii. 27. Rom. viii. 33. Col. iii. 12. Tit. i. 1. absol. Matt. xx. 16. xxii. 14. xxiv. 22, 24. Mark xiii. 20, 22. 2 Tim. ii. 10. So genr. with a subst. 1 Pet. i. 1. 2 John 1, 13. Rev. xvii. 14.—Clem. Alex. Strom. 7. 2.

Ἐκλογή, ἡς, ἡ, (ἐκλέγω,) *choice, election, selection*, viz.

a) genr. Acts ix. 15 σκεῦος ἐκλογῆς, a chosen vessel; comp. Buttm. § 123. n. 4.—Pol. 5. 63. 11. Diod. Sic. 12. 80.

b) *election*, i. e. the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. xi. 5 κατ' ἐκλογὴν χάριτος. xi. 28. 1 Thess. i. 4. 2 Pet. i. 10.—By meton. of abstr. for concr. i. q. οἱ ἐκλεκτοί, Rom. xi. 7.

c) by impl. *free choice, free will, libera voluntas*; Rom. ix. 11 ἡ κατ' ἐκλογὴν πρόθεσις, *the purpose according to free choice*, i. e. the free, spontaneous purpose of God, uninfluenced by external motives.—Jos. B. J. 2. 8. 14 ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν προκεῖται. Psalt. Salom. 9. 7. τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphel. Ann. e. Polyb. in loc.

Ἐκλύω, f. ύσω, *to loose out of, to set free from*, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτούς. Pol. 16. 6. 12. *to loosen out, to relax, to weary*, Sept. for נָזַח Jer. xii. 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5.—In N. T. Pass. or Mid. ἐκλύομαι, *to be weary, to be exhausted, to faint*; Gal. vi. 9 μὴ ἐκλυόμενοι, i. e. in well-doing, paral. with ἐκκακῶμεν. Spoken of the body, Matt. xv. 32. Mark viii. 3. also Matt. ix. 36 in text. rec. where later edit. ἐσκυλμένοι. Sept. for נָזַח 1 Sam. xiv. 28. 2 Sam. xxi. 16. נָזַח 2 Sam. xvi. 14. xvii. 29. נָזַח Lam. ii. 11, 19.—Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι.—Spoken of the mind, *to faint, to despond*, Heb. xii. 3 ψυχᾶς ὑμῶν ἐκλυόμενοι. absol. ver. 5. Sept. for נָזַח Deut. xx. 3.—Judith xiv. 6. 1 Macc. ix. 8. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

Ἐκμάσσω or ἄπτω, f. ξω, *to wipe off*, i. e. *to wipe dry*, trans. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5.—Ecclus. xii. 11. Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Dion. Hal. Ant. 9. 10. A word of later use in this sense, for which the Attics said ἀπομόργνυμι and ἐξομόργνυμι, Thom. Mag. p. 649. Mœris p. 249. Sturz de Dial. Alex. p. 163.

Ἐκμυκτηρίζω, f. ίσω, (ἐκ intens. and μυκτηρίζω, *to turn up the nose at, to scorn*. fr. μυκτήρ, the nose, scorn,) *to deride out and out, to scoff at*, trans.

Luke xvi. 14. xxiii. 35. Sept. for נָצַח
Ps. ii. 4. xxii. 8.—Esdr. i. 51.

Ἐκνεύω, f. εὐσω, *to nod out*, i. e. spoken of a horse, *to throw out the head*, intrans. Xen. Eq. 10. 12. also trans. *to shake off, by throwing out the head*, ib. 5. 4. Then genr. *to incline out*, sc. with the head. intrans. Xen. Ven. 10. 12. also trans. *to avoid by inclining the head or body*, Diod. Sic. p. 675. C. ed. Rhod. ὁ δὲ ἕτερος βραχὺ παρεγκλίνας, τὴν ἐπιφερομένην πληγὴν ἐξένευσε. ib. 15. 87 βελῶν τὰ μὲν ἐξένευε. Comp. Sept. Mic. vi. 14.—Hence in N. T. intrans. *to turn aside, to turn away*, absol. John v. 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ, i. e. he turned away, went aside, withdrew. So Sept. for נָסָה Judg. iv. 18. נָסָה Judg. xviii. 26. comp. 2 K. ii. 24. xxiii. 16.—Philo Vit. Mos. p. 690. Ε, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ; Plut. VIII. p. 280. 5. ed. Reisk. ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163. Jos. Ant. 7. 4. 2 ὁ Δαυὶδης ἐκνεύσας εἰς τι χωρίον. trop. 3 Macc. iii. 22. Trans. Jos. Ant. 9. 6. 3 τὸ ἄρμα εἰς ἐτέραν ὁδὸν ἐξένευσε.—Others derive the form ἐξένευσε from ἐκνέω, f. εὐσω, *to swim out*, i. e. *to escape by swimming*, Thuc. ii. 90; and hence genr. *to escape, to withdraw privately*, etc. See Kuinoel in loc. Krebs Obs. e Jos. Kypke Obs. etc.

Ἐκνήφω, f. ψω, intrans. *to sober out*, i. e. *to become sober out of drunkenness*, Sept. for נָסָה 1 Sam. xxv. 37. נָסָה γָרָה Gen. ix. 24. נָסָה Joel i. 5. Aretæus 4. 3.—In N. T. metaph. *to rouse up, to awake*, sc. from a state of torpor, ignorance, delusion, etc. 1 Cor. xv. 34. Comp. Sept. Ps. lxxviii. 65.

Ἐκούσιος, ου, ὁ, ἡ, adj. (ἐκών,) *willing, voluntary*; Philem. 14 κατὰ ἐκούσιον, i. e. *willingly, spontaneously*. Sept. καθ' ἐκ. for נָסָה Neh. xv. 3.—Xeu. Mem. 2. 1. 18.

Ἐκουσίως, adv. (ἐκούσιως), *willingly, voluntarily*, Heb. x. 26. 1 Pet. v. 2. Sept. for נָסָה Ps. liv. 8.—Jos. Ant. 5. 2. 3. Xen. Mem. 2. 1. 18.

Ἐκπαλαι, adv. (πάλαι), *of old, long since*, 2 Pet. ii. 3. iii. 5.—Plut. Aristid.

17. 365. Appian. Maced. 9. 4. 517. Comp. Lob. ad Phryn. p. 45 sq. where the word is shown to belong only to the later Greek.

Ἐκπειράζω, f. άσω, (ἐκ intens.) *to try out*, i. e. *to put to the test, to tempt*, trans. Matt. iv. 7. Luke iv. 12. x. 25. 1 Cor. x. 9. Sept. for נָסָה Deut. vi. 16 where see. viii. 16. Ps. lxxviii. 18.

Ἐκπέμπω, f. ψω, *to send out, to send forth*, Acts xiii. 4. xvii. 10. Sept. for נָסָה Gen. xxiv. 54, 56, 59.—Bar. iv. 16. Xen. H. G. 1. 1. 32.

Ἐκπερισσῶς, adv. (περισσῶς), *abundantly, exceedingly, vehemently*, Mark xiv. 31 in MSS. for ἐκ περισσοῦ.

Ἐκπετάννυμι, f. άσω, (πετάννυμι Buttm. § 114,) *to spread out, to expand, to stretch forth*, e. g. the hands in supplication, Rom. x. 21, from Is. lxxv. 2 where Sept. for נָסָה, as also Ex. ix. 30, 34.—Ecclus. xlviii. 20. 1 Macc. iii. 48 το βιβλίον. Pol. 1. 44. 3.

Ἐκπηδάω, ῶ, f. ήσω, *to leap out, to rush forth*, intrans. Acts xiv. 14 ἐξεπήδησαν εἰς τὸν ὄχλον in later edit. for εἰσέπήδεσαν in text. rec.—Judith xiv. 17 ἐξεπήδησεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

Ἐκπίπτω, f. ἐκπεσοῦμαι, perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον. aor. 1 ἐξέπεσα Gal. v. 4, comp. Buttm. § 97. n. 9. § 114. p. 298. Winer § 13. 1. a. Lob. ad Phryn. p. 724; *to fall out of, to fall from or off*, intrans.

a) pp. spoken of things which *fall out of* or *from* their places, etc. e. g. stars from heaven, Mark xiii. 25, coll. Matt. xxiv. 29, and Is. xiv. 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος, for נָסָה. So of flowers, James i. 11. and 1 Pet. i. 24 ἄνθος αὐτοῦ ἐξέπεσε, comp. Sept. for נָסָה Is. xxviii. 1, 4. So of chains from the hands, Acts xii. 7. a boat from a ship, Acts xxvii. 32.—Herodian. 3. 7. 8. Xen. Cyr. 5. 4. 8.—Spoken of a ship, *to fall out or to be driven out* of its course, usually seq. εἰς c. acc. of place, *to be driven upon*; Acts xxvii. 17 φοβ. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι. ver. 26, 29.—Diod. Sic. 2. 60 το

πλοιάριον—ἐκπεσεῖν εἰς ἄμμους. Pol. 1. 51. 11. Xen. An. 7. 5. 12. Comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31.—Trop. *to fall from* any state or condition, i. e. *to lose one's part or interest in that state*; seq. gen. τῆς χάριτος Gal. v. 4. τοῦ ἰδίου στηριγμοῦ 2 Pet. iii. 17. πόθεν ἐκπ. Rev. ii. 5 in text. rec. where others πέπτωκας. —Jos. Ant. 7. 9. 2. Luc. D. Deor. 1. 2 or 4. Thuc. 8. 81.

b) metaph. *to fall away*, i. e. *to fail, to be without effect, to be in vain*, ἡ ἀγάπη 1 Cor. xiii. 8. ὁ λόγος Θεοῦ Rom. ix. 6. So ἕρῃ. Sept. πίπτω Josh. xxiii. 14. 2 K. x. 10. διαπίπτω Josh. xxi. 45.—Plut. de Audit. VI. p. 140. 1. ed. Reisk. λόγος ὑπηνέμιος ἐκπίπτων.

Ἐκπλέω, f. εὐσομαι, *to sail out of, to sail from*, a port or harbour, seq. εἰς, Acts xv. 39. xviii. 18. seq. ἀπό xx. 6.—c. εἰς Xen. H. G. 4. 8. 32. seq. ἀπό An. 5. 6. 23.

Ἐκπληρόω, ὦ, f. ὠσω, *to fill out, to complete in full*, trans. e. g. in measure or number, 2 Macc. viii. 10. Xen. Cyr. 5. 4. 32.—In N. T. metaph. *to fulfil*, e. g. a promise, Acts xiii. 32.—Pol. 1. 67. 1 ἐλπίδας.

Ἐκπλήρωσις, εως, ἡ, (ἐκπληρόω,) *a filling out, completion*, 2 Macc. vi. 14. In N. T. of time, *fulfilment*; Acts xxi. 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγν. *announcing the fulfilment* [full observance] *of the days*, i. e. that he was about to keep in full the proper number of days, etc. comp. Num. vi. 9. —So ἐκπληρόω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστι ζῆν ἐτῶν ὠρισμένων, καὶ τὸν χρόνον τοῦτον ἐκπληρώσαντες, ἐκουσιῶς μεταλλάττειν. Comp. πληρόω 1 Macc. iii. 49.

Ἐκπλήσσω v. ττω, f. ξω, aor. 2 pass. ἐξεπλάγην (α instead of η) in such compounds as signify 'to terrify,' etc. Buttm. § 114 πλήσσω; pp. *to strike out, to force out by a blow*; but found only trop. *to strike one out of* his senses, his self-possession, i. e. *to strike with astonishment, terror, admiration, etc.* Xen. Mem. 4. 5. 6. Mag. Eq. 8. 19.—In N. T. only Pass. *to be struck with astonishment, admiration, etc.* i. e. *to be astonished, to be amazed*, genr. Matt. xix.

25. Mark x. 26. Sept. for עָרָא Ecc. vii. 16.—Xen. Cyr. 3. 3. 67.—Especially of admiration, comp. Tittm. de Syn. N. T. p. 134. absol. Matt. xiii. 54. Mark vi. 2. vii. 37. Luke ii. 48. Seq. ἐπί c. dat. Matt. vii. 28 ἐπὶ τῇ διδαχῇ. xxii. 33. Mark i. 22. xi. 18. Luke iv. 32. ix. 43. Acts xiii. 12.—Hesych. ἐξεπλάγη· ἐθαύμασεν, ἐξέστη. Seq. ἐπί c. dat. Æl. V. H. 12. 41. Xen. Cyr. 1. 4. 27. seq. dat. ib. 6. 3. 15. seq. accus. 2 Macc. vii. 12. Jos. Ant. 8. 7. 5. Herodian. 1. 15. 10.

Ἐκπνέω, ὦ, f. εὐσω, *to breathe out or forth*, trans. Plut. ed. Reisk. VIII. 238. 6. Plato Phædo. 16. In N. T. intrans. *to expire, to die*, Mark xv. 37, 39. Luke xxiii. 46.—Soph. Aj. Fl. 1045. Plut. de gen. Socr. 32.—The accus. τὴν ψυχὴν is strictly here implied; so in full, Eurip. Orest. 1163 ἐκπνέων τὴν ψυχὴν. Phœniss. 1475.

Ἐκπορεύομαι, f. εὐσομαι, *to go out of, to go or come forth*, spoken

a) of persons, seq. ἐκ c. gen. of place whence, Mark xiii. 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. Seq. ἀπό, Matt. xx. 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ. Mark x. 46. ἔξω c. gen. Mark xi. 19. ἐκεῖθεν Mark vi. 11. παρά c. gen. of person *from whom*, John xv. 26. absol. Luke iii. 7. Acts xxv. 4. Spoken of demons, absol. Matt. xvii. 21. Sept. c. ἐκ for עָרָא Ps. xix. 6. c. ἀπό Ex. v. 20. c. ἐκεῖθεν Deut. xi. 10.—c. ἐκ Pol. 6. 58. 4. absol. Xen. Ag. 2. 25.—Seq. εἰς c. acc. of place *whither*, Mark x. 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John v. 29. ἐπί c. acc. of pers. Rev. xvi. 14. πρὸς c. acc. of pers. Matt. iii. 5. Mark i. 5. Sept. c. εἰς for עָרָא Ex. xxxiii. 7. c. ἐπί Ex. vii. 15. c. πρὸς Judg. ix. 33.—c. εἰς Xen. An. 5. 6. 33. ἐπί ib. 5. 1. 8.

b) of things, *to go forth from, to proceed out of*; seq. ἐκ c. gen. ἐκ τοῦ ἀνθρώπου, Mark vii. 20. ἐκ τῆς καρδίας vii. 21. τὰ ἐκπορ. ἐκ τοῦ στόματος, Matt. xv. 11, 18. Luke iv. 22. Eph. iv. 29. Also symb. of a sword, Rev. i. 16. xix. 15, 21. (comp. ii. 16. Is. xlix. 2. Hos. vi. 5.) of lightning, Rev. iv. 5. fire, ix. 17, 18. xi. 5. a river, xxii. 1. Seq. ἀπό Mark vii. 15. διά c. gen. Matt. iv. 4. ἔσωθεν Mark vii. 23. Sept. c. ἐκ for עָרָא Num. xxxii. 24. Ez. i. 13. for עָרָא Deut. viii.

3. xxiii. 24.—Seq. εἰς c. acc. of place whither; spoken of rumour, Luke iv. 37 ἐξεπορ. ἡχος περὶ αὐτοῦ εἰς πάντα τόπον. In the sense of *to be ejected*, εἰς τὸν ἀφεδρῶνα, Mark vii. 19.

c) from the Heb. in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. to perform one's daily duties, Acts ix. 28; see in Εἰσπορεύομαι c, and Εἰσερχομαι d.

Ἐκπορνεύω, f. εὖσω, *to whore it out*, i. e. *to practise fornication, to be given to lewdness*, intrans. Jude 7. Sept. for קָרַי Gen. xxxviii. 24. Ex. xxxiv. 16.—Fabr. Cod. Pseud. V. T. I. p. 653.

Ἐκπτύω, f. ὕσω, *to spit out*, Hom. Od. 5. 322. In N. T. metaph. *to loathe, to reject*, trans. Gal. iv. 14. comp. Rev. iii. 16.—So ἀποπτύω Eurip. Androm. 607. Hesiod. Op. et D. 724.

Ἐκριζόω, ῶ, f. ὠσω, *to root out or up*, trans. Matt. xiii. 29. xv. 13. Luke xvii. 6. Jude 12 δένδρα ἐκριζωθέντα, i. e. the same as rooted up. Sept. for שָׁרַף Jer. i. 10. קָרַץ Zeph. ii. 4.—Wisd. iv. 4.

Ἐκστασις, εως, ἡ, (ἐξίστημι,) pp. *a putting away, removal*, sc. of any thing *out of* a place, etc. Plut. ed. Reisk. IX. p. 727. 8 ἐκστασις θερμότητος. ib. 728. 9. In N. T. and commonly, metaph. *ecstasy*, i. e. the state of being *out of* one's usual mind; Hesych. φρενὸς ἐκστασις, ὁ εἰς ἑαυτὸν μὴ ὢν. Thus

a) genr. as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark v. 42. Luke v. 26. Acts iii. 10. from terror, Mark xvi. 8. Sept. for קָרַץ Jer. v. 30. קָרַץ Deut. xxviii. 28. קָרַץ Gen. xxvii. 33. קָרַץ 2 Chr. xiv. 14. קָרַץ Ez. xxvii. 35.—Test. XII Patr. p. 538. Plut ed. Reisk. VI. 136. 8 ἐκστάσεις καὶ παραχὰς καὶ προίας ἐπιφέρειν.

b) *a trance*, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts x. 10. xi. 5. xxii. 17. comp. 2 Cor. xii. 2 sq. Ez. i. 1.—Artemid. 2. 37. Comp. Sept. for קָרַץ Gen. ii. 21. Hesych. ἐκστασιν ὕπνον, φόβον.

Ἐκστρέφω, f. ψω, *to turn out of* a place, trans. e. g. a tree or post ἐκ τῆς γῆς, Arr. Exped. Al. M. 3. 29. *to turn inside out*, as a garment, Schol. in Aristoph. Nub. 89.—In N. T. metaph. *to change*, sc. for the worse, i. e. *to subvert, to pervert*, perf. pass. Tit. iii. 11. So Sept. for קָרַץ Am. vi. 12. Pass. for קָרַץ Deut. xxxii. 20.—genr. Aristoph. Nub. 89 ἐκστρεψον ὡς τάχιστα τοὺς σαιτου τρόπους.

Ἐκταράσσω v. ττω, f. ξω, *to stir up wholly, to disturb greatly, to agitate greatly*, trans. e. g. trop. τὴν πόλιν, Acts xvi. 20. Sept. for קָרַץ Ps. xviii. 4. קָרַץ Ps. lxxxviii. 17.—Wisd. xvii. 3. xviii. 7. Andocid. de Myster. ὁ δὲ τὴν πόλιν ὅλην ἐκταράξας.

Ἐκτείνω, f. τενῶ, perf. τέτακα, *to stretch out, to extend*, e. g. τὸν τράχηλον Xen. Eq. 1. 8. or the body for sleep, Xen. Conv. 4. 31. In N. T. spoken

a) of the hand. τὴν χεῖρα ἐκτείνειν, *to stretch forth the hand*, genr. Matt. xii. 13 bis. xxvi. 51, Mark iii. 5 bis. Luke vi. 10. Acts xxi. 1. Sept. for קָרַץ Josh. viii. 19. Ex. xv. 12. קָרַץ Gen. xix. 10. xxii. 10.—Ceb. Tab. 30. Xen. Eq. 7. 2.—So for the purpose of healing, Matt. viii. 3. Mark i. 41. Luke v. 13. Acts iv. 30. of assisting, Matt. xiv. 31. of entreaty, John xxi. 18.—Seq. ἐπὶ c. acc. of pers. *to stretch out one's hand upon*, i. e. genr. towards, Matt. xii. 49; or i. q. *to lay hands upon* in a hostile manner, Luke xxii. 53; so Sept. for קָרַץ Ex. vii. 5. Jer. vi. 12. Ez. vi. 14.—1 Macc. xii. 39, 42.

b) of an anchor, i. e. *to let go an anchor*, with its cable, *to cast anchor*, Acts xxvii. 30.

Ἐκτελέω, ῶ, f. ἔσω, *to finish out or off, to complete fully*, absol. Luke xiv. 29, 30. Sept. for קָרַץ Deut. xxxii. 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

Ἐκτένεια, ας, ἡ, (ἐκτείνω,) *extension*, Herodian. 7. 2. 8.—In N. T. trop. *intentness, assiduity*; Acts xxvi. 7 ἐν ἐκτενείᾳ, i. e. intently, assiduously.—2 Macc. xiv. 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

Ἐκτενής, έος, οὔς, ὁ, ἡ, adj. (ἐκτείνω), pp. *extended*; trop. *intent, earnest*,

fervent, Acts. xii. 5 προσευχή *ἐκτ.* 1 Pet. iv. 8 ἀγάπη.—3 Macc. v. 29. Pol. 22. 5. 4. Chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. compar. *ἐκτενέστερον* as adv. *more earnestly*, Luke xxii. 44. See Buttm. § 115. 5.

Ἑκτενωσ, adv. (*ἐκτενής*), *intently, earnestly*, 1 Pet. i. 22. Sept. for *קָרִיבָה* Jon. iii. 8.—3 Macc. v. 9. Diod. Sic. 2. 24. Pol. 8. 21. 1. A later word, Lob. ad Phryn. p. 311.

Ἑκτίθῃμι, f. *ἐκθήσω*, *to place out, to expose*, trans. viz.

a) an infant that it may perish, Acts vii. 21 *ἐκτεθέντα δὲ αὐτόν*, in particip. aor. 1 pass. comp. Buttm. § 107. n. I, 16.—Wisdom. xviii. 5. Æl. V. H. 2. 7. Diod. Sic. 3. 58. ib. 4. 64. comp. in *Ἑκθετος*.

b) Mid. *ἐκτίθεμαι*, *to set forth, to expound, to declare*, Acts xi. 4. xviii. 26. xxviii. 23. Sept. for *קָרִיבָה* Job xxxvi. 13.—Jos. Ant. 1. 12. 2. Athen. VII. p. 278.

Ἑκτινάσσω v. *ττω*, *ἀξω*, *to shake out or off*, e. g. *τὸν κομιορτὸν τῶν ποδῶν*, Matt. x. 14. Acts xiii. 51. *τὸν χοῦν ὑποκ. τ. ποδ.* Mark vi. 11. *τὰ ἱμάτια*, Acts xviii. 6. These were symbolical actions, signifying the total breaking off of all further intercourse. Comp. Lightfoot, Hor. Heb. ad Matt. x. 14.—Plut. Cato Maj. 14.

Ἑκτος, η, ον, ordin. num. (*ἕξ*), *the sixth*, as *ἕκτη ὥρα*, *the sixth hour*, i. e. in the Jewish reckoning, noon, Matt. xx. 5. xxvii. 45. Mark xv. 33. Luke xxiii. 44. John iv. 6. xix. 14. Acts x. 9. Also Luke i. 26, 36. Rev. vi. 12. ix. 13, 14. xvi. 12. xxi. 20. Sept. for *שֵׁשִׁי* Gen. i. 31. xxx. 19.—Hom. Od. 3. 415.

Ἑκτός, adv. (*ἐκ*), *out of, without*, i. e.

a) pp. of place, with the art. *τὸ ἐκτός*, *the outside*, Matt. xxiii. 26 *τὸ ἐκτός αὐτῶν*. Buttm. § 125. 6, 7.—So *τὰ ἐκτός*, Arr. Diss. Ep. 3. 7. 2. Pol. 3. 46. 2.—As a prep. with a gen. *out of*, 2 Cor. xii. 2, 3, *εἴτε ἐκτός τοῦ σώματος*. 1 Cor. vi. 18 *πᾶν ἁμάρτημα ἐκτός τοῦ σώματος ἐστι*, i. e. does not pertain to the body, is not physical.—Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

b) trop. *without*, i. e. *except, besides*, as prep. c. gen. Acts xxvi. 22 *οὐδὲν ἐκτός*

λέγων ὧν κ. τ. λ. 1 Cor. xv. 27. Sept. for *קָרִיבָה* 1 K. iv. 23. Judg. viii. 26. *קָרִיבָה* 1 K. x. 13. Dan. xi. 4. —Xen. H. G. 1. 2, 3. ib. 1. 6. 35.—By pleonasm prefixed to *εἰ μὴ*, as *ἐκτός εἰ μὴ*, *without perhaps, unless, except*, 1 Cor. xiv. 5 *ἐκτός εἰ μὴ διερμενεύῃ*. xv. 2. 1 Tim. v. 19. See Winer § 67. p. 487. Lob. ad Phryn. p. 459.—Luc. D. Mort. 16. 4. quom. Hist. conser. 13, 21, 38. pro Imag. 23, 28.

Ἑκτρέπω, f. *ψω*, *to turn out, or away*, trans. sc. from a place, course, etc. e. g. *τὸ ὕδωρ ἐξέτρεπε* Thuc. 5. 65. Mid. and aor. *ἐξετράπη* as Mid. (Buttm. § 136. 2,) *to turn one's self away from a way or course*, i. e. *to turn aside from, to deflect*, intrans. e. g. *τῆς ὁδοῦ* Æl. V. H. 14. 49. *ἔξω τῆς ὁδοῦ* Arr. Exp. A. M. 3. 21. 7. absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. metaph. *to turn away from*, intrans. viz.

a) from the true course, spoken of those who abandon the truth and embrace error, 1 Tim. i. 6 *ἐξετράπησαν εἰς ματαιολογίαν*. seq. *ἐπί* 2 Tim. iv. 4. seq. *ὀπίσω* 1 Tim. v. 15. absol. Heb. xii. 13 *ἵνα μὴ τὸ χωλὸν ἐκτραπῇ*, viz. 'make straight and level paths, that the lame may not be driven to turn aside into other paths, but may be healed,' i. e. that those who are wavering in faith may not be led to turn quite away, but rather be brought back and established. Others here render *ἐκτραπῇ*, *be wrenched, dislocated*, but without sufficient authority.—Polyb. 6. 10. 2. 7, *εἰς κακίας*. Jos. Ant. 8. 10. 2. Plut. ed. Reisk. VI. 428. 7.

b) seq. accus. of person or thing, *to turn away from, to avoid*; 1 Tim. vi. 20 *ἐκτρέπομενος τὰς βεβήλους κενοφωνίας*.—Jos. Ant. 4. 8. 10. Epict. Ench. 31. 3. Plut. ed. Reisk. VI. 282. 1.

Ἑκτρέφω, f. *ἐκτρέψω*, *to nourish out* sc. in full, *to nourish up, to bring up* to maturity, e. g. children. Sept. for *קָרִיבָה* Kal and Piel, 1 K. xii. 8, 10. Is. xxiii. 4. xlix. 21. Xen. An. 7. 2. 32.—In N. T. genr. *to nourish up, to cherish*, e. g. *τὴν ἑαυτοῦ σάρκα*, Eph. v. 29. Sept. for *קָרִיבָה* Gen. xlv. 11.—Æl. V. H. 2. 14. Xen. Œc. 17. 10.—In the sense of *to train up, to educate*, trans. Eph. vi.

4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ κ. τ. λ.—Sept. Prov. xxiii. 24. Pol. 1. 65. 7 ἐν παιδείαις καὶ νόμοις κ. τ. λ.

Ἐκτρώμα, ατος, τό, (ἐκτιτρώσκω to wound out, i. e. 'to cause or suffer abortion,' Diod. Sic. 3. 64. ib. 4. 2. Herodot. 3. 32,) *an abortion, one born prematurely*, trop. 1 Cor. xv. 8, coll. ver. 9. Sept. for לָדָא Job iii. 16. Ecc. vi. 3. —Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. C.—Found only in Ionic and later writers; the Attics said ἄμβλωμα, Phryn. p. 208 et ibi Lob. Thom. Mag. p. 318 sq. Sturz de Dial. Alex. p. 164.

Ἐκφέρω, f. ἐξοίσω, aor. 1 ἐξένεγκα, aor. 2 ἐξένεγκον, *to bear out, to carry out, to bring forth*, trans.

a) pp. out of a place, Luke xv. 22 τὴν στολήν, sc. from its place. Acts v. 15 τοὺς ἀσθενεῖς, sc. out of the houses. 1 Tim. vi. 7. Sept. for מֵבֵיתָ 1 Sam. v. 1. מֵבֵיתָ Gen. xiv. 18. Judg. vi. 19.—Herodian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7.—So of a dead body for burial. Acts v. 6, 9, 10.—Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

b) spoken of the earth. *to bring forth, to yield*, trans. Heb. vi. 8 τὰς ἀκάνθας. Sept. for מֵבֵיתָ Gen. i. 12. Hag. i. 11.—Diod. Sic. 2. 47. Xen. Œc. 17. 10.

Ἐκφεύγω, f. ἐύξομαι, *to flee out of a place*, intrans. Acts xix. 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. absol. xvi. 27.—Ecclus. xxvii. 20. Xen. Cyr. 6. 1. 40. An 4. 7. 6.—Trans. *to flee from, to escape*, seq. acc. e. g. calamities, Luke xxi. 36. τὰς χεῖρας τινος, i. e. out of the power of any one, 2 Cor. xi. 33. (Susann. 22. 2 Macc. vi. 26.) τὸ κρίμα τοῦ Θεοῦ, Rom. ii. 3. (2 Macc. vii. 35 κρίσιν.) also c. acc. impl. 1 Thess. v. 3. Heb. ii. 3. coll. Ecclus. xvi. 13. Sept. for מֵבֵיתָ Job xv. 30. לָדָא Prov. x. 19.—Diod. Sic. 1. 31. Herodian. 1. 9. 16.

Ἐκφοβέω, ὤ, f. ἤσω, (ἐκ intens.) *to frighten outright, to terrify greatly*, trans. 2 Cor. x. 9. Sept. for מֵבֵיתָ Lev. xxvi. 6. Zeph. iii. 14. מֵבֵיתָ Job vii. 14.—Jos. Ant. 2. 5. 5. Pol. 14. 10. 3.

Ἐκφοβος, ου, ό, ή, adj. (ἐκφοβέω,) *frightened outright or out of one's senses*,

greatly terrified, Mark ix. 6. Heb. xii. 21. Sept. ἐκφ. εἰμί for מֵבֵיתָ Deut. 9. 19.

Ἐκφύω, f. ὕσω, aor. 2 ἐξέφυν, *to generate out, to produce, to put forth*, trans. Matt. xxiv. 32 and Mark xiii. 28 ὅταν ὁ κλαδὸς—τὰ φύλλα ἐκφύῃ, in subjunct. pres.—Symm. for מֵבֵיתָ Ps. civ. 14. Sept. ἐξαγαγεῖν. Plut. ed. Reisk. VIII. 732. 10.—Others in these passages read ἐκφυῖ, which is the subjunct. of ἐξεφύην, a later form of the aor. 2 for ἐξέφυν, (intrans. as also the perf.) *to egerminate, to shoot out, to put forth*, i. e. the leaves put forth. See Buttm. § 114 φύω. Passow sub φύω. Winer § 15. p. 81.—Jos. Ant. 2. 5. 5 σταχύας ἐκφυέντας. Palæph. 6. 1. Hesych. ἐκφύναι. ἐκβλαστῆσαι, γεννηθῆναι. perf. Hom. Il. 11. 40.

Ἐκχέω, also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726; fut. ἐκχεῶ, instead of the Att. ἐκχέω for ἐκχεύσω, Buttm. § 95. n. 9. § 114. χέω. Ausf. Sprachl. II. p. 436. Matth. § 182. n. 1. Winer § 13. 3.—Aor. 1. ἐξέχεα, Buttm. § 96. n. 1. Matth. § 185. n. For the 3 pers. aor. 1 ἐξέχεε John ii. 15. al. see Buttm. § 105. n. 2.*—Perf. Pass. ἐκκέχυμαι, Buttm. § 98. n. 4.—Aor. 1 Pass. ἐξεχύθη, fut. 1 Pass. ἐκχυθήσομαι; comp. Buttm. § 114 χέω.—*To pour out*, trans.

a) pp. Matt. ix. 17 and Mark ii. 22, ὁ οἶνος ἐκχεῖται, *the wine is poured out*, i. e. spilled. Luke v. 37. John ii. 15 ἐξέχεε (aor. 1) τὸ κέρμα, i. e. he poured out the money, scattered it upon the ground, etc. Acts i. 18 ἐξεχύθη κάντα τὰ σπλάγχνα αὐτοῦ, i. e. his bowels gushed out. Sept. for מֵבֵיתָ Ex. iv. 9. Judg. vi. 20. of ashes and dust, Lev. iv. 12. xiv. 41. χαλκόν Ex. xvi. 35. ἐξεχύθη ἡ κοιλία αὐτοῦ 2 Sam. xx. 10.—Hom. Il. 3. 296. οἶνον. Arr. Diss. Ep. 4. 10. 26. Herodian. 4. 4. 18 πάντα. Xen. H. G. 6. 5. 50 ἐπιτήδεια.—In the phrase αἷμα ἐκχέω, *to pour out blood, to shed blood, to kill*, Acts xxii. 20. Rom. iii. 15. Rev. xvi. 6. So particip. αἷμα ἐκχυνόμενον, Matt. xxiii. 35. Luke xi. 50. Spoken of the blood of Christ *shed or poured out* as a sacrifice for sin, περὶ v. ὑπὲρ πολλῶν, Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. Sept. for מֵבֵיתָ Gen. ix. 6.

1 Sam. xxv. 31. 2 K. xxi. 16. coll. Deut. xix. 10. Ps. lxxxix. 10.—By meton. of the container for the contents, ἐκχ. τὴν φιάλην, Rev. xvi. 1, 2, 3, 4, 8, 10, 12, 17.

b) metaph. *to pour out, to shed abroad, to give largely*; seq. ἐν, Rom. v. 5 ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ὑμῶν. seq. ἐπὶ c. acc. of pers. e. g. τὸ πνεῦμα, Acts ii. 17, 18, 33. x. 45. Tit. iii. 6. So Sept. and תָּשַׁךְ Ps. lxxix. 6. Jer. xiv. 16. πνεῦμα Joel ii. 28, 29. iv. 19. Zech. xii. 10.—Ecclus. xviii. 11. xxiv. 35.

c) trop. Pass. or Mid. *to be poured out*, spoken of persons, i. e. as in Engl. intrans. *to pour forth, to rush tumultuously*, Hom. Od. 8. 515. Plut. ed. Reisk. III. 761. 2, εἰς τὴν ὁδόν. Comp. Sept. Judg. ix. 44. xx. 37. In N. T. and later writers spoken metaph. of a passion or direction of the mind, *to rush into, to give one's self up to*, e. g. τῇ πλάνῃ τοῦ Βαλάαμ Jude 11.—Ecclus. xxxvii. 32. Test. XII Patr. p. 520 πορνεία ἐν ᾗ ἐξεχύθη ἐγώ. Plut. Vit. Marc. Anton. 21 εἰς τὸν ἡδονατικὴν καὶ ἀκόλαστον βίον ἐκκεχυμένος. Pol. 32. 11. 4. Comp. Lat. 'effundantur ad luxuriam,' Liv. 34. 6. 'in amorem effusus,' Q. Curt. 8. 5.

Ἑκχύνω, see in Ἑκχέω.

Ἑκχωρέω, ὦ, f. ἦσω, *to depart out of a place, to go away, to flee out*, Luke xxi. 21. Sept. for חָרַץ Am. vii. 12.—1 Macc. ix. 62. Ael. V. H. 3. 21.

Ἑκψύχω, f. ξω, *to breathe out, to expire, to die*, intrans. Acts v. 5, 10. xii. 23.—Sept. Ez. xxi. 7 [12]. coll. Judg. iv. 21.

Ἑκών, οὔσα, ον, *willing, voluntary*, usually in an adverbial sense, Rom. viii. 20. 1 Cor. ix. 17. See Buttm. § 123. n. 3.—Sept. Ex. xxi. 13. Herodian. 2. 4. 5. Xen. Cyr. 1. 1. 4.

Ἑλαία, ας, ἡ, *an olive*, viz.

a) the tree, *an olive-tree*, symbolically, Rom. xi. 17, 24. Rev. xi. 4. Sept. for חָרַץ Gen. viii. 11. Judg. ix. 8, 9. symb. Zach. iv. 3, 11, 12.—Xen. An. 6. 4. 6.—Elsewhere, τὸ ὄρος τῶν ἐλαιῶν, *the Mount of Olives*, i. e. the high ridge lying east of Jerusalem parallel to the city, and separated from it by the val-

ley of the Cedron; it was formerly planted with olive-trees, of which few remain; see Calmet, art. *Jerusalem* p. 564, and art. *Olives, Mount of*. Matt. xxi. 1. xxiv. 3. xxvi. 30. Mark xi. 1. xiii. 3. xiv. 26. Luke xix. 29, 37. xxi. 37. xxii. 39. John viii. 1. Sept. for חָרַץ Zeph. xiv. 4. comp. 2 Sam. xv. 30.—Jos. Ant. 20. 8. 6. B. J. 5. 2. 3.—On the value and culture of the olive, see Jahn § 71. Rees' Cycl. art. *Olea*.

b) the fruit, *an olive*, James iii. 12.—Xen. An. 7. 1. 37. Aec. 19. 13.

Ἑλαιον, ου; τό, (ἐλαία,) *oil*, i. e. *olive-oil*, of various qualities and uses; e. g. for lamps, Matt. xxv. 3, 4, 8. for wounds and anointing the sick, Mark vi. 13. Luke x. 34. James v. 14. as mixed with spices for anointing the head and body in token of honour, etc. Luke vii. 46. Heb. i. 9, see in Ἀλείφω. Jahn § 148. Oil was also an article of traffic, Luke xvi. 6. Rev. xviii. 13. Sept. for חָרַץ Gen. xxviii. 18. 1 Sam. xvi. 1, 13. al.—Xen. An. 4. 4. 13. Conv. 2. 4.—By meton. and genr. *oil* is put for the fruit or the tree, Rev. vi. 6. comp. Is. xl. 10. Hag. i. 11.

Ἑλαιών, ὠνος, ὁ, (ἐλαία,) *an olive-yard*, pp. Sept. for חָרַץ Ex. xxiii. 11. 2 K. v. 26.—In N. T. as a name of the Mount of Olives, Acts i. 12; see in Ἑλαία a.—Jos. Ant. 7. 9. 2.

Ἑλαμίτης, ου, ὁ, *an Elamite*, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts ii. 9. Comp. Is. xxi. 2. Jer. xlix. 34 sq. Dan. viii. 2.—See Rosenm. Bibl. Geogr. I. i. p. 300 sq.

Ἑλάσσων v. ττων, ονος, ὁ, ἡ, adj. pp. compar. of ἐλαχύς an old epic word, but used as compar. of μικρός, Buttm. § 68. 4, i. e. *less, minor*, e. g. in quality, *inferior*, as wine, John ii. 10. in age, *younger*, Rom. ix. 12. (Sept. for חָרַץ Gen. xxv. 23.) in dignity, Heb. vii. 7.—Herodian. 5. 1. 14.—Neut. adverbially, *less than*, 1 Tim. v. 9. comp. Buttm. § 115. 5.—Diod. Sic. 1. 32.

Ἐλαττονέω, ὦ, f. ἥσω, (ἐλάττων,) *to make less*, i. e. trans. *to diminish*, Sept. Prov. xiv. 36. for עָמַן Lev. xxv. 16. עָמַן Gen. viii. 3, 5.—In N. T. intrans. *to be less*, in respect to quantity, i. e. *to lack*, *to fall short*, absol. 2 Cor. viii. 15 ὁ τὸ ὀλίγον, οὐκ ἐλαττόνησε, quoted from Ex. xvi. 18, where Sept. for עָמַן. also for עָמַן Ex. xxx. 15.—Ecclus. xix. 5, 7. A later word instead of ἐλαττώ, Passow sub voc.

Ἐλαττώω, ὦ, f. ὥσω, (ἐλάττων,) *to make less*, trans. e. g. in dignity, Ἰησοῦν παρὰ τοὺς ἀγγέλους, *to make lower than*, Heb. ii. 7, 9, quoted from Ps. viii. 6 where Sept. for עָמַן. Sept. also for עָמַן Num. xxvi. 54.—Ecclus. xviii. 5. xlii. 29. Philo de Opif. p. 20. A. Xen. H. G. 1. 4. 16.—Pass. or Mid. intrans. *to become less*, *to decrease*, John iii. 30. Sept. for עָמַן Jer. xlv. 18.—Ecclus. xviii. 19, 20. xli. 2. Jos. Ant. 7. 1. 1. Philo de Gig. p. 287. C. Plut. Vit. Pyrrh. 26 init.

Ἐλαύνω, f. ἐλάσω, perf. ἐλήλακα, *to drive*, *to impel*, *to urge on*, trans. In N. T.

a) of ships and clouds driven about by winds, James iii. 4. 2 Pet. ii. 17.—Jos. Ant. 5. 5. 3 τὸν ὑετὸν ἤλαυνε ἄνεμος. Spoken of oxen, Ecclus. xxxviii. 28. horses, Xen. Cyr. 8. 3. 29. al.—Metaph. of a person, Luke viii. 29 ἡλαύνετο ὑπὸ τοῦ δαίμονος κ. τ. λ.—Wisd. xvi. 18. xvii. 15. Xen. Mem. 2. 1. 5.

b) by impl. *to impel* sc. a vessel with oars, i. e. *to row*, absol. Mark vi. 48. John vi. 19. So Sept. for עָמַן Is. xxxiii. 21.—Hom. Od. 13. 22. Thuc. 3. 49. Xen. H. G. 6. 2. 29. Fully written c. τὴν ναῦν, Hom. Od. 15. 502. Xen. Ath. 1. 2.

Ἐλαφρία, ας, ἡ, (ἐλαφρός,) *lightness*, pp. in weight, Hesych. ἐλαφρία· κουφότης. In N. T. metaph. spoken of mind, *lightness*, *inconstancy*, 2 Cor. i. 17.—Hesych. ἐλαφρία· μωρία. A word of the later age, Lob. ad Phryn. p. 343.

Ἐλαφρός, ά, ον, *light*, *not heavy*, *easy to bear*; Matt. xi. 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. trop. my

precepts, requirements, are light.—Hom. Il. 12. 450. Xen. Ven. 6. 11. ib. 4. 1.—Metaph. 2 Cor. iv. 17 τὸ ἐλαφρόν τῆς θλίψεως, i. q. ἡ ἐλαφρὰ θλίψις, comp. Buttm. § 123. 3, and n. 4.

Ἐλάχιστος, η, ον, pp. superl. of the old epic ἐλαχύς, but used as superl. of μικρός, comp. in Ἐλάσσων, Buttm. § 68. 4, i. e. *the least*, *minimus*, e. g. in magnitude, James iii. 4. in number and quantity, Luke xvi. 10 bis. xix. 17. in rank or dignity, Matt. ii. 6. v. 19 ἐλάχ. κληθήσεται, xxv. 40, 45. 1 Cor. xv. 9. in weight or importance, Matt. v. 19 ἐντολαὶ ἐλαχ. Luke xii. 26. 1 Cor. vi. 2. iv. 3 see in Εἰμί Il. h. β. So Sept. of dignity for עָמַן 1 Sam. ix. 21. Job xxx. 1. עָמַן 2 K. xviii. 24. of importance, for עָמַן Prov. xxx. 24.—Of dignity Wisd. vi. 6. Xen. Mem. 2. 1. 6. H. G. 7. 1. 4.

Ἐλαχιστότερος, η, ον, (compar. from the superl. ἐλάχιστος,) *far less*, *far inferior*, Eph. iii. 8.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a later age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136.

Ἐλάω, f. ἐλάσω, see Ἐλαύνω.

Ἐλεάζαρ, ό, indec. *Eleazar*. Heb. עֲלִיזָר (God his helper), pr. name of a man, Matt. i. 15 bis.

Ἐλεγξίς, εως, ἡ, (ἐλέγχω,) *conviction*, *reproof*; 2 Pet. ii. 16 ἐλεγξιν ἔχειν, i. q. ἐλέγχεσθαι, *to have conviction*, i. e. *to be convicted*, *reproved*.—Sept. Job xxi. 4.

Ἐλεγχος, ον, ό, (ἐλέγχω,) *convincing argument*, *proof*, Ael. V. H. 7. 19. Arr. Diss. Ep. 3. 10. 11. In N. T. *conviction*, i. e. by meton. *certain persuasion*, Heb. xi. 1.—Also in the sense of *refutation*, sc. of adversaries, 2 Tim. iii. 16. Sept. for עָמַן Job. xiii. 6. xxiii. 4. עָמַן Hos. v. 9.—Long. de Sublim. Fragm. 3. 11.

Ἐλέγχω, f. ξω, *to shame*, *to disgrace*, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. *to convict*, *to prove one in the wrong*, and thus to shame him, trans.

a) pp. *to convict, to show to be wrong*, etc. John viii. 9 ὑπὸ τῆς συνειδήσεως, ἐλεγχόμενοι. seq. περί John viii. 46. xvi. 8. Also 1 Cor. xiv. 24. James ii. 9. Sept. for חָזַק Ps. i. 21. Prov. xxx. 6.—Jos. Ant. 4. 8. 15. Æl. V. H. 12. 51. Xen. Cyr. 3. 1. 12.—Hence, *to convince of error, to refute, to confute*, Tit. i. 9 τοὺς ἀντιλέγοντας ἐλέγχειν. ver. 13. ii. 15. So Sept. for חָזַק Job. xxxii. 12. רָקַח Prov. xviii. 17.—Arr. Diss. Ep. 2. 1. 32. Xen. Mem. 3. 8. 1.

b) by impl. *to reprove, to rebuke, to admonish*; Luke iii. 19 ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος. Matt. xviii. 15. 1 Tim. v. 20. 2 Tim. iv. 2. Sept. for חָזַק Gen. xxi. 25. Prov. ix. 8.—Ecclus. xix. 12, 13, 14, 16. Æl. V. H. 13. 24. Xen. Mem. 1. 2. 47.—Hence from the Heb. in the sense of *to reprove by chastisement, to correct, to chastise*, in a moral sense, Rev. iii. 19 ἐλέγχω καὶ παιδεύω. Heb. xii. 5 quoted from Prov. iii. 11, 12, where Sept. for חָזַק. Sept. also for חָזַק Job v. 17. Ps. vi. 2. xxxviii. 2.

c) by impl. spoken of hidden things, *to detect, to demonstrate, to make manifest*; John iii. 20 where ἐλεγχῶ is parallel with φανερωῶ in ver. 21. So Eph. v. 11, 13. —Pol. 9. 22. 9. Herodian. 3. 12. 11. Æl. V. H. 12. 5. Xen. Conv. 8. 43.

Ἑλεεινός, ἡ, όν, (ἑλεος,) *inclined to pity, merciful*, Herodian. 1. 4. 3. In N. T. *deserving pity, pitiable*; by impl. *wretched, miserable*, 1 Cor. xv. 19. Rev. iii. 17.—Suid. ἐλεεινός·ὁ ἐλέους ἄξιος. Jos. Ant. 4. 6. 7. Diod. Sic. 13. 28. The Attic form is ἐλεινός, Lob. ad Phr. p. 87.

Ἑλεέω, ὦ, f. ἥσω, (ἑλεος,) *to pity, to have compassion on, to have mercy on*, sc. a person in unhappy circumstances, trans. Pass. *to be pitied, to obtain mercy*; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

a) genr. Matt. v. 7 αὐτοὶ ἐλεηθήσονται ix. 27 ἐλέησον ἡμᾶς, υἱὲ Δαβίδ. xv. 22. xvii. 15. xviii. 33 bis. xx. 30, 31. Mark v. 19. x. 47, 48. Luke xvi. 24. xvii. 13. xviii. 38, 39. Phil. ii. 27. Jude 22 see in Διακρίνω a. Sept. for רָחַם 2 Sam. xii. 22.

2 K. xiii. 22. Ps. vi. 2. רָחַם Deut. xiii. 17. Is. xiii. 18.—Æl. V. H. 14. 40. Xen. Mem. 2. 6. 1.—Spoken perhaps of those who had charge of the poor, etc. Rom. xii. 8. Comp. Sept. and רָחַם Prov. xiv. 21, 33. xxviii. 8.—Of those who are freed from deserved punishment, in the Pass. *to obtain mercy, to be spared*, 1 Tim. i. 13, 16. Comp. Sept. and רָחַם Deut. vii. 2. רָחַם Is. ix. 19. Ez. vii. 4, 9.—By impl. and from the Heb. *to be propitious towards, to bestow kindness on*, Rom. ix. 15, 16, 18, quoted from Ex. xxxiii. 19 where Sept. for רָחַם. comp. Gen. xliii. 29.

b) spoken in N. T. of the *mercy* of God through Christ, or salvation in Christ, i. q. *to bestow salvation on*; Pass. *to obtain salvation*; Rom. xi. 30. 31, 32. 1 Cor. vii. 25. 2 Cor. iv. 1. 1 Pet. ii. 10.

Ἑλεημοσύνη, ης, ἡ, (ἐλεήμων,) *mercy, compassion*, Sept. for רָחַם Prov. xxi. 21. רָחַם Is. xxxviii. 18. Callim. Hymn. in Del. 152.—In N. T. by meton. of effect for cause, *alms, charity*, money given to the poor, etc. Matt. vi. 1 in text. rec. where others δικαιοσύνη q. v. Matt. vi. 2, 3, 4. Luke xi. 41. xii. 33. Acts iii. 2, 3, 10. ix. 36. x. 2, 4, 31. xxiv. 17. Sept. for Chald. רָחַם Dan. iv. 24 [27]. —Ecclus. iii. 14. xii. 3. Diog. Laert. 5. 17 πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

Ἑλεήμων, ονος, ό, ἡ, adj. (ἑλεος,) *merciful, compassionate*, i. e. actively so, Matt. v. 7. Heb. ii. 17. Sept. for רָחַם Ex. xxii. 27. Ps. ciii. 8. רָחַם Jer. iii. 12. רָחַם Ps. cxlv. 8.—Hom. Od. 5. 191. Lysias 168. 40.

I. Ἑλεος, ου, ό, *mercy, compassion*, i. e. active pity, see Tittm. de Syn. N. T. p. 69 sq. Comp. in Ἑλεέω above. Matt. xxiii. 23. Tit. iii. 5. Heb. iv. 16. Sept. for רָחַם Is. lx. 10.—Hom. Il. 24. 44. Jos. Ant. 4. 8. 26. Luc. D. Deor. 13. 1.—From the Heb. *goodness* in general, and espec. *piety*, Matt. ix. 13 and xii. 7, quoted from Hosea vi. 6 where Sept. τὸ ἑλεος for רָחַם, parallel to ἐπίγνωσις Θεοῦ for רָחַם נֶחֱמָה.

II. Ἑλεος, έους, τὸ, found only in Sept. the N. T. and ecclesiastical writers, i. q. ό ἑλεος which alone is used by classic writers; comp. H.

Planck de Indole, etc. in Bibl. Repos. I. p. 668; *mercy, compassion*, i. e. active pity; see in ἔλεος I, and comp. in ἑλεέω above.

a) genr. Luke i. 50, 78. Rom. ix. 23. xv. 9. Eph. ii. 4. 1 Pet. i. 3. James iii. 17. Sept. for נָחָם Neh. xiii. 22. Ps. li. 1. al. s̄ap. נָחָם Deut. xiii. 7. Is. lxiii. 7. So ποιεῖν ἔλεος μετὰ τινος, *to do mercy with any one*, i. e. *to show mercy to*, it q. ἐλεεῖν, e. g. Luke i. 72. x. 37. James ii. 13. Sept. for נָחָם Gen. xxiv. 12. 1 Sam. xv. 6. al. s̄ap. Also μεγαλύνειν ἔλεος μετὰ τινος, Luke i. 58.—In the phrase μνησθῆναι ἐλέους, *to remember mercy*, Luke i. 54, i. e. to give a new proof of mercy and favour to Israel, in allusion to God's ancient mercies to that people; comp. Ps. xxv. 6. lxxxix. 29, 50. Sept. for נָחָם 2 Chr. vi. 42. Jer. ii. 2.—Spoken of *mercy* as exhibited in the remission of deserved punishment, James ii. 13. Comp. Sept. for נָחָם Num. xiv. 19. also Ecclus. xvi. 13. Song of 3 Childr. 14.

b) spoken of the *mercy* of God through Christ, i. e. *salvation*, sc. from sin and misery, in the Christian sense. Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. the salvation of or through Christ. Rom. xi. 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δὲ ἔλεος ὁ κύριος, 2 Tim. i. 16, 18. also joined with εἰρήνη, etc. Gal. vi. 16. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John 3. Jude 2.

Ἑλευθερία, ας, ἡ, (ἐλεύθερος,) *freedom, liberty*, sc. to do as one pleases, 1 Cor. x. 29. 2 Pet. ii. 19. (Diog. Laert. 7. 121.) From the yoke of the Mosaic law, Gal. ii. 4. v. 1, 13 bis. 2 Cor. iii. 17, coll. ver. 6, 7. so from the yoke of external observances in general, 1 Pet. ii. 16. From the dominion of sinful appetites and passions, James i. 25. ii. 12. (Xen. Mem. 4. 5. 2.) From a state of calamity and death, Rom. viii. 21.

Ἑλεύθερος, ερα, ον, pp. 'one who can go where he will,' from obsol. ἐλεύθω, i. q. ἔρχομαι; hence, *free, at liberty*, viz.

a) in a civil sense, (a) *free-born*, 1 Cor. xii. 13. Gal. iii. 28. iv. 22, 23, 30, 31.

Eph. vi. 8. Col. iii. 11. Rev. vi. 15. xiii. 16. xix. 18. Trop. of the heavenly Jerusalem, *nobler*, Gal. iv. 26. Sept. for נָחָם Neh. xiii. 17. Ecc. x. 17.—Esdr. iii. 19. Xen. Mem. 2. 7. 3, 4, 6.—(β) *freed, made free*, John viii. 33. 1 Cor. vii. 21, 22. Sept. for נָחָם Ex. xxi. 2, 26, 27.—(γ) *free, exempt*, sc. from an obligation, law, etc. Matt. xvii. 26. Rom. vii. 3 et 1 Cor. vii. 39, comp. Sept. for נָחָם Deut. xxi. 14.—Herodian. 1. 10. 4.—Also *free*, from external obligations in general, so as to act as one pleases, 1 Cor. ix. 1, 19, coll. ver. 4. (Xen. Hi. 1. 16.) Or in respect to the exercise of piety, 1 Pet. ii. 16.

b) metaph. *free* from the slavery of sin, John viii. 36. Rom. vi. 20 ἐλεύθεροι τῇ δικαιοσύνῃ, *free as to righteousness*, comp. ver. 18. For the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

Ἑλευθερώω, ῶ, f. ὠσω, (ἐλεύθερος,) *to free, to set at liberty*, trans. pp. Xen. Mem. 2. 1. 28. In N. T. metaph. *to make free*, sc. from the power and punishment of sin, John viii. 32, 36. seq. ἀπό c. gen. Rom. vi. 18, 22. From the yoke of the Mosaic law, Gal. v. 1, or of its condemnation, seq. ἀπό Rom. viii. 2. From a state of calamity and death, Rom. viii. 21.—Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάλιστα ἐλευθεροῦται. pp. seq. ἀπό H. G. 5. 2. 12.

Ἑλευσις, εως, ἡ, (obsol. ἐλεύθω i. q. ἔρχομαι,) *a coming*, Acts vii. 52.—Act. Thom. § 28. Hesych. ἐλεύσεως· ἀφίξεως.

Ἑλεφάντινος, η, ον, (ἐλεφας,) *ivory*, adj. i. e. made of ivory, Rev. xviii. 12. Sept. for נָחָם 1 K. x. 18. Am. iii. 15.—Herodian. 4. 2. 3, 13.

Ἑλιακείμ, ὁ, indec. *Eliakim*, Heb. עֲלִיָּאִים (God appointed), pr. name of a man, Matt. i. 13 bis. Luke iii. 30.

Ἑλιέζερ, ὁ, indec. *Eliezer*, Heb. עֲלִיָּזָר (God his help), pr. name of a man, Luke iii. 29.

Ἑλιούδ, ὁ, indec. *Eliud*, pr. name of a man, Matt. i. 14, 15; prob. comp.

from Heb. לַה God, תִּפְאָרָה praise, but not found in O. T.

Ἑλισάβετ, ἡ, indec. *Elizabeth*, Heb. עֲלִישֶׁבַּת (God is her oath) *Elisheba* Ex. vi. 23, the wife of Zacharias and mother of John the Baptist, Luke i. 5, 7, 13, 24, 36, 40, 41 bis, 37.—Comp. prob. from Heb. לַה God, and עָבַר to swear, or $\text{עָבַר$ to satiate; not found in O. T.

Ἑλισσαῖος, οὐ, ὁ, *Elisha*, Heb. עֲלִישָׁא (God his deliverance), the celebrated prophet of the O. T. Luke iv. 27. See 1 K. xix. 16 sq. 2 K. c. 2. c. 4 sq. c. xiii. 14 sq.

Ἑλίσσω v. τρω, f. ξω, (ἔλιξ, εἰλέω,) *to roll up, to fold up*, as a garment to be laid away; trop. of the heavens, Heb. i. 12, quoted from Ps. cii. 27 where Sept. for Heb. הִלְכָּהּ . Comp. Is. xxxiv. 4, where Sept. for הִלְכָּהּ .—Hom. Il. 22. 95. Anthol. Gr. IV. p. 206.

Ἑλκος, εος, ους, τό, (ἔλκω,) *a wound*, Hom. Il. 11. 812. In N. T. and later writers, *an ulcer, a sore*, Luke xvi. 21. Rev. xvi. 2, 11. Sept. for רָחַץ Ex. ix. 9. Job ii. 7.—Pol. 1. 81. 5. Xen. Eq. 5. 1.

Ἑλκώω, ὦ, f. ὠσω, (ἔλκος,) *to ulcerate*, trans. Pass. *to be full of ulcers*, Luke xvi. 20.—Xen. Eq. 1. 4. ib. 5. 1.

Ἑλκύω, a later form, i. q. ἔλκω, q. v. Passow in voc.

Ἑλκω, f. ἐλκύσω from ἐλκύω, Buttm. § 114, aor. 1 εἰλκυσα, *to draw, to drag*, trans. e. g. a net, John xxi. 6, 11. a sword, John xviii. 10. Sept. for פָּשַׁח Ps. x. 9. Jer. xxxviii. 13. פָּשַׁח 2 Sam. xxii. 17. —ἐλκύσαντες Xen. H. G. 7. 1. 19. ἔλκω Herodian. 4. 9. 14. Xen. An. 5. 2. 15.—Of persons, *to drag, to force away*, e. g. before magistrates Acts xvi. 19 εἰλκυσαν. James ii. 6 ἔλκουσιν. or out of a place Acts xxi. 30 εἰλκον.—Xen. Mem. 3. 6. 1. Cyr. 8. 1. 32.—Metaph. *to draw*, i. e. *to induce to come*, John vi. 44. xii. 32. So Sept. and פָּשַׁח Cant. i. 4.—Comp. Xen. Conv. 1. 9.

Ἑλλας, ἁδος, ἡ, *Hellas, Greece*. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited

by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Herodot. 8. 44, 47. Plin. H. N. 4. 11. In this sense it seems to be used in Acts xx. 2, where it is distinguished from Macedonia. Comp. Arr. Exp. Al. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀχαΐα.—Elsewhere in the classics it is likewise spoken of the whole extent of Greece, including the Peloponnesus, the islands, Macedonia, etc. Xen. Vect. 1. 6. and so as opposed to Asia Minor, Xen. H. G. 3. 4. 5. but sometimes also including Ionia, Herodot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι.—The Heb. name for Greece is יָוֶן i. q. Ἰωνία, Sept. Ἰούαν Gen. x. 2, but the Sept. translate it also by Ἑλλας, Is. lxvi. 19, Ez. xxvii. 13.

Ἑλλην, ηνος, ὁ, *Hellen*, pr. name of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἑλληνες, the early inhabitants of the Thessalian Hellas, Hom. Il. 2. 684; afterwards a general name for all *the Greeks*, Herodian. 3. 2. 14. Xen. Cyr. 6. 3. 11.—Hence in N. T. Ἑλλην *a Greek*, οἱ Ἑλληνες *the Greeks*, viz.

a) pp. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. i. 14, where the polished Greeks are the οἱ σοφοί. So Acts xviii. 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews; but the reading is uncertain.—Philo de Conf. Ling. p. 347. E. Xen. Vect. 1. 4. Comp. Loesner Obs. e Phil. p. 243.

b) as opp. to οἱ Ἰουδαῖοι it means *a Greek, the Greeks*, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name *Greek* was often used to designate all those who were *not Jews*, i. q. Gentiles; comp. Hug in Bibl. Repos. I. p. 547 sq. Acts xvi. 1, 3. xix. 10, 17. xx. 21. xxi. 28. Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 2 Cor. i. 22—24. x. 32. xii. 13. Gal. ii. 3. iii. 28. Col. iii. 11. So Acts xi. 20 in later ed. for

Ἑλληνιστάς in text. rec. John vii. 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is *the dispersed among the Gentiles*.—Comp. Sept. for 𐤀𐤋𐤍𐤏𐤓 Is. ix. 11. 1 Macc. viii. 18. 2 Macc. iv. 36. Jos. Ant. 12. 5. 1.

c) spoken of a Gentile convert to Judaism, *a Greek proselyte*, John xii. 20. Acts xiv. 1. xvii. 4. xviii. 4.

Ἑλληνικός, ἡ, ὄν, *Greek, Grecian*, Luke xxiii. 38. Rev. ix. 11.—Sept. Jer. xlvi. 16. 1. 16. Jos. Ant. 12. 5. 1, 5. Xen. Cyr. 22. 28.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. Ἑλλην,) pp. *Greek*, in fem. 2 Macc. vi. 8. Xen. An. 5. 1. 1. In N. T. *a female Greek*, i. q. *a Gentile*, Mark vii. 26 γυνὴ Ἑλλ. Acts xvii. 12. Comp. in Ἑλλην b.—Palæph. 35.

Ἑλληνιστής, οὔ, ὁ, (ἑλληνίζω, to Hellenize, i. e. to speak Greek, Thuc. 2. 68. Xen. Cyr. 7. 3. 25. Lob. ad Phryn. p. 379 sq.) *a Hellenist*, i. e. *a Jew by birth or religion who speaks Greek*; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not, Acts vi. 1. ix. 29. So text. rec. Acts xi. 20, where later edit. Ἑλληνας. See Hug. in Bib. Repos. I. 547 sq. Winer § 3. p. 28. n.* Wetstein on Acts vi. 1.

Ἑλληνιστί, adv. (ἑλληνίζω,) *in Greek*, i. e. *in the Greek language*, John xix. 20. Acts xxi. 37.—Xen. An. 7. 6. 8. Comp. Buttm. § 119. 15. c.

Ἑλλογέω, ὦ, f. ἡσώ, (ἐν, λόγος,) *to reckon in*, i. e. *to put to one's account*, Philem. 18. Metaph. of sin, *to impute*, Rom. v. 13.—Hesych. ἑλλογεῖ καταλογίσαι.

Ἑλμωδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke iii. 28.

Ἑλπίζω, f. ἰσώ, (ἐλπίς,) fut. Att. ἐλπῶ Buttm. § 95. 7, *to hope, to hope for, to expect*, trans. and absol.

a) pp. absol. 2 Cor. viii. 5. seq. infin. aor. Luke vi. 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. xxiii. 8. Acts xxvi. 7. Rom. xv. 24. 1 Cor. xvi. 7. Phil. ii. 19, 23. 1 Tim. iii. 14. 2 John 12. 3 John 14. seq. infin. perf. 2 Cor. v. 11.—Herodian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6.—

Sept. ὅτι instead of an infin. Luke xxiv. 21. Acts xxiv. 26. 2 Cor. i. 13. xiii. 6. Philem. 22. Comp. Winer § 45. 2 ult. —Seq. accus. of thing, *to hope for*, Rom. viii. 24, 25. 1 Cor. xiii. 7. Hence Pass. τὰ ἐλπιζόμενα, Heb. xi. 1.—Xen. Mem. 4. 3. 17.

b) in the constr. *to hope in or on any one*, i. e. *to trust in, to confide in*; so genr. seq. dat. Matt. xii. 21 τῷ ὀνόματι αὐτοῦ ἐβνῆ ἐλπιούσι, in later edit. but text. rec. ἐν τῷ ὄν. see below. Seq. εἰς c. accus. John v. 45 εἰς ὃν ἐλπίζατε. So Sept. for 𐤀𐤋 Is. li. 5. 𐤒𐤁𐤕 Ps. cxlv. 15. (Herodian. 7. 10. 1.) Seq. ἐπὶ τινι, Rom. xv. 12 ἐπ' αὐτῷ ἐβνῆ ἐλπιούσι. 1 Tim. vi. 17. Sept. for 𐤍𐤕𐤁 Judg. ix. 26. Ps. xlv. 7. Comp. Matth. § 399. n. 1. Seq. ἐπὶ τινι, 1 Pet. i. 13. So Sept. for 𐤍𐤕𐤁 Judg. xx. 36. Ps. lxii. 9, 11.—Spoken of those who put their trust in God; seq. εἰς c. acc. 2 Cor. i. 10. Seq. ἐπὶ c. dat. 1 Tim. iv. 10. So Sept. for 𐤍𐤕𐤁 Ps. xxvi. 1. al. comp. Is. xi. 10. Seq. ἐπὶ c. accus. 1 Tim. v. 5. 1 Pet. iii. 5. So Sept. for 𐤍𐤕𐤁 Ps. xxxvii. 3, 5. 𐤕𐤒𐤕 Is. xi. 10.—Spoken of trusting in Christ, seq. ἐν c. dat. 1 Cor. xv. 19. Sept. c. ἐν for 𐤁 𐤍𐤕𐤁 2 K. xviii. 5. Ps. xxxiii. 21. Comp. ἐλπίδα ἔχειν ἐν τινι, Xen. Mem. 4. 2. 28. coll. Pol. 1. 59. 2.

Ἑλπίς, ἰδος, ἡ, *hope, confident expectation*, sc. of good.

a) genr. Rom. viii. 24 τῇ ἐλπίδι ἐσώθημεν, *in hope are we saved*, as yet only in expectation, not actually. 2 Cor. x. 15. Phil. i. 20. With a gen. of the thing hoped for, Acts xxvii. 20 πᾶσα ἐλπίς τοῦ σώζεσθαι. xvi. 19. xxvi. 6, 7. xxiii. 6 περὶ ἐλπίδος καὶ ἀναστάσεως, instead of περὶ ἐλπίδος τῆς ἀναστάσεως. or of the person hoping, Acts xxviii. 20. 2 Cor. i. 7. Sert. for 𐤍𐤕𐤁 Job xiv. 7. xvii. 15. Ez. xxxvii. 11. 𐤍𐤕𐤁 Is. xxxi. 2. —Herodian. 2. 7. 9. ib. 6. 2. 8. Xen. Cyr. 1. 6. 19. H. G. 4. 8. 38.—So παρ' ἐλπίδα, *against hope*, i. e. *without ground of hope*, Rom. iv. 18. Also ἐπ' ἐλπίδι, lit. *on hope*, Engl. *in hope*, i. e. *with hope, full of hope and confidence*, Acts ii. 26. Rom. iv. 18. viii. 20. 1 Cor. ix. 10 bis. Sept. for 𐤍𐤕𐤁 Ps. iv. 9. xvi. 9.—By meton. spoken of the object of hope, Rom. viii. 24 bis, ἐλπίς δὲ βλεπομένη οὐκ

ἔστιν ἐλπίς, comp. in βλέπω 1. b. 1 Cor. ix. 10 τῆς ἐλπίδος μετέχειν in text. rec. So Sept. and תְּהִי Job vi. 8.—Callim. Ep. 20.

b) spoken espec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness, Rom. v. 2 ἐλπ. τῆς δόξης τοῦ Θεοῦ. v. 4, 5. xii. 12 τῇ ἐλπίδι χαίροντες. xv. 4, 13 bis, ὁ Θεὸς τῆς ἐλπ. i. e. God the author and source of hope. 1 Cor. xiii. 13. 2 Cor. iii. 12. Eph. ii. 12. iv. 4. 1 Thess. iv. 13. v. 8. 2 Thess. ii. 16. Tit. i. 2. iii. 7. Heb. iii. 6. vi. 11. x. 23. 1 Pet. i. 3. iii. 15. Seq. gen. of the thing or person on which this hope rests, Eph. i. 18. Col. i. 23. 1 Thess. i. 3.—By meton. spoken of the object of this hope, i. q. *salvation*, Col. i. 5. Gal. v. 5 ἐκ πίστεως ἐλπίδα δικαιοσύνης, i. e. the hope or salvation resulting from justification by faith. Tit. ii. 13. Heb. vi. 18. vii. 19.—Meton. also of the source, ground, author of hope, e. g. Christ, Col. i. 27. 1 Tim. i. 1. genr. 1 Thess. ii. 19.

c) of a *hope in or upon* any one, i. e. *trust, confidence*, etc. seq. εἰς, Acts xxiv. 15 ἐλπίδα ἔχων εἰς τὸν Θεόν 1 Pet. i. 21. seq. ἐπὶ τινι, 1 John iii. 3. Comp. in Ἑλπίζω b.

Ἑλύμας, α, ὁ, *Elymas*, i. q. ὁ μάγος, a magician, as explained by Luke, Acts xiii. 8. It appears to come from the Arabic عَزَّ, wise, learned.

Ἑλωί, *Eloi*, interj. Aram. ܐܠܝ, *my God*, Mark xv. 34, quoted from Ps. xxii. 2 where Sept. ὁ Θεός μου for Heb. ܐܠܝ, which Matthew writes ἡλί, Matt. xxvii. 46.

Ἑμᾶυτοῦ, ἧς, οὔ, reflex. pron. of 1 pers. found only in gen. dat. acc. sing. of *myself, to myself, myself*, etc. Luke vii. 7. John v. 31. viii. 14, 18, 54. 1 Cor. iv. 3. 2 Cor. ii. 1. al. For ἀπ' ἑμᾶυτοῦ and ἐξ ἑμᾶυτοῦ, see in Ἀπό III. 2. c. Ἐκ 3. d.—Sometimes used merely as the simple ἐμοῦ, Matt. viii. 9. Luke vii. 8. John xii. 32. Philem. 13. al. See Matth. § 148. n. 2. Buttm. § 75. 3. n. 3. AL.

Ἑμβαίνω, (ἐν, βαίνω,) in N. T. only in aor. 1 ἐνέβην, inf. ἐμβῆναι,

part. ἐμβάς, *to go in, to enter*, intrans. John v. 4, supply εἰς τὸ ὕδωρ.—Jos. Ant. 5. 1. 3. Xen. An. 4. 3. 20.—Elsewhere only as followed by εἰς τὸ πλοῖον etc. *to go on board, to embark*, Matt. viii. 23. ix. 1. xiii. 2. xiv. 22, 32. xv. 39. Mark iv. 1. v. 18. vi. 45. viii. 10, 13. Luke v. 3. viii. 22, 37. John vi. 17, 22, 24.—1 Macc. xv. 36. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

Ἑμβάλλω, f. βαλῶ, (ἐν, βάλλω,) *to cast in*, Luke xii. 5 ἐμβαλεῖν εἰς τὴν γέενναν. Sept. for ܠܝܢܝܢ Jonah i. 12, 15. תְּהִי Gen. xxxvii. 21. al.—Æl. V. H. 2. 4. Xen. H. G. 1. 7. 21.

Ἑμβάπτω, f. ψω, (ἐν, βάπτω,) *to dip in*, sc. into any thing, trans. Matt. xxvi. 23 ὁ ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mark xiv. 20 ὁ ἐμβαπτόμενος (Mid.) εἰς τὸ τρυβλίον. John xiii. 26 ἐμβ. τὸ ψωμίον, sc. εἰς τὸ τρ.—Test. XII Patr. p. 637. Aristoph. Nub. ἀνέβαψε εἰς τὸν κηρὸν τὴν πόδε. Athen. IX. p. 367. B.

Ἑμβατεύω, f. εὐσω, (ἐν, βατεύω i. q. βαίνω,) pp. *to go in, to enter*, e. g. εἰς τὸ ὄρος Jos. Ant. 2. 12. 1. Æsch. Pers. 449. Dion. Hal. Ant. I. p. 196. in a hostile sense, εἰς τὴν χώραν, i. e. *to invade*, 1 Macc. xii. 25. xv. 40.—In N. T. metaph. *to go into a matter, to investigate*, and with the idea of impertinence, *to pry into, to intrude into*, seq. accus. i. q. with εἰς implied, Col. ii. 18 ἀ μὴ ἐώρσκεν ἐμβατεύων.—2 Macc. ii. 30. Philo de Plant. Noë, p. 225. de Opif. p. 16. Xen. Conv. 4. 27 in some editions.

Ἑμβιβάζω, f. άσω, (ἐν, βιβάζω,) *to cause to go in*, usually spoken of a ship, *to embark, to put on ship-board*, trans. Acts xxvii. 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτό, sc. τὸ πλοῖον. Comp. in Ἑμβαίνω.—Pol. 1. 49. 5. Xen. An. 5. 3. 1.

Ἑμβλέπω, f. ψω, (ἐν, βλέπω,) *to look in*, pp. into a place, Bel. and Drag. 40. Hence in N. T.

a) *to look in the face, to fix the eyes upon, to regard fixedly*, seq. dat. Mark x. 21 Ἰησοῦς ἐμβλέψας αὐτῷ. ver. 27. xiv. 67. Luke xx. 17. xxii. 61. John i. 36, 43. Matt. xix. 26.—Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2. — Seq. εἰς c. acc.

Acts i. 11 εἰς τὸν οὐρανόν, comp. ver. 10 where it is ἀτενίζοντες. So in the sense of *to look at or upon*, i. e. *to contemplate, to consider*, Matt. vi. 26 εἰς τὰ πετεινά, coll. Luke xii. 24. So Sept. and 𐤒𐤓 Is. li. 1, 2, 6. — Ecclus. ii. 10.

b) by impl. *to look at distinctly*, i. e. *see clearly, to discern*, trans. Mark viii. 25, coll. ver. 24. absol. Acts xxii. 11.

Ἐμβριμάομαι, ὤμαι, f. ἥσομαι, depon. Mid. (ἐν, βριμάομαι v. ὀομαι to be enraged, indignant, Xen. Cyr. 4. 5. 9,) *to express indignation* sc. against any one, seq. dat.

a) in the sense of *to murmur against, to blame*, Mark xiv. 5.—Suid. ἐνεβριμήσατο μετ' ὀργῆς ἐλάλησεν.

b) by impl. *to admonish sternly, to charge strictly*, i. e. *to threaten with one's indignation for disobedience*; Matt. ix. 30 ἐνεβριμήσατο αὐτοῖς. Mark i. 43.—Symm. for 𐤒 𐤒𐤓 Is. xvii. 13. Hesych. ἐμβριμήσαι ἐπιτιμῆσαι, κελεῦσαι. Id. ἐμβριμώμενος μετ' ἀπειλῆς ἐντελλόμενος.

c) like Heb. 𐤒𐤓, usually 'indignatus est,' but also spoken of any great perturbation of mind, e. g. grief, *to be greatly moved, to be agitated*, seq. dat. of manner, John xi. 33 ἐνεβρ. τῷ πνεύματι, where it is parall. with ἐτάραξεν αὐτόν. ver. 38 ἐν αὐτῷ. So 𐤒𐤓 Gen. xl. 7. Sept. τεταραγμένοι, Cod. Alex. σκυθρωποί. Dan. i. 10.

Ἐμέω, ὤ, f. ἔσω, *to spue out, to vomit forth*, seq. acc. trop, in contempt, Rev. iii. 16. Sept. for 𐤒 Is. xix. 14.—Æl. V. H. 9. 26. Xen. An. 4. 8. 20.

Ἐμμαίνομαι, f. οὔμαι, (ἐν, μαίνομαι,) *to be mad in or against any person or thing, to be furious against*, seq. dat. Acts xxvi. 11.—So ἐμμανής, furious, raging, Wisd. xiv. 23. Plut. ed. Reisk. 11. p. 798.

Ἐμμανουήλ, ὁ, indec. *Emmanuel*, Heb. 𐤌𐤍𐤏𐤍𐤕𐤋 Immanuel, i. e. God with us, a name of the Saviour, Matt. i. 23. See Is. vii. 14. viii. 10.

Ἐμμαούς, ἡ, *Emmaus*, a village 60 furlongs or about 7½ miles from Jerusalem, probably in a northern direction,

Luke xxiv. 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. 7. 6. 6, χωρίον δὲ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἐξήκοντα.—Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T. but often elsewhere, as 1 Macc. iii. 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4.

Ἐμμένω, f. ἐνῶ, (ἐν, μένω,) *to remain in a place*, seq. ἐν c. dat. Xen. An. 4. 7. 18. In N. T. metaph. *to remain in, to continue in, to persevere in*, seq. ἐν c. dat. Gal. iii. 10 πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις. Heb. viii. 9.—Sept. Is. xxx. 18. Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.—Seq. dat. simply, Acts xiv. 22 τῇ πίστει. So Sept. for 𐤒𐤓 Deut. xxvii. 26.—Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

Ἐμμόρ, ὁ, indec, *Emmor*, Heb. 𐤌𐤍𐤏𐤍 (ass) *Hamor*, Acts vii. 16. Comp. Gen. xxxiii. 19. Josh. xxiv. 32.—On the difficulty in Acts 1. c. see Kuinoel and Olshausen in loc.

Ἐμός, ἡ, ὄν, possess. adj. of the first pers. sing. *my, mine*, viz.

a) pp. marking possession, property, etc. Matt. xviii. 20 τὸ ἐμὸν ὄνομα. John iii. 29. iv. 34. Rom. x. 1. al. sæp. (Xen. Conv. 5. 5.) τὸ ἐμὸν, τὰ ἐμά, *my own*, i. e. *my property*, etc. Matt. xxv. 27. xx. 15. Luke xv. 31. Emphat. τῇ ἐμῇ χειρὶ, *with my own hand*, 1 Cor. xvi. 21. Gal. vi. 11. Col. iv. 18.—Implying power, office, etc. οὐκ ἔστιν ἐμὸν sc. δοῦναι, *it is not mine to give*, Lat. *meum non est*, Matt. xx. 23. Mark x. 40.—Comp. Jos. Ant. 2. 16. 1 σὸν ἐστὶ ἐκπορίζειν.

b) spoken of things which proceed from any one as the source, author, agent, etc. Mark viii. 38 τοὺς ἐμοὺς λόγους. Luke ix. 26. John vi. 38. vii. 16. viii. 16. xiv. 27. Rom. iii. 7. al. sæp. So τὸ ἐμὸν, i. e. *my doctrine*, John xvi. 14, 15.

c) objectively or passively, Winer § 22. 7. n. 3. Matth. § 466. 2. Spoken of that which is appointed, destined, for a person, as ὁ καιρὸς ὁ ἐμός John vii. 6, 8. ἡ ἡμέρα ἡ ἐμή John viii. 56. καιρὸς τῆς ἐμῆς ἀναλύσεως 2 Tim. iv. 6. or of that

which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, *in my memory*, i. e. *in memory of me*, Luke xxii. 19. 1 Cor. xi. 24, 25. ἀγάπη ἡ ἐμή, i. e. *love of me*, John xv. 9.—Jos. Ant. 1. 3. 8 ἐξύβριζον εἰς τὴν ἐμὴν εὐσέβειαν, i. e. *εἰς ἐμέ, towards me*. Xen. Cyr. 3. 1. 28 φιλία τῇ ἐμῇ 8. 3. 32 τῆς ἐμῆς δωρεᾶς. i. e. *the gift to me*. AL.

Ἑμπαιγμονή, ἥς, ἡ, (ἐμπαίζω,) *derision, scoffing*; only in later edit. 2 Pet. iii. 3 ἐν ἐμπαιγμονῇ ἐμπαϊκται, i. e. *intens. for shameless scoffers*. Gesen. Lehrs. p. 671. 3. Stuart § 456. Not found in Sept. or Greek writers.

Ἑμπαιγμός, οὔ, ὁ, (ἐμπαίζω,) *derision, scoffing, mocking*, Heb. xi. 36. Sept. for פִּרְסָה Ez. xxii. 4.—Wisd. xii. 25. Ecclus. xxvii. 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἑμπαίζω, f. αἶξω, (ἐν, παίζω,) aor. 1 ἐνέπαιξα, a later form instead of the earlier ἐνέπαισα, Buttm. § 114 παίζω. Phryn. et Lob. p. 240; pp. *to sport in, with, against any one*, Lat. *illudere*, Engl. *to illude, to mock*, i. e.

a) *to deride, to scoff at*, seq. dat. Matt. xxvii. 29 ἐνέπαιζον αὐτῷ. λέγοντες. ver. 31. Mark x. 34. xv. 20. Luke xiv. 29. xxii. 63. xxiii. 36. absol. Matt. xx. 19. xxvii. 41. Mark xv. 31. Luke xviii. 32. xxiii. 11. Sept. for פִּרְסָה Gen. xxxix. 14, 17. הִשְׁתַּחֲוֶה Ex. x. 2.—1 Macc. ix. 26. Anthol. Gr. III. p. 58, 115.

b) in the sense of *to delude, to deceive*, Pass. Matt. ii. 16.—Sept. Jer. x. 14.

Ἑμπαίκτης, ου, ὁ, (ἐμπαίζω,) *a mocker, scoffer*, spoken of impostors, false prophets, etc. 2 Pet. iii. 3. Jude 18. See Matt. xxiv. 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἑμπεριπατέω, ὦ, f. ἦσω, (ἐν, περιπατέω,) pp. *to walk about in a place*, e. g. τὴν γῆν, Sept. for הִלְכֶנּוּ Job i. 7. ii. 2. also Wisd. xix. 21.—In N. T. metaph. *to walk in, or among a people, to live among*, i. e. *to be habitually conversant with*, absol. 2 Cor. vi. 16. So Sept. and הִלְכֶנּוּ Lev. xxvi. 12. Deut. xxiii. 14.

Ἑμπίπλημι, f. ἐμπλήσω, (ἐν, πίμπλημι, the μ being dropped after ἐμ, Buttm. § 114. Lob. ad Phr. p. 95,) aor. 1 ἐνέπλησα, aor. 1 pass. ἐνεπλήσθην, particip. pres. ἐμπιπλῶν Acts xiv. 17, from a form ἐμπιπλάω less usual in this tense and not Attic, Buttm. § 114 πίμπλημι. § 106. n. 5. § 107. n. 1, 2.—*To fill in*, Lat. *implere*, i. e. *to fill up, to make full*, trans. Sept. for מִלֵּא Gen. xlii. 25. Prov. xxiv. 4. Herodian. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, *to fill, with food, to satisfy, to satiate*, absol. John vi. 12 ὡς δὲ ἐνεπλήσθησαν. Sept. for מִלֵּא Lev. xxvi. 6. Ps. lxxviii. 29.—Xen. Cyr. 1. 3. 4. Mem. 1. 3. 6.—So trop. *to fill, to satiate*, sc. *one's desire with good*, absol. Luke vi. 25. Seq. acc. and gen. Luke i. 53. Acts xiv. 17. comp. Buttm. § 132. 5. 2. Sept. for מִלֵּא Is. xxvii. 6. Ps. cvii. 9. מִלֵּא Jer. xxxi. 14.—Ecclus. xvi. 30.—Metaph. Pass. *to be filled with any person or thing*, i. e. as in Engl. *to enjoy the society, intercourse of any one*, Rom. xv. 24 ἐὰν ὑμῶν ἐμπλησθῶ.—Comp. Hist. of Susann. 32.

Ἑμπίπτω, f. πεσοῦμαι, (ἐν, πίπτω,) aor. 2 ἐνέπεσον, *to fall in*, seq. εἰς c. acc. of place, *to fall into*; Matt. xii. 11 εἰς βόθυνον. Luke xiv. 5 εἰς φρέαρ. So Sept. and מִלֵּא Ex. xxi. 33. Prov. xxvi. 27.—Æsop. F. 117 μῦθα ἐμπεσοῦσα εἰς χύτραν. Xen. Cyr. 3. 3. 64 εἰς τάφρους. An. 5. 7. 25.—Of persons, *to fall in with, to fall among, to meet with*, Luke x. 36 εἰς τοὺς ληστὰς.—2 Macc. v. 12. Arr. Epict. 3. 13. 3 ὅταν εἰς ληστὰς ἐμπέσωμεν. Xen. Cyr. 3. 1. 4. ib. 8. 5. 14.—Metaph. *to fall into any state or condition, to come into, to incur*, seq. εἰς, 1 Tim. iii. 6 εἰς κρίμα. ver. 7. εἰς ὀνειδισμόν. vi. 9. Sept. and מִלֵּא Prov. xvii. 21. xxviii. 10.—1 Macc. vi. 8. Æl. V. H. 5. 2. Xen. H. G. 7. 5. 6.—So ἐμπεσεῖν εἰς χεῖρας Θεοῦ, *to fall into the hands of God*, i. e. *into his power, for punishment*, Heb. x. 31. So Sept. and מִלֵּא 2 Sam. xxiv. 14. 1 Chr. xxi. 13.—Ecclus. ii. 18. xxxviii. 15.

Ἑμπλέκω, f. ἐξω, (ἐν, πλέκω,) *to braid in, to interweave*, pp. Æl. V. H. 13. 1 ἐνεπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις.—In N. T. metaph. *to involve in, to entangle*; Mid *to entangle one's self*

in, 2 Tim. ii. 4. Pass. 2 Pet. ii. 20.—
Isocr. 181. E. Pol. 1. 17. 3. ib. 25. 9. 3.
Comp. Sept. Prov. xxviii. 18.

Ἑμπλήθω, see Ἑμπίπλημι.

Ἑμπλοκή, ῆς, ἡ, (ἐμπλέκω,) a
braiding, intertwining, plaiting, sc. of the
hair in ornament, 1 Pet. iii. 3. Comp.
1 Tim. ii. 9. Judith x. 3. Jahn § 125.

Ἑμπνέω, ὦ, f. εὐσω, (ἐν, πνέω,) to
blow in or upon, to breathe in, intrans.
e. g. αἰλοῖς ἐμπνεῖν, Anth. Gr. II. p. 103.
Hom. Il. 17. 502. genr. to draw breath,
to breathe, i. e. to live, Plut. Eumen. 5 ult.
Aristoph. Thesm. 926 or 933. Eurip.
Phoen. 1440. Sept. ἐμπνέον for שָׁנָה
Josh. x. 28 sq. Trop. trans. to breathe
in, to inspire, c. c. acc. et dat. Wisd. xv.
11 ἐμπνεύσαντα αὐτῷ ψυχὴν ζῶσαν.
Hom. Od. 9. 381 θάρσος. Il. 15. 262
μένος.—In N. T. trop. and intrans. to
breathe, to respire, and seq. gen. to
breathe of any thing, i. e. to be full of,
to be ready to burst with; Acts ix. 1
ἐμπνέων ἀπειλῆς καὶ φόβου. See Matth.
§ 376. Buttm. § 132. 5. 2.—So πνέω,
Anacr. 9. 3 μύρων τοσούτων πνεῖς.
Aristænet. I. Ep. 5 πνέων θυμοῦ. Achill.
Tat. 2. p. 65 ἔρωτος πνεῖ. Aristoph. Eq.
435 κακίας πνεῖ. See Kypke and Elsner
in loc. Comp. Heb. חָנָה Ps. xxvii. 12.

Ἑμπορεύομαι, f. εὐσομαι, depon.
Mid. (ἐν, πορεύομαι, or ἔμπορος q. v.)
to go in, to enter in, seq. acc. Sept. Gen.
xxxiv. 24. seq. πρός, i. e. to any one, to
have intercourse with, Plut. ed. Reisk.
VI. 119. to travel about in, to journey,
Soph. Elect. 405. Œd. T. 456 or 464.
Pol. 28. 10. 5.—In N. T. and usually,
to travel about, sc. as a merchant or
trader on a large scale, i. e. to trade, to
traffic, viz.

a) genr. and absol. James iv. 13. Sept.
for חָנָה Gen. xxxiv. 10. xlii. 34. 2 Chr.
ix. 14.—Diod. Sic. 5. 39. Xen. Lac. 7. 1.

b) seq. accus. to traffic in, to make gain
of, 2 Pet. ii. 3 ὑμᾶς ἐμπορεύσονται, i. e.
they will deceive you for their own
gain.—Jos. Ant. 4. 6. 8 (virgins) οὐκ
ἐμπορευσόμεναι τὴν ὥρην τοῦ σώματος.
Athen. XIII. p. 569. F. See Winer
p. 503 sq.

Ἑμπορία, ας, ἡ, (ἔμπορος,) a
journey for traffic, Arr. Epict. 3. 24. 80.

In N. T. trade, traffic, commerce, Matt.
xxii. 5. Sept. for חָנָה Ex. xxvii. 15.
חָנָה Ez. xxviii. 5.—Pol. 3. 23. 4. Thuc.
6. 44. Xen. Hi. 9. 9.

Ἑμπόριον, ου, τό, (ἔμπορος,) em-
porium, mart. John. ii. 16 οἶκον ἑμπορίου,
a mart-house.—Sept. Is. xxiii. 17. Ez
xxvii. 3. Thuc. 1. 13. Xen. Vect. 3. 3.

Ἑμπορος, ου, ὁ, (ἐν, πόρος, pas-
sage, transit, fr. πείρω, περάω, πορεύω,)
lit. a passenger from one place to
another, ὁ, ἐν πόρῳ ὢν, one on a journey,
a traveller, etc. Soph. Œd. C. 456.
Œd. T. 25, 303. Espec. a passenger by
ship who pays fare; and this indeed
seems to have been the earliest use of
the word, (for which later ἐπιβάτης,)
Hom. Od. 2. 319. ib. 24. 300. et ibi
Schol.—In N. T. and usually, a mer-
chant, trader, i. e. one who trades to
foreign countries by sea or land on a
large scale, a wholesale dealer; distin-
guished from the κάπηλος or ἀγοραῖος,
who purchased his wares of the ἔμπορος
and dealt them out at retail; see Böckh
Staatshaush. I. p. 366. comp. Passow
ἔμπορος et κάπηλος. Xen. Vect. 3. 12,
13. Mem. 3. 7. 6. Cyr. 5. 4. 42. Plat.
Rep. 2. 12. p. 371. D.—So Rev. xviii.
3, 11, 15, 23. Matt. xiii. 45 ἄνθρωπος
ἔμπροσ, see in ἄνθρωπος 2. b. Sept. for
חָנָה Gen. xxxvii. 27. 1 K. x. 28. Ez.
xxvii. 12. חָנָה Ez. xxvii. 15, 20 sq.—
Jos. Ant. 2. 3. 3. Herodian. 4. 10. 9.
Xen. H. G. 1. 6. 38. Mag. Eq. 4. 7.

Ἑμπρήθω, f. ἡσω, (ἐν, πρήθω),
Lat. incendo, to inflame, to set on fire, i. e.
to destroy by fire, τὴν πόλιν Matt. xxii.
7. Sept. for חָנָה Deut. xiii. 16. Judg.
xviii. 27.—Herodian. 3. 7. 16. Xen. H.
G. 1. 2. 4.

Ἑμπροσθεν, adv. and prep. (ἐν,
πρόσθεν), before, viz.

1. As adv. of place, after verbs of
motion, forwards, Luke xix. 28 ἐμπορεύ-
ετο ἔμπρ. or before a person implied,
xix. 4.—Jos. Ant. 7. 8. 5. Xen. Cyr.
4. 2. 23.—So τὰ ἑμπροσθεν, things before,
Phil. iii. 14. Comp. Buttm. § 125. 6, 7.
—Xen. An. 6. 3. 14. Mem. 2. 3. 19.—
Of the body, before, in front, Rev. iv.
6. So Sept. and חָנָה Ez. ii. 10.—Test.
XII. Patr. p. 591. Xen. An. 5. 4. 32.—

In Sept. and Greek writers spoken also of time, Ruth iv. 7. Judg. i. 11. al. Æl. V. H. 2. 41. Xen. Vect. 4. 28.

2. As prep. seq. gen. Buttm. § 146. 2. Spoken

a) of place, *before* c. gen. of person, after verbs of motion, etc. John iii. 28. x. 4 ἔμπρ. αὐτῶν πορεύεται. Matt. vi. 2. xi. 10. Mark i. 2. Luke vii. 27. Sept. for עֲנִי Gen. xxiv. 7. xxxii. 3, 16. 1 Chr. xv. 24.—Xen. Cyr. 2. 2. 7. ib. 3. 2. 5. —Genr. *before, in the presence of*, Matt. v. 16. vi. 1. x. 32 bis, 33 bis. xvii. 2. xxv. 32. xxvi. 70. xxvii. 11, 29. Mark ix. 2. Luke v. 19. xii. 8 bis. xiv. 2. xix. 27. xxi. 36. John xii. 37. Gal. ii. 14. 1 Thess. ii. 19. So Matt. vii. 6 βάλλειν ἔμπρ. χ. xxiii. 13 or 14 κλείετε τὴν βαρ. τῶν οὐρ. ἔμπρ. τῶν ἀνδρ. *to shut up before*, so as to prevent from entering; comp. Sept. ἀνοίξω ἔμπρ. αὐτοῦ θύρας. for עֲנִי Is. xlv. 1.—Act. Thom. § 7 οἱ ἔμπρ. αὐτῆς ὑπηροῦντες.—Hence and from the Heb. ἔμπροσθεν τοῦ Θεοῦ, *before God, in the sight of God*, i. e. God being witness, God knowing and approving; 1 Thess. i. 3. iii. 9, 13. 1 John iii. 19. Comp. Heb. עֲנִי קִדְשׁ, Sept. δίκαιον ἐναντίον, Gen. vii. 1. So Matt. xi. 26 et Luke x. 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, see in Γίνομαι II. b. β. Matt. xviii. 14 θέλημα ἔμπρ. σου. So Heb. עֲנִי נִצָּחַי, Sept. εὐδοκία ἐνώπιον Θεοῦ Ps. xix. 15. δεκτὸν ἐναντι κυρίου Ex. xxviii. 38. Comp. Gesen. Lex. art. נִצָּחַי D. 1. b. Lehrs. p. 820. 9 ult.—Seq. gen. of thing, *before, at*, Matt. v. 24 ἔμπρ. τοῦ θυσιαστηρίου. Acts xviii. 17. 2 Cor. v. 10. Rev. xix. 10. xxii. 8.—Comp. Sept. and עֲנִי Neh. viii. 3. 2 Chr. v. 5. Ceb. Tab. 1.

b) of time, *before*, seq. gen. of pers. John i. 15, 27, 30. So Sept. and עֲנִי 2 K. xvii. 2. xxiii. 25. al.—Herodot. 7. 144.

Ἐμπτύω, f. ὑσω, (ἐν, πτύω,) *to spit in or on*, seq. εἰς, as εἰς τὸ πρόσωπον, *to spit in one's face*, Matt. xxvi. 67. genr. xxvii. 30. Sept. εἰς τὸ πρ. for קִדְשׁ Num. xii. 14. κατὰ τὸ πρ. Deut. xxv. 9. See Jahn § 180 ult.—Plut. ed. Reisk VI. 715. 14, ἔμπτύειν τινὶ εἰς τὸ πρόσωπον.—Seq. dat. Mark x. 34. xiv. 65. xv. 19. Pass. Luke xviii. 32.—Æl. V. H. 1. 15.

Athen. 9. 11. Comp. Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

Ἐμφανής, εὖς, οὖς, ὁ, ἡ, adj. (ἐμφαίνω, Pass. *to appear* in e. g. a mirror, Xen. Conv. 7. 4), pp. *appearing in any thing*; hence genr. *apparent*, and ἐμφανής γίνομαι, *to become apparent*, i. q. ἐμφανίζομαι, hence *to appear, to be seen openly*, Acts x. 40. — Æl. V. H. 1. 21. Xen. Cyr. 8. 7. 23. —Metaph. *to become manifest, known*, etc. Rom. x. 20, quoted from Is. lxxv. 1 where Sept. for עֲנִי. Sept. for עֲנִי Ex. ii. 14.—Plut. Romul. 23 init. Pol. 22. 15. 7.

Ἐμφανίζω, f. ἴσω, (ἐμφανής,) *to make apparent, to cause to be seen, to shew*, trans. Pass. *to appear, to be seen openly*.

a) pp. Matt. xxvii. 53 ἐμφανίσθησαν πολλοῖς. Heb. ix. 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ πρ. comp. Sept. and Heb. Ps. xlii. 3, coll. xcv. 2.—

b) trop. *to manifest, to make known, to declare, to shew*, seq. dat. Acts xxiii. 15 ἐμφανίσατε τῷ χιλιάρχῳ ὅπως κ. τ. λ. seq. acc. et πρός, xxiii. 22 ταῦτα πρός με. seq. ὅτι Heb. xi. 14. Sept. τινί τι for קִדְשׁ Esth. ii. 22.—τινί τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4. τοῦτο ὅτι Xen. Cyr. 1. 26. ὡς Jos. Ant. 14. 10. 8.—In a judicial sense, seq. dat. et κατὰ τινος, *to inform against, to accuse*, Acts xxiv. 1. xxv. 2. so περί τινος, xxv. 15.—Jos. Ant. 10. 9. 3 κατὰ 14. 10. 12 περί.—Of a person ἐμφανίζειν ἑαυτόν τινι, *to manifest oneself*, i. e. to let oneself be intimately known and apprehended, John xiv. 21. 22. So Sept. for עֲנִי Ex. xxxiii. 13. —Wisd. i. 2.

Ἐμφοβος, ου, ὁ, ἡ, adj. (ἐν, φόβος,) pp. *in fear*, i. e. *terrified, affrighted*, Luke xxiv. 5, 37. Acts x. 4. xxii. 9. xxiv. 25. Rev. xi. 13.—1 Macc. xiii. 2. Theophr. Char. 24 or 25. 1.

Ἐμφυσάω, ὦ, f. ἥσω, (ἐν, φυσάω,) *to blow in or on, to breathe on*, absol. John xx. 22. Sept. for נִפְחַי of wrath Ez. xxii. 21. of a wind xxxvii. 9 נִפְחַי Ez. xxi. 31.—Dioscor. 5. 99 καίεται

ἐμφυσηθέν. Comp. Hom. Il. 19. 159.

Ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω), *inborn, implanted*, sc. by nature, Wisd. xii. 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5. In N. T. trop. *implanted, engrafted*, sc. from another source, τὸν ἐμφυτον λόγον James i. 21, the gospel being here represented under the figure of a seed or shoot *implanted* or *engrafted*, as elsewhere by seed *sown*; comp. Mark vi. 14 sq.—Barnab. Ep. c. 9, ἡ ἐμφ. δωρεὰ τῆς διδαχῆς τ. Θεοῦ. Herodot. 9. 94 ἐμφυτος μαντική.

Ἐν, prep. governing the dative, with the primary idea of rest *in* any place or thing, as also *on, at, by*. As compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐν the being or remaining *in*, and ἐκ motion *out of*. See Passow in Ἐν. Winer § 52. a. Matth. § 577.

1. Of *place*, which is the primary and most frequent use, and spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in, on, at, by*, etc. Sept. usually for Heb. עַל.

a) pp. *in, within*; Luke xi. 1 ἐν τόπῳ τινί. Matt. viii. 6 ἐν τῇ οἰκίᾳ. Acts ii. 46 ἐν τῷ ἱερῷ. Luke xxii. 55 ἐν μέσῳ τῆς αὐλῆς. Matt. iv. 23 ἐν ταῖς συναγωγαῖς. iv. 21 ἐν τῷ πλοίῳ. xi. 2. Mark v. 3. John v. 28. xi. 17. xix. 41. Phil. i. 13. Luke ix. 57 et xix. 36 ἐν τῇ ὁδῷ. Matt. v. 2. 5, ἐν ταῖς ῥύμαις. xi. 16 ἐν ἀγοραῖς. Luke vii. 32. Matt. xx. 23 ἐν τῇ πύλῃ. xiii. 24, 27, ἐν τῷ ἀγρῷ. al. sæp.—Herodian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5. An. 1. 2. 8, 26.—With the names of cities, countries, places, etc. Luke ii. 43 ἐν Ἱερουσαλὴμ. Matt. ii. 1, 5, ἐν Βηθ-λεέμ. Rom. i. 7 ἐν Ῥώμῃ. Matt. ii. 19 ἐν Αἰγύπτῳ. Acts vii. 36 ἐν γῇ Αἴγ. Matt. ix. 31. iii. 1, 3, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. iv. 13. vi. 4. Acts ix. 36. x. 1. 1 Thess. i. 7, 8. al. sæp.—Herodian. 1. 3. 1. ib. 3. 2. 7. Thuc. 7. 21.—So ἐν τῷ ᾧδῳ Luke xvi. 23. comp. Matt. x. 28. Rev. xxi. 8. ἐν οὐρανῷ, ἐν τοῖς οὐρανοῖς, Matt. vi. 10, 20. Luke xv. 7. Matt. v. 12. xvi. 19. al. also of God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, *heavenly Father*, Matt. v. 12, 45. vii. 11.

al. comp. xviii. 35. ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. v. 19. viii. 11. al. ἐν πάσῃ τῇ γῇ, Rom. ix. 17. Matt. xxv. 18, 25. ἐν τῷ κόσμῳ, John xiii. 1. Col. i. 6. al. ἐν τῇ θαλάσσῃ Mark v. 13. ἐν μέσῳ τῆς θαλ. vi. 47. 2 Cor. xi. 25.—Of a book, writing, etc. Mark xii. 26 ἐν τῇ βίβλῳ Μωσέως. Luke ii. 23. xx. 42. al. Acts xiii. 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. iv. 5. v. 6. So Heb. iv. 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms. John vi. 45 ἐν τοῖς προφήταις. Rom. xi. 2 ἐν Ἠλίας, i. e. in the section respecting Elijah.—Of the body and its parts, Rom. vi. 12 ἐν τῷ θνητῷ σώματι. 2 Cor. xii. 2. Matt. iii. 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. vi. 5. xi. 9. al. (Xen. An. 6. 1. 9.) Matt. vii. 3, 4, ἐν τῷ ὀφθαλμῷ. Matt. i. 18, 23, ἐν γαστρὶ ἔχειν, i. e. to be pregnant, see in Γαστήρ b. Luke i. 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσι Rom. vii. 5. James iv. 1. ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. v. 28. Luke ii. 51. Matt. ix. 4. Mark ii. 6, 8. ἐν στόματι 1 Pet. ii. 22.—Spoken of persons, pp. *in* one's body; Matt. i. 20 τὸ ἐν αὐτῇ γεννηθέν. vi. 23. Acts xx. 10. of a demoniac Acts xix. 16. Trop. Rom. vii. 17, 18, 20. al.

b) spoken of elevated objects, a surface, etc. *in*, i. e. *on, upon*, as a fig-tree, ἐν αὐτῇ Mark xi. 13. a mountain, ἐν τῷ ὄρει, Luke viii. 32. John iv. 20. Heb. viii. 5. (Sept. and עַל Ex. xxxi. 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. viii. 24 σεισμὸς ἐν τῇ θαλάσσῃ, *on* the lake. Luke xii. 51. John xx. 25. Acts vii. 33. 2 Cor. iii. 7 ἐντετυπωμένη ἐν λίθοις. Rev. iii. 21 ἐν τῷ θρόνῳ. (Hom. Od. 8. 422.) Rev. xiii. 12. xviii. 19. Trop. Jude 12 ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες.

c) in a somewhat wider sense, implying simply contact, close proximity, etc. *in*, i. e. *at, on, by, near, with*, equivalent to παρά; e. g. ἐν δεξιᾷ τινος, Heb. i. 3. viii. 1. x. 12. Rom. viii. 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. vi. 5 ἐν ταῖς γωνίας τῶν πλατειῶν. xxiv. 36 et Acts ii. 19 ἐν τῷ οὐρανῷ, *in* or *on* the sky. (Hom. Il. 22. 318.) Luke xiii. 4 ὁ πύργος ἐν τῷ Σιλωάμ, *at* or *near* the fountain, comp. Jos. B. J. 5. 4. 1. Luke xvi. 23 et John xiii. 23, see in Ἀνάκειμαι 2. Matt. vii. 6 μήποτε καταπατήσωσιν ἐν τοῖς ποσὶν αὐτῶν, i. e. *at* or *under* their feet. John

xv. 4 ἐὰν μὴ (τὸ κλῆμα) μείνῃ ἐν τῷ ἀμ-
πέλω, i. e. remains *on*, attached *to*, the
vine. xix. 41. Rev. ix. 10. John xi. 10
ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. *by*
him, *around* him, *in* his path. So trop.
1 John i. 5.—Herodot. 1. 76. Pol. 2.
66. 10. Xen. Cyr. 7. 1. 45. H. G. 7. 5.
18. An. 4. 8. 22.—Trop. c. dat. of per-
son, i. e. (α) spoken of those with
whom any one is in near connexion,
intimate union, oneness of heart, mind,
purpose; especially of the union by
faith of Christians with Christ, who are
then *in* Christ, as a branch in or on a vine,
John xv. 2, 4, 5. So John vi. 56. xiv. 20.
Rom. xvi. 7, 11. 1 Cor. i. 30. ix. 1, 2.
2 Cor. v. 17. Eph. ii. 13. al. sæp.
1 Thess. iv. 16 οἱ νεκροὶ ἐν Χριστῷ, i. e.
who died in union by faith with Christ,
as Christians. 1 Cor. xv. 18. Rev. xiv.
13. Hence οἱ ἐν Χριστῷ as adj. *Chris-*
tians, i. q. οἱ Χριστιανοί, viii. 1. 2 Cor.
xii. 2. Gal. i. 22. 1 Pet. v. 14. al. So
genr. i. e. in connection with Christ, in
the Christian faith, Rom. xii. 5. Gal. iii.
28 πάντες ὑμεῖς εἰς ἓστε ἐν Χρ. v. 6. vi.
15. Phil. iv. 1, 7. 1 Thess. iii. 8. 1 John
ii. 24. al. Vice versa of the union of
Christ with Christians in consequence
of their faith in him; John vi. 56. xiv.
20. xv. 4, 5. xvii. 23, 26. Rom. viii. 9.
Gal. ii. 20. al. Of a like union with God,
and vice versa, 1 Thess. i. 1. 1 John
ii. 24. iii. 6, 24. iv. 13, 15, 16. al. Of the
mutual union of God and Christ, John
x. 38. xiv. 10, 11, 20. al. Of the Holy
Spirit in Christians, John xiv. 17. Rom.
viii. 9, 11 bis. 1 Cor. iii. 16. vi. 19. 1 Pet.
i. 11. al. — (β) Of those *in*, *with*, *on*
whom, i. e. *in* whose person or charac-
ter any thing exists, is done, (comp.
παρά,) e. g. in external life and conduct,
John xviii. 38 et xix. 4, 6 οὐχ εὐρίσκω ἐν
αὐτῷ αἰτίαν. Acts xxiv. 20. xxv. 5. 1
John ii. 10. 1 Cor. iv. 2. So genr. of
any power, influence, efficiency, e. g. from
God, the Spirit, etc. Matt. xiv. 2 διὰ
τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.
John i. 4. xiv. 13. ver. 30 ἐν ἐμοὶ οὐκ ἔχει
οὐδέν. xvii. 26. 1 Cor. xii. 6. 2 Cor. iv.
4, 12. vi. 12. Gal. iv. 19. Phil. ii. 5, 13.
Col. i. 19. Heb. xiii. 21. 1 John iii. 9,
15. al. So ἐν ἑαυτῷ, *in*, *with* or *of*
oneself, etc. Matt. xiii. 21. John v. 26.
vi. 53. 1 Cor. xi. 13. 2 Cor. i. 9. al.

—(γ) Of those *in* or *with* whom, i. e. in
whose mind, heart, soul, any thing ex-
ists or takes place, (παρά,) e. g. virtues,
vices, faculties, etc. John i. 48 ἐν ᾧ λό-
γος οὐκ ἔστι. iv. 14 ἐν αὐτῷ, i. e. in his
soul. xvii. 13. Rom. vii. 8. 1 Cor. ii. 11.
viii. 7. 2 Cor. xi. 10. Eph. iv. 18. Phil.
6. al. So κρύπτεσθαι ἐν Θεῷ, i. e. in
the mind and counsels of God, Col. iii.
8. Eph. iii. 9. So ἐν ἑαυτῷ, ἐν ἑαυτοῖς,
in or *with oneself*, *themselves*, i. e. in one's
heart, Matt. iii. 9. Luke vii. 39, 49. John
v. 41. Rom. viii. 23. Eph. i. 9. James
ii. 4. al.

d) of a number or multitude, as indi-
cating place, *in*, *among*, *with*, equivalent
to ἐν μέσῳ, *in the midst*; Matt. ii. 6 ἐλα-
χίστη ἐν τοῖς ἡγεμόσιν Ἰουδα. xi. 11
οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν. ver.
21 οἱ γενόμενοι ἐν ὑμῖν. xx. 27. Mark
x. 43. Luke i. 1. John i. 14. xi. 54.
Acts ii. 29. xx. 32. Rom. i. 5, 6. 1 Cor.
xi. 18. Eph. v. 3. 1 Pet. v. 1, 2. 2 Pet.
ii. 8. al. sæpiss. So ἐν ἑαυτοῖς, *among*
themselves, Matt. ix. 3. xxi. 38. Acts
xxviii. 29. (Thuc. 7. 67.) ἐν ἀλλήλοις,
with one another, Mark ix. 50. John xiii.
35. Rom. xv. 5. (Luc. Asin. 19.) So
with a dat. sing of a collective noun,
Luke iv. 25, 27, ἐν τῷ Ἰσραήλ. i. 61. ii.
44. John vii. 43. Acts x. 35. Eph. iii. 21.
2 Pet. ii. 1. al. Sept. for 2 K. xviii. 5.
ἦν Gen. xxiii. 6. Lev. xvi. 29.—Tob.
iii. 4. Hom. Il. 13. 689. Æl. V. H. 1. 31.
Luc. D. Deor. 23. 1. ib. Alex. 2. Xen.
An. 2. 3. 15. Cyr. 1. 3. 2.—Hence with
dat. plur. of persons by whom one is
accompanied, escorted, etc. Luke xiv. 31.
Jude 14 ἦλθε κύριος ἐν μυριάσιν ἁγίαις
αὐτοῦ. So Sept. and 2 Num. xx. 20.—
1 Macc. i. 17. vii. 28.—With a dat.
plur. of thing, 1 Cor. xv. 3 ἐν πρώτοις,
among the first, i. e. adv. first of all.—
Xen. Œc. 4. 4. Cyr. 1. 6. 24.

e) of persons, by implic. *before*, *in the*
presence of; Mark viii. 38 ὃς ἐπαισχυνθή-
με ἐν τῇ γενεᾷ ταύτῃ. Luke i. 25. Acts vi.
8. xxiv. 21 ἐστὼς ἐν αὐτοῖς, sc. as judges.
1 Cor. ii. 6. 2 Cor. x. 1. Col. i. 23.
Trop. and from the Heb. Luke iv. 21 ἐν
τοῖς ὥσιν ὑμῶν, comp. Sept. and 2
Deut. v. 1.—Judith. xvi. 1. Plut. Leg.
10. p. 886. E, κατηγορεῖν ἐν ἀσεβείσιν ἄν-
θρώποις. Arr. Diss. Ep. 3. 22. 8. Pol.
17. 6. 1. Hom. Il. 1. 587. Xen. Cyr. 1.

5. 6.—Hence metaph. *in the sight of* any one, *be being judge*; Luke xvi. 15 *τὸ ἐν ἀνθρώποις ὑψηλόν*, i. e. *in the sight*, judgment, of men. 1 Cor. xiv. 11 *ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος*. Col. iii. 20.—Demosth. 764. 15. ib. 813. 10. Eurip. Hipp. 1335.—So by Hebraism, *ἐν ὀφθαλμοῖς ὑμῶν*, *in*, i. e. *before your eyes*, in your judgment, Matt. xxi. 42. Mark xii. 11. So Sept. and *בְּעֵינַיִךְ* Ps. cxviii. 23. Comp. Gesen. Lehrs. p. 820.—1 Macc. i. 12.

f) spoken of that by which one is surrounded, *in* which one is enveloped, etc. *in, with*. Matt. xvi. 27 *ἐρχεσθαι ἐν τῇ δόξῃ*. xxv. 31. al. Mark xiii. 26 *ἐν νεφέλαις*. Luke xxi. 27. al. Acts vii. 30 *ἐν φλογὶ πυρός*.—Hom. Il. 15. 192 *οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι*.—Of clothing, Matt. xi. 8 *ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον*. vi. 29. vii. 15. Mark xii. 38. Heb. xi. 37. James ii. 2. al. of ornaments, 1 Tim. ii. 9. of bonds, Eph. vi. 20. So *ἐν σαρκί*, *in the flesh*, i. e. clothed in flesh, in the body, 1 John iv. 2. 2 John 7. *ζῇ ἐν σαρκί*, Gal. ii. 20. Phil. i. 22. Sept. and *בְּ* Deut. xxii. 12. Ps. cxlvii. 8.—Jos. Ant. 18. 6. 7 *ὁ ἐν τῇ πορφυρίδι*. Pind. Isth. 6. 53. Herodian. 2. 13. 5. Xen. Mem. 3. 11. 4.—Hence of that *with* which one is furnished, which he carries with him, etc. 1 Cor. iv. 21 *ἐν ῥάβδῳ ἔλθω*. Heb. ix. 25. Metaph. Luke i. 17 *ἐν πνεύματι καὶ δυνάμει Ἁλίου*. Rom. xv. 29. Eph. vi. 2. Sept. and *בְּ* Gen. xxxii. 11 *ἐν ῥάβδῳ*. Josh. xxii. 8. 1 Sam. i. 24. Ps. lxvi. 13.—Jos. Ant. 6. 9. 4 *σὸν μὲν ἐπέρχῃ μοι ἐν ῥομφαίᾳ κ. τ. λ.* Diod. Sic. 18. 16 ult. Xen. Cyr. 2. 3. 14. Mem. 3. 9. 2.

2. Of time. a) of time *when*, i. e. a definite point or period, *in, during, on, at*, which any thing takes place, etc. Matt. ii. 1 *ἐν ἡμέραις Ἡρώδου*. iii. 1. viii. 13. xii. 1, 2 *ἐν σαββάτῳ*. Acts xx. 7. 1 Cor. xi. 23. al. sæpiss. John xi. 9, 10 *ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί*, i. e. *by day, by night*.—Palæph. 52. 1. Herodian. 1. 5. 1. Xen. An. 1. 5. 16.—With a neut. adj. Acts vii. 13 *ἐν τῷ δευτέρῳ*. 2 Cor. xi. 6 *ἐν παντί*, sc. *χρόνῳ* Phil. iv. 6. So Acts xxvi. 28 *ἐν ὀλίγῳ*, sc. *χρόνῳ*, *shortly*, and ver. 29 *ἐν ἐλίγῳ καὶ ἐν πολλῷ*, in short or in long, comp. Kuinoel. (Luc. D. Deor. 9. 1. Xen. H. G. 4. 4. 12 *ἐν*

ὀλίγῳ πολλοὲ ἐπεσον. Plato Apol. 7. comp. in full, Xen. Cyr. 2. 4. 2.) With a pron. absol. e. g. *ἐν ᾧ*, sc. *χρόνῳ* Mark ii. 19. John v. 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.) So with art. and adv. Luke vii. 11 *ἐν τῇ ἑξῆς*. viii. 1. John iv. 31 *ἐν τῷ μεταξὺ*.—Xen. Conv. 1. 14.—Spoken of an action or event which serves to mark a definite time; Matt. xxii. 28 *ἐν τῇ ἀναστάσει*. Luke xi. 31, 32, *ἐν τῇ κρίσει*. John xxi. 20 *ἐν τῷ δείπνῳ*. 1 Cor. xv. 52 *ἐν τῇ ἐσχ. σάλπιγγι*. 2 Thess. i. 7. 1 John ii. 28. al. sæp. So *ἐν οἷς*, sc. *πράγμασι*, i. e. *during which things*, meanwhile, Luke xii. 1.—Luc. Alex. 36 *ἐν τῷ λοιμῷ*. Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Herodian. 5. 1. 4 *ἐν οἷς*.—Espec. c. dat. of art. and infin. *in*, i. e. *on* or *at* an action or event, *while* it is taking place; Luke ix. 36 *ἐν τῷ γένεσθαι τὴν φωνήν*. i. 8. ii. 6. v. 1. xxiv. 51. Acts viii. 6. al. sæp.—Sept. 1 Sam. i. 7. Diod. Sic. i. 21. Xen. Cyr. 1. 4. 5.

b) of time *how long*, i. e. a space or period *within* which any thing takes place, *in, within*, *ἐν τρισὶν ἡμέραις*, *in three days*, Matt. xxvii. 40. Mark xv. 29. al. So Sept. and *בְּ* Is. xvi. 14.—Æl. V. H. 1. 6. Diod. Sic. 20. 83 ult. Xen. Ag. 1. 34 *ἐν δυοῖν ἔτοϊν*.

3. Trop. of the state, condition, manner, *in* which one is, moves, acts; of the ground, occasion, means, *on, in, by, through* which one is affected, moved, acted upon, etc.

a) Of the state, condition, or circumstances *in* which a person or thing is, viz.

(a) genr. either external or internal; comp. Passow ’Εν 2. Winer § 52. p. 330. Matth. § 577. 3. E. g. of an external state; Luke vii. 35 *ἐν τρυφῇ ὑπάρχοντες*. viii. 43 *γυνὴ οὖσα ἐν ῥύσει αἵματος*. ii. 29 et xi. 21 *ἐν εἰρήνῃ*, comp. James ii. 16 *ὑπάγετε ἐν εἰρήνῃ* for which see in Εἰς 4. Luke xvi. 23 *ἐν βασάνοις*. xxiii. 12 *ἐν ἔχθρᾳ*. ver. 40. Rom. i. 4 *υἱὸς θεοῦ ἐν δυνάμει*. viii. 37. 1 Cor. vii. 18, 20, 24. xv. 42, 43. 2 Cor. vi. 4, 5. Gal. i. 14 *ἐν τῷ Ἰουδαϊσμῷ*. Phil. ii. 7. 2 Thess. iii. 16 *ἐν παντὶ τρόπῳ*, i. e. *in every state*, at every turn. 1 Tim. ii. 2. al. sæp.—Herodian. 1. 3. 3. Pol. 8. 10. 4. Thuc. 6. 35. Xen. Mem. 3. 3. 9 *ἐν νόσῳ*. An. 2. 5. 38.—Of an internal state, sc. of the

mind, feelings, etc. Acts xi. 5 ἐν ἐκστάσει. Rom. xv. 32 ἐν χαρᾷ. 1 Cor. i. 10 ἐν τῷ αὐτῷ νοῖ κ. τ. λ. ii. 3 ἐν ἀσθενείᾳ καὶ ἐν φόβῳ. xiv. 6 ἐν ἀποκαλύψει κ. τ. λ. i. e. in the state or condition of one who receives and utters a revelation. 2 Cor. xi. 17, 21. ἐν ἀφροσύνῃ. Eph. iii. 12. v. 21. 1 Thess. ii. 17. 1 Tim. i. 13. ii. 11. Heb. iii. 11. James i. 21. ii. 1. Jude 24. al. sæp.—Hom. Il. 7. 302. Thuc. 3. 22. Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this usage ἐν with its dative is often equivalent to an adjective; Rom. iv. 10 ὢν ἐν ἀκροβυστίᾳ, ἐν περιτομῇ, i. e. as uncircumcised or circumcised. 2 Cor. iii. 7, 8, et Phil. iv. 19 ἐν δόξῃ i. q. ἐνδοξος. 1 Tim. ii. 7, 12, 14. Tit. i. 6 ἐν κατηγορίᾳ, i. e. accused. iii. 5 ἔργα τὰ ἐν δικαιοσύνῃ, i. q. τὰ δίκαια.—Luc. Amor. 50. Xen. Cyr. 8. 5. 15. H. G. 7. 5. 8.—So also adverbially, Acts v. 23 ἐν πασῇ ἀσφαλείᾳ. Rom. ii. 28, 29, ἐν τῷ φανερῷ, ἐν τῷ κρυπτῷ. (Xen. Cyr. 8. 1. 31.) Eph. vi. 24. 2 Tim. iv. 2.—Plato Gorg. p. 512. C. Xen. Cyr. 4. 5. 54.

(β) of the business, employment, actions, *in* which one is engaged; Passow ἐν 2. a. Winer § 52. p. 330. Thus Matt. xxi. 22 ἐν προσευχῇ. Mark iv. 2 ἐν τῇ διδαχῇ αὐτοῦ, i. e. as he taught. viii. 27 et Luke xxiv. 35 ἐν τῇ ὁδῷ, i. e. in the walk or journey. Luke xvi. 10. John viii. 3 ἐν μοιχείᾳ κατειλημένην. Acts vi. 1. xxiv. 16. Rom. i. 9 ἐν τῷ εὐαγγελίῳ, i. e. labouring in the gospel. xiv. 18. xv. 58. 1 Cor. xv. 1. 2 Cor. vii. 11 ἐν παντί. Col. i. 10 ἐν παντί ἔργῳ. iv. 2. 1 Tim. iv. 15 ἐν τούτοις ἰσθι. v. 17. Heb. vi. 18 ἐν οἷς. xi. 34. James i. 8. iv. 3. al. sæp. So Matt. xx. 15 ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς, i. e. in my own affairs. xxii. 15. xxiii. 30 κοινωνοὶ ἐν τῷ αἵματι, i. e. in slaying the prophets.—Xen. Cyr. 3. 1. 1 ὁ Κῦρος ἐν τούτοις ἦν. ib. 1. 6. 15. Herodot. 2. 82 οἱ ἐν ποιήσει. Plat. Prob. p. 317. C, εἰμὶ ἐν τῇ τέχνῃ.—So c. dat. of person, i. e. ‘in the work, business, cause of any one;’ Rom. xvi. 12 ἥτις ἐκοπίασεν ἐν κυρίῳ. Eph. vi. 21. al. Rom. vi. 3 τοὺς συνεργούς μου ἐν Χριστῷ. 1 Cor. iv. 17. al.

(γ) implying *in the power* of any one; Passow ἐν 1. f. Matth. § 577. 6. Acts v. 4 ἐν τῇ σῇ ἐξουσίᾳ, comp. i. 7 et John

iii. 35. Acts iv. 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. So ἐν πνεύματι, i. e. in the power or under the influence of the Spirit, in a state of inspiration, inspired, Matt. xxii. 43. Mark xii. 36. Luke ii. 27. iv. 1. ix. 1. 1 Cor. xii. 3. also Matt. xii. 28. 1 Pet. iii. 19. Rev. i. 10. iv. 2. xvii. 3. al. Of demoniacs, ἐν πνεύματι ἀκαθάρτῳ, i. e. in the power of, possessed, Mark i. 23. v. 2.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα. Herodot. 6. 109. Xen. Œc. 6. 14 ἐν σοὶ πάντα ἐστίν.—Hence, γενόμενος ἐν ἑαυτῷ, *having come to himself*, Acts xii. 11. Comp. Herm. ad Vig. p. 749, 856. Matth. § 577. 6 ult.

b) Of *manner* or mode, i. e. the state or circumstances, external or internal, by which any action is accompanied, *in, with, in reference to* which it is performed, viz.

(α) genr. of manner, etc. comp. Ἐκ 3. e. Matt. xxii. 37 ἀγαπᾶν ἐν ὅλῃ τῇ καρδίᾳ κ. τ. λ. quoted from Deut. vi. 5 where Heb. 2, Sept. ἐκ, as also Mark xii. 30, 33. So Mark iv. 2 διδάσκειν ἐν παραβολαῖς. Luke ii. 36 ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει. xxi. 25 συνοχή ἐθνῶν ἐν ἀπορίᾳ. John xvi. 25 ἐν παροιμίαις λαλεῖν. xxiii. 24 προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ, i. e. to render sincere and spiritual worship. Acts ii. 46. x. 48 βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου, comp. in Βαπτίζω 2. a. β. Rom. i. 9 ἐν τῷ πνεύματί μου. ix. 22. xv. 6. 1 Cor. ii. 4 τὸ κήρυγμά μου οὐκ ἐν πειθοῖς λόγοις. ver. 7. xiv. 21. 2 Cor. iii. 7 ἐν γράμμασιν. Col. iii. 22. 1 Pet. ii. 24. 2 Pet. iii. 3. 1 John v. 6 ἐλθὼν ἐν τῷ ὕδατι καὶ τῷ αἵματι.—Eurip. Bacch. 1167. Herodian. 2. 13. 8. Palæph. 32. 2 ἐλθὼν ὀπίσω αὐτῶν ἐν ἡρεμαίῳ βαδίσματι. Thuc. 6. 16. ib. 7. 67 οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι.—So in an adverbial sense; Matt. xxii. 16 ἐν ἀληθείᾳ διδάσκεις, i. e. truly, in reality. Mark ix. 1 ἐν δόλῳ. Acts xii. 7 et xxii. 18 ἐν τάχει. (Thuc. 6. 92 init.) Acts xvii. 31 et Rev. xix. 11 κρίνουν ἐν δικαιοσύνῃ, i. e. righteously. xxvi. 7 ἐν ἐκτενείᾳ, continually. Col. iv. 5. Eph. vi. 9 ἐν παρρησίᾳ, boldly. Rev. xviii. 2 ἐκραξεν ἐν ἰσχύϊ.—Judith. i. 11. Wisd. xviii. 9. Xen. Cyr. 6. 1. 11 ἐν τῷ μέρει πάλιν, vicissim.

(β) of a rule, law, standard, *in, by, according to, conformably to*; comp. Passow εν 1. h. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matth. vii. 2 εν ᾧ κρίματι κρίνετε, κριθήσεσθε. Luke i. 8 εν τῇ τάξει, comp. 1 Cor. xv. 23. Phil. i. 8. 1 Thess. iv. 15 εν λόγῳ κυρίου. 1 Tim. i. 18 εν αὐταῖς sc. προφητείαις. Heb. iv. 11. So of a rule of life, etc. Luke i. 6 πορευόμενοι εν πάσαις ταῖς ἐντολαῖς. —Pind. Pyth. 4. 105 εν τούτῳ λόγῳ. Thuc i. 77 εν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν. Xen. Conv. 2. 8. Cyr. 1. 2. 2. Mem. 3. 9. 1.—So c. dat. of person; 2 Cor. x. 12 εν ἑαυτοῖς ἑαυτοὺς μετροῦντες. Also ‘in conformity with the will, law, precept of any one; John iii. 21 εν θεῷ ἔστιν εἰργασμένα. 1 Cor. vii. 39 εν κυρίῳ. Eph. vi. 1.

(γ) in the sense of *in respect to, as to*; Luke i. 7, 18, προβεβηκέναι εν ἡμέραις. Gal. iv. 20 ὅτι ἀποροῦμαι εν ὑμῖν, comp. Winer Comm. in loc. Eph. ii. 11 ἐθνη εν σαρκί. Tit. i. 13 ἵνα ὑγιαίνωσιν εν τῇ πίστει. James ii. 10 et iii. 2 πταίειν εν ἐνί, εν λόγῳ. So εν παντί, *in every respect*, 2 Cor. viii. 7. ix. 8, 11. εν μηδενί, *in no respect*, 2 Cor. vii. 9. James i. 4. εν οὐδενί Phil. i. 20. Also after words signifying plenty or want, Rom. xv. 13 περισσεύειν εν τῇ ἐλπίδι. 2 Cor. iii. 9. viii. 7. Col. ii. 7 et Eph. ii. 4 πλούσιος εν ἐλέει. 1 Cor. i. 5. 1 Tim. vi. 18. al. 1 Cor. i. 7 ὑστερεῖσθαι εν μηδενί χαρίσματι. —Soph. Œd. Tyr. 1112 εν μακρῷ γήρᾳ ξυνάδει τῷδε τάνδρῳ, ‘in high old age he accords, etc.’ Palæph. 28. 2 ὑπερφέρων εν. Diod. Sic. 5. 57 διαφέρω εν, and so Xen. Hi. 1. 8. ib. 2. 2.

c) Of the *ground, basis, occasion, in, on, upon* which any thing rests, exists, takes place, etc. Thus

(α) of a person or thing *in or on* which as a substratum any thing rests, exists, is done, etc. Matth. § 577. 1. Winer § 52. a. 3. a. So c. dat. of thing, 1 Cor. ii. 5 ἵνα ἡ πίστις ὑμῶν μὴ ἢ εν σοφίᾳ ἀνθρ. κ. τ. λ. 2 Cor. iv. 10 et Gal. vi. 17 εν τῷ σώματι. Gal. iv. 14. Eph. ii. 11 περιτομή εν σαρκί. Seq. dat. of pers. i. e. *in the person or case of any one, in or by his example, etc.* Luke xxii. 37 τοῦτο δεῖ τελεσθῆναι εν ἐμοί. John ix. 3. Acts iv. 2 καταγγέλλειν εν τῷ Ἰησοῦ τὴν ἀνάστασιν. Rom. ix. 17. 1 Cor. iv. 6 ἵνα

εν ἡμῖν μάθητε. 2 Cor. iv. 3. Eph. i. 20. Phil. i. 30.—Plato Meno. p. 82. A, ἐπιδείκνυσθαι εν τινι. Xen. Cyr. 1. 6. 29.—So after verbs implying, ‘to do anything *in one’s case*,’ i. e. *to or for* one, where the acc. or dat. might stand; Matth. xvii. 12 ἐποίησαν εν αὐτῷ ὅσα ἐθέλησαν. Luke xxiii. 31. 1 Cor. ix. 15. 1 Thess. v. 12 τοὺς κοπιῶντας εν ὑμῖν, i. e. *for your benefit*. So too ὁμολογεῖν εν τινι, *to confess in one’s case or cause*, i. e. *to acknowledge*, Matth. x. 32. Luke xii. 8. Comp. Winer § 32. 3. b. Also σκανδαλίζεσθαι εν τινι, *to take offence in any one*, i. e. *in his case or cause*, Matth. xi. 6. xiii. 37. xxvi. 31, 33. al.—Luc. Philopatr. 18 μὴ ἑτεροῖόν τι ποιήσης εν ἐμοί.—Spoken also of that *in which* any thing consists, is comprised, fulfilled, manifested, etc. John ix. 30 εν γὰρ τούτῳ θαυμαστόν ἐστιν. Rom. xiii. 9 εν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται. Gal. v. 14 ὁ πᾶς νόμος εν ἐνὶ λόγῳ πληροῦται. Eph. ii. 7. v. 9. Heb. iii. 12. 1 Pet. iii. 4. 1 John iii. 10 et iv. 9 εν τούτῳ ἐφανερώθη. iv. 10. 17. al. So from laxness of expression, Matth. xxii. 40 εν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κ. οἱ πρ. κρεμάνται. Also Acts vii. 14 εν ψυχαῖς ἐβδ. πέντε, consisting in 75 souls; comp. Deut. x. 22 where Sept. for ד, and see Winer § 52. p. 334. e.—Herodian. 2. 3. 17 οὐ γὰρ εν τῇ καθεδρίᾳ ἡ προεδρία, ἀλλ’ εν τοῖς ἔργοις.—Here too we may refer the use of εν by Hebraism after verbs of swearing, to mark the ground, basis, object, on which the oath rests, in Engl. *by*, sometimes *upon*; Matth. v. 34, 35, 36, μὴ ὀμόσαι εν τῷ οὐρανῷ, εν τῇ γῇ, εν τῇ κεφαλῇ σου. xxiii. 16, 18, 20 sq. Rev. x. 6. al. Sept. for ד יצא 1 Sam. xxiv. 22. 2 Sam. xix. 8. 1 K. ii. 8.

(β) of the ground, motive, exciting cause, *in consequence of* which any action is performed, *in, on, at, by*, i. e. *because of, on account of, propter*; Winer § 52. p. 331. Matth. vi. 7 ὅτι εν τῇ πολυλογίᾳ αὐτῶν εἰσακουθήσονται. Acts vii. 29 ἐφυγεν εν τῷ λόγῳ τούτῳ. 1 Cor. xi. 2. εν τούτῳ οὐκ ἐπαινώ. 2 Cor. vi. 12 εν ἡμῖν. 1 Pet. iv. 16. ver. 14 εἰ ὀνειδίζεσθε εν ὀνόματι Χριστοῦ, comp. Mark ix. 41 εν ὀνόματι ὅτι Χριστοῦ ἐστε. So Sept. and ד 2 Chr. xvi. 7. —Ecclus. xi. 2 bis. Xen. Eq. 9. 11.

Cyr. 1. 6. 19 ἐν πίστει. An 3. 1. 1 et Thuc. 5. 3 ἐν ταῖς σπονδαῖς. — So ἐν τούτῳ, *herein, hereby*, i. e. on this account, therefore, John xv. 8. xvi. 30. Acts xxiv. 16. 1 Cor. iv. 4. (Xen. Cyr. 1. 3. 17.) ἐν τούτῳ γινώσκειν, *to know herein, hereby*, i. e. by this, etc. John xiii. 35. 1 John ii. 3, 5. al. ἐν ᾧ, equivalent to ἐν τούτῳ ὅτι, *herein that*, i. e. in that, because, Rom. viii. 3. Heb. ii. 18. 1 Pet. ii. 12. (Thuc. 8. 86.) *wherefore*, Heb. vi. 17.—In this sense of *propter*, ἐν does not occur with a dat. of person, Winer § 52. p. 332.—Spoken also of the authority in consequence of which any thing is done, *in, by, under*, i. e. by virtue of, etc. Matt. xxi. 23 et Luke xx. 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς. Acts iv. 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι. John v. 43 et x. 25 ἐν τῷ ὄν. τοῦ πατρὸς. Matt. xxi. 9. John xii. 13. xiv. 26. 1 Cor. v. 4. 2 Thess. iii. 6. al. So αἰτέω ἐν τῷ ὀνόματι Ἰησοῦ, *to ask in the name of Jesus*, i. e. under his authority and sanction, John xiv. 13, 14. xv. 16. xvi. 23, 24, 26.

(γ) of the ground or occasion of an emotion of mind, after words expressing joy, wonder, hope, confidence, etc. and the reverse; so c. dat. of thing, Luke i. 21 ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν. Rom. ii. 23 ὃς ἐν νόμῳ καυχᾶσαι. (Sept. and ᾱ Jer. ix. 22, 23.) Acts vii. 41 εὐφραίνεται ἐν τοῖς ἔργοις. Luke x. 20 ἐν τούτῳ μὴ χαίρετε. Eph. iii. 13 μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου. So Matt. xii. 21 ἐν τῷ ὄν. αὐτοῦ ἔθνη ἐλπιοῦσι. (Sept. for ᾱ πρὸς Ps. xxxiii. 21.) Mark i. 14 πιστεύετε ἐν τῷ εὐαγγελίῳ. Phil. iii. 3, 4, πεποιθέναι ἐν σαρκί, and so Sept. for ᾱ πρὸς Jer. xlviii. 7.—Epict. Ench. 40. Pol. 1. 59. 2.—Seq. dat. of person, Rom. ii. 7 et v. 11 καυχᾶσαι ἐν θεῷ. 1 Cor. xv. 19 ἡλπιότες ἐσμέν ἐν Χριστῷ μόνον. Eph. i. 12. 1 Tim. vi. 17. 2 Cor. vii. 16 θάρρῳ ἐν ὑμῖν. Sept. ἐλπίζειν ἐν for ᾱ πρὸς Hos. x. 13. 2 K. xviii. 5.—Xen. Mem. 4. 2. 28.

d) Of the *means* by the aid or intervention of which any thing takes place, is done; *in*, i. e. by means of.

(a) c. dat. of person, by whose aid or intervention, *in, by, with, through* whom any thing is done, etc. Winer § 52. p. 332 ult. Matt. ix. 34 ἐμβάλλει τὰ δαιμόνια ἐν τῷ ἀρχόντι τῶν δ. Acts iv. 9 ἐν

τίνι οὗτος σέσωσται. xvii. 28, 31 ἐν ἀνδρί. 1 Cor. xv. 22. Gal. iii. 8 εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, *IN and through thee*, comp. Acts iii. 25. Heb. i. 1. 1 John v. 11. al. —Hdot. 8. 100. Thuc. 7. 8 ἐν τῷ ἀγγέλῳ. Soph. Aj. 1136. Dem. 31. 10. ib. 710. 18.

(β) c. dat. of thing, but used strictly only of such means as imply that the object affected is actually *in*, among, surrounded by them, pp. *in and through*; Passow 'Εν 4. Winer § 52. p. 332. Matth. § 577. 7.—Matt. viii. 32 ἀπέθανον ἐν τοῖς ὕδασι, i. e. *in and by* the waters. 1 Cor. iii. 13 ἐν πυρὶ ἀποκαλύπτεται. Rev. xiv. 10. xvi. 8. al. So Sept. and ᾱ Lev. viii. 32. —1 Macc. v. 44 et vi. 31 ἐν πυρὶ. Hom. Il. 24. 38 καίειν ἐν πυρὶ.—Hence genr. where the object is conceived as being *in*, or in contact or connexion with the means, etc. Matt. iii. 11 βαπτίζω ἐν ὕδατι. v. 13 ἐν τίνι ἀλισθήσεται. xvii. 21 ἐν προσευχῇ xxv. 16. Luke xxi. 34 ἐν κραιπάλῃ κ. τ. λ. Acts xi. 14. xx. 19. Rom. x. 5, 9 ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου. xii. 21. 1 Cor. vi. 20. Heb. x. 29. xiii. 20. Rev. i. 5. al. sæp. So ἐν χειρὶ τινος, *in or by* the hand of any one, Acts vii. 35. Gal. iii. 19. Sept. and ᾱ Judg. xvi. 7. Num. xxxvi. 2. Job xviii. 8.—Esdr. i. 40. Soph. Ajac. 488. Thuc. 7. 11 ἴστε ἐν ἄλλαις ἐπιστολαῖς. Xen. An. 4. 3. 8 ἔδοξεν ἐν πέδαις δεδῆσθαι. id. Ath. 1. 2, 4.—Hence in N. T. and later writers simply of the *instrument*, where classic writers usually employ the dative alone, Winer l. c. Matth. § 577. 9. § 396. n. 2. Luke xxii. 49 εἰ πατάξομεν ἐν μαχαίρᾳ; Rom. xvi. 16. James iii. 9 ἐν αὐτῇ (τῇ γλώσσῃ) εὐλογοῦμεν. Rev. vi. 8 ἀποκτεῖναι ἐν ῥομφαίᾳ κ. τ. λ. xii. 55. xiii. 10. al. So Sept. and ᾱ Gen. xlviii. 22. Deut. xv. 19. Jer. xiv. 12. Hos. i. 7.—Judith ii. 19. Ecclus. xlvi. 6. Plato Tim. 1081. B, τετραμμένης ἐν γάλακτι. Aristot. Probl. 30. 5. p. 218 Sylb. Hippocr. Aphor. 2. 36.

(γ) from the Heb. spoken of price or exchange, of that 'by means of' which, *with* which, any thing is purchased or exchanged, etc. Rev. v. 9 ἡγόρησας τῷ θεῷ ἡμέας ἐν τῷ αἵματί σου. So Sept. and ᾱ Lam. v. 4. 1 Sam. xxiv. 24. Ecc. iv. 9.—Rom. i. 23 ἠλλάξαν τὴν δόξαν θεοῦ ἐν ὁμοιώματι, *for* an image, etc. ver. 25. So Sept. for ᾱ ἱερὸν Ps. cvi

20. — Comp. the dat. of price or exchange, Lys. c. Epier. 178. 16. Hom. Il. 7. 472. Herodot. 7. 152. also ἐν c. dat. Soph. Ant. 945 φῶς ἀλλάξει ἐν χαλκοδέτοις αὐλαῖς. Matth. § 364. n. § 365. n. 2.

4. Sometimes ἐν c. dat. is found where the natural construction would seem to require εἰς c. accus. as after verbs which imply not rest *in* a place or state, but motion or direction *into* or *towards* an object. In such cases, the idea of arrival and subsequent rest in that place or state is either actually expressed or is implied in the context. See the converse of this in Εἰς 4. Passow ἐν 6. Winer § 54. 4. Matth. § 577. p. 1141. So after verbs of motion, Matt. x. 16 ἀποστέλλω ὑμᾶς ἐν μέσῳ λύκων, *in* the midst of wolves, by whom ye are already surrounded. Luke v. 16 ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, i. e. he withdrew and abode in deserts. vii. 17 ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ, i. e. went out, spread abroad, *in* the whole land. John v. 4 κατέβαινε ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε. Rev. xi. 11. al. So Matt. xiv. 3 ἔθετο ἐν φυλακῇ, as in Engl. ‘to put *in* prison,’ for *into*. Mark xv. 46 et Luke xxiii. 53 κατέθηκεν αὐτὸν ἐν μνημείῳ, as in Eng. ‘they placed him *in* the tomb.’ Mark i. 16 βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ, comp. Matt. iv. 18 εἰς τὴν θ. John iii. 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, has given, i. e. has put, placed, all things in his hand. Trop. Luke i. 17. So Sept. and 𐤒 Judg. vi. 35. Ezra vii. 10.—Æl. V. H. 4. 18 ὅτε κατῆλθε Πλάτων ἐν Σικελίᾳ. Dion. Hal. Ant. 1. 73 πρὶν Αἰνείαν ἐλθεῖν ἐν Ἰταλίᾳ. Arr. Diss. Ep. 1. 11. 32. ib. 2. 20. 23. Act. Thom. 32 εἰσελθὼν ἐν τῷ παραδείσῳ. So Hom. Il. 1. 441 ἐν χερσὶ τίθει. ib. 1. 593.—Metaph. after words expressing an affection of mind *towards* any one; e. g. ἀγάπη ἐν ἡμῖν 2 Cor. viii. 7. 1 John iv. 9, 16. ὀργὴ ἐν τῷ λαῷ Luke xxi. 23 in text. rec. Comp. Sept. and 𐤒 2 Sam. xxiv. 17.—Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

NOTE. In composition ἐν implies: 1. a being or resting *in*, as ἐνιμι, ἐμμένω. 2. *into*, when compounded with verbs of motion, as ἐμβαίνω. 3. conformity, etc. as ἐνδικος, ἐννομος. 4. participation, as ἐνοχος. AL.

Ἐναγκαλίζομαι, f. ἴσσομαι, (ἀγκαλίζομαι fr. ἀγκάλη,) *to take in one's arms*, Matt. ix. 36. x. 16. Sept. for 𐤒𐤕 Prov. vi. 10. xxiv. 33.—Plut. de frat. Amor. ult. Diod. Sic. 3. 58.

Ἐνάλιος, ου, ὁ, ἡ, adj. (ἐν, ἄλς), *belonging in the sea, marine*, James iii. 7. —Hom. Od. 5. 67. Aristoph. Thesmoph. 325. [333.]

Ἐναντι, adv. (ἀντί), pp. *over against*; hence, *in presence of, before*, seq. gen. Luke i. 8. Sept. for 𐤒𐤕 Ex. xxviii. 26, 29. al. sæp. 𐤒𐤕 Gen. xxxviii. 7.

Ἐναντίον, adv. (neut. of ἐναντίος), pp. *over against*; hence, *before, in the presence of*, seq. gen. Mark ii. 12 ἐξῆλθεν ἐναντίον πάντων. Luke xx. 26. Acts viii. 32. Sept. for 𐤒𐤕 Gen. xx. 15. xli. 46. 𐤒𐤕 Ex. vii. 20. 𐤒𐤕 Num. xx. 8.—Xen. Mem. 2. 5. 1.—From the Heb. *in the sight of*, seq. gen. Acts vii. 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραώ, i. e. with him, q. d. ‘he won his favour,’ comp. Ex. xi. 3. xii. 36. al. where Sept. for 𐤒𐤕. Luke xxiv. 19 δυνατὸς ἐναντίον τοῦ θεοῦ κ. τ. λ. *in the sight of God*, i. e. God being judge; comp. Sept. for 𐤒𐤕 Gen. xxi. 11, 12. al. 𐤒𐤕 Gen. x. 9. See Gesen. Lehrs. p. 693 d. p. 820. 9. Stuart § 456.

Ἐναντίος, α, ου, (ἀντίος fr. ἀντί,) *over against, opposite*.

a) pp. Hom. Il. 9. 190; In N. T. of a wind, *contrary, adverse*, Matt. xiv. 24. Acts xxvii. 4. seq. dat. Mark vi. 48.—Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3.—So ἐξ ἐναντίας or ἐξἐναντίας, as adv. seq. gen. *over against*, Mark xv. 39. comp. Buttm. § 123. 3. § 115. n. 5. Sept. for 𐤒𐤕 Josh. viii. 11. 𐤒𐤕 Neh. iii. 27.—Thuc. 4. 33.

b) metaph. *contrary, adverse, hostile*, seq. dat. 1 Thess. ii. 15. Acts xxviii. 17. So ἐναντία πράσσειν seq. πρὸς c. acc. xxvi. 9. comp. Sept. Ez. xviii. 18.—Thuc. 7. 11. Xen. Cyr. 1. 4. 22.—So ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος, *an adversary, an enemy*, Tit. ii. 8. See Buttm. § 125. 6. —Xen. Eq. 11. 3.

Ἐνάρχομαι, f. ἵσσομαι, (ἀρχομαι,) *to make beginning in, i. e. to begin, to*

commence, absol. Gal. iii. 3. seq. accus. Phil. i. 6. comp. Matth. § 336. Sept. for עָלָה Deut. ii. 24, 25, 31.—Seq. gen. 1 Macc. ix. 54. Luc. Somn. 3. Pol. 5. 1. 3.

Ἑνατος, see Ἑννατος.

Ἑνδεής, οὖς, ὁ, ἡ, adj. (ἐνδέω,) *in want, needy, destitute*, Acts iv. 34. Sept. for עָלָה Deut. xv. 4, 7. Is. xli. 17.—Æl. V. H. 1. 31. Xen. Mem. 2. 2. 10.

Ἑνδειγμα, ατος, τό, (ἐνδείκνυμι,) *indication, token, proof*, 2 Thess. i. 5.—Dem. 423. 13.

Ἑνδείκνυμι, f. δείξω, *to point out in any thing, to shew in any thing*, trans. Sept. Josh. vii. 14 sq. Thuc. 4. 126 ult.—In N. T. only Mid. ἐνδείκνυμαι, *to shew forth, to manifest*, sc. any thing relating to or depending on one's self, seq. accus. Rom. ii. 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. ix. 17 τὴν δύναμιν μου. ver. 22. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. Sept. for עָלָה Ex. ix. 17.—Wisd. xii. 17. Jos. Ant. 7. 9. 5. Xen. An. 6. 1. 19.—Hence by impl. *to manifest towards* any one, i. e. *to do to* any one, seq. accus. et dat. 2 Tim. iv. 14 πολλά μοι κακὰ ἐνεδείξατο. So Sept. for עָלָה Gen. l. 15, 17.—Song of 3 Childr. 19. Diod. Sic. II. p. 631. ed. Wess. or X. p. 171. ed. Bip. μεγάλην ὑβριν τῇ πρεσβείᾳ ἐνεδείξατο. pp. *to point out, to shew*, Pol. 3. 54. 3.

Ἑνδειξίς, έως, ἡ, (ἐνδείκνυμι,) *a pointing out*, pp. with the finger, Pol. 3. 38. 5. In N. T. trop.

a) *manifestation, declaration*, Rom. iii. 25, 26.—Philo de Op. Mund. 1, p. 9. 50. p. 20. A.

b) *indication, token, proof*, i. q. ἐνδειγμα, 2 Cor. viii. 24. Phil. i. 28.—So ἐπίδειξις Jos. Ant. 4. 3. 3.

Ἑνδεκα, οἱ, αἱ, τά, card. num. *eleven*; in N. T. only of the *eleven* disciples, after the apostasy of Judas. Matt. xxviii. 16. Mark xvi. 14. Luke xxiv. 9, 33. Acts i. 26. ii. 14.

Ἑνδέκατος, η, ον, ordin. *eleventh*, Matt. xx. 6, 9. Rev. xxi. 20.

Ἑνδέχομαι, f. ξομαι, *to take or receive in, to admit*, Luc. Eun. 9. Thuc. 3. 31. In N. T. only impers. ἐνδέχεται, *it is admissible, possible*; Luke xiii. 33 οὐκ ἐνδέχεται, *it is impossible*.—Herodian. 4. 8. 8. Xen. Mem. 1. 2. 23.

Ἑνδημέω, ῶ, f. ἡσω, (ἐνδημος,) pp. *to be among one's people, to be at home*, Jos. Ant. 3. 11. 3. In N. T. trop. *to be present in* any place, or *with* any person, 2 Cor. v. 9. seq. ἐν ib. ver. 6. seq. πρὸς ib. ver. 8. comp. Phil. i. 23.

Ἑνδιδύσκω, i. q. ἐνδύω or ἐνδύνω q. v. (by redupl. and change of ending, Buttm. § 112. 10,) *to clothe in* a garment; Mid. *to clothe one's self in, to wear*, seq. accus. Luke viii. 27. xvi. 19. Sept. for עָלָה 2 Sam. i. 24. xiii. 18.—Judith ix. 1.

Ἑνδικος, ου, ὁ, ἡ, adj. (ὁ ἐν δίκῃ,) *conformable to right, i. e. right, just*, Rom. iii. 8. Heb. ii. 2.—Anth. Gr. I. 216 τὰ μὴνδικα. IV. p. 53.

Ἑνδόμησις, εως, ἡ, (ἐνδομέω,) pp. *something built in*, as a mole in a harbour, Jos. Ant. 15. 9. 6. In N. T. genr. *a structure, building*, Rev. xxi. 18.

Ἑνδοξάζω, f. άσω, (ἐνδοξος,) *to cause to be ἐν δόξῃ*, i. e. *to glorify*, i. q. δοξάζω q. v. Pass. or Mid. 2 Thess. i. 10, 12. So Sept. for עָלָה Ex. xiv. 4. Ez. xxviii. 22.—Ecclus. xxxviii. 6.

Ἑνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα,) pp. *in honour, in glory*, i. e.

a) of persons, *honoured, respected, noble*, 1 Cor. iv. 10. Sept. for עָלָה 1 Sam. ix. 6. Is. xxiii. 8.—Herodian. 1. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἐνδοξα, *glorious, memorable*, Luke xiii. 17. Sept. for עָלָה Ex. xxxiv. 10. Job v. 9. עָלָה Is. xii. 4.

b) of external appearance, *splendid, glorious*, of raiment, Luke vii. 25. Sept. for עָלָה Is. xxiii. 9. עָלָה Is. xxii. 18. עָלָה 2 Chr. ii. 9.—Herodian. 1. 16. 7.—Trop. ἐκκλησία ἐνδοξος, i. e. the church adorned in pure and splendid raiment, as a bride, Eph. v. 27, coll. ver. 25 et Rev. xix. 7, 8. xxi. 9 sq.

Ἐνδυμα, ατος, τό, (ἐνδύνω, ἐνδύω,) *clothing, raiment, a garment*, Matt. vi. 25, 28. xxviii. 3. Luke xii. 23. Sept. for צָבִי 2 Sam. i. 24. Prov. xxxi. 22. שִׁבְצָה Zeph. i. 8.—Act. Thom. § 7. Anth. Gr. IV. p. 141.—Spoken of the outer garment, Matt. iii. 4 ἐνδυμα ἀπὸ τριχῶν καμήλου, the usual garment of the ancient prophets, comp. 2 K. i. 8. Zech. xiii. 4. Jahn § 122. (Sept. for צָבִי 2 Sam. xx. 8. so Wisd. xviii. 24.) Also ἐνδυμα γάμου, *a wedding garment*, Matt. xxii. 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. xlv. 22. Judg. xiv. 12 sq. 2 K. v. 5, 22 sq. Jahn § 178. Act. Thom. § 7.—Metaph. Matt. vii. 15 ἐν ἐνδύμασι προβάτων, i. e. externally with the meekness and gentleness of lambs, in contrast to the spirit of wolves.

Ἐνδυναμόω, ῶ, f. ὠσω, *to strengthen in*, i. e. *to render strong, to impart strength to*, trans. Pass. or Mid. *to acquire strength, to be strong*, spoken of the body, as made strong out of weakness, Heb. xi. 34.—Trop. of the mind, etc. Acts ix. 22. Rom. iv. 20. Eph. vi. 10. Phil. iv. 13. 1 Tim. i. 12. 2 Tim. ii. 1. iv. 17.—Sept. for נָצַח Ps. lii. 9. Aquila for נָצַח Gen. vii. 20, 24. Not found in the classics.

Ἐνδύνω or ἐνδύω, f. ὕσω, (δύω to go in, to envelope, Buttm. § 114 δύω,) aor. 1 ἐνέδυσσα, aor. 1 pass. ἐνέδυθην, perf. pass. ἐνδέδυμαι. Aor. 2 ἐνέδυν is not found in N. T.

1. *to go in, to enter in*, seq. εἰς τὰς οἰκίας, 2 Tim. iii. 6.—Herodot. 2. 121. 2, ἐνδύντος sc. ἐς τὸ οἶκημα. Hesych. ἐνδύναι· εἰσδύναι, εἰσελθεῖν.

2. *to put on* sc. a garment, (pp. 'to cause to go into a garment.' Buttm. l. c.) i. e. *to clothe, to dress*, trans. and c. c. dupl. accus. i. e. of pers. and thing, Buttm. § 131. 5.—Pass. *to be clothed*, and Mid. *to clothe oneself*, c. c. accus. of thing *in* or *with* which, Buttm. § 134. 6. § 135. 4.

a) pp. Matt. vi. 25 τί ἐνδύσησθε; xxii. 11. xxvii. 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Mark i. 6. vi. 9. xv. 17, 20. Luke xii. 22. xv. 22. Acts xii. 21. Rev. i. 13. xv. 6. xix. 14. Sept. for שִׁבְצָה Gen. xli. 42. Ex. xxix. 5, 8. Mid. Lev. vi. 10, 11.—

Ecclus. vi. 31. Ael. V. H. 4. 22. Xen. Cyr. 1. 3. 3. Mid. ib. 8. 1. 4.—Spoken of armour, τὰ ὅπλα etc. Rom. xiii. 12. Eph. vi. 11, 14. 1 Thess. v. 8. Sept. and שִׁבְצָה 1 Sam. xvii. 5. Jer. xlvi. 4.—1 Macc. iii. 3. Herodot. 7. 229. Xen. Cyr. 6. 4. 2.

b) metaph. (a) of the soul as *clothed* with the body, 2 Cor. v. 3 εἶγε καὶ ἐνδυσάμενοι, comp. in Γέ II. γ. Γυμνός b. Sept. and שִׁבְצָה Job x. 11.—(β) of a person as *clothed*, i. e. *endued, furnished*, with any power, quality, etc. δύναμιν Luke xxiv. 49. ἀφθαρσίαν, ἀθανασίαν, 1 Cor. xv. 53 bis, 54 bis. σπλάγχνα οἰκτιρμοῦ, i. e. compassion, Col. iii. 12. Sept. for שִׁבְצָה, c. δύναμιν Ps. xciii. 1. comp. Ez. vii. 27. 2 Chr. vi. 41. Job xxix. 14. al.—Ecclus. xvii. 3. Test. XII Patr. p. 587 ἐνδ. εὐφροσύνην.—(γ) of one who *puts on*, i. e. *assumes*, a new character, etc. τὸν καινὸν ἄνθρ. Eph. iv. 24. Col. iii. 10. ἐνδ. τὸν Χριστόν, i. e. *to be filled, imbued*, with Christ's spirit, *to be like him*, Rom. xiii. 14. Gal. iii. 27.—Dion. Hal. Ant. 11. 5, τὸν Ταρκύνιον ἐκεῖνον ἐνδυσόμενοι. Comp. ἀποδυσάμενος τὸν Πυθαγόραν Luc. Gall. 19.

Ἐνδυσις, εως, ἡ, (ἐνδύω,) *the putting on* sc. of clothes, *wearing*, 1 Pet. iii. 3.

Ἐνδύω, see Ἐνδύνω.

Ἐνέδρα, ας, ἡ, (ἐν, ἔδρα,) *a lying in wait*, pp. in war, *an ambuscade*, Sept. for מַצָּב Josh. viii. 9. Thuc. 3. 90. Xen. Cyr. 1. 4. 23. In N. T. in order to kill any one, Acts xxv. 3. also xxiii. 16 in later ed. where text. rec. has ἐνεδρον.—1 Macc. i. 36.

Ἐνεδρεύω, f. εὕσω, (ἐνέδρα,) *to lie in wait for*, trans. pp. in war, *to lie in ambush against*, Sept. for מַצָּב Lam. iv. 19. Diod. Sic. 12. 47. ib. 19. 69; in N. T. in order to kill any one, Acts xxiii. 21. Sept. for מַצָּב Deut. xix. 11.—Dem. 1011. 3.—By impl. *to lie in wait for* as prey, in order to ensnare or seize, *to watch narrowly*, Luke xi. 54. So Sept. and מַצָּב Lam. iii. 10.—Ecclus. xxvii. 10, 29. Jos. Ant. 5. 2. 12. Xen. Mem. 2. 1. 4.

Ἐνεδρον, ου, τό, in text. rec. Acts xxiii. 16, i. q. ἐνέδρα, which is substituted for it in later editions. Sept. for כַּרְמִי Judg. ix. 35.

Ἐνειλέω, ὦ, f. ἤσω, (εἰλέω, Buttm. § 114,) *to roll up in, to wrap up in*, trans. and seq. dat. of thing, Mark xv. 46. Sept. for כַּרְמִי 1 Sam. xxi. 9.—Artemid. 1. 13 or 14.

Ἐνείμι, *to be in any place*, Xen. An. 2. 4. 21, 27. *trop to be in or with any person*, Xen. Mem. 1. 2. 28.—In N. T. impers. ἐνεστι, but only in the form ἐνι, (i. e. the Ion. form of the prep. ἐν, the verb being dropped, Buttm. § 117. 3. 2. Winer § 14. 2. n,) *there is in, with, among*, e. g. ἐνι sc. ἐν ὑμῖν, Gal. iii. 28 ter; others ἐν Χριστῷ, comp. Ἐν 1. c. a. Col. iii. 11 ὅπου οὐκ ἐνι. James i. 17 παρ' ᾧ οὐκ ἐνι.—Test. XII Patr. 733. Palæph. 14. 1. Aristoph. Plut. 348. pp. Xen. An. 5. 3. 11.—So τὰ ἐνόντα, *things within, that which is within*, pp. 1 Macc. v. 5. Xen. Ag. 2. 19. H. G. 2. 3. 7. In N. T. Luke xi. 41 τὰ ἐνόντα δότε ἐλεημοσύνην, i. e. in the figurative discourse of Jesus, *give that within the cup and platter as alms*, comp. ver. 39, here spoken of the inner man, the heart, viz. 'give alms from the heart, and not merely externally;' for the doub. accus. comp. Buttm. § 131. n. 5. Others here prefer the sense [κατὰ] τὰ ἐνόντα, *pro facultatibus, according to what you have*, (Hesych. ἐνόν· δυνατόν ἢ ἐνυπάρχον,) but the more usual construction would then be ἐκ τῶν ἐνόντων, as Epict. Frag. 108.

Ἐνεκα, Luke vi. 22. Acts xxvi. 21. Rom. viii. 36; more frequently ἕνεκεν; also poet. and Att. εἵνεκεν, [Luke iv. 18.] 2 Cor. vii. 12; comp. Buttm. § 117. 2. Winer § 5. p. 43. n.—prep. governing the genitive, *on account of, because of, for the sake of*; Matt. v. 10, 11. x. 18, 39. xvi. 25. xix. 29. Mark viii. 35. x. 29. xiii. 9. Luke vi. 22. ix. 24. xviii. 29. xxi. 12. Acts xxviii. 20. Rom. viii. 36. xiv. 20. 2 Cor. iii. 10 ἕνεκεν τῆς ὑπ. δόξης, *because of, by reason of*. vii. 12. bis. Sept. for כַּרְמִי לְךָ Gen. xx. 11, 18. לְךָ Deut. xviii. 12.—Xen. Cyr. 1. 4. 13. al.—Also ἕνεκεν τούτου, *for this cause, therefore*, Matt. xix

5. Mark x. 7. Acts xxvi. 21. οἱ ἕνεκεν, *for which cause, wherefore*, Luke iv. 18. τίνος ἕνεκα, *for what cause, wherefore*, Acts xix. 32.—So εἵνεκεν τοῦ seq. infin. 2 Cor. vii. 12 εἵνεκεν τοῦ φανερωθῆναι, *in order that, etc.* In such constructions ἕνεκα is often omitted; comp. Buttm. § 140. n. 1. § 130. n. 1.

Ἐνεος, see Ἐννεος.

Ἐνέργεια, ας, ἡ, (ἐνεργής,) *energy*, pp. 'the being in work,' i. e. *operation, efficiency, active power, etc.* Eph. i. 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους αὐτοῦ, *according to the efficiency, active exhibition, of his might*, se. in raising up Jesus. iii. 7. iv. 16. Col. i. 29. Especially as exhibited in mighty works, miracles, e. g. of God, Phil. iii. 21. Col. ii. 12. of Satan, 2 Thess. ii. 9.—By meton. put for the works or miracles themselves, 2 Thess. ii. 11 ἐνέργειαν πλάνης, i. e. false miracles, delusive signs, viz. those mentioned in ver. 9, 10.—Wisd. vii. 26. xviii. 22. 3 Macc. iv. 21. Pol. 1. 4. 7. ib. 8. 9. 2.

Ἐνεργέω, ὦ, f. ἤσω, (ἐνεργής,) pp. 'to be in work,' i. e. *to work, to be effective, operative, etc.*

a) neut. *to work, to be active, to produce effect*, spoken of things; Matt. xiv. 2 et Mark vi. 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, i. e. the power of miracles works, miracles are wrought by him. Eph. i. 20 ἣν [ἐνέργειαν] ἐνέργησεν, see Buttm. § 131. 3. Eph. ii. 2. Phil. ii. 13 τὸ ἐνεργεῖν. With a dat. of pers. Gal. ii. 8 bis, ὁ ἐνεργήσας Πέτρῳ εἰς κ. τ. λ. ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, i. e. he who effected in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the Gentiles; comp. ver. 7. So Sept. seq. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθά. for לְךָ, Prov. xxxi. 12.—Wisd. xvi. 17. Artemid. 1. 1 or 2. Pol. 4. 40. 4. Diod. Sic. 4. 38.

b) trans. *to work, to effect, to produce*, seq. accus. spoken of persons; 1 Cor. xii. 6 ὁ ἐνεργῶν τὰ πάντα. ver. 11. Gal. iii. 5. Eph. i. 11. Phil. ii. 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν κ. τ. λ. Sept. for לְךָ Is. xli. 4. לְךָ Prov. xxi. 6.—Jos. B. J. 4. 6. 1. Diod. Sic. 13, 95 ult.

c) Mid. *to shew oneself active*, i. e.

neut. *to work, to be active, to operate*, spoken only of things, Winer § 39. 6. p. 212. Rom. vii. 5 ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. i. 6. iv. 12. Gal. v. 6. Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7.—Pol. 1. 13. 5. ib. 9. 13. 9.—Particip. ἐνεργούμενος as adj. *working, effective*, as James v. 16 δέησις ἐνεργουμένη.

Ἑνέργημα, ατος, τό, (ἐνεργέω,) pp. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. xii. 6. ver. 10 ἐνεργήματα δυνάμεων, *operations of miracles*, i. e. put for miraculous effects, the gift of working miracles.—Pol. 2. 42. 7. Diod. Sic. 4. 51 penult.

Ἑνεργής, έος, οὔς, ό, ή, adj. (ἐν, ἔργον), *energetic*, pp. 'in work,' i. e. *working, operative, active, effective*, Heb. iv. 12. 1 Cor. xvi. 9 θύρα μοι ἀνέψγε μεγάλη καὶ ἐνεργής, *effective*, i. e. presenting opportunity for great effects. Philem. 6.—Isocr. p. 282. C. Pol. 2. 65. 12. ib. 11. 23. 2.

Ἑνεστώς, see Ἑνίστημι.

Ἑνευλογέω, ῶ, f. ἥσω, *to bless in or through* any one; in N. T. only Pass. Acts iii. 25 ἐν τῷ σπέρματί σου ἐνευλογ. πᾶσαι αἱ πατριαί. [Gal. iii. 8.] See in Ἑν 3. d. a. Comp. Gen. xii. 3. xviii. 18. xxvi. 4. xxviii. 14. al. where Sept. for פָּרַח.

Ἑνέχω, f. ξω, pp. *to have in* any thing, viz.

a) *to have in oneself*, seq. dat. implying a disposition of mind *towards* a person or thing, e. g. favourable, Jambl. Vit. Pyth. 6 ἐνέχων [νοῦν] πρὸς τὸ μανθάνειν; in N. T. unfavourable, Mark vi. 19 Ἡρωδιάς ἐνεῖχεν [χόλον] αὐτῷ. Luke xi. 53 δεινῶς ἐνέχειν. So Sept. for פָּרַח Gen. xlix. 23.—Test. XII Patr. p. 682 ἐνεῖχον τῷ Ἰωσήφ. Hesych. ἐνεῖχον· ἐχόλουν, ὠργίζοντο. In full, Herodot. 1. 118 κρύπτων τὸν οἱ ἐνεῖχε χόλον. 6. 119 ἐνεῖχε σφι δεινὸν χόλον.

b) Pass. ἐνέχομαι, *to be held in or by* any thing, trop. *to be entangled in, subject to*, seq. dat. Gal. v. 1 πάλιν ζυγῷ δουλείας ἐνέχεσθαι.—Plut. ed. R. VIII. p. 518 ἐνέχ. δόγμασιν. Lucian. Disp. c. Hes. 2. Herodot. 1. 90. ib. 2. 121. 2.

Ἑνθάδε, adv. strengthened form for ἐνθα, viz.

a) of place where, Buttm. § 116. 7. comp. § 79. 5, *here, in this place*, Luke xxiv. 41. Acts x. 18. xvi. 28. xvii. 6. xxv. 24.—Xen. Mem. 1. 4. 9. Cyr. 1. 3. 15.

b) of place whither, Buttm. § 116. 2, *hither, to this place*, John iv. 15, 16. Acts xxv. 17.—Jos. Ant. 4. 6. 8. Hom. Il. 1. 365. Xen. H. G. 1. 7. 16.

Ἑνθεν, adv. demonstr. Buttm. § 116. 6, *hence, from this place*, Luke xvi. 26, for ἐντεῦθεν in text. recept.—Hom. Od. 6. 7. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

Ἑνθυμέομαι, οὔμαι, f. ἥσομαι, depon. Mid. (ἐν, θυμός), aor. 1 pass. with mid. signif. Buttm. § 136. 2; *to have in mind, to revolve in mind, to think upon*, trans. Matt. i. 20. ix. 4. seq. περί c. gen. Acts x. 19 in text. rec. where later edit. διενθυμέομαι.—seq. acc. Wisd. iii. 14. Thuc. 5. 32. Xen. Mem. 1. 7. 2. seq. περί Wisd. vi. 15.

Ἑνθύμησις, εως, ή, (ἐνθυμέομαι,) *thought, cogitation*, Matt. ix. 4. xii. 25. Heb. iv. 12.—Thuc. 1. 132.—In the sense of *excogitation, invention*, Acts xvii. 29.

Ἑνι for ἐνεστι, see Ἑνεμι.

Ἑνιαυτός, οὔ, ό, *a year*, John xi. 49, 51. xviii. 13. Acts xi. 26. xviii. 11. Gal. iv. 10. Heb. ix. 7, 25. x. 1, 3. James iv. 13. v. 17. Rev. ix. 15. Sept. for פָּרַח Gen. xvii. 21. Ex. xii. 2. al.—Jos. Ant. 3. 12. 2. Xen. Ath. 3. 4. Mem. 3. 6. 13.—By Hebr. put for any definite time, *era*, Luke iv. 19 ἐνιαυτὸν κυρίου δεκτόν, quoted from Is. lxi. 2, where Sept. for פָּרַח.

Ἑνίστημι, (ἵστημι,) in N. T. only fut. Mid. ἐνστήσομαι, and perf. act. ἐνέστηκα, part ἐνεστηκώς, Heb. ix. 9, contr. ἐνεστώς, Buttm. § 110. 10; intrans, *to stand in or upon*, Buttm. § 107. 11. 1 sq. In N. T. trop. *to stand near*, i. e. *to be at hand, to impend*, 2 Thess. ii. 2. 2 Tim. iii. 1.—2 Macc. iv. 43. Pol. 2. 28. 9. ib. 3. 6. 1.—Part. perf. ἐνεστώς, *instant*, i. e. *present*, Rom. viii. 38 οὔτε ἐνεστῶτα, οὔτε μέλλοντα. 1 Cor. iii. 22. vii. 26. Gal.

i. 4. Heb. ix. 9.—Esdr. ix. 6. Jos. Ant. xvi. 6. 2. Xen. H. G. 2. 1. 6.

Ἐνισχύω, f. ὑσω, (ισχύω,) pp. *to be strong in any thing*; in N. T. *to in-strengthen*, i. e.

a) intrans. *to be invigorated, to become strong*, Acts ix. 19. Sept. for רִיחַ Gen. xlviii. 2. רִיחַ 2 Sam. xvi. 21. Dan. x. 19.—Trop. Diod. Sic. 5. 28 ἐνισχύει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος. ib. 1. 18.

b) trans. but only in Sept. and N. T. *to invigorate, to strengthen*, i. e. *to cause to be strong*, seq. acc. Luke xxii. 43. Sept. for רִיחַ Dan. x. 18. Judg. iii. 12. רִיחַ 2 Sam. xxii. 40. רִיחַ Is. xli. 10. Comp. on the causative signif. Buttm. 113. 2. and n. 1.

Ἐννατος, η, ον, ord. adj. (ἐννέα,) *the ninth*, Rev. xxi. 20. Elsewhere only in the phrase ἡ ὥρα ἡ ἐννάτη, *the ninth hour*, sc. in the Jewish mode of reckoning, corresponding to our 3 o'clock P. M. the hour of evening sacrifice and prayer, (see Acts iii. 1,) Matt. xx. 5. xxvii. 45, 46. Mark xv. 33, 34. Luke xxiii. 44. Acts iii. 1. x. 3, 30.—Some MSS. read ἐνατος in Matt. xx. 5. Acts x. 30. See Winer § 5. p. 44.

Ἐννέα, οἱ, αἱ, τά, card. num. *nine*, Luke xvii. 17.

Ἐννενηκονταεννέα, οἱ, αἱ, τά, *ninety-nine*, Matt. xviii. 12, 13. Luke xv. 4, 7. Some MSS. write ἐνενηκοντ. which is better; Winer § 5. p. 44. Buttm. Ausf. Sprachl. I. p. 283.

Ἐννεός, ἄ, όν, better ἐνεός, Passow sub voc. Winer § 5. p. 44, (prob. i. q. ἀνεως fr. ἄω, αὔω, *speechless, dumb*, with amazement, Acts ix. 7. coll. xxii. 9.—pp. *dumb* by nature, also a *deaf-mute*, Sept. for דָּבָה Is. lvi. 10. Ep. Jer. 41. Jos. Ant. 4. 8. 32. Xen. An. 4. 5. 33.

Ἐννεύω, f. εὔσω, *to nod or wink towards any one*, Lat. *innuo*, i. e. *to make signs with the head, eyes, etc.* Luke i. 62. Sept. ἐννεύει ὀφθαλμῶ for רָאָה Prov. vi. 13. x. 10.

Ἐννοια, ας, ἡ, (ἐν, νοῦς,) pp. *'what is in the mind,' e. g. idea, notion*,

Diog. Laert. 3. 79 ἐννοια καλοῦ. Pol. 1. xv. 13. In N. T. *thought, intent*, Heb. iv. 12. Sept. for תְּבִינָה Prov. iii. 21. comp. xxiii. 19.—Susann. 28. Wisd. ii. 14. Xen. Cyr. 1. 1. 1.—In the sense of *mind, disposition, mode of thinking and feeling*, 1 Pet. iv. 1 τὴν αὐτὴν ἐννοιαν, sc. with Christ—Isocr. p. 112. D.

Ἐννομος, ου, ὁ, ἡ, (ἐν, νόμος,) pp. *'within the law,' or 'conformable to law,' i. e.*

a) *legal, legitimate*, Acts xix. 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ.—Lucian. Conc. Deor. 14 ἐκκλησίας ἐννόμου ἀγομένης. Pol. 2. 47. 3.

b) *under law, subject to law*, 1 Cor. ix. 21 ἐννομος Χριστῷ.

Ἐννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ,) *nocturnal*; neut. ἐννυχον as adv. *in the night, by night*, Buttm. § 115. 4. Mark i. 35 πρῶτ' ἐννυχον λίαν, *very early, yet in the night*, i. q. ὄρθρου βαθέος Luke xxiv. 1.—adv. 3 Macc. v. 5. fem. Hom. Il. 11. 716.

Ἐνοικέω, ὦ, f. ἡσω, (οἰκέω,) *to dwell in, to inhabit*, c. c. ἐν, Sept. for בָּשָׁב Jer. xlix. 1. Xen. Ec. 4. 13. In N. T. metaph. *to dwell in or with any one, to be in or with*, seq. ἐν, spoken of the indwelling of the Holy Spirit in Christians. Rom. viii. 11. 2 Tim. i. 14. of the divine presence and blessing, 2 Cor. vi. 16, comp. 1 Cor. iii. 16. Lev. xxvi. 12. Ex. xxix. 45. Ez. xxxvii. 27. So of ἡ πίστις 2 Tim. i. 5. ὁ λόγος τοῦ Χρ. Col. iii. 16.—Test. XII Patr. p. 539. Jos. B. J. 6. 1. 6.

Ἐνόντα, τά, see Ἐνειμι.

Ἐνότης, τητος, ἡ, (εἷς,) *oneness, unity*, Eph. iv. 3, 13.—Test. XII Patr. p. 642. Clem. Alex. Strom. 6. 13 ἐν. τῆς πίστεως.

Ἐνοχλέω, ὦ, f. ἡσω, (ὀχλέω fr. ὄχλος,) *to excite tumult in*; hence genr. *to disturb, to trouble, to annoy*, sc. a community, person, etc. absol. Heb. xii. 15.—absol. Xen. Cyr. 8. 3. 9. seq. dat. Xen. An. 3. 4. 21. seq. accus. Xen. Mem. 3. 8. 2. Esdr. ii. 22, 29.

Ἐνοχος, ου, ὁ, ἡ, adj. (ἐνέχομαι,) i. q. ἐνεχόμενος, pp. *held in, contained in*,

fastened in or on any thing, Anth. Gr. I. p. 179 ἐπ' ἀγκύρης ἔνοχον βάρος. In N. T. metaph. *subject to, liable to, obnoxious to*, viz.

a) pp. and usually c. c. dat. Matth. § 370. n. 4; so seq. dat. of tribunal, for the punishment inflicted by that tribunal, Matt. v. 21, 22 bis, τῇ κρίσει, τῷ συνεδρίῳ. ver. 22 ἔνοχος εἰς τὴν γέεννα i. q. ἔνοχος βάλλεσθαι εἰς γέεννα. Comp. Num. xxxv. 31 ἔνοχος ἀναιρεθῆναι. Tholuck Bergpred. p. 182. Winer § 31. 2. p. 173. Comp. in εἰς 3. b. So Sept. ἔνοχ. τῷ θανάτῳ for מָוֹת מִן הַמָּוֶת Gen. xxvi. 11.—Æsch. 2. 36 τῷ νόμῳ. Luc. bis accus. 39. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 τῇ γραφῇ.—Construed also c. gen. Matth. l. c. Heb. ii. 15 ἔνοχοι δουλείας, as in Engl. *subjects of bondage*. So of punishment, ἔνοχος θανάτου, lit. *a subject of death*, i. e. guilty of death, Matt. xxvi. 66. Mark xiv. 64. ἐν αἰὼν κρίσεως Mark iii. 29. — Dem. 1229. 11 ἔνοχος δεσμοῦ.

b) in the sense of *chargeable with, guilty of*, seq. gen. of that *in or in respect to* which crime is committed; 1 Cor. xi. 27 ἐν τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου. James ii. 10 πάντων ἔνοχος.—Sept. Is. liv. 17. 2 Macc. xiii. 6. Philo de Joseph. p. 558 τῆς κλοπῆς ἔνοχος. Lys. in Alcib. 5. p. 140. init. ἐν λειποταξίου. c. dat. Sept. Deut. xix. 10. Diod. Sic. 1. 77 penult.

Ἑνταλμα, τος, τό, (ἐντέλλομαι,) i. q. ἐντολή, *mandate, precept, ordinance*, Matt. xv. 9. Mark vii. 7. Col. ii. 22. Sept. for מִצְוָה Job xxiii. 12. Is. xxix. 13.

Ἑνταφιάζω, f. άσω, (ἐντάφιος, fr. ἐν, τάφος, pl. τὰ ἐντάφια grave-clothes and ornaments, Eurip. Hel. 1404 or 1424. Æl. V. H. 1. 16,) *to prepare for burial*, i. e. *to lay out in the ἐντάφια*, to decorate, to embalm, in the Jewish manner, see Jahn § 204, 205. trans. Matt. xxvi. 12. John xix. 40. Sept. for מָוֶת Gen. 1. 2, 3.—Test. XII Patr. p. 619 μηδεὶς με ἐνταφιάσῃ πολυτελεῖ ἐσθῆτι κ. τ. λ.—Plut. ed. Reisk. X. 138. 14 ὥσπερ νεκρὸν ἐνταφιάζοντες. Anth. Gr. IV. p. 137.

Ἑνταφιασμός, ον, ό, (ἐνταφιάζω,) *preparation for burial*, i. e. a laying

out, embalming, etc. Mark xiv. 8. John xii. 7.

Ἑντέλλομαι, f. τελοῦμαι, depon. Mid. (τέλλω to cause to exist, etc.) perf. pass. ἐντέταλμαι, with mid. or act. signif. Acts xiii. 47. Herodian. 1. 9. 23. Buttm. § 136. 3; *to enjoin upon, to charge with, to command*, c. c. acc. of thing and dat. of person, one or both of which are often implied; Matt. xxviii. 20 ὅσα ἐνετειλάμην ὑμῖν. xv. 4. xvii. 9. Mark x. 3. xi. 6. John viii. 5. xiv. 31. xv. 14, 17. Acts i. 2. xiii. 47. seq. περί c. gen. of thing, Matt. iv. 6. Luke iv. 10. Heb. xi. 22. seq. ἵνα Mark xiii. 34. seq. infin. Matt. xix. 7. Sept. for מִצְוָה Gen. ii. 16. xxi. 4. Ex. vii. 2. al. sæp.—Jos. Ant. 8. 14. 2 ἵνα. Herodian. 3. 11. 19, 20. Xen. Cyr. 4. 2. 12.—By Hebraism, Heb. ix. 20 διαθήκης ἧς [ἦν] ἐνετείλατο πρὸς ὑμᾶς ὁ θεός, *which God enjoined upon or towards you*, quoted from Ex. xxiv. 8 where Sept. διαθ. ἧς διέθετο πρὸς ὑμᾶς for Heb. מִצְוָה בְּרַךְ; but elsewhere Sept. often διαθήκην ἐνετείλατο ὑμῖν for Heb. מִצְוָה בְּרַךְ מִן הַבְּרִית, e. g. Deut. iv. 13. Josh. xxiii. 16. Judg. ii. 20.

Ἑντεῦθεν, adv. strengthened form from ἐνθεν, Buttm. § 116. 7, *hence, thence, from this or that place*, Matt. xvii. 20. Luke iv. 9. xiii. 31. xvi. 26 in text. rec. John ii. 16. vii. 3. xiv. 31. xviii. 36.—Jos. Ant. 1. 21. 3. Xen. An. 1. 2. 7, 10, 11. al.—So ἐντεῦθεν καὶ ἐντεῦθεν, *hence and hence*, on this side and that side, on each side, John xix. 18. Rev. xxii. 2. Sept. for מִן מִן Num. xxii. 24. מִן מִן Dan. xii. 5.—Trop. of the cause or source, *hence*, James iv. 1.—Jos. Ant. 4. 8. 18. Herodian. 2. 10. 13.

Ἑντευξίς, εως, ή, (ἐντυγχάνω,) pp. *a falling in with, meeting with, coming together*, Æl. V. H. 4. 20. *access, audience*, Pol. 16. 21. 8. ib. 25. 6. 6. *petition*, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55.—In N. T. *supplication, prayer*, sc. to God, 1 Tim. ii. 1. iv. 5.—Plut. Numa 14 penult. ποιῆσαι τὰς πρὸς τὸ θεῖον ἐντεύξεις. Clem. Alex. Strom. 7. 7.

Ἑντιμός, ον, ό, ή, adj. (ἐν, τιμή), pp. *in honour*, i. e.

a) *honoured, estimable, dear*, Luke vii. 2. xiv. 8. Phil. ii. 29. Sept. for עֲרִיף Neh. ii. 16. iv. 14. עֲרִיף Num. xxii. 15. —Herodian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

b) *precious, costly*, spoken of a stone, trop. 1 Pet. ii. 4, 6, comp. Is. xxviii. 16 where Sept. for עֲרִיף.—Dem. 1285. 18.

Ἐντολή, ἥς, ἡ, (ἐντέλλομαι,) *instruction, charge, command*, i. e.

a) pp. *charge, commission, direction*; John x. 18 ἐντολήν ἔλαβον παρὰ τοῦ πατρὸς. xii. 49, 50. Acts xvii. 15. Col. iv. 10. Heb. vii. 5. al. Sept. for עֲרִיף 2 K. xviii. 36. 2 Chr. viii. 15.—Herodian. 3. 5. 8. Xen. Cyr. 2. 4. 30.—In the sense of a public *charge, edict*, from magistrates, John xi. 57. Sept. for עֲרִיף 2 Chr. xxxv. 16.

b) in the sense of *precept, commandment, law*, spoken (α) of the traditions of the Rabbins, Tit. i. 14.—(β) of the precepts and teaching of Jesus, John xiii. 34. xv. 12. 1 Cor. xiv. 37. 1 John ii. 8. al.—(γ) of the precepts and commandments of God, in general, 1 Cor. vii. 19. 1 John iii. 22, 23. al. Sept. and עֲרִיף Deut. iv. 2, 40. al. sæp. —(δ) of the precepts of the Mosaic law, in whole or in part, Matt. v. 19. xix. 17. xxii. 36, 38, 40. Mark x. 5, 19. Rom. vii. 8 sq. al. —(ε) genr. and collect. ἡ ἐντολή, or ἡ ἐντολή Θεοῦ, put either for *the law*, i. e. the Mosaic law, Matt. xv. 3, 6. Mark vii. 8, 9. Luke xxiii. 56. Sept. for עֲרִיף 2 K. xxi. 8. 2 Chr. xii. 1.—or, for the *precepts* given to Christians, *Christian doctrines and duties*, 1 Tim. vi. 14. 2 Pet. ii. 21. iii. 2. AL.

Ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος), pp. *in the place*, spoken of one who belongs in any place, *a resident, an inhabitant*, Acts xxi. 12.—Porphy. de Abst. 1. 14. Plato Phædr. p. 1232. D.

Ἐντός, adv. (ἐν), *in, within*; also as prep. c. gen. Luke xvii. 21 ἡ βασιλεία τοῦ Θεοῦ ἐντός ὑμῶν ἐστίν, *the kingdom of God is within you*, i. e. its seat is in your heart and affections, not external. So τὸ ἐντός, *the inside*, Matt. xxiii. 26. Buttm. § 125. 6, 7. Sept. for עֲרִיף Ps. xxxix. 4. cix. 22.—Lucian. D. Deor. 14.

5 τὸ ἐντός. Herodian. 2. 15. 15. Herodot. 7. 47.

Ἐντρέπω, f. ψω, Lat. *inverto*, Eng. *to invert*, i. e. *to turn about*, trans. e. g. τὰ νῶτα Herodot. 7. 211. *to turn back*, Diog. Laert. Socr. 11. 29. Trop. *to turn one in upon himself, to bring to reflection*, i. q. *to affect, to move*, Æl. V. H. 3. 17 pen. Hom. Il. 15. 554. Hence in N. T.

a) *to shame, to put to shame*, trans. 1 Cor. iv. 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. iii. 14. Tit. ii. 8. Sept. for עֲרִיף Ps. xxxv. 26. xl. 15. lxxxiii. 18. עֲרִיף Is. xli. 11. Ez. xxxvi. 32.—Esdr. viii. 74. Ecclus. iv. 25. Plato Crit. 14.

b) Mid. ἐντρέπομαι, *to shame oneself before any one*, i. e. *to feel respect or deference towards, to respect, to reverence*, in N. T. and in late writers seq. accus. Matt. xxi. 37 et Mark xii. 6 ἐντραπήσονται τὸν υἱόν μου, i. e. Pass. as Mid. comp. Buttm. § 136. 2. Luke xviii. 2, 4. xx. 13. Heb. xii. 9.—Wisd. ii. 10. Diod. Sic. 19. 7. Pol. 30. 9. 2. Plut. ed. Reisk. VI. p. 882. 15. In earlier writers seq. gen. Soph. Ajac. 90. Xen. H. G. 2. 3. 33.

Ἐντρέφω, f. ἐντρέψω, *to nourish up in any thing, to bring up or train up in*; hence Pass. trop. *to be skilled in, imbued with*. seq. dat. of thing, 1 Tim. iv. 6 ἐντρεφόμενος τοῖς λόγοις. Comp. for the particip. pres. Winer § 46. 5. p. 289, 291.—Philo de Vict. off. p. 855 ἐντρ. νόμοις. de Alleg. p. 59. Herodian. 5. 3. 5. ib. 5. 5. 4. pp. Eurip. Phœn. 379. [381.] Max. Tyr. 18. 9, or Diss. 3. C.

Ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος), *in trembling*, i. e. *trembling with fear, terrified*; hence ἐντρομος γίνομαι v. εἰμί, *to tremble*, Acts vii. 32. xvi. 29. Heb. xii. 21. Sept. for עֲרִיף Dan. x. 11.—1 Macc. xiii. 2. Plut. Fab. Max. 3. genr. Anth. Gr. I. p. 23. p. 211.

Ἐντροπή, ἥς, ἡ, (ἐντρέπω q. v.) *shame, a putting to shame*, 1 Cor. vi. 5 πρὸς ἐντρ. ὑμῖν λέγω. xv. 34. Sept. for עֲרִיף Ps. xxxv. 26. lxix. 8, 20.

Ἐντροφάω, ῶ, f. ἥσω, *to live delicately or luxuriously in, to revel in*, e. g.

ἐν ταῖς ἀγάπαις, 2 Pet. ii. 13 in some MSS. but the comm. reading is ἐν ταῖς ἀπάταις, i. e. trop. *to revel in their frauds*, or by means of them. Sept. for נגנח Is. lv. 2.—c. dat. Philo de Jos. II. p. 70. 15. Herodian. 2. 3. 22. Diod. Sic. 19. 71.

Ἐντυγχάνω, f. τεύξομαι, *to fall in with, to light upon*, seq. dat. genr. Xen. An. 4. 5. 19. *to meet and talk with*, Xen. Mem. 3. 2. 1. ib. 3. 6. 2.—In N. T. *to come to, to address, to apply to*, seq. dat. Acts xxv. 24 περὶ οὗ πᾶν τὸ πλῆθος ἐνέτευχόν μοι.—2 Macc. iv. 36. Pol. 4. 76. 9. Plut. Theseus 26 med.—In the sense of *to intercede, to make intercession for or against* any one, viz. seq. dat. expr. or impl. et ὑπέρ v. κατά c. gen. Rom. xi. 2 ὡς ἐτυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ. viii. 27, 34 ὑπὲρ ἁγίων, ὑπὲρ ἡμῶν. Heb. vii. 25.—1 Macc. x. 61, 63 κατὰ. Jos. Ant. 14. 10. 13 ὑπέρ.

Ἐντυλίσσω v. ττω, f. ξω, *to roll up in, to inwrap*, trans. c. dat. of thing, Matt. xxvii. 59. Luke xxiii. 53. Also *to fold or wrap together*, John xx. 7.—Hesych. ἐνετύλιξεν· ἐνείλισσεν.

Ἐντυπῶ, ῶ, f. ὦσω, (ἐντυπος fr. ἐν, τύπος,) *to instamp, to impress, to engrave*, Pass. 2 Cor. iii. 7.—Aristot. de Mund. 6. Plut. ed. Reisk. VIII. p. 672. Hesych. ἐντυπούμενον· ἐγγραφόμενον.

Ἐνυβρίζω, f. ἰσω, (ἐν, ὑβρίζω,) *to be contumacious in or towards* any one, *to treat with despite, to contemn*, seq. acc. Heb. x. 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.—So seq. acc. Jos. Ant. 5. 8. 12. ib. 1. 8. 1. seq. dat. Herodian. 8. 5. 3. Pol. 10. 26. 3.

Ἐνυπνιάζω, also ἐνυπνιάζομαι depon. (ἐνύπνιον,) *to dream*, intrans. spoken of visions in dreams, Acts ii. 17 ἐνύπνια ἐνυπνιασθήσονται, where for the accus. of the cognate noun, see Buttm. § 131. 3. Comp. Joel ii. 28 where Sept. for נבא. Gen. xxviii. 11.—pp. Plut. Brut. 24 med. id. Cato. Maj. 23 ult. In the act. Aristot. H. An. 4. 10.—Trop. ἐνυπνιαζόμενοι, *dreamers*, i. e. holding vain and empty opinions, deceivers, Jude 8. Comp. Lat. *somnio*, Cicero de Divin. 2. 71.

Ἐνύπνιον, ου, τό, (ἐν, ὕπνος, pp. 'what comes in sleep,' *a dream*, spoken in N. T. of visions in dreams, Acts ii. 17, comp. in Ἐνυπνιάζω. Sept. for נבא Joel ii. 28. 1 K. iii. 15.—pp. Herodot. 7. 16. 2. Xen. Conv. 4. 48.

Ἐνώπιον, (pp. neut. of ἐνωπιος, fr. ἐν, ὦψ,) prep. governing the gen. *in the presence of, before*, found only in the later Greek, Buttm. § 146. 2. Sept. every where for נגנח, נגנח; in N. T. used chiefly by Luke, Paul, and in the Apocalypse.

a) pp. mostly of persons, but also of things, as ἐνώπιον τοῦ Θεοῦ, *before, in front of*, Rev. i. 4. iv. 5, 6, 10. vii. 9, 11, 15. al. So Sept. and נגנח Josh. vi. 4. 1 Sam. v. 3. נגנח Gen. xxx. 39.—Elsewhere of persons, *before, in the presence of, in the sight of*; Luke i. 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark i. 2. Luke i. 19 Γαβριήλ, ὁ παρεστήκως ἐνώπιον τοῦ Θεοῦ, comp. in Ἀρχάγγελος. So προσκυνεῖν v. πίπτειν ἐνώπιόν τινος, *to prostrate one's self before* any one, Luke iv. 7. Rev. iii. 9. iv. 10. v. 8. xv. 4. (Sept. for נגנח Ps. xxii. 30.) Acts ix. 15 ἐνώπιον ἐθνῶν κ. τ. λ. Luke xiii. 26 ἐφάγομεν ἐνώπιόν σου, see in Ἐσθίω. Luke v. 18, 25. Acts vi. 6. x. 4, 31. al. Sept. for נגנח Ez. xv. 26. Jer. vii. 10. נגנח Lev. iv. 4. Num. xvii. 10.

b) as marking the *manner*, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ Θεοῦ, *in the sight of God*, i. e. God being present and witness, Rom. xiv. 22. 2 Cor. iv. 2. vii. 12. Comp. Sept. and נגנח 1 Sam. xii. 7. xxiii. 18.—So in obtestations, *before God*, God being witness, Gal. i. 20. 1 Tim. v. 21. vi. 13. 2 Tim. ii. 14. iv. 1.

c) metaph. *in the sight of*, i. e. in the mind, will, purpose, judgment, of any one; Luke i. 6 δίκαιοι ἐνώπιον τοῦ Θεοῦ. ver. 15 μέγας ἐνώπιον κυρίου. ver. 75. xv. 18, 21 ἡμαρτον ἐνώπιόν σου. (Sept. and נגנח 1 Sam. xx. 1.) xvi. 15 δικαιούμενοι ἐαυτοὺς ἐνώπιόν ἀνθρώπων. Acts viii. 21. Rom. xii. 17. 2 Cor. viii. 21. al. So Sept. and נגנח Deut. iv. 25. 1 K. xi. 33, 38. al. נגנח Neh. ix. 28. Ps. v. 9. xix. 15.—From the Heb. ἐνώπιόν τινός, where in Greek a dat. is usual, Luke

xv. 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, i. e. joy to them, they rejoice. xxiv. 11 ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος, i. e. seemed to them. Acts vi. 5 ἤρεσεν ὁ λόγος ἐνώπιον παντός κ. τ. λ. i. e. was pleasing to all. So Sept. and יִיגַע Num. xiii. 34. Deut. i. 23. 2 Sam. iii. 36. Also in the phrase εὐρίσκω χάριν ἐνώπιόν τινος, to find favour in the sight of any one, Acts vii. 46, elsewhere παρά τινι, Luke i. 30. So Sept. for יִיגַע Ex. xxxiii. 13, 17. Num. xi. 11. AL.

Ἐνώς, ὁ, indec. Enos, Heb. עֲנוֹשׁ (man), pr. name of a man, Luke iii. 38, comp. Gen. iv. 26.

Ἐνωτίζομαι, f. ἴσομαι, depon. Mid. (ἐν, οὐς ὠτός), to receive in the ear, i. e. to give ear to, to listen to, seq. acc. Acts ii. 14. Sept. for יִשְׁמַע Gen. iv. 22. Job xxxvii. 14. יִשְׁמַע Jer. viii. 6.—Wisd. vi. 2. Test. XII Patr. p. 520. Alex. Comm. 3. 9. Hesych. ἐνωτίζου· ἐν τοῖς ὠτίοις δέχου.

Ἐνώχ, ὁ, indec. Enoch, Heb. עֵנוֹךְ, (dedicated), the patriarch who walked with God, Luke iii. 37. Heb. xi. 5. Jude 14. Comp. Gen. v. 8 sq.

Ἐξ, see Ἐκ.

Ἐξ, οἱ, αἱ, τὰ, six, Matt. xvii. 1. Mark ix. 2. AL.

Ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) to give out intelligence, e. g. from one camp to another, Demosth. p. 45. 3. Xen. An. 2. 4. 24. In N. T. to announce abroad, i. e. by Hebraism, to make widely known, to celebrate, e. g. τὰς ἀρετάς τοῦ Θεοῦ 1 Pet. ii. 9. Sept. for יִשְׁמַע Ps. ix. 15. lxxix. 13.—Ecclus. xlv. 15.

Ἐξαγοράζω, f. ἄσω, (ἐκ, ἀγοράζω,) to purchase out, to buy up, sc. from the possession or power of any one, trans. Plut. M. Crass. 2. Pol. 3. 42. 2.—In N. T. to redeem, to set free, sc. out of service or bondage; Gal. iii. 13 ἐκ τῆς κατάρας τοῦ νόμου, iv. 5. Comp. in Ἀγοράζω b. —Mid. pp. to redeem for one's use, trop. Eph. v. 16 et Col. iv. 5 ἐξαγοραζόμενοι, τὸν καιρόν, redeeming the time, i. e. rescuing and improving every opportunity

to do good.—Comp. Marc. Antonin. 4. 28 κερδαντέον τὸ παρόν.

Ἐξαγω, f. ἄξω, (ἐκ, ἄγω,) to lead out, to conduct out, sc. out of any place, c. accus. of pers. e. g. out of prison, Acts v. 19. xvi. 37, 39. seq. ἐκ xii. 17. Sept. for יִצְאָה Ps. cxlii. 8. Is. xlii. 7. Also out of Egypt, Acts vii. 36. seq. ἐκ ver. 40. xiii. 17. Heb. viii. 9. Sept. for יִצְאָה Ex. vi. 7. Lev. xxv. 38. Genr. Mark xv. 20. Acts xxi. 38. seq. ἔξω Mark viii. 33. Luke xxiv. 50. So Sept. seq. ἔξω Gen. xv. 9. xix. 16. As a shepherd his flock, John x. 3.—Dem. 1090. 10. Xen. H. G. 6. 4. 37. seq. ἐκ Dem. 845. 17. ib. 865. 6. Xen. H. G. 6. 5. 18. seq. ἔξω Dem. 1278. 3.

Ἐξαιρέω, ᾧ, f. ἤσω, (ἐκ, αἰρέω,) aor. 2 ἐξεῖλον, aor. 2 mid. irreg. ἐξεῖλατο Acts vii. 10 et xii. 11 in some edit. see in Ἀναιρέω; to take out, trans. i. e.

a) to pluck out, to tear out, e. g. an eye Matt. v. 29 τὸν ὀφθαλμόν. xviii. 9. —Heliodor. 2. p. 84 τὸν ὀφθ. Plut. ed. Reisk. VII. p. 471. 7 τὸν ὀφθ. Xen. 2. 3. 16.

b) to take out from a number, to select, Mid. to select for oneself, to choose, c. c. acc. Acts xxvi. 17. Sept. for יִצְאָה Deut. xxxi. 11. Job xxxvi. 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. act. Hom. Il. 16. 56. Xen. An. 5. 3. 4.

c) Mid. trop. to take out, sc. of the power of any one to one's self, i. e. to rescue, to deliver, seq. acc. and c. c. ἐκ, Acts xii. 11 ἐξεῖλετό με ἐκ χειρὸς Ἡρώδου. vii. 10. Gal. i. 4. c. ἐκ impl. Acts vii. 34. xxiii. 27. Sept. for יִצְאָה Gen. xxxii. 11. xxxvii. 20. al. sæp.—Dem. 256. 2. Pol. 1. 11. 11.

Ἐξαίρω, f. ἀρῶ, (ἐκ, αἶρω,) to take up out of any place, to lift up from, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19. In N. T. to take away out of or from, to remove, trans. and seq. ἐκ c. gen. 1 Cor. v. 13 τὸν πονηρὸν ἐξ ὑμῶν, i. e. to expel, to excommunicate. So ver. 2 in text. recept. Sept. for יִצְאָה Deut. xix. 19. Judg. xx. 13. al. יִצְאָה Josh. vii. 13. חָרַף Ez. xiv. 8.—Æl. 2. 24. Anthol. Gr. III. p. 96.

Ἐξαιτέω, ᾧ, f. ἤσω, (ἐκ, αἰτέω,) to ask out and out, to desire to have, to de-

mand; Mid. *to demand for oneself*, seq. accus. Luke xxii. 31. Comp. Job i. 6 sq. ii. 11 sq.—Test. XII Patr. p. 729. Dem. 546. 21 Act. Diod. Sic. 11. 33.

Ἐξαίφνης, adv. (ἐκ, αἴφνης i. q. αἴφνω, ἄφνω. q. v.) *suddenly, unexpectedly, at once*, Mark xiii. 36. Luke ii. 13. ix. 39. Acts ix. 3. xxii. 6. Sept. for דַּקְהָה Prov. xxiv. 2. Jer. vi. 26. יָרַח Is. xlvii. 9.—Paus. 3. 5. 9. Xen. Mem. 4. 2. 6. Comp. Lob. ad Phryn. p. 18. n. Buttm. § 115. n. 5.

Ἐξακολουθεῖω, ὦ, f. ἦσω, (ἐκ, ἀκολουθεῖω,) *to follow out*, i. e. trop. *to copy after, to conform to*, seq. dat. μύθοις 2 Pet. i. 16. ἀσελγείαις ii. 2. τῇ ὁδοῦ τινος ii. 15. Sept. for נִדָּב Is. lvi. 11. —Jos. Ant. procem. 4. Pol. 17. 10. 7.

Ἐξακόσιοι, αι, α, *six hundred*, Rev. xiii. 18. xiv. 20. Buttm. § 70. 4.

Ἐξαλείφω, f. ψω, (ἐκ, ἀλείφω,) pp. *to smear out*, i. e. *to blot out, to expunge*, trans.

a) pp. as τὸ ὄνομα ἐκ τῆς βίβλου τῆς ζωῆς Rev. iii. 5. So Sept. for נִמְחָה Ps. lxix. 29. Ex. xxxii. 31, 32.—Lucian. pro Imag. 26. Xen. H. G. 2. 3. 51.—In the sense of *to abrogate* a law, τὸ χειρόγραφον Col. ii. 14. Dem. 468. 1 νόμον. Lys. 96. 10.—Trop. for *to pardon*, τὰς ἀμαρτίας Acts iii. 19. So Sept. and נִמְחָה Ps. li. 11. Is. xliii. 25. Jer. xviii. 23.—Lys. 106. 32.

b) by impl. *to wipe off* or *away*, as πᾶν τὸ δάκρυον ἀπὸ τῶν ὀφθ. Rev. vii. 17. xxi. 4.

Ἐξάλλομαι, f. αλοῦμαι, (ἐκ, ἄλλομαι,) *to leap out*, e. g. from a house, Plut. Agesi. 34 pen. from a chariot, Xen. Cyr. 8. 8. 25.—In N. T. *to leap up* or *forth*, sc. from the place where one sat or was, Acts iii. 8. Sept. for קָמָה Joel ii. 5.—Plut. Pelop. 32 med. Pomp. 58 pen.

Ἐξανάστασις, εως, ἡ, (ἐξανίστημι,) *a rising up*, Pol. 3. 55. 4. In N. T. *resurrection* from the dead, Phil. iii. 11.

Ἐξανατέλλω, f. ἐλῶ, (ἐκ, ἀνατέλλω q. v.) *to spring up out of* any place, the ground, etc. spoken of plants, *to*

shoot forth, to sprout up, intrans. Matt. xiii. 5. Mark iv. 5. Sept. of light, for נִרְיָה Ps. cxii. 4.—Trans. of plants, Sept. for נִרְיָה Gen. ii. 9. Ps. civ. 14.

Ἐξανίστημι, f. στήσω, (ἐκ, ἀνίστημι,) trans. *to cause to rise up out of, to raise up out of*; intrans. *to rise up out of*. Buttm. § 107. II.

a) trans. pp. of soldiers out of ambush, Thuc. 7. 77. Xen. H. G. 4. 8. 37. of beasts out of their lairs, Xen. Cyr. 2. 4. 20. In N. T. in aor. 1 Act. from the Heb. *to raise up* sc. seed, offspring; Mark xii. 19 et Luke xx. 28 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ sc. ἐκ τῆς γυναικός. Sept. for נִרְיָה Gen. xix. 32, 34. נִרְיָה Gen. iv. 25.

b) intrans. in aor. 2. Act. *to rise up out of* sc. a place, a number or body of persons, etc. *to stand forth*, Acts xv. 5. Sept. for קָמָה Gen. xviii. 16. xix. 1. Judg. iii. 20.—Pol. 15. 31. 2. Dem. 284. 23.

Ἐξαπατάω, ὦ, f. ἦσω, (ἐκ intens.) i. q. ἀπατάω but stronger, *to deceive wholly, to beguile, to seduce*, i. e. *to lead out of* the right way into error, trans. Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3.—Susann. 56. Jos. Ant. 10. 7. 3. Xen. Mem. 4. 2. 19.

Ἐξάπινα, adv. later form for ἐξαπίνης Ion. for ἐξαίφνης q. v. *suddenly, unexpectedly*, Mark ix. 8. Sept. for דַּקְהָה Josh. xi. 7. Ps. lxiv. 5. Num. vi. 9.—Zonar. 7. 25. ib. 10. 37. See H. Planck in Bibl. Repos. I. p. 678.

Ἐξαπορέομαι, οὐμαί, (ἐκ intens.) i. q. ἀπορέομαι but stronger, *to be wholly without resource, to despair utterly*, seq. gen. τοῦ ζῆν 2 Cor. i. 8. comp. Buttm. § 132. 6. 1. absol. 2 Cor. iv. 8. Sept. for נִדָּה Ps. lxxxviii. 16.—Plut. Alcib. 5 pen. Pol. 3. 48. 4.

Ἐξαποστέλλω, f. στελῶ, (ἐκ, ἀποστέλλω,) *to send away out of* the place where one is, *to send forth*, trans,

a) genr. as an agent, messenger, etc. Acts vii. 12. xi. 22. xii. 11. Gal. iv. 4. seq. εἰς of place whither, etc. Acts ix. 30. xxii. 21. Gal. iv. 6. Sept. for נִדָּה Gen. xxiv. 40. Ex. iii. 12. Jer. xxvi. 22.—Dem. 251. 5. c. εἰς Pol. 21. 14. 9. c. πρὸς 3. 11. 1.

b) simply, *to send away, to dismiss, to let depart*, Acts xvii. 14. Sept. for פָּרַח Gen. xlv. 24. 1 Sam. ix. 19, 26.—Pol. 10. 35. 2.—In a stronger sense, *to send away*, sc. peremptorily, c. c. accus. et adj. Luke i. 53 πλουτοῦντας ἐξαπ. κενούς. xx. 10, 11 αὐτὸν κενόν. So Sept. and פָּרַח Gen. xxxi. 42. Deut. xv. 13. Job xxii. 9.—Pol. 15. 2. 4 τοὺς πρέσβεις ἀναποκρίτους ἐξαπ.

Ἐξαρτίζω, f. ἴσω, (ἐκ, ἀρτίζω fr. ἄρτιος q. v.) *to complete fully*, trans. spoken of time, *to finish, to bring to an end*, Acts xxi. 5 τὰς ἡμέρας. Spoken of a religious teacher, *to make thoroughly perfect, to furnish out*, 2 Tim. iii. 17.—Jos. Ant. 3. 2. 2 πολεμεῖν πρὸς ἀνδρ. τοῖς ἅπασιν καλῶς ἐξηρτισμένους. Luc. Ver. Hist. 1. 33, of a house.

Ἐξαστράπτω, f. ψω, (ἐκ, ἀστράπτω,) *to flash out*, as lightning, Sept. Ez. i. 4. In N. T. of raiment, *to shine out, to glitter*, intrans. Luke ix. 29. comp. Matt. xvii. 2. Sept. of armour, for רָצַח Nah. iii. 3. חָרַח Ez. i. 7.

Ἐξαυτῆς, adv. (ἐκ, αὐτῆς), lit. *from this* sc. time, i. e. *forthwith, presently, immediately*, Mark vi. 25. Acts x. 33. xi. 11. xxi. 32. xxiii. 30. Phil. ii. 23. See in Ἐκ 2 b.—Pol. 2. 7. 7. Diod. S. 15. 43. See Lob. ad Phryn. p. 47. n. Schäfer ad Bos Ell. Gr. p. 443.

Ἐξεγείρω, f. ἐρῶ, (ἐκ, ἐγείρω,) *to wake out of sleep, to arouse out of sleep*; pp. implying also the rising up from the posture of sleep, trans. Ecclus. xxii. 7. Xen. H. G. 6. 4. 36. Cyr. 8. 7. 2. Hence in N. T. trop.

a) *to raise up out of* sc. death, i. q. ἐγείρω ἐκ τῶν νεκρῶν, comp. in Ἐγείρω a. 1 Cor. vi. 14. Sept. and גָּרַר Dan. xii. 2.

b) *to raise up*, i. e. *to cause to arise or exist*, spoken of Pharaoh, Rom. ix. 17, quoted from Ex. ix. 16 where Heb. גָּרַר, Sept. διετηρήσθην.—Jos. Ant. 8. 11. Ἰ βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἐμοῦ.

I. Ἐξείμι, (ἐκ, εἰμί to be,) see Ἐξεστι.

II. Ἐξείμι, (ἐκ, εἶμι to go,) *to go out of a place*, intrans. seq. ἐκ, Acts xiii. 42 ἐκ τῆς συναγωγῆς. xxvii. 43 ἐπὶ τὴν

γῆν, i. e. out of the water.—c. ἐκ, Lucian. Eun. 6. seq. gen. Jos. Ant. 7. 9. 4. absol. Herodian. 7. 9. 8.—In the sense of *to go away, to depart out of* a place, absol. Acts xvii. 15. xx. 7.—Jos. Ant. 5. 2. 8. seq. gen. Herodian. 3. 15. 12.

Ἐξελέγχω, f. ξω, (ἐκ intens.) i. q. ἐλέγχω but stronger, *to convict fully, to shew to be wholly wrong*, Dem. xcii. 9. Xen. Œc. 2. 9. In N. T. *to rebuke sternly, to condemn, to punish*, Jude 15. So Sept. and חָרַח Is. ii. 4. Mic. 4. 3.

Ἐξέλκω, f. κύσω, (ἐκ, ἔλκω q. v.) *to draw out, to drag out*, trans. pp. from a place, house, etc. Sept. for פָּרַח Gen. xxxvii. 28. Herodian. 8. 8. 14. In N. T. trop. *to draw out* sc. from the right way, i. e. *to draw away, to hurry away*, James i. 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος.—Test. XII Patr. p. 702 εἰς πορνείαν με ἐξελκύσατο. comp. Æl. H. An. 6. 31 ὑπὸ τῆς ἡθονῆς ἐλκόμενοι.

Ἐξέλω, see Ἐξαιρέω.

Ἐξέραμα, ατος, τό, (ἐξεράω to vomit out, eject, Dioscor. 8. 9,) *vomit*, that which is thrown up, 2 Pet. ii. 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. xxvi. 11, where Heb. יִסְרֹף-לֵךְ, Sept. ἐπὶ τὸν ἑαυτοῦ ἔμετον.—Dioscor. 6. 19.

Ἐξερευνᾶω, ῶ, f. ἥσω, (ἐκ, ἐρευνάω,) *to search out, to trace out, to explore*, trans. i. e. assiduously, diligently, [τὰ] περί τινος, 1 Pet. i. 10. Sept. for חָרַח Prov. ii. 4. Zeph. i. 13. חָרַח 1 Chr. xix. 3.—1 Macc. iii. 49. Pol. 14. 1. 13.

Ἐξέρχομαι, f. ἐξελεύσομαι, (comp. Buttm. § 188. V. 5. § 114 ἐρχομαι ult.) aor. 2 ἐξῆλθον, *to go or come out of* any place, etc. Sept. every where for שָׁרָף. Spoken

a) of persons, *to go or come forth*, (α) with adjuncts implying the place out of which, etc. seq. gen. Matt. x. 14 ἐξερχόμενοι τῆς οἰκίας. Acts xvi. 39. comp. Matth. § 354. δ. Seq. ἐκ c. gen. of place, Matt. viii. 28 ἐκ τῶν μνημείων ἐξέρχ. John iv. 30. Acts xvi. 40. 1 Cor. v. 10. al. (Sept. for שָׁרָף Gen. viii. 16, 19. al. Xen. H. G. 6. 5. 16.) Seq. ἔξω, Matt. xxvi. 75. John xix. 4. Rev. iii. 12.

seq. ἔξω c. gen. Matt. xxi. 17 ἔξω τῆς πόλεως. Heb. xiii. 13. (Eurip. Phœn. 476 or 486.) Seq. ἀπό c. gen. of place, *to depart from*, Matt. xiii. 1 ἐξελεύσονται ἀπὸ τῆς οἰκίας. xxiv. 1. Mark xi. 12. al. Seq. adv. Matt. v. 26 ἐκεῖθεν. xii. 44 ὅθεν. comp. Æsop. Fab. 129.—(β) With an adjunct of person *out of* or *from* whom, etc. as of those *out of* whose bodies demons depart; seq. ἐκ c. gen. Mark i. 25, 26. Luke iv. 35. al. seq. ἀπό, Matt. xii. 43. Luke iv. 35. absol. Acts xvi. 18. Of those *from* whom, from whose presence one goes forth with authority, etc. i. q. 'to be sent out' by any one, seq. ἀπό c. gen. John xiii. 3 ἀπὸ θεοῦ ἐξῆλθεν. xvi. 30. (So Sept. for וְיֵצֵא Gen. iv. xvi. וְיֵצֵא נֶפֶשׁ Ex. viii. 8.) seq. παρά c. gen. John xvi. 27 παρὰ τοῦ θεοῦ ἐξῆλθεν. xvii. 8. comp. Sept. Num. xvi. 35. So genr. *to depart from* any one, i. e. from his presence, intimacy, etc. Luke v. 8 ἐξελεῖται ἀπ' ἐμοῦ. 2 Cor. vi. 17 ἐξελεύσεσθε ἐκ μέσου αὐτῶν.—(γ) The place whence being not expressed but implied, *to go out*, i. e. *to go away*, *to depart*, etc. Matt. ix. 31 οἱ δὲ ἐξελεύσονται διεφθίμους κ. τ. λ. Mark ii. 12. Luke iv. 42. Acts vii. 7. Rev. vi. 2. al. So of demons departing from the body, Matt. viii. 32. Acts viii. 7.—(δ) With an adjunct of the place *whither* any one departs, etc. seq. εἰς, Matt. xi. 7 τί ἐξήλθετε εἰς τὴν ἔρημον κ. τ. λ. Mark viii. 27. Luke x. 10. John i. 44. Acts xi. 25. al. sæp. (Palaeph. 38. 5. Xen. Mem. 2. 1. 21.) so c. εἰς final, Mark i. 38 εἰς τοῦτο. Matt. viii. 34 εἰς ἀπάντησιν. Seq. ἐπὶ c. acc. Luke viii. 27 ἐξελεύσονται ἐπὶ τὴν γῆν, sc. from a vessel, Acts i. 21. Seq. παρά c. acc. Mark ii. 13 ἐξῆλθεν παρὰ τὴν θάλασσαν. Acts xvi. 13. Seq. πρὸς c. acc. of pers. John xviii. 29. 2 Cor. viii. 17.

b) metaph. of persons, (α) *to go forth from*, *to proceed from*, Matt. ii. 6 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος. Acts xv. 24. Also from the Heb. יֵצֵא חָסֵד ἐκ τῆς ὀσφύος τίνος, *to come forth out of the loins of* any one, i. e. *to descend from* any one, Heb. vii. 5. So Sept. and Heb. וְיֵצֵא חָסֵד Gen. xxxv. 11. 1 K. viii. 19. comp. Gen. xv. 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196.—(β) John x. 39 ἐξῆλθεν ἐκ τοῦ χειρὸς αὐτῶν.

lit. 'he departed out of their hand,' escaped from their power.—(γ) 1 John iv. 1 πολλοὶ ψευδοπροφηταὶ ἐξεληλύθασιν εἰς τὸν κόσμον, i. e. *have gone forth*, gone abroad, into the world.

c) of things, *to go or come forth*, *to proceed from*, viz. (α) of a voice, doctrine, rumour, etc. Rev. xvi. 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ. xix. 5. Of doctrine, rumour, etc. *to go forth*, *to spread abroad*, 1 Cor. xiv. 36 ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν. With place *whither* or *where*, seq. εἰς c. acc. Matt. ix. 26 ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. Rom. x. 18. John xxi. 23. seq. ἐν c. dat. Luke vii. 17. 1 Thess. i. 8. seq. κατὰ c. gen. Luke iv. 14.—(β) of thoughts, words, etc. ἐκ τῆς καρδίας Matt. xv. 18. ἐκ τοῦ στόματος, James iii. 10. of healing power or virtue, *to emanate*, ἐξ ἐαυτοῦ Mark v. 30. παρ' αὐτοῦ Luke vi. 19. of an edict, *to be published*, *promulgated*, παρὰ Καίσαρος, Luke ii. 1. So of lightning, *to come out of*, *to appear from*, ἀπ' ἀνατολῶν, Matt. xxiv. 27. Sept. and נֶפֶשׁ Zech. ix. 14.—(γ) of liquids, for *to flow out*, John xix. 34 ἐξῆλθεν αἷμα καὶ ὕδωρ. Rev. xiv. 20 ἐκ τῆς ληνοῦ.—(δ) of a hope, *to depart*, i. e. *to be at an end*, *to vanish*, Acts xvi. 19. So of time, Sept. ἐξῆλθε τὸ ἔτος, for וְיֵצֵא Gen. xlvii. 18. Xen. An. 7. 5. 4.

d) from the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts i. 21. John x. 9; see in Εἰσέρχομαι d. AL.

Ἐξεστί impers. verb, particip. ἐξόν, (fr. ἔξειμι not otherwise in use,) *it is possible*, *one can*, referring to moral possibility or propriety, i. e. *it is lawful*, *it is right*, *it is permitted*, *one may*, Buttm. § 150. p. 438; constr. c. dat. of pers. et infin. expr. or implied. E. g. c. infin. pers. marking prolonged or customary action, Matt. xiv. 4 οὐκ ἐξεστί σοι ἔχειν αὐτήν. Mark vi. 18. Acts xvi. 21. xxii. 25. With the dat. impl. Matt. xii. 2, 10, 12. Luke vi. 2.—Xen. Mem. 1. 4. 9. Hi. 1. 26.—Seq. infin. aor. marking transient action, Matt. xx. 15 οὐκ ἐξεστί μοι ποιῆσαι ὃ θέλω κ. τ. λ. xix. 3. Mark ii. 26. x. 2. Luke xx. 22. John v. 10. xviii. 31. Acts xxi. 37. So part. ἐξόν ἢν Matt. xii. 4. ἐξόν sc. ἐστί, i. q. ἐξεστί 2 Cor. xii. 4. With the dat. impl.

Matt. xxii. 17. xxvii. 6. Mark iii. 4. xii. 14. Luke vi. 4. xiv. 3. and so with part. ἐξόν sc. ἴστω Acts ii. 29. — Ael. V. H. 2. 7. Xen. An. 4. 3. 10. Œc. 7. 41 bis. — With the infin. implied, Mark ii. 24 δ οὐκ ἐξεστί sc. αὐτοῖς ποιεῖν. Luke vi. 9. Acts viii. 37. 1 Cor. vi. 12 bis. x. 23 bis.

Ἐξετάζω, f. ἄσω, (ἐκ intens. ἐτάζω fr. ἐτός, ἐτέος, true, real,) pp. *to verify out*, i. e. *to examine, to explore*, sc. whether any thing is true or not, i. q. ἐτάζω but stronger and more used by the Attics; Passow in voc. Hence

a) genr. *to inquire out*, i. e. *to seek out the truth by inquiry*, etc. seq. περί c. gen. Matt. ii. 8. seq. τίς interrog. x. 11. Sept. for שׁוּר Deut. xix. 18. — Ecclus. xi. 7. Herodian. 4. 5. 5. Dem. 23. 29. Xen. Mem. 1. 2. 36.

b) by impl. *to question, to ask*, seq. acc. of pers. John xxi. 12. — Act. Thom. § 3. Phavor. ἐξετάζω. ἐρωτῶ.

Ἐξηγέομαι, οὔμαι, f. ἡσομαι, depon. Mid. (ἐκ, ἡγέομαι), *to lead out*, i. e. *to take the lead, be leader*, Xen. An. 6. 6. 34. c. dat. H. G. 1. 6. 9. In N. T. *to lead or bring out*, i. e. *to make known, to declare*, trans.

a) genr. *to tell, to narrate, to recount*, Luke xxiv. 35 ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ. Acts x. 8. xv. 12, 14. xxi. 19. Sept. for שׁוּר Judg. vii. 13. — Pol. 4. 22. 7. Thuc. 5. 26. Xen. Lac. 4. 2.

b) of a teacher, *to make known, to unfold*, e. g. τὸν θεόν, *to reveal*, John i. 18. comp. Matt. xi. 27. So Sept. for שׁוּר Lev. vii. 57. — Diod. Sic. 4. 49. Xen. Mem. 4. 7. 6.

Ἐξήκοντα, οἶ, αἶ, τά, *sixty*, Matt. xiii. 8, 23. Mark iv. 8, 20. Luke xxiv. 13. 1 Tim. v. 9. Rev. xi. 3. xii. 6. xiii. 18.

Ἐξῆς, adv. (pp. gen. of obsol. ἐξή fr. ἔχω, ἔξω, Buttm. § 115. n. 3,) *in order, successively*, Sept. Deut. ii. 34. Xen. Athen. 1. 6. — In N. T. only c. art. as adj. ἡ ἐξῆς sc. ἡμέρα, *the following day, the next day*, comp. Buttm. § 125. 6, 7. in full Luke ix. 37. with ἡμέρα impl. vii. 11. Acts xxi. 1. xxv. 27. xxvii. 18. — Test. XII Patr. p. 595. Jos. Ant. 3. 5. 6. in full Jos. Ant. 4. 8. 44. So genr. 2 Macc. vii. 8. Pol. 1. 52. 4.

Ἐξηχέω, ὦ, f. ἡσω, (ἐκ, ἡχέω,) *to sound out, to sound abroad*, Sept. for שׁוּר Joel iv. 14. Pol. 30. 4. 7. In N. T. Pass. *to be sounded abroad*, trop. of the gospel, etc. *to be proclaimed*, 1 Thess. i. 8. — Hesych. ἐξηχεῖται. ἐξῆλθεν, κηρύχθη.

Ἐξίς, εως, ἡ, (ἔχω, ἔξω,) *habitude*, sc. of body Xen. Œc. 7. 2. of life, *habit*, Mem. 1. 2. 4. In N. T. *habitude*, is the result of long exercise, *practice*, Heb. v. 14. — Ecclus. prol. Arr. Diss. Ep. 1. 4. 22. Pol. 10. 47. 7.

Ἐξίστημι, also ἐξιστάω Acts viii. 9, (comp. in Ἀποκαθίστημι,) aor. 1. ἐξέστησα, aor. 2 ἐξέστην, trans. *to put out of place*, Sept. for שׁוּר Ex. xxiii. 27. Josh. x. 10. intrans. *to be put out, to be out of place*, etc. spoken of the joints, Test. XII Patr. p. 653. *to recede from, to yield*, Thuc. 2. 63. *to depart*, Xen. An. 1. 5. 14. See Buttm. § 107. 11. 1. — In N. T. only trop. comp. Tittm. de Syn. N. T. p. 134, 136.

a) trans. in pres. aor. 1, and later perf. ἐξέστακα Buttm. § 107. II. 5, *to put out of oneself*, i. q. τοὺς ἀνδρ. τοῦ φρονεῖν ἐξίστημι, Xen. Mem. 1. 3. 12; hence genr. *to astonish, to fill with wonder*, Luke xxiv. 22 ἐξέστησαν ἡμᾶς. Acts viii. 9, 11. — Athen. 1. p. 19. F. Luc. de Domo 19. 19. Dem. 537, ult. ταῦτα ἐξίστησι ἀνδρῶν πους αὐτῶν.

b) intrans. in perf. and aor. 2 Act. and in Mid. *to be beside oneself, to be out of one's mind*; Mark iii. 21 ἔλεγον γὰρ, ὅτι ἐξέστη. 2 Cor. v. 13 εἶτε γὰρ ἐξέστημεν, sc. as is said of us. So Sept. trans. for שׁוּר Job xii. 17. — Jos. Ant. 10. 7. 3 ἐξέστηκότα τῶν φρενῶν. Pol. xv. 29. 7 ἐξέστη τῶν φρενῶν. Diod. Sic. 14. 71. — Hence genr. *to be astonished, amazed, filled with wonder*, Matt. xii. 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark ii. 12. v. 42 ἐξέστησαν ἐκστάσει μεγάλη, comp. in Ἀγαλλιάω b. (Sept. Gen. xxvii. 33. Ez. xxvi. 16.) Mark vi. 51 ἐν ἑαυτοῖς. Luke ii. 47 ἐξίσταντο ἐπὶ τῇ συνέσει κ. τ. λ. Matth. § 399. n. (Sept. Ex. xviii. 9.) Luke viii. 56. Acts ii. 7, 12. viii. 13. ix. 21. x. 45. xii. 16. Sept. for שׁוּר Ex. xix. 18. Ruth iii. 8. שׁוּר Gen. xliii. 33. Job xxvi. 11. — Arr. Diss. Ep. 2. 22. 6. Xen. Mem. 2. 1. 4.

Ἐξισχύω, f. ὕσω, (ἐκ, intens.) i. q. ισχύω but stronger, *to be in full strength, to be fully able*, seq. inf. Eph. iii. 18.—Ecclus. vii. 6. Æl. V. H. 6. 13.

Ἐξοδος, ου, ἡ, (ἐκ, ὁδός,) pp. *way out, exit*, Herodian. 7. 12. 14. Plut. Flamin. 20 med. In N. T. *exodus, journey out, departure*, Heb. xi. 22. Sept. for הַיָּצֵא inf. of יָצָא Ex. xix. 1. Num. xxxiii. 38. al.—Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9.—Trop. of *departure from life, exit, decease*, Luke ix. 31. 2 Pet. i. 15.—Wisd. vii. 6. Jos. Ant. 4. 8. 2 ἐπ' ἐξόδου τοῦ ζῆν.

Ἐξολοθρεύω, f. εὕσω, (ἐκ intens.) i. q. ὀλοθρεύω but stronger, *to destroy utterly*, Pass. seq. ἐκ τοῦ λαοῦ Acts iii. 23. Sept. for מְחָרָה Deut. vii. 10. c. ἐκ for מְחָרָה Ex. xxx. 33. xxxi. 13. al.—Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. ib. 11. 6. 7. Comp. Sturz de Dial. Alex. p. 166 sq.

Ἐξομολογέω, ὦ, f. ἥσω, (ἐκ intens.) i. q. ὁμολογέω but stronger, pp. *to speak out the same things*, sc. as another; hence in N. T.

1. Act. and Mid. *to concede, to acknowledge, to confess fully*, trans. e. g. τὰς ἁμαρτίας, Matt. iii. 6. Mark i. 5. Acts xix. 8. James v. 16. Sept. and מְחָרָה Dan. ix. 24.—Jos. Ant. 8. 4. 6 τὰς ἁμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν.—In the sense of *to acknowledge openly, to profess*, e. g. τὸ ὄνομα τινος Rev. iii. 5 in text. rec. So seq. ὅτι Phil. ii. 11. comp. Tob. xi. 17.—Hence Mid. *to make acknowledgement*, sc. for benefits, i. e. *to give thanks, to praise*, seq. dat. of pers. Matt. xi. 25. Luke x. 21. Rom. xiv. 11. xv. 9, quoted from Ps. xviii. 50 where Sept. for מְחָרָה also Ps. lvii. 10. 1 Chr. xvi. 4. 2 Chr. xxx. 22. al. sæp.—Act. Thom. § 25. Philo de Alleg. p. 1105. c. acc. Tob. xii. 22.

2. Act. *to assent fully, to agree, to promise*, absol. Luke xxii. 6 ἐξωμολόγησε.—So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

Ἐξόν, see Ἐξεστι.

Ἐξορκίζω, f. ἰσω, (ἐκ, ὀρκίζω,) *to exact an oath*, i. e. *to put to an oath*, to

adjure, trans. Matt. xxvi. 63. Sept. for מְחָרָה Gen. xxiv. 3.—Diod. Sic. 1. 51 med. Dem. 1265. 16.

Ἐξορκιστής, οὔ, ὁ, (ἐξορκίζω,) *an exorcist*, pp. one who binds by an oath, genr. one who by adjuration and incantation professes to expel demons, Acts xix. 13.—Anth. Gr. III. p. 23 ult.—Com, for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

Ἐξορύσσω v. ττω, f. ξω, (ἐκ, ὀρύσσω,) *to dig out*, trans. Mark ii. 4 ἐξορύξαντες, sc. τὴν στέγην, *digging out* or removing the tiles, earth, etc. But comp. in Ἀποστεγάζω.—Xen. Œc. 19. 4.—Trop. Gal. iv. 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, denoting entire devotedness. Sept. pp. for מְחָרָה Judg. xvi. 22. 1 Sam. xi. 2.—Jos. Ant. 6. 5. 1. Herodot. 8. 116.

Ἐξουθενώ, ὦ, f. ὠσω, (ἐκ, intens.) i. q. οὐθενώ but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with scorn*, and by impl. *to reject with contempt*, trans. Mark ix. 12. So Sept. for מְחָרָה 1 Sam. xv. 23, 26. xvi. 1. Ps. liii. 6. מְחָרָה Ecc. ix. 16. 2 K. xix. 21.—1 Macc. iii. 14. Lib. Hen. in Fabr. p. 162. Test. XII Patr. p. 564. Eustrat. in l. Nicom. p. 9. B. Basil. Ep. 61. 91. Comp. Lob. ad Phr. p. 182. H. Planck in Bibl. Repos. I. p. 678.

Ἐξουθενέω, ὦ, f. ἥσω, (ἐκ, intens. and οὐθενέω fr. οὐθέν later form for οὐδέν, Buttm. § 70. 1. Lob. ad Phr. p. 181 sq.) i. q. οὐθενέω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with despite*, trans. Luke xviii. 9 ἐξουθενούντας τοὺς λοιπούς. xxiii. 11. Rom. xiv. 3, 10. 1 Cor. vi. 4. xvi. 11. Gal. iv. 14. 1 Thess. v. 20. 1 Cor. i. 28 et 2 Cor. x. 10 ἐξουθενημένος, *contemptible, abject*. Sept. for מְחָרָה Prov. i. 7. מְחָרָה Ez. xxii. 8. 2 Chr. xxxvi. 16.—Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phr. p. 182.—By impl. *to reject with scorn*, Acts iv. 11, comp. Matt. xxi. 42. Sept. for מְחָרָה 1 Sam. viii. 7.—Psalt. Sal. ii. 5. Act. Thom. § 14.

Ἐξουσία, ας, ἡ, (ἔξεστι,) *power*,

i. e.

a) the power of doing any thing,

ability, faculty; Matt. ix. 8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. John xix. 11. Acts viii. 19. Rev. xiii. 12. Seq. gen. of thing to be done, Luke x. 19 ἐξ. τοῦ πατεῖν κ. τ. λ. Seq. infin. of thing to be done, e. g. infin. pres. Matt. ix. 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφίεναι κ. τ. λ. i. e. is able to forgive. Mark ii. 10. Luke v. 24. John v. 27. seq. infin. aor. Luke xii. 5. ἐξουσίαν ἔχοντα ἐμβαλεῖν κ. τ. λ. John x. 18 bis. xix. 10 bis. Rev. ix. 10.—Thuc. 4. 39. seq. gen. Ecclus. ix. 13. seq. infin. Thuc. 7. 12. Xen. Mem. 2. 6. 24, 35. — In the sense of *strength, force, efficiency*, Rev. ix. 3 bis. ix. 19. So Matt. vii. 29. Mark i. 22. ἐν ἐξουσίᾳ as adj. *powerful*, Luke iv. 32. κατ' ἐξουσίαν, ἐν ἐξουσίᾳ, as adv. i. e. with intrinsic strength, with point and effect, Mark i. 27. Luke iv. 36.—Dem. 111. 12 πολλοὺς ἂν τις οἰκέτας ἴδοι παρ' ἡμῖν μετὰ πλείονος ἐξουσίας ὅ,τι βούλονται λέγοντας ἢ κ. τ. λ.

b) *power*, sc. of doing or not doing, i. e. *license, liberty, free choice*, Acts i. 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. v. 4. Rom. ix. 21. 1 Cor. vii. 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, i. e. if it stands in his own free will. viii. 9. ix. 4—6, 12 bis, 18. 2 Thess. iii. 9. Rev. xxii. 14.—Ecclus. xxv. 25. Æl. V. H. 3. 35. Herodian. 1. 10. 12. Xen. Hi. 5. 2.

c) *power*, sc. as entrusted, i. c. *commission, authority, right, full-power*; Matt. xxi. 23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ver. 24, 27. Mark iii. 15. xi. 28 bis, 29, 33. Luke xx. 2 bis, 8. John i. 12. Acts ix. 14. xxvi. 10, 12. 2 Cor. x. 8. xiii. 10. Heb. xiii. 10. Rev. xiii. 5. —1 Macc. x. 6. Jos. Ant. 2. 9. 5. Porphy. Vit. Pythag. 8. Diod. Sic. 17. 54 pen. Pol. 32. 15. 5.

d) *power*, sc. over persons and things, *dominion, authority, rule*, viz.

(α) pp. and genr. Matt. xxviii. 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. viii. 9 et Luke vii. 8 ὑπὸ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark xiii. 34 τὴν ἐξουσίαν, sc. αὐτοῦ. Jude 25. Rev. xiii. 2, 4. xvii. 12, 13. xviii. 1. Sept. for $\pi\lambda\psi\mu\eta$ Ps. cxxxvi. 8, 9. Chald. $\pi\lambda\psi$ Dan. iii. 24. iv. 21.—Ecclus. xvii. 2. Diod. Sic. 1. 58. ib. 18. 50. Herodian. 3. 10. 12. ib. 7. 10. 4.—So seq. gen. of pers. to whom the power

belongs, Luke xx. 20 ἐξ. τοῦ ἡγεμόνος. Rev. xii. 10 ἐξ. τοῦ Χρ. Acts xxvi. 18 ἐξ. τοῦ σατανᾶς. Luke xxii. 53 ἐξ. τοῦ σκότους. Col. i. 13. Seq. gen. of the object subjected to the power, Mark vi. 7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. x. 1. John xvii. 2. Seq. ἐπὶ c. gen. Rev. ii. 26 ἐξ. ἐπὶ τῶν ἐθνῶν, i. e. power over. xi. 6. xiv. 18. xx. 6. Seq. ἐπὶ c. acc. in the same sense, Luke ix. 1. Rev. vi. 8. xiii. 7. xvi. 9. Seq. infin. c. ὥστε impl. Rev. xi. 6, comp. Matt. x. 1. Seq. ἐπάνω c. gen. Luke xix. 17.

(β) meton. put for (1) what is subject to one's rule, *dominions, domain, jurisdiction*, Luke iv. 6. xxiii. 7 ἐκ τῆς ἐξ. Ἡρώδου. So Sept. and $\pi\lambda\psi\mu\eta$ 2 K. xx. 13. Ps. cxiv. 2.—Herodian. 3. 8. 4. Plut. Reip. ger. præc. 19. Mor. V. p. 91. ed. Tauchn. — (2) in plur. or collect. those invested with power, as in Engl. *the powers*, viz. for rulers, magistrates, Luke xii. 11. Rom. xiii. 1, ter, 2, 3. Tit. iii. 1. (Ecclus. x. 4. Jos. B. J. 2. 8. 7.) So for the celestial and infernal powers, *princes, potentates*, e. g. angels, arch-angels, Eph. i. 21. iii. 10. Col. i. 16. ii. 10. 1 Pet. iii. 22. Comp. Test. XII Patr. p. 597, 598. Or demons, Eph. vi. 12. Col. ii. 15. Eph. ii. 2, see in Ἀήρ. Comp. Test. XII Patr. p. 546. So genr. of the powerful adversaries of the gospel, 1 Cor. xv. 24. Comp. in Ἀρχή d.—(3) 1 Cor. xi. 10 ὀφειλεῖ ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. *a veil or covering*, (comp. ver. 13, 16,) as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; lest *spies* or evil minded persons should take advantage of any impropriety in the meetings of the Christians. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for $\pi\lambda\psi\mu\eta$ Gen. xx. 16. Gesen. Lex. Heb. art. $\pi\lambda\psi$.

Ἐξουσιάζω, f. ἄσω, (ἐξουσία,) *to have power, to exercise power*, seq. gen. Buttm. § 132. 5. 3.

a) in the sense of *to have leave, to be permitted*. 1 Cor. vii. 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, i. e. one has no

separate power or liberty over his own body, to use it as he will. Sept. for עָלָיו Ecc. v. 18. vi. 2.—Dion. Hal. 9. 44 ἐξουσιάζων , i. e. licentius agens.

b) *to exercise authority, to rule, to reign*, Luke xxii. 25 $\text{οἱ ἐξουσιάζοντες αὐτῶν}$, *their rulers, princes*. Sept. for עָלָיו Neh. ix. 37. Ecc. x. 4. עָלָיו Neh. v. 15. viii. 9.—Pass. seq. ὑπὸ τινος , *to be ruled by*, i. e. *to be under the power of, to be in bondage to*, trop. 1 Cor. vi. 12.

Ἐξοχή, ἥς, ἡ, (ἐξέχω to be prominent,) *prominence, projection*, e.g. a point, corner, etc. Sept. for עָלָיו Job xxxix. 28. Herodian. 4. 15. 6. In N. T. metaph. *eminence, distinction*, Acts xxv. 23 $\text{ἀνδρες οἱ κατ' ἐξοχὴν ὄντες}$, i. q. οἱ ἐξοχοί .

Ἐξυπνίζω, f. ἴσω , (ἐξυπνος), *to wake out of sleep*, trans. trop. of the dead, John xi. 11. Sept. pp. for קָם 1 K. iii. 15. קָם Job xiv. 12.—pp. Test. XII Patr. p. 568, 660. Plut. M. Anton. 30. also Vol. X. q. 75, 76, ed. Reisk.—A word of the later Greek instead of the earlier ἀφύπνιζω , Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 676.

Ἐξυπνος, ου, ὁ, ἡ, adj. (ἐκ , ὑπνος), pp. *out of sleep*, i. e. *wakened, awake*, Acts xvi. 27 $\text{ἐξυπνος δὲ γινόμενος}$, i. e. *awaking*.—Esdr. iii. 3.

Ἐξω, adv. of place, (ἐκ , ἐξ), also prep. c. gen. Buttm. § 146. 2, *out, without*, viz.

a) of place where, *without, out of doors, foris*, after verbs not implying motion, as ἐστάναι , etc. John xviii. 16 $\text{Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω}$. Matt. xii. 46, 47. xxvi. 69. Mark iii. 31, 32. So genr. *without* a place or city, *abroad*, Mark i. 45 $\text{ἔξω ἐν ἐρήμοις τόποις}$. Luke i. 10. Rev. xxii. 15. Sept. for עָלָיו Gen. xxiv. 31. Ezra x. 13.—Herodian. 4. 2. 11. Xen. Cyr. 7. 5. 31. An. 7. 6. 24.—So οἱ ἔξω as adj. *external, those without*, Buttm. § 125. 6, 7. Acts xxvi. 11 $\text{εἰς τὰς ἔξω πόλεις}$, even to foreign cities. (Sept. 2 K. xvi. 18. Xen. H. G. 6. 1. 5.) Trop. of those not belonging to one's society, church, etc. *not Christians*, 1 Cor. v. 12, 13. Col. iv. 5. 1 Thess. iv. 12. of those not belonging to the number of the apostles, Mark iv. 11.

(Xen. Ec. 10. 8.) So $\text{ὁ ἔξω ἡμῶν ἀνδρῶπος}$, *our outward man*, the body, 2 Cor. iv. 16.—As a prep. seq. gen. *out of, outside of*, Luke xiii. 33 ἔξω Ἱερουσαλὴμ . Heb. xiii. 11—13.—Æl. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

b) of place whither, *out, forth, out of doors, foras*, sc. from a place, after verbs implying motion or direction, John xix. 4 $\text{ἄγω ὑμῖν αὐτὸν ἔξω}$. Matt. v. 13 $\text{εἰ μὴ βληθῆναι ἔξω}$. xiii. 48. Luke xiv. 35. 1 John iv. 18. John xi. 43 δεῦρο ἔξω . Acts v. 34 ποιῆσαι ἔξω . xvi. 30 προαγαγὼν ἔξω . So after verbs of motion compounded with ἐκ , as ἐξάγω Luke xxiv. 50. ἐξέρχομαι Matt. xxvi. 75. John xix. 4, 5. al. ἐκβάλλω , Luke viii. 54. Acts ix. 40.—Pol. 1. 50. 2. Xen. H. G. 4. 4. 16. An. 5. 5. 19.—As prep. seq. gen. Matt. xxi. 17 $\text{ἐλθὺς ἐξω τῆς πόλεως}$. ver. 39. Mark v. 10. viii. 23. Acts iv. 15. xiv. 19.—Herodian. 4. 2. 11. Xen. An. 5. 7. 15. AL.

Ἐξωθεν, adv. of place, (ἐξω), *from without*, i. e. *outwardly, externally*, viz.

a) pp. Matt. xxiii. 27, 28. Luke xi. 39. 2 Cor. vii. 5. Sept. for עָלָיו Gen. vi. 14. Ex. xxv. 11. al.—Herodian. 2. 8. 10. Thuc. 2. 49. Xen. Mem. 2. 1. 14.—So ὁ ἔξωθεν as adj. *outward, external*, 1 Pet. iii. 3. Rev. xi. 2. τὸ ἔξωθεν *the outside* Matt. xxiii. 25. Luke xi. 40. *that from without*, Mark vii. 18. Trop. οἱ ἔξωθεν , *those from without*, i. e. *not Christians*, 1 Tim. iii. 7. Comp. Buttm. § 125. 6, 7.—Xen. H. G. 5. 1. 22.

b) i. q. ἔξω , *out of, without*, as prep. seq. gen. Mark vii. 15 ἔξ. τοῦ ἀνθρώπου . Rev. xiv. 20 ἔξωθεν τῆς πόλεως , in some edit. Sept. for עָלָיו Ex. xl. 20. Lev. xxiv. 3. חִיצָוֶה Jer. xi. 6. xlv. 17, 21.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

Ἐξωθεῖω, ῶ, f. ἦσω and ἐξώσω , (ἐκ , ῶ), Buttm. § 114,) *to thrust out, to drive out*, sc. from a place, viz.

a) pp. of a nation, *to expel*, trans. and seq. ἀπό , Acts vii. 45. Sept. for עָלָיו Deut. xiii. 5. Jer. viii. 3. קָרַח Joel iv. 6.—Psalt. Sal. xvii. 6. Æl. V. H. 3. 17 med. Pol. 2. 69. 9.

b) as a naval term, *to thrust forward* a ship from the sea towards the shore, *to propel, to drive out on shore*, trans. Acts xxvii. 39 αἰγιαλὸν, εἰς ὃν

ἐβουλεύσαντο ἐξῶσαι τὸ πλοῖον.—Thuc. 7. 52 τὰς πάσας ναῦς ἤδη τῶν Ἀθηναίων ἐξέωθουν ἐς τὴν γῆν. 8. 105. Xen. H. G. 4. 3. 12 bis.

Ἐξώτερος, α, ον, compar. from ἔξω, *outer, uttermost*, Matt. viii. 12 τὸ σκότος τὸ ἐξώτερον *uttermost darkness*, i. e. far remote from the light and splendour of the feast within (ver. 11), and put for the infernal regions or Tartarus. xxii. 13. xxv. 30. Sept. for יִצְיָן in the sense of *outer, exterior*, Ez. x. 5. xl. 20.

Ἐορτάζω, f. ἄσω, (ἐορτή,) *to keep a festival, to keep holiday*, intrans. 1 Cor. v. 8. Sept. for עָרַת Ex. v. 1. Ps. xlii. 5. —Jos. Ant. 5. 1. 4. Hdian. 5. 6. 12. Xen. Ath. 3. 2.

Ἐορτή, ἥς, ἡ, *a feast, festival, holiday*, Col. ii. 16 μή τις ὑμᾶς κρινέτω ἐν μέρει ἐορτῆς ἢ νομηνίας. Acts xviii. 21 et John v. 1, where it is uncertain what festival is meant; comp. Olshausen in loc. Sept. for עָרַת Ex. x. 9. Hos. ii. 11. Am. viii. 10. עֲרֹת Lev. xxiii. 2. Num. x. 10.—Herodian. 3. 10. 3. Xen. Cyr. 1. 5. 1.—Spoken of the *passover* and the festival of unleavened bread connected with it, *the paschal festival*, see in Ἀζυμος and Δευτερόπρωτος. So ἡ ἐορτὴ τοῦ πάσχα, Luke ii. 41. John xiii. 1. ἐν τῷ πάσχα ἐν τῇ ἐορτῇ John ii. 23. ἡ ἐορ. τῶν ἀζύμων Luke xxii. 1. ἡ ἐορτή simply Matt. xxvi. 5. xxvii. 15. Mark xiv. 2. xv. 6. Luke ii. 42. xxiii. 17. John iv. 45 bis. vi. 4. xi. 56. xii. 12, 20. xiii. 29. Sept. for עָרַת Ex. xii. 14. xxxiv. 25. and ἐ. τῶν ἀζύμων Ex. xxiii. 15. xxxiv. 17.—Also of *the feast of tabernacles*, ἡ ἐορτὴ ἡ σκηνοπηγία, John vii. 2, 8 bis, 10, 11, 14, 37. Sept. for עָרַת Deut. xvi. 16. xxxi. 10.

Ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω,) *annunciation, announcement*, viz.

a) pp. 1 John i. 5 in text. rec. where later edit. ἀγγελία. Sept. for עֲרֹת Ez. vii. 26.—Arr. Exp. Alex. 1. 19. Pol. 24. 10. 8 in some edit.

b) by impl. *order, mandate*, Acts xxiii. 21.—Pol. 9. 38. 2 τὰ κατὰ τὴν ἐπαγγελίαν.

c) by impl. *promise*, viz. (a) pp. promise given, 2 Cor i. 20 ὅσαι γὰρ

ἐπαγγελίαι τοῦ Θεοῦ. Eph. vi. 2 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. Eph. i. 13 τῷ πνεύματι τῆς ἐπαγγελίας, *the spirit promised*, Buttm. § 123. n. 4. 1 Tim. iv. 8. 2 Pet. iii. 4. ver. 9, see in Βραδύνω. Sept. for עֲרֹת Esth. iv. 7.—1 Macc. x. 15. Jos. Ant. 3. 5. 1. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6.—So of special promises, e. g. made to Abraham, Acts vii. 17 coll. ver. 6. Rom. iv. 20 coll. ver. 18. Heb. vi. 15 coll. ver. 14. Heb. vii. 6. xi. 9 bis γῆ ἐπαγγελίας i. e. promised land, Buttm. § 123. n. 4. So in respect of Isaac, Rom. ix. 9. Gal. iv. 23. of a spiritual seed Rom. ix. 8. Gal. iv. 28. Or as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts xiii. 23, 32. xxvi. 6. of future blessings and the enjoyment of God's favour, Acts ii. 39. Rom. iv. 13, 14, 16. ix. 4. xv. 8. 2 Cor. vii. 1. Gal. iii. 16—18 bis, 21, 22, 29. Eph. ii. 12. iii. 6. Heb. vi. 12, 17. xi. 17. of the salvation in Christ, 2 Tim. i. 1 κατ' ἐπαγγελίαν ζωῆς, sc. an apostle *in respect to* the promise of eternal life in Christ, i. e. appointed to announce it, Heb. iv. 1. viii. 6. ix. 15. 1 John ii. 25.

b) meton. put for the thing promised, Heb. xi. 13, 33, 39. of the salvation in Christ x. 36. of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς, Luke xxiv. 49. Acts i. 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβών, i. q. τὸ πν. τὸ ἐπαγγελλόμενον, i. e. having received the promised effusions of the Spirit, Acts ii. 33. Gal. iii. 14. Comp. Buttm. § 123. n. 4.—Test. XII Patr. p. 725. Psalt. Sal. xii. 8 ὅσοι κυρίου κληρονομήσαιεν ἐπαγγελίας κυρίου.

Ἐπαγγέλλω, f. ἐλῶ, (ἐπί, ἀγγέλλω,) *to bring word to or up to*, i. e. *to announce*, e. g. events, etc. Hom. Od. 4. 775. Herodian. 1. 6. 23. or by way of appointment, command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. as depon. Mid. ἐπαγγέλλομαι, *to announce oneself*, sc. as doing or about to do any thing, *to promise*; with perf. pass. ἐπήγγελμαι in mid. signif. Rom. iv. 21. Buttm. § 136. 3. but also as Pass. Gal. iii. 9. 2 Macc. iv. 27. Buttm. § 113. n. 6.

a) genr. *to promise*, c. c. acc. et dat.

expr. or impl. James i. 12 στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν. ii. 5. 2 Pet. ii. 19. 1 John ii. 25. Rom. iv. 21. Tit. i. 2. Heb. vi. 13. seq. dat. et infin. Mark xiv. 11. Acts vii. 5. absol. Heb. x. 23. xi. 11. xii. 26. Pass. impersonal c. dat. Gal. iii. 19 ᾧ ἐπήγγελλται, i. e. to whom the promise was made. So Sept. and 𐤒𐤓𐤕 Esth. iv. 6.—Jos. Ant. 3. 1 5 Pol. 5. 89. 6. Xen. An. 5. 6. 26.

b) in the sense of *to profess, to make profession of*, seq. accus. Θεοσεβειαν 1 Tim. ii. 10. γινῶσιν vi. 21.—Wisd. ii. 13. Xen. Mem. 1. 2. 7. ib. 3. 1. 1.

Ἐπάγγελμα, τος, τό, (ἐπαγγέλλομαι,) *a promise*, 2 Pet. i. 4. iii. 13.—Dem. 397. 3.

Ἐπάγω, aor. 1 particip. ἐπάξας 2 Pet. ii. 5, (on which form see in Ἀγω,) *to lead up to, to bring upon, to introduce*, pp. to a place, Sept. Ez. xiv. 15. Thuc. 2. 2. ib. 5. 5. In N. T. upon persons, c. c. acc. et dat. 2 Pet. ii. 1 ἀπώλειαν. ver. 5. Sept. seq. ἐπί for 𐤒𐤓𐤕 Gen. vi. 17. Ex. xi. 1. Lev. xxvi. 25.—Philo Leg. ad Cai. p. 1018 κίνδυνον ἐπ. Pa-læph. 6. 7. Hesiod. Ἔργ. 242.—Seq. ἐπί, Acts v. 28 ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἶμα, *to bring upon us*, i. e. to impute to us, make us answerable for. Sept. for 𐤒𐤓𐤕 Gen. xx. 9. 𐤒𐤓𐤕 Ex. xxxiv. 7.—Dem. 275. 4.

Ἐπαγωνίζομαι, f. ἰσομαι, (ἐπί, ἀγωνίζομαι,) *to contend upon* i. e. *for or about*, seq. dat. of thing *for* which, Jude 3.—Plut. Num. 8. c. dat. of pers. *with or against* whom, Plut. Fab. Max. 23.

Ἐπαθροίζω, f. οἰσω, (ἐπί, ἀθροίζω *to collect*), trans. *to collect together to or upon* any place, etc. Mid. intrans. ἐπαθροίζομαι, *to collect together to or upon, to crowd together upon*, Luke xi. 29.—Plut. M. Anton. 44.

Ἐπαίνετος, ου, ὁ, Epenetus, a Christian, Rom. xvi. 5.

Ἐπαινέω, ῶ, (ἐπί, αἰνέω,) Att. f. ἔσομαι, Rom. xv. 11. Xen. H. G. 3. 2. 6. Buttm. § 113. 6. n. 7. but also fut. ἔσω, 1 Cor. xi. 22. Xen. An. 5. 5. 8. Dem. 414. 8.—lit. *to praise upon*, i. e. *to applaud, to laud, to commend*, trans.

Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22 bis. Sept. for 𐤒𐤓𐤕 Ecc. viii. 15. 𐤒𐤓𐤕 Gen. xii. 15. Ps. x. 3.—Jos. Ant. 4. 3. 1. Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

Ἐπαινος, ου, ὁ, (ἐπί, αἶνος,) lit. *praise upon*, i. e. *applause, commendation, praise*. Eph. i. 6 εἰς ἔπαινον τῆς δόξης κ. τ. λ. ver. 12, 14. 2 Cor. viii. 18. Phil. i. 11. 1 Pet. i. 7. Meton. *object of praise*, something praiseworthy, Phil. iv. 8. Sept. for 𐤒𐤓𐤕 1 Chr. xvi. 27. 𐤒𐤓𐤕 xxii. 4.—Ecc. xlv. 8, 15. Pol. 1. 1. 1. Thuc. 1. 76 ult. Xen. Hi. 1. 14.—In the sense of *approbation, commendation*, Rom. ii. 29 οὐ ὁ ἔπ. οὐκ ἐξ ἀνδρ. xiii. 3.—Meton. *reward*, 1 Cor. iv. 5. 1 Pet. ii. 14.—Wisd. xv. 19.

Ἐπαίρω, f. ἀρῶ, (ἐπί, αἶρω,) *to take up, to raise up*, trans.

a) pp. as a sail, *to hoist up*, Acts xxvii. 40. (Luc. V. H. 2. 38. Plut. Theseus 17, 22.) Pass. *to be taken up, to be borne upward*, Acts i. 9. comp. Mark xvi. 19 et Luke xxiv. 51. Spoken of the hands, *to lift up*, sc. in prayer and benediction, Luke xxiv. 50. 1 Tim. ii. 8. So Sept. for 𐤒𐤓𐤕 Ex. xvii. 11. 𐤒𐤓𐤕 Ps. cxxxiv. 2.—Xen. Eq. 12. 6.—Trop. *to lift up*, e. g. τοὺς ὀφθαλμούς, i. e. *to look upon*, Matt. xvii. 8. Luke vi. 20. xvi. 23. xviii. 13. John iv. 35. vi. 5. xvii. 1. (Sept. for 𐤒𐤓𐤕 Gen. xiii. 10. Ez. xviii. 6.) τὴν φωνήν i. e. *to cry out with a loud voice*, Luke xi. 27. Acts ii. 14. xiv. 11. xxii. 22. (Sept. for 𐤒𐤓𐤕 Judg. ii. 4. ix. 7. Philostr. Vit. Apollon. 5. 33. Dem. 449. 13.) τὴν κεφαλὴν ἐπ. i. e. *to take courage*, Luke xxi. 28. τὴν πτέρναν ἐπὶ τινα, *to lift up the heel against*, sc. in order to attack and injure, John xiii. 18, quoted from Ps. xli. 15 where Sept. is different. Sept. ἐπῆρε τὸ δόρυ ἐπὶ for 𐤒𐤓𐤕 1 Sam. xx. 32

b) Mid. ἐπαίρομαι, *to lift up oneself, to rise up*, sc. against any thing, seq. κατά, 2 Cor. x. 5 πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γν. τοῦ θεοῦ. Sept. for 𐤒𐤓𐤕 Ezra iv. 19. Dan. xi. 14.—Metaph. *to be lifted up, to become elated*, 2 Cor. xi. 20. Sept. for 𐤒𐤓𐤕 Jer. xiii. 15. 𐤒𐤓𐤕 Prov. xix. 18.—Philo de Fortid. p. 736. Ael. V. H. 8. 15. Xen. Cyr. 8. 5. 24.

Ἐπαισχύνομαι, only Mid. (αἰσχύνω), aor. 1 pass. ἐπυσχύνθη and fut. 1 pass. ἐπαισχυνθήσομαι, both in mid. signif. Buttm. § 136. 2; *to shame oneself upon, in, at any thing, to be ashamed of*, seq. accus. Mark viii. 38 bis, ὃς γὰρ ἂν ἐπαισχυνθῇ με κ. τ. λ. Luke ix. 26 bis. Rom. i. 16. 2 Tim. i. 8, 16. Heb. xi. 16 see below. absol. 2 Tim. i. 12. Comp. Matth. § 414. 12.—Sept. Job xxxiv. 19. c. dat. Plut. ed. Reisk. IX. p. 408. Hdot. 9. 85.—Seq. ἐπὶ c. dat. Rom. vi. 21 ἐφ' οἷς νῦν ἐπαισχ. So Sept. for רַחֵם Is. i. 29. Comp. Matth. § 399. n. 1.—Seq. infin. pres. Heb. ii. 11. So Heb. xi. 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεός ἐπικαλεῖσθαι αὐτῶν, where the latter construction is epexegetical, comp. Matth. § 532. d. § 472. 2. b. For the attraction comp. Buttm. § 151. I. 6.—Diod. Sic. 1. 83.

Ἐπαιτέω, ὦ, f. ἦσω, (ἐπὶ, αἰτέω,) pp. *to ask thereto or for more; hence to beg, to ask alms*, absol. Luke xvi. 3. Sept. for לִשְׁאֹל Ps. cix. 10.—Ecclus. xl. 28. Hom. II. 23. 593 ed Wolf.

Ἐπακολουθεῖω, ὦ, f. ἦσω, (ἐπὶ, ἀκολουθεῖω,) *to accompany, to attend upon, to follow upon*. Mark xvi. 20 διὰ τῶν ἐπακολουθοῦντων σημείων, *the accompanying signs*. seq. dat. 1 Tim. v. 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν, sc. αἱ ἁμαρτίαι, *and some they follow after*, i. e. are manifest only subsequently. Sept. for תִּלְכֹּךְ Job xxxi. 7. Prov. vii. 22.—Diod. Sic. 16. 61. Plut. Timol. 3 med.—Metaph. 1 Pet. ii. 21 ἵνα ἐπακ. τοῖς ἰχνεσιν αὐτοῦ, *to follow upon his footsteps*, i. e. to follow his example. Sept. for יִלְכֹךְ Deut. xii. 30.—Philo de Humanit. p. 385. 44.—1 Tim. v. 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολουθήσει, *has followed close upon every good work*, i. e. been studious of, devoted to. Sept. for יִלְכֹךְ Josh. xiv. 8, 9.—Luc. Parasit. 3. Dem. 805. 24 τοῖς πάθεσιν.

Ἐπακούω, (ἐπὶ, ἀκούω,) f. οὔσω see in Ἀκούω, *to hear to, to hearken upon*, i. e. *to hear any thing at which one is present*, Xen. An. 7. 1. 14. In N. T. *to hear to, to hearken to*, i. e. *to hear and answer prayer*, seq. gen. 2 Cor. vi. 2 ἐπήκουσά σου. Sept. for קָרָא Gen. xxxv.

3. 1 Sam. vii. 9. קָרָא Gen. xvii. 20. 2 K. xiii. 4.—Hdian. 4. 5. 9. Luc. Timon 34.

Ἐπακροάομαι, ὦμαι, depon. Mid. (ἐπὶ, ἀκροάομαι,) *to hear to, to hearken upon or to*, i. q. ἐπακούω q. v. seq. gen. Acts xvi. 25.—Test. XII Patr. p. 710. So Sept. ἐπακρόασις for קָרָא 1 Sam. xv. 22.

Ἐπάν, conj. for ἐπεὶ ἂν, *whenever, so soon as*, c. c. subjunct. comp. in Ἄν I. 2. b. Matt. ii. 8 ἐπὶ δὲ εὗρετε. Luke xi. 22, 34.—Jos. Ant. 8. 12. 3. Xen. Cyr. 3. 2. 1. Comp. Herm. ad Vig. p. 786. Matth. § 521.

Ἐπανάγκης, adv. (pp. neut. of obsol. ἐπανάγκη, fr. ἐπὶ, ἀνάγκη), *necessarily*, and τὸ ἐπανάγκης *necessary* Acts xv. 28. Buttm. § 115. 4. § 125. 6.—Jos. Ant. 16. 11. 2. Ar. Diss. Ep. 2. 20. 1. Dem. 706. 21. Hdot. 1. 82.

Ἐπανάγω, f. ἀξω, (ἐπὶ, ἀνάγω,) 1. *to lead up upon*, in N. T. as a nautical term, *to lead [a ship] up or out upon the sea, to put out to sea*, εἰς τὸ βάθος, Luke v. 4. absol. ver. 3. See in Ἀνάγω b.—2 Macc. xii. 4. Xen. H. G. 1. 6. 40. ib. 2. 1. 24.

2. *to lead back upon or to a place, to cause to return*, Herodian. 6. 6. 4. ib. 7. 6. 7. In N. T. intrans. *to return to*, e. g. εἰς τὴν πόλιν, Matt. xxi. 18. See Ἀγω 3.—2 Macc. ix. 21. Diod. Sic. 16. 26 ult. Pol. 33. 5. 5.

Ἐπαναμιμνήσκω, f. μνήσω, (ἐπὶ, ἀναμιμνήσκω,) pp. *to call up the mind upon*, i. e. *to remind of, to put in mind upon or of*, seq. accus. of pers. Rom. xv. 15.—Dem. 74. 7.

Ἐπαναπαύω, f. αὔσω, (ἐπὶ, ἀναπαύω,) *to cause to rest upon*, Eustath. præf. Iliad. p. 1. 20. Mid. *to rest oneself upon, to lean upon*, Sept. for קָנָא 2 K. vii. 2, 17. Hdian. 2. 1. 3.—In N. T. only Mid. ἐπαναπαύομαι, *to rest upon*, metaph. viz.

a) *to abide upon, to remain with*, Luke x. 6 ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. So Sept. and קָנָא Num. xi. 25, 26. 2 K. ii. 15.

b) *to confide in, to rely upon*, seq. dat. Rom. ii. 17 ἐπαναπαύῃ τῷ νόμῳ. Matth.

§ 399. c. Sept. c. ἐπὶ τινα for נָשָׁא Mic. iii. 11.—c. dat. 1 Macc. viii. 12. Arr. Diss. Ep. 1. 9. 9.

Ἐπανέρχομαι, aor. 2 ἐπανῆλθον, (ἐπὶ, ἀνέρχομαι,) *to come back upon or to a place, to return hither, thither, etc.* absol. Luke x. 35. xix. 15. Sept. for נָשָׁא Gen. xxxiii. 18. וָשָׁב Gen. 1. 5.—2 Macc. iv. 36. Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

Ἐπανίστημι, (ἐπὶ, ἀνίστημι,) in N. T. only Mid. ἐπανίσταμαι, f. στήσομαι, *to rise up upon, i. e. against any one, seq. ἐπὶ τινα* Matt. x. 21. Mark xiii. 12. Sept. for קָם 1 Sam. xvii. 35. Mic. vii. 6. נָשָׁא Dan. xi. 14.—seq. dat. Pol. 2. 53. 2. Hdor. 3. 61, 62. absol. Thuc. 5. 23.

Ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω *to right up again, to set to rights again, to restore, Plato Rep. X. 302. Thuc. 7. 77. comp. Lob. ad Phryn. p. 250,)* *a setting to rights, reparation, restitution, e. g. of a city* 1 Macc. xiv. 34. *of laws, etc.* Jos. Ant. 11. 5. 5. Dem. 707. 7. *of a loss* Pol. 1. 11. 2.—In N. T. trop. *correction, reformation, sc. of heart and life,* 2 Tim. iii. 16.—ἐπ. τοῦ βίου Philo Qu. Deus sit imm. p. 319. B. Arr. Diss. Ep. 3. 21. 15. Pol. 1. 35. 1.

Ἐπάνω, adv. (ἐπὶ, ἄνω), also prep. c. gen. Buttm. § 146. 2. pp. *up above, i. e. above, over, upon, etc.*

a) as an adv. of place, *above, over,* Luke xi. 44. Matt. ii. 9. *Of number, above, more than,* 1 Cor. xv. 6. Mark xiv. 5 *where the gen. of price depends on the verb.* So Sept. for נָשָׁא Ex. xxx. 14. Lev. xxvii. 7.—comp. Dem. 1390. 26. Anthol. Gr. IV. p. 172.

b) as prep. c. gen. of place, *above, over,* Matt. xxvii. 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke iv. 39. Rev. xx. 3. Sept. for לָעַי Is. xiv. 14. לָעַי Is. xiv. 13. Gen. xxii. 9. So *upon,* Matt. v. 14 ἐπάνω ὁρους κειμένη. xxi. 7 bis. xxiii. 18, 20, 22. xxviii. 2. Luke x. 19. Rev. vi. 8. Sept. for לָעַי Gen. xl. 17. לָעַי Gen. i. 29. vii. 18.—1 Macc. vi. 46.—Spoken of dignity, *over,* Luke xix. 17, 19 γίνου ἐπάνω πέντε πόλεων. John iii. 31. Jos. Ant. 4. 8. 14. Arr. Diss. Ep. 1. 12. 34.

Ἐπαρκέω, ὦ, f. ἴσω, (ἐπὶ, ἀρκέω,) *as in comm. Engl. to hold up or in, i. e. to hold back, sc. from going further, to restrain, to ward off, c. c. acc. et dat.* Hom. Il. 2. 873.—In N. T. by impl. *to aid, to relieve, seq. dat.* 1 Tim. v. 10, 16 bis.—Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

Ἐπαρχία, ας, ἡ, (ἐπαρχος *prefect, fr. ἐπὶ, ἀρχή,*) *province, prefecture, sc. of the Roman empire, Acts xxiii. 34. xxv. 1.—Arr. Diss. Ep. 3. 3. 12. Pol. 1. 15. 10. So Festus is called ἐπαρχος Jos. Ant. 20. 8. 11. comp. Krebs Obs. p. 257.*

Ἐπαυλις, εως, ἡ, (ἐπὶ, αὐλις,) *a fold, stall, Sept. for נָשָׁא Num. xxxii. 16, 24. Pol. 5. 35. 13. country-dwelling, cottage, tent, etc. Sept. for נָשָׁא Josh. xv. 44, 47. Diod. Sic. 12. 45. In N. T. genr. house, dwelling, abode, Acts i. 20, quoted from Ps. lxix. 26 where Sept. for נָשָׁא.—Judith iii. 3.*

Ἐπαύριον, adv. of time, (ἐπὶ, αὐριον,) *upon the morrow, to-morrow; hence in N. T. ἡ ἐπαύριον, sc. ἡμέρα, the morrow, the next day, comp. Buttm. § 125. 6, 7. So Matt. xxvii. 62. Mark xi. 12. John i. 29, 35, 44. vi. 22. xii. 12. Acts x. 9, 23, 24. xiv. 20. xx. 7. xxi. 8. xxii. 30, 32. xxv. 6, 23. Sept. for נָשָׁא Gen. xix. 34. Lev. xxiii. 11, 16.*

Ἐπαυτοφώρω, see in Αὐτόφωρος.

Ἐπαφράς, ᾱ, ὁ, Epaphras, a Christian, Col. i. 7. iv. 12. Philem. 23. This name is not improbably contracted from Ἐπαφρόδιτος q. v. both designating the same person.

Ἐπαφρίζω, f. ἴσω, (ἐπὶ, ἀφρίζω,) *to foam upon, to foam out, trop. to pour out like foam, trans. Jude 13. Comp. Is. lvii. 20.—pp. Mosch. Id. 5. 5.*

Ἐπαφρόδιτος, ου, ὁ, Epaphroditus, a Christian, the companion and helper of Paul, Phil. ii. 25. iv. 18. Comp. in Ἐπαφράς.

Ἐπεγείρω, f. ἐγῶ, (ἐπὶ, ἐγείρω,) *to wake up, to rouse up, sc. out of sleep, trans. Xen. An. 4. 3. 10. trop. Plut. Brut. 1.—In N. T. trop. to rouse up upon i. e. against any one, to excite against,*

trans. and seq. ἐπὶ τινὰ Acts xiii. 15. κατὰ τινος xiv. 2. Sept. for רַעַי 2 Chr. xxi. 16. רַעַי 1 Sam. xxii. 8. Am. vi. 14.

Ἐπεὶ, conjunct. (ἐπὶ), *as*, spoken of time and motive, viz.

a) of time, *as, when, after that*, seq. indic. aor. Luke vii. 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κ. τ. λ. Sept. for רַעַי Gen. xlv. 30. רַעַי Josh. vii. 8.—Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

b) of ground or motive, *as, since, because, in as much as*, always in the apodosis, which however may stand first; seq. indic. Matt. xviii. 32 ἐπεὶ παρεκάλεσάς με. xxvii. 6. Mark xv. 42. Luke i. 34. John xiii. 29. xix. 31. 1 Cor. xiv. 12. 2 Cor. xi. 18. xiii. 3. Heb. ii. 14. v. 2, 11. vi. 13. xi. 11. ἐπεὶ μήποτε, *since never*, Heb. ix. 17, comp. Winer § 59. 5. p. 407. ἐπεὶ οὖν, *since therefore*, Heb. iv. 6. ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. v. 10. vii. 14.—3 Macc. ii. 16. Xen. Mem. 2. 7. 14. Cyr. 2. 2. 14.—Hence, before questions implying a negative, and before similar hypothetical clauses, it stands in the sense of *for*, i. e. by impl. *for then, for else, for otherwise*, etc. comp. Buttm. § 149. p. 423. Passow ἐπεὶ no. 2. Matth. § 618. Rom. iii. 6 ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 1 Cor. xiv. 16. xv. 29. Heb. x. 2. So Rom. xi. 6 bis, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις κ. τ. λ. i. e. *for then, for otherwise*, etc. ver. 22. Heb. ix. 26.—Sept. Job xxxv. 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

Ἐπειδή, conj. (ἐπεὶ, δὴ), *as indeed, as now*, spoken in N. T. only of a ground or motive, i. e. *since indeed, since now, because now, in as much as*, and always in the apodosis, which however may stand first; seq. indic. Matt. xxi. 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke xi. 6. Acts xiii. 46. xiv. 12. xv. 24. 1 Cor. i. 21, 22. xiv. 16. xv. 21. 2 Cor. v. 4. Phil. ii. 26.—Sept. Jer. xlviii. 7. Job ix. 29. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9. Comp. Viger. p. 404.—Spoken of time, Xen. Cyr. 2. 1. 1. H. G. 3. 2. 3. Comp. in Ἐπεὶ a.

Ἐπειδήπερ, conj. (ἐπειδὴ, πέρ enclit.) *since now, in as much as now*, i. q. ἐπειδὴ but stronger, Luke i. 1.—Jos. Ant. 5. 1.

20. Æschin. Dial. Socr. 2. 12. Thuc. 8. 68. Comp. Viger. p. 404.

Ἐπεῖδον, aor. 2 to pres. ἐφοράω, see in Εἶδω; *to look upon, to behold*, Sept. for רַעַי Jon. iv. 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7. In N. T. from the Heb. *to look upon, to regard, to attend to*, e. g. for good, with kindness, Luke i. 25 ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν i. q. ἐπεῖδεν με ἀφελεῖν κ. τ. λ. So Sept. and רַעַי Ex. ii. 25. Ps. xxxi. 8. Also for evil, with disfavour, seq. ἐπὶ c. accus. Acts iv. 29 ἐπιδε τὰς ἀπειλὰς αὐτῶν. So Sept. and רַעַי Ex. v. 21.

Ἐπειμι, (ἐπὶ, εἰμι to go,) *to go upon, to come on, to approach*, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61. of time, Xen. H. G. 1. 2. 14.—In N. T. part. ἐπιών, ἐπιούσα, ἐπιόν, Buttm. § 108. V, spoken only of the succeeding day or night, *the coming, the following, the next*, Acts vii. 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ. So without ἡμέρα Acts xvi. 11. xx. 15. xxi. 18. (Comp. Lob. ad Phryn. p. 464.) Acts xxiii. 11 τῇ δὲ ἐπ. νυκτί. Sept. for רַעַי Prov. xxvii. 1. —Jos. Ant. 3. 1. 6. Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

Ἐπεὶπερ, conj. (ἐπεὶ, πέρ enclit.), *since indeed, since now*, i. q. ἐπεὶ but stronger, Rom. iii. 30. See Herm. ad Vig. p. 403, 786.—Plat. de Rep. V. p. 452.

Ἐπεισαγωγή, ἥς, ἡ, (ἐπὶ, εἰσαγωγή,) lit. *a leading in upon*, i. e. *the bringing in, introduction*, sc. of some thing additional, trop. Heb. vii. 19 ἐπεισ. κρείττονος ἐλπίδος.—pp. Jos. Ant. 11. 6. 2.

Ἐπειτα, adv. (ἐπὶ, εἶτα,) marking succession in time, *thereupon, then, afterwards, next*, comp. Buttm. § 149. p. 429. Matth. § 603 ult. Luke xvi. 7 ἔπειτα ἐτέρῳ εἶπεν. Gal. i. 21. James iv. 14. Sept. for רַעַי Prov. xx. 17.—Hom. Il. 1. 121. Xen. An. 4. 8. 11.—For the sake of emphasis, placed between a verb and preceding participle, Mark vii. 5, coll. ver. 2. Buttm. § 144. n. 6. Herm. ad Vig. p. 772. (Xen. Cyr. 1. 2. 2. ib. 1. 6. 11.) So along with a more definite notation of time, John xi. 7

ἔπειτα μετὰ τοῦτο. Gal. i. 18 ἔπ. μετὰ ἔτη τρία. ii. 1.—Also in enumerations, when the preced. clause contains likewise a notation of time; genr. 1 Cor. xii. 28. xv. 6, 7, 23. Heb. vii. 27. So πρῶτον—ἔπειτα, *first—then, next*, etc. 1 Cor. xv. 46. 1 Thess. iv. 17. Heb. vii. 2. James iii. 17.—Hdot. 2. 29. Xen. Cyr. 8. 3. 24. πρῶτον—ἔπ. Xen. Cyr. 1. 3. 14. ib. 7. 3. 1.

Ἐπέκεινα, adv. (ἐπ' ἐκεῖνα, Buttm. § 115. n. 5,) *beyond*, seq. gen. Acts vii. 43 ἐπέκεινα Βαβυλῶνος. Sept. for פְּרָחָא Am. v. 7. Gen. xxxv. 21.—Diod. Sic. 3. 50. Hdot. 3. 115. Xen. H. G. 5. 1. 10.

Ἐπεκτείνω, f. τενω, (ἐπί, ἐκτείνω,) *to stretch out upon, to extend towards*; Mid. *to reach forth towards*, seq. dat. trop. Phil. iii. 14.—Suid. συνοριγνώμενοι· ἐπιθυμοῦντες, ἐπεκτεινόμενοι.

Ἐπενδύτης, ου, ὁ, (ἐπενδύω,) *upper garment, tunic*, i. e. the usual tunic, Att. χίτων, in distinction from the *inner garment* next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. *indusium*. John xxi. 7. Comp. Jahn § 120. Adam's Rom. Ant. p. 418. Sept. for חֲגֹרֶת 1 Sam. xviii. 4. 2 Sam. xiii. 18.—Suid. ὑποδύτην· τὸ ἐσώτερον ἱμάτιον, ἐπενδύτην δὲ τὸ ἐπάνω. Mœris, χιτωνίσκος καὶ χίτων Ἀττικά. ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

Ἐπενδύω or ὕνω, f. ὕσω, (ἐπί, ἐνδύω or ὕνω q. v.) *to put on over*, Jos. Ant. 5. 1. 12.—In N. T. only Mid. *to put on over* sc. one's other garments, etc. *to clothe upon*, trop. of the new spiritual body, 2 Cor. v. 2, 4. Comp. in Γυμνός b. —pp. Plut. Pelop. 11 ἐπενδ. ἐσθῆτας γαναικείας τοῖς θώραξι.

Ἐπέρχομαι, f. ἐπελεύσομαι Buttm. § 108. V. 5. § 114 ἔρχομαι ult. aor. 2 ἐπ-ῆλθον, *to go or come upon or over* any place, etc. seq. acc. ἀγρόν Hom. Od. 16. 27. ὁ Νεῖλος ἐπέρχ. τὸ Δέλτα Hdot. 2. 19. Sept. and נִצַּח Ez. xlvii. 9. In N. T. *to come on, upon, to*, any place or person, viz.

a) of place, *to come to*, i. e. *to come thither, to arrive*, absol. Acts xiv. 19 ἐπ-ῆλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for

נִצַּח Judg. xviii. 17.—Pol. 2. 7. 3. Thuc. 7. 42. Xen. Cyr. 1. 4. 13.

b) of person, *to come upon*, e. g. in a hostile sense, *to invade, to attack*, Luke xi. 22. Sept. and נִצַּח 2 Sam. xxx. 23. 2 Chr. xxii. 1.—absol. Hdian. 8. 4. 8. seq. dat. Jos. Ant. 6. 4. 1. Hdian. 4. 5. 10. Xen. H. G. 7. 4. 24.—So of evils, calamities, etc. *to come upon, to befall*, seq. ἐπί c. acc. Luke xxi. 35. Acts viii. 24. xiii. 40. Sept. and נִצַּח Judg. ix. 57. 2 Chr. xx. 8. Mic. iii. 11.—Luc. Amor. 23. Hdot. 1. 30. ib. 6. 107.—Spoken of the Holy Spirit as resting upon and operating in a person, seq. ἐπί c. acc. Luke i. 35. Acts i. 8. Comp. Sept. for נִצַּח 1 Sam. xi. 7.

c) part. ἐπερχόμενος, spoken of time, season, destiny, etc. *coming on, impending, future*; Eph. ii. 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. James v. 1. Luke xxi. 26. Sept. for נִצַּח Is. xli. 22. נִצַּח Is. xlv. 7. xlv. 11.—Fabr. Cod. pseud. V. T. p. 191 τέλος ἐπερχόμενον. Comp. Hdot. 6. 2. ib. 8. 11. Pol. 6. 19. 6.

Ἐπερωτάω, ὦ, f. ἥσω, (ἐπί, ἐρωτάω,) *to ask at or of any one, to inquire of*, viz.

a) genr. and c. c. dupl. accus. Mark xi. 29 ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον. Luke xx. 40. See Buttm. § 131. 4, 5. Matth. § 417. c. Sept. for נִצַּח 2 Sam. xiv. 18.—Hdot. 9. 93.—Seq. accus. et περί c. gen. of thing, Mark vii. 17 ἐπηρώτων αὐτὸν περί τῆς παραβολῆς. Comp. Matth. 1. c.—Hdot. 1. 32. Diod. Sic. 3. 59 pen. Dem. 1072. 12.—Seq. accus. of person and λέγων or the question itself, Matt. xii. 10 καὶ ἐπηρώτησαν αὐτὸν, λέγοντες. Mark v. 9. Luke iii. 10, 14. Acts i. 6. 1 Cor. xiv. 35. al. Absol. Matt. xxii. 35. Acts xxiii. 34. Sept. for נִצַּח Gen. xxxviii. 21. xliii. 7.—2 Macc. iii. 37. Xen. H. G. 6. 4. 2. Œc. 6. 6.—In the sense of *to require, to demand*, seq. acc. of pers. and infin. Matt. xvi. 1. So Sept. and נִצַּח Ps. cxxxvii. 3.

b) in a judicial sense, *to question, to interrogate*, c. c. dupl. accus. John xviii. 21. seq. acc. of pers. et λέγων, Matt. xxvii. 11. Acts v. 27. absol. Luke xxiii. 6.

c) from the Heb. ἐπερωτάω τὸν Θεόν, *to ask or inquire after God*, i. e. *to seek*

God, comp. in Ἐκζητέω c. Rom. x. 20, quoted from Is. lxv. 1 where Sept. for שָׁאַ. AL.

Ἐπερώτημα, ατος, τό, (ἐπερωτάω,) *a question, inquiry*, Hdot. 6. 67. Thuc. 3. 53. In N. T. spoken of *a question* put to a convert at baptism, or rather of the whole process of question and answer, i. e. by impl. *examination, profession*; 1 Pet. iii. 21 βάπτισμα, συνειδήσεως ἁγ. ἐπερώτημα εἰς Θεόν, sc. as marking the spiritual character of the baptismal rite in contrast to a mere external purification. Comp. Neander 'Gesch. der Pflanz. u. Leit. der chr. Kirche,' I. p. 203 sq. in Bibl. Repos. IV. p. 272 sq. — Others render ἐπ. εἰς Θεόν, *inquiry, longing, after God*, comp. ἐπερωτάω εἰς 2 Sam. xi. 7. So Bretschneider in Lex. Winer § 30. 2. p. 159. — Others still, *desire, petition to God*, sc. for salvation; comp. Heb. אֶפְרָא, Sept. ἐπερωτάω ἐν, Judg. i. 1. xviii. 5. See Steiger Comm. in loc.

Ἐπέχω, f. ἐφέξω, aor. 2 ἐπέσχον, (ἐπί, ἔχω,) *to have or hold upon*, e. g. Θρήνηι πόδας ἐπέιχε Hom. Od. 17. 410. *to hold out towards, to direct upon*, e. g. τόξον σκόπῳ ἐπέχειν Pind. Ol. 2. 160. Hence in N. T.

a) trop. spoken of the mind, *to fix the mind upon, to give heed to, to mark*, seq. dat. and with νοῦν implied. Acts iii. 5 ὁ δὲ ἐπέιχεν αὐτοῖς. 1 Tim. iv. 16. seq. πῶς, Luke xiv. 7. — Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8. in full Luc. Alex. 4 ult. αἰ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

b) as in comm. Engl. *to hold up or on*, i. q. *to hold back or in*, viz. (α) in the sense of *to retain, not to lose*, trop. Phil. ii. 16 λόγον ζωῆς ἐπέχοντες, i. e. persevering in the acknowledgment and practice of the christian doctrine. — Hesych. ἐπέχοντες κρατοῦντες. — (β) more usually *to keep back, to detain* a person, Hdian. 6. 5. 18. Thuc. 1. 9; in N. T. intrans. or with ἐαυτόν impl. (comp. ἄγω 3,) *to hold one's self back*, i. e. *to remain, to stay*, Acts xix. 22 αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Sept. for הָתָּא Gen. viii. 10. הָתָּא 2 Chr. xviii. 5, 14. — 2 Macc. v. 25. Philo Leg. ad Cai. p. 1029. Xen. Cyr. 5. 4. 38.

Ἐπερεάζω, f. ἄσω, (ἐπήρεια threat, insult, fr. ἐπί and Hom. ἀρειά,) *to misuse, to treat spitefully, to insult*, trans. Matt. v. 44. Luke vi. 28. — c. dat. Philo in Flacc. p. 972. D. Xen. Mem. 3. 5. 16. absol. Hdian. 7. 7. 7. — In the sense of *to traduce, to accuse falsely*, seq. accus. 1 Pet. iii. 16. — Herodian. 2. 4. 16. ib. 7. 3. 4.

Ἐπί, prep. governing the genitive, dative, and accusative, with the primary signif. *on, upon*, viz.

I. With the genitive. E. g.

I. Of place, in a great variety of relations, which may however be comprehended under the two leading ideas of rest *upon, on, in*, and of motion *upon, to, towards*; comp. Passow Ἐπί I. A. Buttm. § 147. n. 4. Matth. § 584.

a) of place *where*, after words implying rest *upon, on, in*, etc. (α) genr. and seq. gen. of place; Matt. iv. 6 ἐπὶ χειρῶν ἀρουσι σε. ix. 2. ἐπὶ κλίνης βεβλημένον. ix. 6. xvi. 19 bis, ἐπὶ τῆς γῆς. xviii. 19. xxiv. 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. xxvii. 19 καθημένον αὐτοῦ ἐπὶ τοῦ βήματος. (Jos. Ant. 4. 8. 12.) Mark viii. 4 ἐπ' ἐρημίας, i. e. *on or in the desert*. ver. 6. xiv. 51. Luke iv. 29 ὄρους ἐφ' οὗ ἡ πόλις ῥέκοδ. (Diod. Sic. 3. 47.) Luke v. 18. xii. 3. John vi. 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking *on the lake*, xix. 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ. xx. 7. Acts viii. 28. xx. 9 ἐπὶ τῆς θυρίδος, *upon or in the window*, xxi. 40. James v. 5. Rev. i. 20 ἐπὶ τῆς δεξιᾶς μου, i. e. *on or in the hollow of my hand*, coll. ver. 16. iv. 9 καθ. ἐπὶ τοῦ θρόνου. v. 10, 13 ἐπὶ τῆς θαλάσσης ἧ εστι, i. e. *on the bottom of the sea, in the deep*. vii. 3. x. 1. xix. 19 καθημ. ἐπὶ τοῦ ἵππου. xx. 11. al. sæp. So Luke xxii. 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης *upon the table*; and so ver. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, i. e. of the things *upon my table*, in Engl. *at my table*; comp. Winer § 51. g. p. 322. Also Matt. xxi. 19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ *upon the way*, i. e. by the way-side, John xxi. 1 ἐπὶ τῆς θαλάσσης, i. e. *on the shore of the lake*. So Sept. and הָתָּא 2 K. ii. 7. Dan. viii. 2. — Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ἔστησαν. Xen. An. 4. 3. 28. — Trop. Matt. viii. 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ

πάν ῥῆμα. Mark xii. 26 et Luke xx. 37 ἐπὶ τῆς βάτου, i. e. *on* or *in* the passage, section, of the bush, etc. comp. Rom. xi. 2 in Ἐν 1. a. Seq. gen. of pers. Acts xxi. 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, having a vow *upon* them.

(β) in the sense of *before*, *in presence of*, chiefly of judges, witnesses, etc. as is said in Engl. 'to be led or brought up *before*, to stand *before* a court,' etc. Matt. xxviii. 14 εἰς τὸ ἀκούσθαι τοῦτο ἐπὶ τοῦ ἡγεμόνος. Mark xiii. 9. Acts xxiii. 30. xxiv. 19, 20 στάντος μου ἐπὶ τοῦ συνεδρίου. xxv. 9. κρίνεσθαι ἐπ' ἐμοῦ. ver. 10, 26. xxvi. 2. 1 Cor. vi. 1, 6. 1 Tim. vi. 13. So genr. 2 Cor. vii. 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting *before* Titus, comp. εἴ τι αὐτῷ κεκαύχημαι ibid. Comp. Matth. § 584. n. Winer § 51. g. p. 322. — Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 65 ἐπὶ τοῦ κοινοῦ συνεδρίου τῶν Ἑλλήνων. Luc. Philops. 22. Xen. H. G. 6. 5. 41 οὐκ ἐπ' ὀλίγων μαρτύρων. Vect. 3. 14.

b) of place *whither*, after words implying motion or direction *upon*, *to*, *to-wards*, etc. with subsequent rest upon, Matt. xxvi. 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος μου. Mark iv. 26 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς. ix. 20. xiv. 35. Luke viii. 16. xxii. 40 γενόμενος δὲ ἐπὶ τοῦ τόπου. John vi. 2 σημεῖα αὐτοῦ ἐποιοῖ ἐπὶ τῶν ἀσθενούντων, which he did *upon*, *to*, the sick. (Act. Thom. 16. Others, *on*, *in the case of*, the sick; comp. Matth. § 584. ζ. So Isocr. ad Nic. p. 25. A. Plat. Rep. 5. p. 475. A, ἐφ' ἐμοῦ, in my case, by my example.) John vi. 21 τὸ πλ. ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. *on* the shore. xix. 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. xxi. 11. Acts v. 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for ὅ γ Gen. xl. 19.) Acts x. 11. Heb. vi. 7. James v. 17. Rev. x. 2. xiii. 16 ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρός κ. τ. λ. Trop. ἐπὶ καρδίας Heb. viii. 10. x. 16.—Sept. Job xvii. 16. Jos. Ant. 4. 5. 1. Hdian. 6. 3. 4 ἐπὶ βήματος ἀνελθών. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἔφευγε. ib. 3. 3. 27 ἀναβάντας ἐφ' ἵππων.

2. Of time *when*, as in Engl. *upon* a time, i. e. *on*, *at*, *in*, *during*, etc. Heb. i. 2 et 2 Pet. iii. 3 ἐπ' ἐσχάτου τῶν ἡμερῶν. —Luc. D. Mort. 11. 2 ἐπὶ μιᾶς ἡμέρας. Hdot. 5. 117. — Of time as marked

by cotemporary persons, events, etc. Buttm. § 147. n. 4. Matt. i. 11 ἐπὶ τῆς μετοικεσίας Βαβ. i. e. at the time of. Acts xi. 28 ἐπὶ Κλαυδίου, in the days of, under. Mark ii. 26. Luke iii. 2. iv. 27.—Sept. Zech. i. 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. ib. 8. 8. 15, 22.—So of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, *in my prayers*, i. e. when I pray, Rom. i. 10. Eph. i. 16. Philem. 4.—Diod. Sic. 4. 3 ἐπὶ τῶν δειπνῶν.

3. Tropically, spoken a) of dignity, authority, etc. *upon*, *over*, Matt. ii. 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, *over* Judea. Rom. ix. 5 et Eph. iv. 6 ὁ ὢν ἐπὶ πάντων θεός. Acts viii. 27 ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς. xii. 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Diss. Ep. 3. 22. 15 οἱ ἐπὶ κοιτῶνος.) So καθίστημι ἐπὶ, Matt. xxiv. 45. Luke xii. 14. Acts vi. 3. (So Sept. for אֲדָרָא Gen. xxxix. 5.) Rev. ii. 26 δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν. ix. 11. xvii. 18. xx. 6. Comp. in Ἐξουσία d. a. So genr. Sept. and ὅ γ Gen. xlv. 1, 4. Dan. vi. 7.—Athen. 13. 7 ὁ ἐπὶ τῆς Ἐφέσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 309. 9. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) of a subject of discourse, *on*, *of*, *concerning*, only after verbs of speech, writing, etc. comp. Passow ἐπὶ I. C. ult. Gal. iii. 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἐνός. —Æl. V. H. 1. 30. Luc. Philopat. 15. Diod. S. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. p. 155. D.

c) of manner, where ἐπὶ c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, lit. *upon the truth*, i. e. of a truth, *truly*, i. q. ἀληθῶς, Mark xii. 14, 32. Luke iv. 25. Acts iv. 27. x. 34. So Sept. for עֲלֵי Job ix. 2. xix. 4. עֲלֵי דָן Dan. ii. 47.—Esdr. vi. 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδείας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐφ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the Dative. E. g.

1. Of place, in the same sense and circumstances as ἐπὶ c. gen. so that the Greek poets often use the gen. and dat. interchangeably, while in prose the dat. is more usual; see Passow in Ἐπί II. A. Buttm. § 142. n. 4. Winer § 52. c. p. 335.

ε) of place *where*, after words implying rest *upon*, *on*, *in*, etc. comp. above in I. 1. a. (α) pp. Matt. xiv. 8, 11, ἐπὶ πίνακι. Mark ii. 4 ἐφ' ᾧ κατέκειτο. iv. 38. vi. 39 ἐπὶ τῷ χόρτῳ ἀνακλῖναι. ver. 55 ἐπὶ τοῖς κραββάτοις. xi. 7. Luke xi. 44 λίθον ἐπὶ λίθῳ. xxi. 6. John xi. 38. Acts xxvii. 44. Rev. xix. 14 ἐφ' ἵπποις λευκοῖς. al. sæp. — Hdian. 8. 1. 8 ἐπὶ πεδίῳ Hdot. 5. 12 ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἵππῳ. — (β) As implying close proximity, contact, *upon*, *at*, *close by*, Matt. xxiv. 33 ἐγγύς ἐστι ἐπὶ θύραις. John iv. 6 ἐκαθέζετο ἐπὶ τῇ πηγῇ, *by* the fountain, i. e. *on* the side of the well. v. 2. Acts iii. 10 ἐπὶ τῇ πύλῃ. ver. 11. v. 9 ἐπὶ τῇ θύρᾳ. Rev. xxi. 12. Comp. Matth. § 586. γ. Winer l. c. — Jos. Ant. 4. 8. 1. Hdian. 8. 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 5. 3. 2. ib. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. — (γ) Seq. dat. plur. of persons, i. q. *with*, *among*, Acts xxviii. 14 ἐπ' αὐτοῖς ἐπιμεῖναι. 2 Cor. vii. 7 ἐφ' ὑμῖν sc. ὦν. — Eur. Iph. in Aul. 656. [660.] Diod. Sic. 14. 113 δυνατὸς ὦν ἐπὶ τοῖς πλήθεσιν. Xen. Mem. 2. 1. 27.

b) of place *whither*, after words implying motion or direction *upon*, *to*, *towards*, etc. and including the idea of subsequent rest upon. (α) genr. Matt. ix. 16 et Mark ii. 21 οὐδεὶς ἐπιβάλλει ἐπίβλημα ἐπὶ ἱματίῳ παλαιῷ. John viii. 7 λίθον ἐπ' αὐτῇ βαλέτω. Acts viii. 16. Matt. xvi. 18. Eph. ii. 10. So Mark v. 33 ὃ γέγονεν ἐπ' αὐτῇ. Acts v. 35 ἐπὶ τοῖς ἀνδρ. τούτοις τί μέλλετε πράσσειν. Trop. Heb. x. 16 διδοὺς νόμους ἐπὶ ταῖς καρδίαις. Sept. δάκτυλον ἐπιθέντες ἐπὶ στόματι, Heb. , Job xxix. 9. — Hdian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νώτοις. Xen. An. 5. 2. 12. Hom. Il. 1. 55 ἐπὶ φρεσὶ θεῖναι. Luc. Toxar. 23 ἔπραξεν ἐπ' αὐτοῖς. Eur. Iph. in Aul. 1103. [1111.] Hdot. 3. 14. Comp. Matth. § 415. n. 2. — (β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. ix. 14 χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. Luke xviii. 7 μακροθυμῶν ἐπ' αὐτῆς. (Sept. and ὅγ 2 Sam. xiv. 1. Xen. Cyr. 8. 7. 27.) Also in a hostile sense, *against*, Luke xii. 52, ὃς, διαμεμερισμένοι τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισὶ πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί. Rev. xii. 17 ὠργίσθη ἐπὶ τῇ

γυναικί. — Ecclus. vii. 12. Jos. Ant. 2. 9. 7. Dem. 701. 14. Æl. V. H. 4. 5 ἐπὶ τὰ ἐπὶ θήβαις. Comp. Matth. § 586. δ.

2. of time *when*, chiefly as marking a definite period of time, *upon*, *at*, *in*, viz.

a) genr. Heb. ix. 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As designated by cotemporary institutes, actions, etc. 2 Cor. iii. 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during* the reading, whenever it is read. Phil. i. 3 ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *at* every mention, as often as I think of you. Heb. ix. 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during* the first covenant, while it was in force. So as implying merely co-existence in time, 2 Cor. vii. 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, i. e. *in*, *during*, *under* all our afflictions. Eph. iv. 26 ὃ ἥλιος μὴ ἐπιδύνετω ἐπὶ τῷ παροργισμῷ ὑμῶν, *during*, i. e. while your wrath continues; comp. Deut. xxiv. 15, where Sept. for ὅγ — Judith i. 16 ἐφ' ἡμέραις ἐκατόν. Pol. 3. 51. 12. Hdian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δείπνῳ. Mem. 1. 5. 2.

b) in the sense of *after*, immediately following *upon*, Acts xi. 9 θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after Stephen. John iv. 27 ἐπὶ τούτῳ, *upon this*, thereupon. — Xen. H. G. 4. 4. 9 τὴν ἐπὶ τῇ νυκτὶ ἡμέραν. Dem. 927. 3. Xen. An. 6. 1. 11, 12, ἐπὶ τούτῳ.

3. Tropically, spoken a) of power, authority, care over, etc. Matt. xxiv. 47 et Luke xii. 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phr. 164, 474. — Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) as marking accession or addition *upon* or *to* something already mentioned or implied, *upon*, *unto*, *besides*. Matt. xxv. 20, 22, ἄλλα τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Luke iii. 20. xvi. 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. vi. 16. Col. iii. 14. 1 Cor. xiv. 16 πῶς ἐρεῖ τὸ ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. ii. 27 λύπη ἐπὶ λύπῃ in text. rec. Heb. viii. 1. Comp. Buttm. l. c. Passow Ἐπί II. C. Matth. § 586. γ, ult. — Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Philo de Opif. Mund. p. 16. Xen. Cyr. 4. 5. 38 ἐπ' τούτοις, *præterea*. Mem. 1. 2. 25. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ Luc. D. Mort. 1. 3.

c) of that *upon* which any thing rests as a basis, foundation, support; comp. Winer § 52. c. c. In various specifications, viz.

(α) genr. Matt. iv. 4. et Luke iv. 4 ζῆν οὐκ ἐπ' ἄρτω μόνῳ, ἀλλ' ἐπὶ παντὶ ῥήματι κ. τ. λ. *to live upon*, i. e. to sustain or support life upon, quoted from Deut. viii. 3. where Sept. for לֶחֶם. — Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ οἴνῳ. Plut. Alcib. 1. init. ἐπὶ τούτοις μόνοις ζῆν. Comp. Kypke on Matt. 1. c. — So after words implying hope, trust, confidence *upon* or *in* any person or thing. Rom. xv. 12 ἐπ' αὐτῷ ἐθνή ἐλπιοῦσιν. 1 Tim. vi. 17. (2 Macc. ii. 18.) Mark x. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke xi. 22. al. Luke xxiv. 25 πιστεύειν ἐπὶ πᾶσιν οἷς κ. τ. λ. 1 Pet. ii. 6. Acts xiv. 3 παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. resting *upon* hope, Acts ii. 26. Rom. iv. 18. viii. 20. Tit. i. 2. al. — Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν. — Here belongs the phrase ἐπὶ τῷ ὀνόματι τινος, *upon the name of any one*, i. e. to do any thing *upon* or *in* the name of a person, on the ground of, under colour of his name, etc. comp. Winer l. c. marg. Acts iv. 17, 18 διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. resting upon his name, upon him as the ultimate teacher and author. v. 28, 40. Luke xxiv. 47. So Luke ix. 49 ἐπὶ τῷ ὀν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out demons upon thy name*, i. e. resting the efficacy of their exorcism upon thy name. Also Matt. xxiv. 5. Acts ii. 38 βαπτισθήτω ἐπὶ τῷ ὀν. Ἰ. Χρ. *be baptized upon the name of Christ*, i. e. the baptism being grounded upon the profession of his name, etc. Matt. xviii. 5 ὃς ἐὰν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματι μου, i. e. as resting upon or professing my name, as a Christian. Matt. ix. 37. Luke ix. 48. So Sept. for עַל־ Deut. xviii. 20. — Luc. Pisc. 15 γοήτας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μιὰ πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν. 917. 28.

(β) of the subject of an action or of discourse, *upon*, *in reference to*. Mark vi. 52 οὐ συνῆκαν [τὸ σημεῖον τὸ πειποιημένον] ἐπὶ ταῖς ἄρτοις, i. e.

wrought *upon* or *in respect to* the loaves. — Hdot. 3. 14 τῷτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ. — Of discourse, etc. *on*, *of*, *concerning*; John xii. 16 ὅτι ταῦτα ἐπ' αὐτῷ γέγραμμένα. Luke xxiii. 38. Rev. x. 11 προφητεῦσαι ἐπὶ λαοῖς κ. τ. λ. xxii. 16 μαρτυρῆσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. xi. 4. Comp. Winer § 52. c. γ. Matth. § 586. ε. — Barnab. Ep. 5 ὁ προφητεύων ἐπ' αὐτῷ. Hdot. 1. 66. Luc. D. Deor. 10. 12 λόγους ἐπὶ τινι. Thuc. 2. 34.

(γ) of a condition, law, sanction, *upon* or *under* which alone any thing takes place. 1 Cor. ix. 10 ἐπ' ἐλπίδι ἀροτριᾶν κ. τ. λ. Heb. vii. 11. viii. 6 διαθήκη ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται i. e. under the sanction of, etc. ix. 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία i. e. a testament is only valid the testator being dead. x. 28 ἐπὶ δυσιν ἢ τρισὶ μάρτυσιν ἀποθνήσκει, i. e. was put to death *under* two or three witnesses, comp. Deut. xvii. 6 where Sept. for עַל-לִבֵּי, coll. Deut. xix. 15 where Sept. ἐπὶ στόματος for עַל-לִבֵּי. See Matth. § 585. β. Passow ἐπὶ II. F. — Jos. Ant. 2. 10. 2 pen. ib. 5. 2. 6. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά. H. G. 3. 2. 19.

(δ) of the ground, motive, exciting cause of any action, *upon*, *at*, i. e. *on account of*, *because of*, Matt. xix. 9 μὴ ἐπὶ πορνείᾳ. Luke ii. 20 αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν κ. τ. λ. v. 3 ἐπὶ τῷ ῥήματι σου χαλάσω τὸ δίκτυον. Acts iii. 16 ἐπὶ τῇ πίστει. iv. 21. xxvi. 6. 1 Cor. i. 4. viii. 11. 2 Cor. ix. 15. al. Seq. dat. of person, ἐπ' αὐτοῖς Acts xxi. 24, see in Δαπανάω. Comp. Matth. § 585 ult. Passow ἐπὶ II. E. Winer § 52. c. β. — Jos. Ant. 4. 5. 2 ἑκαμνον ἐπὶ δίψει. Hdot. 1. 137. Luc. Hermot. 80. Xen. Mem. 3. 14. 2. Conv. 3. 10. — Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on this account that, because*, Rom. v. 12. 2 Cor. v. 4. Phil. iv. 10. Comp. Buttm. § 150. p. 435. — Diog. Laert. 2. 12. 5. Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, οὗ χάριν.

(ε) of the occasion *upon* or *at* which, in connexion with which, any thing takes place, *upon*, *at*, *over*, after words signifying an emotion of mind, as joy, sorrow, compassion, astonishment, etc.

Comp. Matth. § 399 n. 1. Passow *ἐπί* II. E. Matt. xviii. 13 χαίρει *ἐπ'* αὐτῷ μᾶλλον κ. τ. λ. Luke i. 14, 47 ἡγαλλίασε *ἐπὶ* τῷ Θεῷ. xv. 7. Rev. xi. 10. al. Mark iii. 5 συλλυπούμενος *ἐπὶ* τῇ πωρώσει τῆς κ. x. 22, 24. Luke xix. 41 ἐκλαυσεν *ἐπ'* αὐτῇ. Acts viii. 2. James v. 1. Rom. xviii. 9, 11. al. Matt. xiv. 14 ἐσπλαγχνίσθη *ἐπ'* αὐτοῖς. Mark vi. 34. al. Matt. vii. 28 ἐξεπλήσσοντο *ἐπὶ* τῇ διδαχῇ αὐτοῦ. xxii. 33. Luke i. 29 διεταράχθη *ἐπὶ* τῷ λόγῳ. v. 9. ix. 43. Acts iii. 12.—Jos. Ant. 6. 6. 3 ἡ *ἐπὶ* τῇ νίκῃ χαρά. Xen. Mem. 2. 6. 35 χαίρειν *ἐπὶ*. Test. XII Patr. p. 521 πενθῶν *ἐπὶ* τῇ ἁμαρτίᾳ. Luc. D. Deor. xii. 1. ib. 25. 3 *ἐπ'* αὐτῷ δακρύνουσα ib. Toxar. 24. Æl. V. H. 12. 41 ἐκπλαγεῖς *ἐπὶ*. Xen. Cyr. 1. 4. 27.—So of the occasion of penitence and shame, 2 Cor. xii. 21 μὴ μετανουήσαντων *ἐπὶ* τῇ ἀκαθαρσίᾳ. Rom. vi. 21 ἐφ' οἷς νῦν *ἐπαισχύνεσθε*.—Xen. Mem. 2. 2. 8 ἐφ' ᾧ ὑσχύνη. (ζ) of the object, purpose, end of any action, etc. *upon, unto, for*; comp. Winer § 52. c. δ. Matth. § 585. β. Gal. v. 13 ὑμεῖς γὰρ *ἐπ'* ἐλευθερίᾳ ἐκλήθητε. 1 Thess. iv. 7. Eph. ii. 1. 2 Tim. ii. 14. Phil. iii. 12 ἐφ' ᾧ, *that for which*. So Acts xv. 14 *ἐπὶ* τῷ ὀνόματι αὐτοῦ in text. rec. where later edit. omit *ἐπὶ*.—Wisd. ii. 23. Hdian. 2. 1. 18 *ἐπ'* ὀλέθρῳ, *ἐπὶ* σωτηρίᾳ. Thuc. 1. 73. Xen. Mem. 2. 3. 19. An. 5. 7. 34 ἄγεσθαι *ἐπὶ* θανάτῳ.—Hence ἐφ' ᾧ, *for what, wherefore*, Matt. xxvi. 50 in text. rec. for which others ἐφ' ὅ.

(η) of the norm or model *upon or to* which any thing is adjusted or conformed, *upon, after, according to*. Luke i. 59 ἐκάλουν αὐτὸ *ἐπὶ* τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. So Sept. and ὕ Ezra ii. 61. Neh. vii. 63.—Esdr. iv. 63. Plut. Rom. 19 ult. καλεῖσθαι μὲν Ῥώμην *ἐπὶ* Ῥωμύλῳ τὴν πόλιν. Plato Parm. p. 147. D. —Also Rom. v. 14 οὐ ἁμαρτήσαντας *ἐπὶ* τῷ ὁμοιώματι τῆς κ. τ. λ. 2 Cor. ix. 6 bis, ὁ σπείρων *ἐπ'* εὐλογίας, i. e. adv. bountifully.—Æschyl. Supp. 628, [636,] *ἐπ'* ἀληθείᾳ.

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III. With the Accusative. E. g.

1. Of place, and generally combining the ideas of rest and motion *upon*; where sometimes however the idea of motion upon is more prominent, and

rarely, rest upon. Comp. Winer § 53. 1. Matth. § 586. c.

a) as implying rest and motion combined, where it marks an extension or spreading out *upon* or *over* any thing, a stretching or spreading out in various directions, distribution *upon, over, among*; hence pp. *along upon, along over, throughout*, etc. or else simply, *upon, over, at, among*, the direction of the implied motion being determined by the adjuncts. E. g.

(α) genr. Matt. xxvii. 45 σκότος ἐγένετο *ἐπὶ* πᾶσαν τὴν γῆν. x. 34 βαλεῖν εἰρήνην, μάχαιραν, *ἐπὶ* τὴν γῆν. xiv. 19 τοὺς ὄχλους ἀνακλιθῆναι *ἐπὶ* τοὺς χόρτους. ver. 36 *ἐπὶ* τὴν θάλασσαν περιπατοῦντα. ver. 28, 29. xv. 35. xviii. 12 *ἐπὶ* τὰ ὄρη πορευθεῖς *about upon* the mountains. xxii. 9. xxiv. 16. Mark iv. 38 *ἐπὶ* τὸ προσκεφάλαιον καθεύδων i. e. stretched upon. Luke v. 36 ἐπίβλημα ἐπιβάλλει *ἐπὶ* ἱμάτιον. John ix. 6. Acts vii. 11. xxi. 3. Rev. ii. 17. vii. 1. xi. 8. xx. 4 οὐκ ἔλαβον τὸ χάραγμα *ἐπὶ* τὸ μέτωπον. ver. 9. al. So Matt. xiii. 2 ὁ ὄχλος *ἐπὶ* τὸν αἰγιαλὸν εἰστήκει, stood or had stationed themselves *along upon* the shore, Rev. xv. 2. Matt. xix. 28 καθίσεσθε ὑμεῖς *ἐπὶ* δώδεκα θρόνους, i. e. *along upon* the row or circle of thrones, as in Rev. iv. 4. xx. 4.—Hom. Od. 11. 577 *ἐπ'* ἐννέα κεῖτο πέλεθρα. xiv. 120 *ἐπὶ* πολλὰ ἀλήθην. Palæph. Fab. 1. 10 ἀπέτρεχον *ἐπὶ* τὰ ὄρη. Diod. Sic. 1. 27 ὁ στρατεύσας *ἐπὶ* πᾶσαν χώραν. Hdian. 4. 11. 12. Xen. H. G. 6. 5. 21.—So with accus. plur. of persons *upon, over, towards* all of whom, Matt. v. 45 bis *ἐπὶ* πονηροῦς καὶ ἀγαθούς κ. τ. λ. xii. 49 ἐκτείνας τὴν χεῖρα *ἐπὶ* τοὺς μαθήτας. Acts xix. 12. Rev. xiv. 6 in some edit.—Hom. Il. 10. 213 κλέος πάντας *ἐπ'* ἀνδρώπους.

(β) where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, etc. or simply *upon, over*. Matt. iv. 5 ἵστησιν αὐτὸν *ἐπὶ* πτερύγιον τοῦ ἱεροῦ. v. 23. ix. 18. xiii. 48 ἀναβιβάσαντες *ἐπὶ* τὸν αἰγιαλόν. xxi. 5 ἐπιβεβηκὼς *ἐπὶ* ὄνον i. e. mounted upon. xxii. 16 φευγέτωσαν *ἐπὶ* τὰ ὄρη. xxvii. 29. Mark viii. 25. x. 16 τιθεῖς τὰς χεῖρας *ἐπ'* αὐτά. xi. 2. xv. 22 καὶ φέρουσι αὐτὸν *ἐπὶ* Γολγοθᾶ τόπον. Luke v. 11, 19 ἀναβάντες *ἐπὶ* τὸ ὄμα. viii. 27. Acts xvii. 19.

xx. 13. xxvii. 43, 44 see in Διασώζω. Rom. xii. 20.—Palæph. Fab. 1. 9 ἀναβιβάσαντες ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Cyr. 3. 1. 4 ἐπὶ λόφον καταφύγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.—So of a yoke, burden, taken up and placed *upon* any one, Matt. xi. 29 ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς. Acts xv. 10. Matt. xxiii. 4 φορτία—ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρ. trop. of a covenant, Heb. viii. 8.—Metaph. spoken of fear, evils, guilt, punishment, which come *upon* any one as a burden, as something laid *upon* one; so after γίνεσθαι, ἐπέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like; Matt. xxiii. 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. ver. 36. Luke i. 12, 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. xxi. 34, 35 ὡς παγὶς ἐπελεύσεται ἐπὶ πάντας. John iii. 36. xviii. 4. Acts v. 28. viii. 1. xiii. 11 χεὶρ κυρίου ἐπὶ σέ. xviii. 6. Rom. i. 18. xv. 3. 1 Pet. v. 7. In like manner of good, prosperity, etc. Matt. x. 13 ἔλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν sc. τὴν οἰκίαν. Luke x. 6. Gal. vi. 16. Acts iv. 33 χάρις ἦν ἐπὶ πάντας. Rom. iii. 22.—So of a lot i. e. any thing imposed by lot, Acts i. 26 ἐπέσεν ὁ κληρὸς ἐπὶ Ματθίαν. Sept. for לַי לַי לַי Jon. i. 7. for לַי לַי לַי Lev. xvi. 9.—Comp. Diod. Sic. 4. 42. ἐπανελθεῖν [τὸν κληρὸν] εἰς Ἡσιόνην.

(γ) where the motion is directed to a lower place, Matt. x. 29 ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν. xiii. 5, 7. xxi. 44. xxvi. 7 κατέχεεν ἐπὶ. Luke xxii. 44. Acts ii. 3. Rev. viii. 10. xvi. 2. xxii. 5 ὁ θεὸς φωτιεῖ ἐπ' αὐτούς, sc. like the sun.—Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἐπιπτον. Xen. Cæc. 18. 7.—Trop. of the divine Spirit or power descending and abiding *upon* any one. Matt. iii. 16 τὸ πνεῦμα καταβαῖνον καὶ ἐρχόμενον ἐπ' αὐτόν. xii. 18. Luke i. 35. ii. 25. xxiv. 49. al. 2 Cor. xii. 9. Rev. vii. 15.

b) of place *whither*, implying motion *upon*, *to*, *towards*, any place or object as a limit, aim, end, with subsequent rest thereupon.

(α) pp. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, i. e. forwards, Matt. xxvi. 39. Luke v. 12. Rev. vii. 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. xv. 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. John xxi. 20.

Acts x. 25 πεσὼν ἐπὶ τοὺς πόδας, *upon*, i. e. *at his feet*. Also Luke ix. 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄρατρον. Phil. iii. 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον.—Jos. Ant. 6. 11. 8. ἀκόντια βαλὼν ἐπὶ τὸν σκοπὸν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.—So after verbs of going, coming, conducting, collecting, etc. equiv. to πρὸς c. accus. Matt. iii. 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, *upon the Jordan*, i. e. to the region of Jordan. xii. 28 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τ. θ. v. 21 συνήχθη ὄχλος πολὺς ἐπ' αὐτόν. xxvii. 27. Mark xi. 13. Luke xxiv. 24. John vi. 16. Acts i. 21. xxi. 32, 35. 2 Thess. ii. 1. 2 Tim. iv. 4. Heb. vi. 1. Rev. vii. 17. xviii. 7. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό i. e. *upon* or *to* the same place, together, Matt. xxii. 34. Acts iv. 26. 1 Cor. xi. 20. also 1 Cor. vii. 5, see in Εἰμί II. h. ε.—Palæph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdian. 8. 5. 13 ἐπὶ τὴν Ῥώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεῦθεν ἐξελαύνει ἐπὶ τὴν Εὐφράτην.—Of judges, tribunals, *upon*, *unto*, i. e. *up before*. Matt. x. 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε. Luke xii. 11, 58. Acts xvi. 19. (Hdot. 3. 156. Xen. Lac. 4. 6 ἄγει αὐτὸν ἐπὶ τοὺς Ἐφόρους. —Con p. An. 6. 6. 6 ἄγειν πρὸς.) Of an oracle, miracle, testimony, etc. *upon*, *unto*. Luke iii. 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην. Acts iv. 22 ἐφ' ὃν ἐγεγόνει τὸ σημεῖον. 2 Thess. i. 10 τὸ μαρτύριον ἡμῶν [γενόμενον] ἐφ' ὑμᾶς. (So לַי לַי לַי 1 Chr. xxii. 8, Sept. dat. μοί. Usually Heb. לַי, Sept. πρὸς, Jer. i. 4, 11. al.) Also as implying accession, addition, Matt. vi. 27 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. Rev. xxii. 18.

(β) where the motion or direction *upon* implies also an affection of the mind *for* or *against*. E. g. favourable, kindly, Luke i. 48. ix. 38 ἐπίβλεψαι ἐπὶ τὸν υἱόν μου. 1 Pet. iii. 12 οἱ ὁφθ. κυρίου ἐπὶ τοὺς δικαίους, i. e. are directed *upon*, quoted from Ps. xxxiv. 16 where Sept. for לַי, comp. Ps. xxxi. 8.—So of disfavour, *upon*, *against*, Acts iv. 29 comp. in Ἐπεῖδεν. 1 Pet. iii. 12 πρόσωπον κυρίου ἐπὶ ποιοῦντας κακά, i. e. is directed *against*, quoted from Ps. xxxiv. 17 where Sept. for לַי. In a hostile

sense, Matt. x. 21 ἐπαναστησονται τέκνα ἐπὶ γονεῖς. Luke xiv. 31 ἐρχομένων ἐπ' αὐτόν. xxii. 52, 53. John xiii. 18. Acts vii. 57 ὥρμησαν ἐπ' αὐτόν. Acts xiii. 50, 51. xix. 16. 2 Cor. x. 2. 2 Thess. ii. 4. So Sept. and 𐤁 Gen. xvi. 12. — Diod. Sic. 2. 19. ib. 15. 41. Hdian. 7. 1. 13, 16. Xen. Cyr. 1. 5. 3, 4.—Trop. of conduct or testimony *against* any one, Mark x. 11 μοιχᾶται ἐπ' αὐτήν. Luke ix. 5 εἰς μαρτύριον ἐπ' αὐτούς. So in an imprecation, 2 Cor. i. 23 μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν.

(γ) trop. of measure, extent, *upon, unto*, i. e. *up to, about*, Rev. xxi. 16 ἐμέτρησα τὴν πόλιν ἐπὶ σταδίους δώδεκα χιλιάδων. Comp. Matth. § 586. c. p. 1169. Winer § 53. p. 345.—Æl. V. H. 3. 1 init. τὸ μῆκος ἐπὶ τεσσαράκοντα διήκει σταδίους. Xen. An. 1. 7. 15.—So ἐφ' ὅσον, *in so far as, in as much as*, Matt. xxv. 40. Rom. xi. 13. ἐπὶ πλεῖον, *further on, further, the more*, Acts iv. 17. 2 Tim. ii. 16. iii. 9. Comp. Vig. p. 628.—ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13. ἐπὶ πλεῖον Æl. V. H. 1. 30 ult. Plato Phædr. p. 261.

c) rarely of place *where*, after words signifying rest *upon, on, in, at*, where however the idea of previous motion *upon* is implied. Rev. v. 1 ἐπὶ τὴν δεξιάν, *upon*, i. e. *in* his right hand. xx. 1.—Comp. Hom. Il. 7. 238. Xen. An. 6. 4. 1.—After verbs of sitting or standing, *upon, at, by*, etc. Matt. ix. 9 καθήμενον ἐπὶ τὸ τελώνιον. Acts x. 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. xi. 11. Rev. iii. 20. viii. 3. Comp. above in I. 1. a. II. 1. a. β.—Xen. Cyr. 3. 3. 12 παρῆναι ἐπὶ τὰς θύρας. ib. 3. 3. 68.—So στῆναι ἐπὶ τοὺς πόδας, *to stand up upon the feet*, Acts xiv. 10. xxvi. 16. Rev. xi. 11.—Also ἐπὶ τὸ αὐτό, lit. *upon the same place*, as adv. *together*, Luke xvii. 35. Acts i. 15. Comp. in Αὐτός III. a. β.

2. Of time, viz. a) time how long, *during, for*, Luke iv. 25 ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτὴ τρία. xiii. 31. xviii. 20. xix. 8, 10. Heb. xi. 30. Comp. Winer § 53. p. 345. Matth. § 586. c. p. 1169.—Palæph. 28. 2. Thuc. 2. 35. Xen. An. 6. 6. 36.—So ἐπὶ χρόνον, *for a time*, Luke xviii. 4. (Hdot. 9. 22.) ἐφ' ὅσον χρόνον *so long as*, Rom. vii. 1. Gal. iv. 1. ἐφ' ὅσον sc. χρόνον, *so long as*, Matt. ix. 15. (Arr.

Diss. Ep. 4. 10. 16.) ἐφ' ἱκανόν sc. χρόνον, *a long while, long*, Acts xx. 11. So adverbially, ἐπὶ πολὺ, ἐπιπολύ, *long*, Acts xxviii. 6. ἐπὶ πλεῖον, *longer, further*, Acts xx. 9. xxiv. 4.—ἐπιπολύ Luc. Toxar. 20. Thuc. 2. 64. ἐπὶ πλεον Hdian. 8. 6. 7.

b) implying a term or limit of time, *upon* the coming of which any thing is done or assigned, *upon, at, about*. Mark xv. 1 εὐθὺς ἐπὶ τὸ πρωτ. Luke x. 35 ἐπὶ τὴν αὔριον. Acts iii. 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς.—Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ἑω. Hom. Od. 7. 288. Pol. x. 8. 7.—Joined with an adverb in the later usage, e. g. ἐπὶ τρίς, *up to thrice*, i. e. *thrice*, Acts x. 16. xi. 10. See Winer § 54 ult. n. 1. p. 356. Lob. ad Phryn. p. 46, 48.—Comp. εἰς τρίς Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Tropically spoken a) of power, authority, care over, *upon, over*; Luke i. 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. ix. 1 δύναμιν καὶ ἐξουσίαν ἐπὶ δαιμόνια. x. 19. Acts vii. 10. Rom. v. 14. Heb. ii. 7. iii. 6 Χρ. ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. xii. 7. al. So Luke ii. 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν ποιμνὴν αὐτῶν. Sept. and 𐤁 Gen. xxxix. 5. Comp. Lob. ad Phryn. p. 474.—Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς καθιστάναι. H. G. 3. 4. 20.

b) as marking accession or addition, *upon, over*, Phil. ii. 27 λύπη ἐπὶ λύπῃν where text. rec. has ἐπί c. dat. see above in II. 3. b.

c) of an object or substratum *upon, over, in respect to* which any thing is done, felt, directed, etc. Comp. above in II. 3. c. Winer § 53 p. 345. E. g.

(α) of the subject of an action or of discourse, *upon, over, in respect to*. Mark xv. 24 βάλλοντες κλῆρον ἐπ' αὐτά. (Plut. Rep. 10. p. 617. E, ῥίψαι κλήρου ἐπὶ τινά.) 1 Cor. vii. 36 see in Ἀσχημονέω b. James v. 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him*, i. e. *in his behalf*, in allusion also perhaps to the posture. Winer l. c. p. 345 marg. —So of a subject of discourse, writing, etc. *upon, of, concerning*. Mark ix. 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρ. ver. 13. Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 13. Sept. for 𐤁 Jer. xxv. 13.—Palæph. 49. 3 ἐφ' ὃν ἄσμα ἐποίησε.

(β) of that on which the mind, heart, feelings, are directed, either in kindness or hostility, *upon, over, towards*. E. g. in kindness, Matt. xiv. 14 ἐσπλαγχνίσθη ἐπ' αὐτούς. xv. 32. Luke vi. 35 χρηστός ἐστιν ἐπὶ τοὺς ἀχ. κ. τ. λ. Rom. ix. 23. xi. 22. Eph. ii. 7. Sept. for על Gen. xlvii. 29.—Theophil. ad Autol. I. p. 71 χρηστός ἐστιν (ὁ θεός) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers.—So in hostility, *against*, Matt. xii. 26 ἐφ' ἐαυτήν ἐμερίσθη. Mark iii. 26. Luke xi. 17. Acts vii. 54 ἐβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.—Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν. Xen. Mem. 2. 3. 10.—Hence also of the object of trust, confidence, hope, Matt. xxvii. 43 πέποιθεν ἐπὶ τὸν θεόν. Acts ix. 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. xi. 17. Rom. iv. 5. 2 Cor. ii. 3. Heb. vi. 1 πίστις ἐπὶ θεόν. 1 Tim. v. 5 ἡλπικεν ἐπὶ τὸν θεόν. 1 Pet. i. 13. iii. 5.—Also of the occasion or object *upon or over* which joy or sorrow is felt, Rev. xviii. 20 εὐφραίνου ἐπ' αὐτήν in text. rec. others ἐπ' αὐτῇ. Luke xxiii. 28 μὴ κλαίετε ἐπ' ἐμέ. Rev. i. 7. So Sept. of joy, for על Is. lxi. 10. Ps. xxxii. 11. of sorrow, for על Zech. xii. 10.

(γ) of that on which the will or intention is directed, the end, purpose, aim of an action, etc. *upon, for, for the sake of, after*. Matt. iii. 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. xxvi. 55 ὡς ἐπὶ λυστήν. Luke vii. 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for my feet*. xv. 4. xxiii. 48. Comp. Buttm. § 147. n. 4 ult. Matth. § 586. c.—Palæph. 19. 1. ib. 40. 4. Hdot. 3. 14 εἶναι ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12.—So of a result, 2 Tim. iii. 13 ἐπὶ τὸ χεῖρον. Heb. xii. 10.

(δ) from the Heb. spoken of persons *upon or over* whom a name is called, who are called by that name, implying property, relation, etc. James ii. 7. Acts xv. 17 ἐφ' οὗ ἐπικέκληται τὸ ὄνομά μου, quoted from Amos ix. 12 where Sept. for על עליו עליו , as also 2 Sam. xii. 28. Jer. xiv. 9. Comp. Gesen. Lex. art. עליו Niph. β.—Bar. ii. 15.

NOTE. In composition ἐπί implies 1. motion, *upon, towards, against*, as ἐπάγω, ἐπέρχομαι, etc. 2. rest *upon, over, at*, as ἐπέχω, ἐπαναπαύω, etc. 3. acces-

sion, addition, as ἐπισυνάγω, ἐπαιτέω. 4. succession, as ἐπειμι, ἐπιτάσσω. 5. repetition or renewal, as ἐπανόρθωσις. Very often it cannot be expressed in English, and is then to us simply intensive. Comp. Vig. p. 628. Passow ἐπί no. V, ult. AL.

Ἐπιβαίνω, f. ἡσομαι, *to go upon, to tread upon*, intrans. Sept. γῆν ἐφ' ἧς ἐπέβη for עליו Deut. i. 36. Hdian. 1. 12. 18. Xen. Cyr. 3. 3. 61. Hence in N. T.

a) *to set foot upon, to come upon or into, to arrive in* a country, province, etc. εἰς τὴν Ἀσίαν Acts xx. 18 τῇ ἐπαρχίᾳ xxv. 1.—Diod. Sic. 14. 84 init. εἰς Βοιωτίαν. 16. 66 pen. τῇ Σικελίᾳ. Thuc. 1. 103 c. gen.

b) *to go up upon, to mount*, intrans. e. g. ἐπὶ ὄνον Matt. xxi. 5. So of a ship, *to embark*, sc. εἰς τὸ πλοῖον Acts xxi. 6. τῷ πλοίῳ xxvii. 2. absol. xxi. 2. Sept. for עליו Jer. xlvi. 9. עליו 1 Sam. xxv. 20. Gen. xxiv. 61.—Hom. Il. 5. 255 ἵππων ἐπιβ. Thuc. I. 111 et Xen. H. G. 3. 4. 1 ἐπὶ τὸν πλοῖον. Thuc. 7. 70 ταῖς ναυσίν.

Ἐπιβάλλω, f. βαλῶ, *to cast upon or over, to lay upon*, trans.

a) pp. and seq. dat. Mark xi. 7 ἐπεβ. αὐτῷ τὰ ἱμάτια. 1 Cor. vii. 35 βρόχον ὑμῖν ἐπιβάλλω. Sept. seq. ἐπὶ c. acc. for עליו Num. iv. 6, 7. Hos. vii. 12. עליו Num. xix. 2.—Hdian. 6. 8. 11. Xen. An. 3. 5. 10. Ven. 10. 7.—In the sense of *to put upon*, i. e. to sew on, sc. a patch, Matt. ix. 16. Luke v. 36.—Hesych. ἐπιβαλεῖ· ἐπιρρήψει seu ἐπιρράψει.—In the phrase ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, seq. ἐπὶ τινά or dat. *to lay hands upon*, i. e. (a) *to seize, to do violence to* a person, seq. ἐπὶ τινά Matt. xxvi. 50. Mark xiv. 46. Luke xx. 19. xxi. 12. John vii. 30, 44. Acts v. 18. xxi. 27. seq. dat. Acts iv. 3. and by attraction, Acts xii. 1 ἐπέβαλεν τὰς χεῖρας κακῶσαι τινά, for ἐπὶ τινά ὥστε κακῶσαι αὐτούς, comp. Buttm. § 151. I. 4. So Sept. for עליו עליו , seq. ἐπὶ τινά Gen. xxii. 12. seq. dat. Esth. vi. 2.—Seq. dat. Pol. 3. 5. 5. Diod. Sic. lib. 38 init. ed Tauchn. or X. p. 205. ed. Bip.—(β) in the sense of *to lay hold of, to undertake*, Luke ix. 62 ἐπιβ. τ. χ. ἐπ' ἄροτρον. So Sept. for עליו Deut. xii. 7, 18.

b) intrans. or pp. with *εαυτόν* implied, *to cast oneself upon*, i. e. *to rush upon, to fall upon*; comp. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1. Winer § 39. 1. So seq. εἰς c. acc. Mark iv. 37 τὰ κύματα ἐπέβαλεν εἰς τὸ πλοῖον. Also absol. xiv. 72 καὶ ἐπιβαλὼν ἔκλαιε, i. e. *rushing forward*, sc. out of the hall, comp. Matt. xxvi. 75 et Luke xxii. 62. (1 Macc. iv. 2. Hom. Od. 15. 297. Diod. Sic. 18. 14 med.) Others, ἐπιβαλὼν, sc. ἱμάτιον, i. e. covering his face or head, comp. 2 Sam. xv. 30. xix. 4. Jer. xiv. 3, 4. Others, by impl. *beginning*, as in 2 Macc. xii. 38.—Hence impers. *to fall upon, to fall to*, i. e. *to pertain or belong to any one*, Luke xv. 12 τὸ ἐπιβάλλον (μοι) μέρος, i. e. the portion which falls to me.—1 Macc. x. 30. Hdot. 4. 115. Dem. 312. 2.

Ἐπιβαρέω, f. ἤσω, lit. *to burden upon*, in N. T. only metaph. *to be burdensome upon*, e. g. in a pecuniary sense, seq. accus. 1 Thess. ii. 9. 2 Thess. iii. 8. In 2 Cor. ii. 5 ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς, *that I may not burden you all*, i. e. bear too hard upon you all in my censure. Others take ἵνα μὴ ἐπιβαρῶ as parenthetical, *that I may not be too severe*, and then π. ὑμᾶς depends on λελύπηκεν. Seq. dat. Appian. Syr. p. 180. B. C. 4. p. 978.

Ἐπιβιβάζω, f. ἄσω, *to cause to mount*, trans. e. g. an animal for riding, seq. ἐπὶ c. acc. Luke x. 34 ἐπιβ. αὐτόν ἐπὶ τὸ ἴδ. κτήνος. With ἐπὶ impl. Luke xix. 35. Acts xxiii. 24. Sept. for בִּיבֵיץ 1 K. i. 33. 2 K. ix. 28.—Hdian. 3. 7. 12. c. gen. Diod. Sic. 2. 11 c. πρὸς τι.

Ἐπιβλέπω, f. ψω, *to look upon, to fix the eyes upon*, Sept. seq. ἐπὶ c. acc. for וְבָק Num. xxi. 9. seq. acc. Hdian. 5. 3. 15. In N. T. trop. *to look upon, to have respect to*, seq. ἐπὶ c. acc. sc. in kindness, favour, Luke i. 48. ix. 38. in partiality, James ii. 3. Sept. for בָּקַץ 1 Sam. i. 11. ix. 16. בָּקַץ Lev. xxvi. 9. 1 K. viii. 28. Ps. xxv. 16.—Judith xiii. 4.—So ἐφοράω Jos. B. J. 6. 2. 4.

Ἐπίβλημα, ατος, τό, (ἐπιβάλλω,) lit. *any thing put on, an addition*, hence *a patch*, Matt. ix. 16. Mark ii. 21. Luke v. 36 bis.—Sept. Is. iii. 20. Arr. Alex.

M. 6. 29. 8 τάπητα ἐπιβλημάτων Βαβυλωνίων.

Ἐπιβοάω, ῶ, f. ἤσω, (ἐπὶ intens.) *to cry out upon, to exclaim vehemently*, absol. Acts xxv. 24.—τινὶ Pol. 10. 12. 5. Thuc. 5. 65. c. acc. *to invoke*, Wisd. xiv. 1.

Ἐπιβουλή, ῆς, ἡ, (βουλή,) pp. *counsel upon or against*; hence *plot, conspiracy, insidiæ*, Acts ix. 24. xx. 3, 19. xxiii. 30.—Sept. Esth. 2. 22. Jos. Ant. 2. 11. 1. Xen. H. G. 3. 3. 4, 5.

Ἐπιγαμβρεύω, f. εὐσω, (γαμβρεύω fr. γαμβρός,) *to contract affinity with, to intermarry with*, Sept. for גַּמְבְּרִי Gen. xxxiv. 9. 1 Macc. x. 54, 56. of a son-in-law 1 Sam. xviii. 21, 22.—In N. T. *to marry by right of affinity*, trans. Matt. xxii. 24, (comp. Mark xii. 19. Luke xx. 28,) spoken of the marriage of a brother's widow according to the Jewish law, Deut. xxv. 5 sq. comp. Ruth. c. 4. Gen. xxxviii. 8, 12. See Jahn § 157. Sept. for וְגַמְבְּרִי Gen. xxxviii. 8.—Test. XII Pat. p. 599.

Ἐπίγειος, ου, ὁ, ἡ, adj. (ἐπὶ, γῆ,) *upon earth*, i. e. *earthly, terrestrial*, viz. belonging on earth or to the earth, as τὰ σώματα 1 Cor. xv. 40 bis. 2 Cor. v. 1. persons, Phil. ii. 10. (Lucian. Icar. 2. Diod. Sic. 1. 13 init.) τὰ ἐπίγεια, *earthly things*, i. e. relating to earth and to this life, John iii. 12. Phil. iii. 19. σοφία ἐπίγειος, *earthly wisdom*, i. e. imperfect and perverse, James iii. 15.—M. Antonin. 6. 23 or 30 εἰς καρπὸς τῆς ἐπιγείου ζωῆς.

Ἐπιγίνομαι, *to arise upon, to come on*, intrans. e. g. of a wind, *to spring up*, Acts xxviii. 13.—Thuc. 3. 74 εἰ ἄνεμος ἐπεγένετο. Pol. 1. 54. 6.

Ἐπιγινώσκω, f. γνώσομαι, pp. *to know thereupon*, i. e. by looking on as a spectator, Hom. Od. 18. 30. Hence genr. with ἐπὶ intens. *to know fully*, both in an inchoative and completed sense; see in Γινώσκω init.

1. *to know fully*, inchoative, i. e. *to come to know, to gain or receive full knowledge of, to become fully acquainted with*, etc.

a) genr. seq. acc. of thing expr. or impl. Luke i. 4 ἵνα ἐπιγνῶς τὴν ἀσφά-

λειαν. Acts xxii. 24. 2 Pet. ii. 21 bis. 1 Cor. xiv. 37 where for the attraction with ὅτι, see Buttm. § 151. I. 6, 7 ult. Seq. περί c. gen. Acts xxiv. 8. absol. 1 Cor. xiii. 12. Sept. for ידע Jer. v. 5. Jon. i. 7.—Plut. Lysand. 31 pen. Pol. 2. 11. 3. Xen. Œc. 9. 12. Plato Apol. Soc. 7.—Seq. acc. of pers. τὸν υἱόν, τὸν πατέρα, Matt. xi. 27 bis. So with ἀπό τινος, *to know from or by any thing*, Matt. vii. 16, 20.—Pol. 1. 65. 6 ἐκ τινος.

b) in the sense of *to know well*, sc. from others, *to ascertain, to find out, to learn*, seq. ὅτι, Luke vii. 37 ἐπιγνοῦσα ὅτι ἀνάκειται κ. τ. λ. xxiii. 7. Acts xix. 34. xxii. 29. xxviii. 1. absol. Acts ix. 30.—1 Macc. vi. 17. absol. Thuc. 1. 132.

c) in the sense of *to perceive, to be fully aware of*, seq. acc. Luke v. 22 ἐπιγ. τοὺς διαλογισμούς. Mark v. 30, where for the particip. see Buttm. § 144. 4. b. (Xen. Cyr. 8. 1. 33.) Seq. ὅτι Mark ii. 8. Luke i. 22.

d) in the sense of *to recognise, to know*, sc. by sight or person, seq. acc. of person, Matt. xiv. 35. Mark vi. 33, 54. Luke xxiv. 16, 31. Acts iii. 10. et iv. 13, where for the attraction with ὅτι, see Buttm. § 151. I. 6, 7 ult. So of things, Acts xii. 14 ἐπιγ. τὴν φωνήν τινος. xxvii. 39 τὴν γῆν οὐκ ἐπεγίνωσκον, i. e. did not know it from any other. Sept. for ידע Gen. xlii. 7, 8. Judg. xviii. 3. 1 Sam. xxvi. 17.—Test. XII Patr. p. 543. Plut. Agesi. 21 pen. Arr. Diss. Ep. 1. 6. 42. Xen. H. G. 5. 4. 12.

2. *to know fully*, in a completed sense, *to have a full knowledge of*, etc.

a) genr. and seq. acc. of thing, Rom. i. 32 τὸ δίκαιωμα τοῦ Θεοῦ ἐπιγινόντες. Col. i. 6. 1 Tim. iv. 3. Seq. acc. of pers. in attraction with ὅτι, 2 Cor. xiii. 5, comp. above in 1. d. Absol. Acts xxv. 10. Pass. 1 Cor. xiii. 12 καὶ ἐπεγνώσθη. So Sept. for ידע Job xxxiv. 27. ידע Ez. vi. 7.

b) in the sense of *to acknowledge*, sc. as being what one is or professes to be, a prophet, apostle, teacher, etc. Matt. xvii. 12 Ἡλίας ἦδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. i. 14. vi. 9. So of doctrines, an epistle, etc. 2 Cor. i. 13 bis. Sept. and ידע of a prophet, Jer. xxviii. 9.—Ecclus. xlv. 23 of an heir. xii. 12. Hdian. 2. 1. 24.

c) from the Heb. with the idea of good will, *to know and approve, to acknowledge and care for, to cherish*, seq. acc. 1 Cor. xvi. 18 ἐπιγινώσκετε οὖν τοὺς τοιούτους. So Sept. and ידע Num. xvi. 5. ידע Ps. cxlii. 5. Ruth ii. 10, 19. See in Γινώσκω 2. c.

Ἐπίγνωσις, εως, ἡ, (ἐπιγινώσκω,) pp. *full knowledge*, i. e.

a) the act of *coming to a full knowledge* of any thing, *cognition, acknowledgment*, e. g. ἐπιγ. τῆς ἀληθείας, 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1. ἐπιγ. ἀγαθοῦ Philem. 6. ἐπιγ. τοῦ κυρίου. 2 Pet. i. 3. ii. 20. So ἐπιγ. ἀμαρτίας Rom. iii. 20.—Pol. 3. 7. 6. Hdian. 7. 6. 15.

b) objectively, *full knowledge*, spoken of what is known, in N. T. of God, Christ, divine things, etc. Rom. i. 28 τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, *to retain God in knowledge*, i. e. to retain a knowledge of him. x. 2. Eph. i. 17. iv. 13. Phil. i. 9. Col. i. 9, 10. ii. 2. iii. 10. 2 Pet. i. 2, 8. Heb. x. 26 μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας. Sept. for ידע Prov. ii. 5. Hos. iv. 1. vi. 6.

Ἐπιγραφή, ἡς, ἡ, (ἐπιγράφω,) *an inscription, superscription*, e. g. on coin, Matt. xxii. 20. Mark xii. 16. Luke xx. 24. on the breast or over the head of one crucified, stating his name and crime, Mark xv. 26. Luke xxiii. 38. For this Roman custom, see Sueton. Dom. 1. Calig. 32 or 38. Adam's Rom. Ant. p. 274.—Pol. 3. 56. 4. Thuc. 2. 43.

Ἐπιγράφω, f. ψω, *to make a mark upon, to graze upon*, sc. as a weapon, Hom. Il. 4. 139. In N. T. *to inscribe*, sc. with a stylus, etc. pp. of a public inscription, only in Pass. Mark xv. 26. Acts xvii. 23. Rev. xxi. 12. Sept. for ידע Num. xvii. 2, 3.—Æl. V. H. 2. 33. Xen. Cyr. 7. 3. 17. —Trop. *to impress deeply upon*, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. viii. 10, and νόμους ἐπὶ τῶν διανοιῶν x. 16, both quoted from Jer. xxxi. 33, where Heb. ידע Sept. γράφω. So Sept. ἐπιγράφω for ידע Prov. vii. 3.

Ἐπιδείκνυμι, f. δείξω, *to shew up, to shew before any one*, i. e. genr. *to shew, to exhibit*, trans. the idea of motion *up to, towards*, any one being implied.

a) pp. Matt. xxii. 19 ἐπιδείξατέ μοι τὸ νόμισμα. Luke xx. 24. xxiv. 40. Mid. Acts ix. 39 ἐπιδεικνύμεναι χιτῶνας, i. e. showing *their* tunics, etc. So Luke xvii. 14 ἐπιδ. ἑαυτοὺς τοῖς ἱεροῖς, *show yourselves*, i. e. present yourselves before the priests. —Hdot. ii. 42. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult. —So of deeds, miracles, *to show forth, to exhibit*, Matt. xvi. 1. Luc. Somn. 10. Æschin. 60. 8. —In the sense of *to point out before* or *to any one*, e. g. αὐτῷ τὰς οἰκοδομάς, Matt. xxiv. 1. —Hdot. 3. 105. Xen. Œc. 9. 4.

b) trop. *to show*, sc. by arguments, *to demonstrate, to prove*, c. acc. Heb. vi. 17. c. acc. et infin. Acts xviii. 28. —Æl. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.

Ἐπιδέχομαι, f. δέχομαι, depon. Mld. *to receive upon* or *up to oneself*, i. e. genr. *to receive, to admit*, in N. T. in kindness, hospitality, trans. 3 John 10. Acts xxviii. 30 in some edit. —1 Macc. xii. 8. Pol. 22. 1. 3. —Trop. *to admit, to assent to*, 3 John 9. —Ecclus. li. 26. Pol. 6. 24. 7.

Ἐπιδημέω, ῶ, f. ἥσω, (ἐπίδημος,) *to be among one's people, to be at home*, Xen. Cyr. 7. 5. 7 εἴτε ἐπιδημῶν —εἴτε καὶ ἀποδημῶν. —In N. T. *to come among a people*, sc. as a stranger, *to reside as a stranger*, intrans. Acts ii. 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem. xvii. 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners. —Jos. Ant. 5. 7. 3. Hdian. 8. 2. 9. Xen. Mem. 1. 2. 61.

Ἐπιδιατάσσομαι v. ἀττομαι, f. ἀξομαι, (ἐπί and Mid. διατάσσομαι,) *to arrange upon, to superadd unto*, sc. of oneself, e. g. other and further conditions, trop. Gal. iii. 15. —Comp. ἐπιδιαθήκη, Jos. B. J. 2. 2. 3, 6.

Ἐπιδίδωμι, f. δώσω, *to give upon*, i. e. in addition to, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19. —In N. T. *to give forth*, sc. from oneself *upon* or *to another*, *to give over, to deliver over*, i. e. to put into one's hands, trans.

a) genr. Matt. vii. 9 μὴ λίσθον ἐπιδώσει αὐτῷ. ver. 10. Luke xi. 11 bis, 12. Luke iv. 17 ἐπεδόθη αὐτῷ βιβλίον Ἡσ. xxiv. 30, 42. John xiii. 26. Acts xv. 30. —Test.

XII Patr. p. 702 ἐπιδ. τὴν διαίταν. Diod. Sic. 14. 47 ἐπιστολάς. Hdian. 7. 6. 19.

b) trop. *to give over, to commit to*, as a ship to the wind, Acts xxvii. 15 ἐπιδόντες [sc. τὸ πλοῖον v. τὰ ἱστία τῷ ἀνέμῳ] ἐφερόμεθα. —Plut. de Fort. Rom. 319. D. cr VII. p. 267. ed. R. ἐπιδίδου τῇ τυχῇ τὰ ἱστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων. Luc. Hermotin. 28. comp. Achill. Tat. 1. p. 45 δοὺς δὲ ἑαυτὸν τῷ τοῦ δρόμου πνεύματι. See Wetstein and Elsner in loc.

Ἐπιδιορθόω, f. ὥσω, pp. *to make straight upon*, i. e. *to put further to rights, to arrange further*, trans. In N. T. only Mid. Tit. i. 5 τὰ λείποντα ἐπιδιορθώσῃ. Comp. Matth. § 496. 7. —Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.

Ἐπιδύω, f. δύσω, (δύω or δύνω q. v.) *to go down upon*, spoken of the sun, *to set upon* or *during any thing*, seq. ἐπὶ τινι, Eph. iv. 26, comp. in Ἐπί II. 2. a. So Sept. and נִשָּׁא Deut. xxiv. 15.

Ἐπιείκεια, ας, ῆ, (ἐπιεικής,) *propriety, probity, moderation*, Dem. 919. 4. In N. T. *gentleness, clemency*, Acts xxiv. 4. 2 Cor. x. 1. —2 Macc. ii. 22. Jos. Ant. 6. 7. 4. Hdian. 5. 1. 12.

Ἐπιεικής, έος, οὔς, ό, ῆ, adj. (εἰκός fr. εἰκα), pp. *fitting upon*, i. e. *fit, suitable, proper*, hence neut. τὸ ἐπιεικές, i. q. ἐπιείκεια, *propriety, probity, moderation*, Phil. iv. 5. —Act. Thom. 20 τὸ ἀπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές. Thuc. 1. 76. —By impl. *mild, gentle, clement*, 1 Tim. iii. 3. Tit. iii. 2. James iii. 17. 1 Pet. ii. 18. Sept. for נֶחֱמָ Ps. lxxxvi. 5. —Æl. V. H. 13. 2 init. πρᾶος καὶ ἐπιεικής. Hdian. 1. 2. 5.

Ἐπιζητέω, ῶ, f. ἥσω, *to seek for, to inquire after*, trans.

a) genr. Acts xii. 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών. Luke iv. 42 in later edit. Sept. for נִחַם Ecc. vii. 28. —Jos. Ant. 4. 8. 29. Dem. 271. 16. Xen. Cyr. 2. 4. 25. —In the sense of *to seek at the hands of any one, to require, to demand*, Matt. xii. 39 σημεῖον ἐπιζητεῖ. xvi. 4. Mark viii. 12. Luke xi. 29. So Phil. iv. 17 τὸ δόμα. Acts xix. 39 τί περὶ ἐτέρων. —

1 Macc. vii. 13. Jos. Ant. 6. 7. 4. Pol. 1. 5. 3.

b) *to seek to acquire, to strive after, to long for*, trans. Matt. vi. 32 ταῦτα τὰ ἐσθνη ἐπιζητεῖ. Luke xii. 30. Rom. xi. 7. Phil. iv. 17 τὸν καρπὸν. Heb. xi. 14. xiii. 14.—Ecclus. xl. 26. comp. Diod. Sic. 17. 101.—Seq. infin. *to desire earnestly*, Acts xiii. 7 ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τ. θεοῦ.—Pol. 3. 57. 7.

Ἐπιθανάτιος, ου, ὁ, ἡ, (θάνατος,) *appointed to death, condemned*, 1 Cor. iv. 9.—Dion. Hal. Ant. 7. 35.

Ἐπίθεσις, εως, ἡ, (ἐπιτίθημι,) *a placing upon, laying upon, imposition*, sc. of hands, the emblem through which the Holy Ghost was imparted, Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp. Num. xxvii. 18, 23. Deut. xxxiv. 9. Gen. xlviii. 14. Matt. xix. 13.—genr. Plut. ed. Reisk. VI. p. 387. 3.

Ἐπιθυμέω, ὦ, f. ἥσω, (θυμός,) *to fix the desire upon, to desire earnestly, to long for*, viz.

a) genr. seq. gen. Acts xx. 33 ἀργυρίου—οὐδενὸς ἐπεθύμησα. 1 Tim. iii. 1. See Buttm. § 132. 5. 3.—1 Macc. xi. 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—Seq. infin. aor. Matt. xiii. 17 ἐπεθ. ἰδεῖν. Luke xv. 16. xvi. 21. xvii. 22. 1 Pet. i. 12. Rev. ix. 6. Luke xxii. 15 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν, comp. ἱν' Ἀγαλλιάω b. Seq. infin. pres. Heb. vi. 11.—Susann. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor.—Seq. κατά τινος Gal. v. 17. absol. 1 Cor. x. 6. James iv. 2.—Sept. for תַּחַת Deut. xiv. 26. 2 Sam. iii. 21. Prov. xxi. 10.

b) spoken of unlawful desire, *to covet*, Rom. vii. 7 et xiii. 9 οὐκ ἐπιθυμήσεις, comp. Ex. xx. 17 where Sept. for תַּחַת, also Deut. v. 18 for תַּחַת.—In regard to a woman, *to lust after*, seq. gen. Matt. v. 28.—Plut. ed. Reisk. VIII. p. 347. Xen. An. 4. 1. 14.

Ἐπιθυμητής, οῦ, ὁ, (ἐπιθυμέω,) *a desirer, one eager for any thing*, 1 Cor. x. 6 ἐπιθυμητὰ κακῶν. Sept. for תַּחַת Num. xi. 34.—Jos. Ant. 8. 7. 8. Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

Ἐπιθυμία, ας, ἡ, (ἐπιθυμέω,) *earnest desire, longing*, viz.

a) genr. Luke xxii. 15 see in Ἐπιθυμέω a. Phil. i. 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι. 1 Thess. ii. 17. Rev. xviii. 14. Sept. for תַּחַת Hos. x. 10. תַּחַת Prov. x. 24. xi. 23. תַּחַת Dan. ix. 23. x. 3, 11.—Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

b) more frequently in a bad sense, *irregular and inordinate desire, cupidity, appetite, lust*, viz. (α) genr. Col. iii. 5 ἐπιθυμίαν κακήν. Mark iv. 19. Rom. vi. 12. vii. 7, 8. xiii. 14 εἰς ἐπιθυμίας *for its lusts*, i. e. to satisfy the carnal appetites. 1 Tim. vi. 9. 2 Tim. iii. 6. iv. 3. Tit. iii. 3. James i. 14, 15. 1 Pet. i. 14. iv. 2, 3. 2 Pet. i. 4. iii. 3. Jude 16, 18. So ἐπιθυμίας σαρκός, i. e. carnal desires, appetites, Gal. v. 16, 24. Eph. ii. 3. 2 Pet. ii. 18. 1 John ii. 16. ἐπιθ. σαρκικαί, 1 Pet. ii. 11. ἐπ. κοσμικαί, worldly desires, Tit. ii. 12. ἐπ. τῶν ὀφθαλμῶν, 1 John ii. 16. ἐπ. μiasμοῦ, i. e. polluted desires, 2 Pet. ii. 10, comp. Buttm. § 123. n. 4. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, etc. Further, ἐπιθυμίας τῆς ἀπάτης, deceitful lusts, Eph. iv. 22, comp. Buttm. l. c. ἐπ. νεωτερικαί, youthful lusts, 2 Tim. ii. 22. So Sept. for תַּחַת Prov. xxi. 25, 26.—Æl. V. H. 3. 18. Plat. Phædon. p. 82. C. οἱ ὀρθῶς φιλόσοφοι ἐπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν. Xen. Men. 1. 2. 24, 64.—(β) Spoken of impure desire, lewdness, Rom. i. 24. 1 Thess. iv. 5.—Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34.—(γ) Meton. *lust*, i. e. object of impure desire, that which is lusted after, John viii. 44. 1 John ii. 17. So Sept. and תַּחַת Dan. xi. 37.

Ἐπικαθίζω, f. ἴσω, (καθίζω,) *to cause to sit upon, to seat upon*, trans. Matt. xxi. 7 ἐπικάθισαν [αὐτὸν] ἐπάνω αὐτῶν, in text. rec. *they set him upon them*. So Sept. for כָּתִיבָה 1 K. i. 38, 44. Comp. in καθίζω.—Intrans. *to sit upon*, e. g. as others here read, ἐπικάθισεν ἐπάνω αὐτῶν, i. e. *to sat upon them*. So Sept. for כָּתִיבָה Gen. xxxi. 34. Lev. 15. 20. Comp. Pol. 4. 61. 6. Buttm. § 113. 2.

Ἐπικαλέω, ὦ, f. ἴσω, *to call upon*, viz.

1. *to call upon*, sc. for aid, in N. T.

only Mid. *to call upon for aid* in one's own behalf, *to invoke*, trans.

a) pp. of invocation addressed to Christ for aid, Acts vii. 59 Στέφανον, ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα. So Sept. for נִרְיָ 1 Sam. xii. 17, 18. 2 Sam. xxii. 7.—Test. XII Patr. p. 562. Diod. Sic. 5. 73 θεόν. Xen. Cyr. 7. 1. 35 τοῦ θεοῦς. — Hence, genr. *to invoke, to pray to, to worship*, spoken of God, τὸν κύριον, Rom. x. 12, 14. 2 Tim. ii. 22. seq. τὸ ὄνομα κυρίου, Acts ii. 21. ix. 14. Rom. x. 13. Sept. genr. for נִרְיָ Deut. xxxiii. 19. for נִרְיָ Joel iii. 5. Gen. iv. 25. xxvi. 25 al. Also of Christ, seq. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ Χρ. 1 Cor. i. 2. Acts xxii. 16. so Acts ix. 21.

b) in adjurations, imprecations, etc. *to call upon, to invoke*, sc. as a witness; 2 Cor. i. 23 μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν.—Pol. p. 874 pen. (ed. Gronov. 1670,) ὑμεῖς δὲ τότε τοὺς θεοῦς ἐπικαλέσεσθε μαρτύρας. Heliodor. I. p. 46. comp. Hdot. 3. 65. Xen. H. G. 2. 3. 55.

c.) in a judicial sense, *to call upon, to invoke* a higher tribunal or judge, i. e. *to appeal to*, e. g. Καίσαρα, Acts xxv. 11, 12, 25. xxvi. 32. xxviii. 19. seq. infin. Acts xxv. 21 Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κ. τ. λ. i. e. demanding by appeal that, etc.—Plut. Marcell. 2 pen. τοὺς δημάρχους ἐπικαλούμενος. ib. Cæs. 4 init.

2. *to call a name upon*, i. e. *to name* in addition, *to surname*, c. dupl. acc. Matt. x. 25 ἐπεκάλεσαν in later edit. Sept. and נִרְיָ Num. xxi. 3. Judg. vi. 32. So Mid. 1 Pet. i. 17 εἰ πατέρα ἐπικαλεῖσθε τὸν κρινόντα κ. τ. λ. i. e. if ye call him *your* Father, comp. Jer. iii. 19 where Sept. Mid. for נִרְיָ.—Elsewhere only Pass. *to be surnamed*, viz.

a) pp. Matt. x. 3 ὁ ἐπικληθεὶς θαδδαιος. Luke xxii. 3. Acts i. 23. iv. 36. x. 5, 18, 32. xi. 13. xii. 12, 25. xv. 22. Also Heb. xi. 16. So Sept. for נִרְיָ Dan. x. 1. נִרְיָ impers. Mal. i. 4.—Hdian. 1. 7. 6. Luc. Macrob. 15. Xen. Mem. 1. 4. 2.

b) from the Heb. James ii. 7 et Acts xv. 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, *upon whom my name is called*, i. e. who are called or surnamed by my name, implying property, relation, etc. quoted

from Amos ix. 12 where Sept. for לַיְיָ נִרְיָ, as also 2 Sam. xii. 28. Jer. xiv. 9. Comp. Gesen. Lex. art. נִרְיָ Niph. β.—Baruch. ii. 15.

Ἐπικάλυμμα, ατος, τό, (ἐπικαλύπτω,) *a covering*, Sept. for כִּתְרוֹ Ex. xxvi. 14. כִּתְרוֹ 2 Sam. xvii. 19. In N. T. trop. *a cloak, pretext*, 1 Pet. ii. 16. —Menand. Frag. p. 30 πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστὶν κακῶν. Comp. Kypke II. p. 431.

Ἐπικαλύπτω, f. ψω, *to cover over*, pp. Sept. for כִּתְרוֹ Num. iv. 11. Xen. Ven. 8. 1. In N. T. trop, *to cover over* sins, i. e. *to forgive, to pardon*, Rom. iv. 7 quoted from Ps. xxxii. 1, where Sept. and כִּתְרוֹ.

Ἐπικατάρατος, ου, ὁ, ἡ, adj. (κατάρατος,) pp. 'one upon whom a curse rests,' i. e. *accursed*, devoted to curses, doomed to punishment, John vii. 49. Gal. iii. 10. Sept. for נִרְיָ Gen. ix. 25. Deut. xxvii. 15 sq.—Wisd. iii. 13. xiv. 8.—So Gal. iii. 13 ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλον, quoted from Deut. xxi. 23, where Heb. נִרְיָ, Sept. κεκατηραμένος.

Ἐπείκειμαι, f. εἶσομαι, (κεῖμαι,) *to lie upon, to be laid upon*, intrans.

a) pp. seq. ἐπὶ τινι, John xi. 38 λίθος ἐπέκειτο ἐπ' αὐτῷ. absol. John xxi. 9.—2 Macc. i. 21. Xen. Œc. 19. 13 τινί.—Metaph. *to be laid upon, imposed*, e. g. necessity 1 Cor. ix. 16. by law Heb. ix. 10.—Thuc. 8. 15 of a fine.

b) by impl. *to lie heavy upon, to press upon*, c. dat. Luke v. 1 ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ. So of a tempest, absol. Acts xxvii. 20.—Jos. Ant. 6. 14. 2 τοὺς πολεμίους ἐπικεῖσθαι βαρεῖς αὐτῷ. Xen. Cyr. 7. 1. 28.—Trop. *to press upon, to be urgent*, sc. with entreaties, absol. Luke xxiii. 23.—Jos. Ant. 18. 6. 6. ib. 20. 5. 3.

Ἐπικούρειος, ου, ὁ, *an Epicurean*, a follower of Epicurus the Athenian philosopher, Acts xvii. 18.

Ἐπικουρία, ας, (ἐπικουρος helping, fr. ἐπί, κοῦρος,) *help*, Acts xxvi. 22.—Wisd. xiii. 18. Xen. Cyr. 6. 1. 53.

Ἐπικρίνω, f. νῶ, *to judge upon*, i. e. *to confirm by a like judgment*, Plut.

Eycurg. 6 pen. Hdian. 6. 1. 4. In N. T. *to give judgment upon, to adjudge*, seq. infin. Luke xxiii. 24.—3 Macc. iv. 2. Diod. Sic. 5. 71. Dem. 238. 12.

Ἐπιλαμβάνω, f. λήψομαι, *to take hold upon, to seize upon, to surprise*, seq. accus. Hdot. 8. 116. Æl. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. ἐπιλαμβάνομαι, *to take hold upon, to lay hold of*, sc. in order to hold or detain to or for oneself; construed usually c. gen. of the part, but also of person, where however only a *part* is implied; see Buttm. § 132. 6, 3. Matth. § 330, 331. Winer § 30. 5. 2. c. Sometimes apparently c. accus. which however depends more on the force of the subsequent verb, Acts ix. 27. xvi. 19. xviii. 17. See Matth. § 632. 7.

a) genr. *to take hold of*, e. g. τῆς χειρός, *to take the hand*, i. e. to take by the hand, Mark viii. 23. Acts xxiii. 19. trop. Heb. viii. 9. Sept. for רָחַץ Jer. xxxi. 32. Zech. xiv. 13.—Diod. Sic. 17. 30. Xen. Ath. 1. 18. An. 4. 7. 2.—Seq. gen. of person expr. or impl. denoting that some *part* is laid hold of, e. g. in order to lead, to conduct, etc. Luke ix. 47. Acts xvii. 19. apparently c. accus. Acts ix. 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κ. τ. λ. i. e. ἤγαγε αὐτόν, see above. (Xen. An. 4. 7. 13.) So in order to succour, to heal, etc. Matt. xiv. 31. Luke xiv. 4. trop. Heb. ii. 16 bis. Sept. for רָחַץ Judg. xix. 25. Is. iv. 1.—Arr. Diss. Ep. 3. 24. 75. Dem. 533 ult. Plat. Gorg. p. 527. A.—With the idea of violence, *to lay hold of, to seize*, sc. by force, as a prisoner, etc. Luke xxiii. 26. Acts xxi. 30, 33. seq. accus. apparently, see above, Acts xvi. 19. xviii. 17. So Sept. for רָחַץ Judg. vi. 12. xvi. 21.—Pol. 8. 20. 8. ib. 8. 22. 5. Xen. Cyr. 7. 1. 31.—Trop. spoken of language, *to lay hold of one's words*, i. e. to cavil at, to censure, Luke xx. 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγου. ver. 26.—Isocr. 223. B, ἐπιλ. τῶν εἰρημένων. Plut. ed. Reisk. VI. p. 467. 3. Plato Gorg. p. 469. C. Xen. H. G. 2. 1. 32.

b) trop. *to lay hold of*, in order to obtain and possess, 1 Tim. vi. 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. ver. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπελαβόμεθα. Æl. V. H. 14. 27.

Ἐπιλανθάνω, f. ἐπιλήσω, *to cause to forget upon*, i. e. over or in consequence of something else, Hom. Od. 20. 85.—Hence Mid. ἐπιλανθάνομαι, f. λήσομαι, aor. 2 ἐπελαθόμην, *to forget upon or over something else*, Hom. Od. 1. 57. In N. T. and genr. Mid. *to forget*.

a) pp. and seq. infin. aor. Matt. xvi. 5 et Mark viii. 14 ἐπελάθοντο ἄρτους λαβεῖν. seq. ὁποῖος James i. 24. Sept. c. gen. for פָּשַׁח Gen. xl. 23. al.—Æl. V. H. 3. 31. c. gen. Xen. Mem. 1. 2. 21.—

b) in the sense of *to neglect, not to mind, not to care for*, seq. gen. Heb. vi. 10 ἐπιλ. τοῦ ἔργου ὑμῶν. xiii. 2, 16. seq. accus. Phil. iii. 14 τὰ μὲν ὀπίσω ἐπιλ. See Buttm. § 132. 5. 3. Matth. § 357. b, and n. 2. Sept. for פָּשַׁח, c. gen. Deut. iv. 23. vi. 12. c. acc. 2 K. xvii. 38. Ps. cxix. 83.—c. gen. Luc. Nigr. 4. Xen. Ag. 2. 13. H. G. 4. 2. 3. c. acc. Xen. Cyr. 1. 4. 28.—So Pass. perf. particip. Luke xii. 6 ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον τοῦ Θεοῦ, *is not forgotten, neglected, before God*. So Sept. particip. for פָּשַׁח Is. xxiii. 16.

Ἐπιλέγω, f. ξω, *to speak or say upon* i. e. besides, in addition to, Thuc. 6. 28. Xen. An. 1. 9. 26. In N. T.

1. *to say or utter upon*, i. e. by impl. *to name, to call*, John v. 2 ἡ ἐπιλεγομένη ἐβραϊστί Βηθσεδά.

2. *to choose upon*, i. e. in addition or succession to another, Mid. *to choose for oneself*, c. accus. Acts xv. 40 ἐπιλεξάμενος Σίλαν. So Sept. for נִבְחַל, Act. Ex. xvii. 9. xviii. 25. Mid. 2 Sam. x. 9.—Act. Hdot. 3. 44. Mid. Jos. Ant. 4. 2. 4. Hdian. 4. 7. 3. Hdot. 3. 157.

Ἐπιλείπω, f. ψω, pp. *to leave or forsake upon* i. e. in or during any thing; hence, by impl. *to fail, not to suffice*, seq. acc. of pers. Heb. xi. 32 ἐπιλείψει γάρ με διηγ. ὁ χρόνος. Comp. Matth. § 412. 7.—Isocr. p. 4. A, ἐπιλίποι δ' ἂν ἡμῶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείψει με ἡ ἡμέρα λέγοντα. Xen. An. 1. 5. 6.

Ἐπιλησμονή, ἥς, ἡ, (ἐπιλανθάνομαι,) *forgetfulness*, James i. 25 ἀκροατῆς ἐπιλησμονῆς, i. e. *a forgetful hearer*, for ἀκρ. ἐπιλησμών, Buttm. § 123. n. 4.—Ecclus. xi. 27. ἐπιλησμών Xen. Mem. 4. 8. 8.

Ἐπίλοιπος, ου, ό, ή, adj. (ἐπί, λοιός,) *remaining over, remaining*, spoken of time, 1 Pet. iv. 2. So Sept. for 𐤒𐤓 Is. xxxviii. 10. 𐤒𐤓 Lev. xxvii. 18.—Isocr. 39. A, τὸν ἐπ. χρόνον. Pol. 15. 10. 3. Luc. Tim. 42.

Ἐπίλυσις, εως, ή, (ἐπιλύω q. v.) *solution*, i. e. in N. T. trop. *exposition, interpretation*, 2 Pet. i. 20 πᾶσα προφητεία γραφῆς ιδίας ἐπιλύσεως οὐ γίνεται, i. e. 'no prophecy is of, comes from, any private exposition' sc. of the will and purposes of God by the prophets themselves, i. e. it is not θελήματι ἀνθρώπου, but ὑπὸ πνεύματος ἁγίου, as in ver. 21. Comp. in Γίνομαι, I. c. a. Others less well: 'no prophecy is [capable] of private interpretation' sc. by the prophets themselves, i. e. the prophets cannot explain their own predictions.—Aquila for 𐤒𐤓 Gen. xl. 8 where Sept. διασάφεις. Philo de Vita cont. p. 901. A. Heliodor. 1. 18 ὀνειράτων ἐπίλυσις. 4. 9 τῶν χρησθέντων ἐπίλυσιν. See Bibl. Repos. II. p. 241 sq. Læsner Obs. e. Philon. p. 488. Knapp. Script. var. Arg. init. Steiger Com. in 1 Pet. p. 114 sq.

Ἐπιλύω, f. ὑσω, *to let loose upon*, as dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18. of letters, *to break open thereupon*, Hdian. 4. 12. 14.—In N. T. trop. *to solve*, trans. the idea of *further* being implied, viz.

a) in the sense of *to explain, to interpret*, Mark iv. 34. Sept. for 𐤒𐤓 Gen. xli. 12 in Cod. Alex.—Jos. Ant. 8. 6. 5. Athenæus X. p. 449. F.

b) in the sense of *to determine upon*, sc. a doubtful question, Acts xix. 39.

Ἐπιμαρτυρέω, ῶ, f. ἥσω, *to testify upon, to attest*, c. c. accus. et infin. 1 Pet. v. 12.—Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med.

Ἐπιμελεία, ας, ή, (ἐπιμέλομαι,) *care for, attention*. Acts xxvii. 3 ἐπιμελείας τυχεῖν, i. e. to enjoy the kind attentions of his friends.—2 Macc. xi. 23. Xen. Cyr. 1. 6. 16. Mem. 4. 8. 10.

Ἐπιμέλομαι, or ἔομαι, οὔμαι, f. ἥσομαι, (μέλω, see Passow s. voc. 3,) depon. Passive, see Buttm. § 113. 3.

§ 136. 2. *to have care upon or over, to take care of or for*, seq. gen. e. g. of the sick, Luke x. 34, 35. of the church, 1 Tim. iii. 5. Comp. Buttm. § 132. 5. 3. Sept. for 𐤒𐤓 Gen. xlv. 21.—Jos. Ant. 1. 2. 1. Xen. Mem. 1. 1. 19. ib. 1. 3. 11.

Ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, sedulously*, Luke xv. 8. Sept. for Ch. 𐤒𐤓 Ezra vi. 8, 12, 13.—2 Macc. viii. 31. Xen. Mem. 2. 4. 2.

Ἐπιμένω, f. νῶ, aor. 1. ἐπέμεινα, *to remain upon*, i. e. in addition, longer, whence genr. *to remain, to continue*, intrans.

a) pp. in a place, seq. αὐτοῦ there, Acts xv. 34. xxi. 4. seq. ἐν c. dat. of place, 1 Cor. xvi. 8. Phil. i. 24. seq. ἐπί c. dat. of pers. Acts xxviii. 14. seq. πρὸς c. acc. of pers. 1 Cor. xvi. 7. Gal. i. 18. with an accus. of time how long, Acts x. 48. xxi. 10. xxviii. 12, 14. Sept. for 𐤒𐤓 Ex. xii. 39.—c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52. ἐπὶ τῇ ὁδῷ Xen. Cyr. 5. 3. 52.

b) trop. *to continue in any state, course, etc. to be constant in, to persevere in*, c. c. dat. as τῇ πίστει Col. i. 23. τῇ χάριτι Acts xiii. 43. τῇ ἀμαρτίᾳ Rom. vi. 1. So Rom. xi. 22, 23. 1 Tim. iv. 16 ἐπίμενε αὐτοῖς, i. e. in one's duties.—Jos. Ant. 8. 7. 5. Xen. Ec. 14. 7.—Seq. particip. Acts xii. 16 ἐπέμενε κρούων, as in Eng. *he continued knocking*. John viii. 7.—Philo de Agric. p. 197. D. ἐὰν δ' ἀπειθῶν ἐπιμένῃ. Comp. Buttm. § 144. 4, and n. 3.

Ἐπινεύω, f. εὔσω, *to nod or wink upon*, i. e. *to assent to by a nod or wink*, Luc. D. Deor. 20. 2. ib. 25. 2. In N. T. genr. *to assent, to consent*, intrans. Acts xviii. 20.—2 Macc. xiv. 20. Pol. 21. 3. 3. Dem. 360. 7.

Ἐπίνοια, ας, ή, (ἐπί, νοῦς,) pp. *thought upon*, i. e. *cogitation, purpose*, Acts viii. 22.—Wisd. xv. 4. Jos. Ant. 5. 6. 2. Thuc. 3. 46.

Ἐπιορκέω, ῶ, f. ἥσω, (ἐπίορκος q. v.) comm. fut. ἐπιορκήσομαι, Buttm. § 113. 4, and n. 7. *to forswear oneself* i. e. *to swear falsely, not to fulfil one's oath*, absol. Matt. v. 33.—Esdr. i. 48. Wisd. xiv. 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

Ἐπίορκος, ου, ὁ, ἡ, adj. (ἐπί, ὄρκος,) *forswearing, false-swearing, perjured*, pp. 'taking oath upon oath,' lightly, and therefore breaking all, Aristoph. Ran. 150 ἐπίορκον ὄρκον ὤμοσε. In N. T. of persons, as subst. *a forswearer, a perjurer*, 1 Tim. i. 10.—Hesych. ἐπίορκον· ὄρκον μὴ φροντίζοντα. Hdian. 8. 3. 10. Xen. Ag. 1. 12.

Ἐπιούσα, fem. part. see in Ἐπειμι.

Ἐπιούσιος, ου, ὁ, ἡ, adj. a word found only in N. T. Matt. vi. 11 et Luke xi. 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, and formed, according to Origen, by the evangelists, de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιούσα, sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *to-morrow's bread, bread for the coming day*, i. q. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for to-morrow, but *to-day*, σήμερον, derive ἐπιούσιος from ἐπί and οὐσία *being, existence*, and translate, *bread for sustaining life*, i. e. by impl. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, ἥ ὁ καθημερινός. See Tholuck Bergpred. p. 407 sq.

Ἐπιπίπτω, f. πεσοῦμαι, aor. 2 ἐπέπεσον, perf. ἐπιπέπτωκα, *to fall upon*, in N. T. only in respect to persons, viz.

a) pp. i. q. *to throw oneself upon*, seq. dat. Acts xx. 10 ἐπέπεσεν αὐτῷ, i. e. upon his body, comp. 1 K. xvii. 21. 2 K. iv. 34 sq.—Seq. ἐπὶ c. acc. Luke xv. 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him. Acts xx. 37. So Sept. and ܠܕܢܐ Gen. xlv. 30. 1. 1. (Philo de Joseph. p. 563. c. dat.) John xiii. 25 ἐπιπεσὼν ἐπὶ τὸ στῆθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table; see in Ἀνάκειμαι 2.—In the sense of *to rush or press upon*, seq. dat. Mark iii. 10 ὥστε ἐπιπίπτειν αὐτῷ.—In a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

b) trop. *to fall upon, to come upon or over any one*, seq. ἐπὶ c. acc. of pers. e. g. φόβος Luke i. 12. Acts xix. 17. (Sept. and ܠܕܢܐ Ex. xv. 16.) ἑκστασις Acts x. 10. (Sept. and ܠܕܢܐ Dan. x. 7.)

ἄχλυσ xiii. 11. ὀνειδισμοί Rom. xv. 3, comp. Ps. lxix. 10 where Sept. and ܠܕܢܐ.—Hdian. 1. 4. 15. Thuc. 3. 87 νόσος ἐπέπ. τοῖς Ἀθηναίοις.—So of the Spirit, τὸ πνεῦμα, *to descend upon*, seq. ἐπὶ τινα, Acts x. 44. xi. 15. ἐπὶ τινι viii. 16. So ܠܕܢܐ Ez. xi. 5, Sept. ἔπεσε ἐπ' ἐμὲ πν. κυρίου.

Ἐπιπλήσσω or ττω, f. ξω, *to strike upon, to give blows upon, to beat*, Hom. Il. 10. 500. In N. T. trop. *to chide, to rebuke*, seq. dat. 1 Tim. v. 1.—Jos. Ant. 1. 16. 2. Pol. 5. 25. 5. Xen. Œc. 13. 12.

Ἐπιπνίγω, f. ξω, *to choke upon, to strangle*, in some MSS. Luke viii. 7 for ἀποπνίγω, which see.

Ἐπιποθέω, ὦ, f. ἦσω, (ποθέω fr. πόθος,) *to desire upon*, i. e. over and above, besides, Hdot. 5. 93. Plato Protag. p. 329. D.—In N. T. by impl. *to desire earnestly, to long for*, seq. infin. Rom. i. 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4. Seq. acc. of thing, τὸ γάλα 1 Pet. ii. 2. So Sept. for ܡܝܠܟܐ Mic. vii. 1. ܡܝܠܟܐ Ps. cxix. 174. Seq. acc. of person, *to long after, to regard with longing, to love*, 2 Cor. ix. 14. Phil. i. 8. ii. 26. Comp. Ecclus. xxv. 21.—Diod. Sic. 17. 101.—Seq. πρός τι, *to incline towards, to tend to*, James iv. 5 πρός φθόνον ἐπιποθεῖ τὸ πνεῦμα κ. τ. λ. So Sept. πρός θεόν for ܠܕܢܐ Ps. xlii. 2.

Ἐπιπόθησις, εως, ἡ, (ἐπιποθέω,) *earnest desire, strong affection*, 2 Cor. vii. 7, 11.—Aquila for ܡܝܠܟܐ Ex. xxiii. 11.

Ἐπιπόθητος, ου, ὁ, ἡ, adj. (ἐπιποθέω,) *much desired, longed for*, Phil. iv. 1.

Ἐπιποθία, ας, ἡ, ἐπιποθέω, i. q. ἐπιπόθησις,) *earnest desire*, Rom. xv. 23.

Ἐπιπορεύομαι, f. εὔσομαι, *to go or come upon*, i. e. to a place or person, seq. πρός αὐτόν, Luke viii. 4. Sept. for ܠܕܢܐ Ez. xxxix. 14.—2 Macc. ii. 29. Dion. Hal. 10. 43. seq. ἐπὶ τινα Pol. 4. 9. 2.

Ἐπιρράπτω, f. ψω, *to sew upon*, trans. and seq. ἐπὶ c. dat. Mark ii. 21

ἐπιβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ.
Comp. Sept. Job xvi. 15.

Ἐπιρρίπτω, f. ψω, *to throw or cast upon*, trans. and seq. ἐπὶ c. acc. Luke xix. 35 ἐπιρρ. τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. xxi. 7 et Mark xi. 7. Sept. for תָּרַחַץ Num. xxxv. 20. Ez. xliii. 24. —Jos. B. J. 4. 5. 3. Xen. An. 5. 2. 23. Trop. of care, etc. *to cast off upon* in filial confidence 1 Pet. v. 7, quoted from Ps. lv. 23 where Sept. for תָּרַחַץ.

Ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπὶ, σῆμα,) lit. 'having a mark upon,' e. g. of money, *stamped, coined*, Jos. Ant. 17. 8. 1. Xen. Cyr. 4. 5. 40. In N. T. trop. *noted*, i. e. in a good sense, *distinguished, eminent*, Rom. xvi. 7.—3 Macc. vi. 1. Jos. B. J. 6. 1. 8. Hdot. 2. 20.—In a bad sense, *notorious*, Matt. xxvii. 16.—Jos. Ant. 5. 7. 1. Plut. Fab. M. 14.

Ἐπισιτισμός, οὔ, ὁ, (ἐπισιτίζω *to supply with food*, fr. σιτίζω, σῖτος,) *food, victuals*, Luke ix. 12. Sept. for פִּתְיוֹ Josh. i. 11. ix. 5, 11.—Hdian. 6. 7. 3. Xen. An. 7. 1. 9.

Ἐπισκέπτομαι, f. ψομαι, depon. Mid. of which the present is rarely found in earlier Attic writers, Buttm. Ausf. Sprachl. II. p. 434.—*To look upon, to look at*, i. e. genr. *to view, to inspect*, Xen. Cyr. 6. 3. 21. In N. T.

a) *to look at*, sc. in order to select, *to look out, to seek out*, e. g. persons for office, trans. Acts vi. 3. Sept. for תָּרַחַץ Lev. xiii. 36. Ezra vi. 1. שָׁרַח Ez. xx. 40. —Diod. S. 12. 11 οὗτος δὲ ἐπισκεψάμενος —ἐξελέξατο.

b) *to look upon*, i. e. *to visit, to go to see, to look after*, seq. accus. (α) pp. Acts vii. 23 ἐπισκέψασθαι τοὺς ἀδελφούς. xv. 36. Sept. and תָּרַחַץ Judg. xv. 1.—Xen. Cyr. 5. 4. 10.—So of those who visit the sick or poor, Matt. xxv. 36, 43. James i. 27.—Ecclus. vii. 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10.—(β) From the Heb. spoken of God, who is said *to visit* men, to inquire as it were into their situation and afford them relief or aid, seq. accus. expr. or impl. Luke i. 68, 78. vii. 16 ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts xv. 14 ὁ θεὸς ἐπεσκέψατο [τὰ ἔθνη] λαβεῖν κ. τ. λ. Heb. ii. 6 ὅτι ἐπισκέπη αὐτόν, quoted from Ps. viii. 5

where Sept. for תָּרַחַץ, as also Gen. i. 24, 25. Ps. cvi. 4.—Ecclus. xlvi. 14. Test. XII Patr. p. 549.—In Sept. often also *to visit* in order to punish, for תָּרַחַץ Ps. lxxxix. 33. Jer. xiv. 10. Ecclus. ii. 14.

Ἐπισκευάζω, f. άσω, (σκευάζω,) *to put all in readiness upon or for any thing, to furnish out upon, to equip*, e. g. a ship, Pol. 3. 24. 11. Xen. H. G. 1. 5. 10. horses, Xen. ib. 5. 3. 1. pack-horses, i. e. *to load*, ib. 7. 2. 18. a temple, Jos. Ant. 9. 8. 2.—In N. T. only Mid. *to furnish out oneself upon*, i. e. *to make preparation for a journey*, absol. Acts xxi. 15 in later edit. See in Ἀποσκευάζω.

Ἐπισκηνόω, ὦ, f. ώσω, pp. *to pitch tent upon*, and genr. *to come and dwell upon or in*, Pol. 4. 18. 8. ib. 4. 72. 1. In N. T. trop. of a divine influence, *to descend and abide upon, to rest upon*, e. g. ἐπ' ἐμέ 2 Cor. xii. 9.

Ἐπισκιάζω, f. άσω, (σκιάζω,) *to cast a shadow upon, to overshadow*, c. accus. Matt. xvii. 5. Luke ix. 34. c. dat. Mark ix. 7. Acts v. 15. Sept. c. dat. for תָּרַחַץ Ps. xci. 4. c. ἐπὶ τι for תָּרַחַץ Ex. xl. 32.—Anth. Gr. I. p. 114 τύμβος ἐπεσκίασεν. Æl. V. H. 3. 1 med.—Trop. of a divine power and influence, *to overshadow, to rest upon*, Luke i. 35 δύναμις ὑψίστου ἐπισκιάσει σε.—Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπελθοῦσα τῇ παρθένῳ, ἐπεσκίασεν αὐτήν κ. τ. λ.

Ἐπισκοπέω, ὦ, f. ήσω, (σκοπέω,) *to look upon, to behold*, Xen. Ven. 12. 21. *to inspect*, Xen. H. G. 3. 2. 11. *to visit*, sc. the sick, etc. Xen. Œc. 15. 9.—In N. T. *to look after, to see to, to take care of*, absol. 1 Pet. v. 2 ἐπισκοποῦντες *taking care of*, sc. τὸ ποίμνιον. Seq. neg. μή τις, *to take care lest*, Heb. xii. 15. Sept. for שָׁרַח Deut. xi. 12.—Lycurg. 159. 33. Xen. Œc. 9. 14. Lac. 2. 2.

Ἐπισκοπή, ἡς, ἡ, (ἐπισκοπέω, ἐπισκοπος,) *visitation*, spoken

a) of the act of visiting or being visited, inspected, etc. in N. T. trop. of God, who is said *to visit* men for good, comp. in Ἐπισκέπτομαι b. β. Luke xix. 44 τὸν καιρὸν ἐπισκοπῆς σου, i. e. the time when God visited thee, was present to favour

thee. 1 Pet. ii. 12. So Sept. for $\pi\tau\epsilon\rho\epsilon$ Job x. 12. $\pi\tau\epsilon\rho$ Job xxxiv. 9.—Esdr. vi. 5.—In Sept. also for evil, in order to punish, Ex. xiii. 19. Is. x. 3. Jer. x. 15. Wisd. xiv. 11.

b) of the *duty* of visiting, inspecting, i. e. *charge, office*, genr. Acts i. 20 quoted from Ps. cix. 8, where Sept. for $\pi\tau\epsilon\rho\epsilon$, as also Num. iv. 16.—Spoken of the *office of an ἐπίσκοπος*, i. e. the care and oversight of a Christian church, 1 Tim. iii. 1.

Ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) *an inspector, overseer, guardian*, e. g. of treaties, etc. Hom. Il. 22. 255. Hdian. 7. 10. 6. of laws, etc. Plut. Sol. 19. of wares, Hom. Od. 8. 163. of public works, Sept. for $\pi\tau\epsilon\rho\epsilon$ 2 Chr. xxxiv. 12, 17. of cities, e. g. *a prefect*, Sept. for $\pi\tau\epsilon\rho\epsilon$ Is. lx. 17. Jos. Ant. 10. 4. 1. or *a patron*, as Minerva of Athens, Dem. 421. 27. Hence in Athens ἐπίσκοποι were magistrates sent out to tributary cities to organize and govern them, see Schol. in Aristoph. Av. 1023. Boeckh Staats-haush. der Ath. 1. p. 168, 256. Neander Gesch. der Pflanz. u. Leit. der chr. Kirche, I. p. 178, and in Bibl. Repos. IV. p. 254.—In N. T. spoken of officers in the primitive churches, *an overseer, superintendent*, Acts xx. 28. Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. Trop. of Jesus, 1 Pet. ii. 25. This name was originally simply the Greek term equivalent to πρεσβύτερος, which latter was derived from the Jewish polity; see Neander l. c. and comp. Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1, 2.—Afterwards, *a bishop*.

Ἐπισπάω, ὦ, f. ἄσω, *to draw upon, to draw to*, e. g. τὴν θύραν, *to shut*, Xen. H. G. 6. 4. 36. In N. T. Mid. *to draw upon or over*, sc. in respect to oneself, viz. *to draw over* the prepuce again, 1 Cor. vii. 18 μὴ ἐπισπάσθω, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus 7. 25, and practised by Jews who abandoned their religion and national customs. 1 Macc. i. 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons משייכים, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg. Hor. Heb. 1159. sq.--

Hesych. μὴ ἐπισπάσθω· μὴ ἐλκνέτω τὸ δέσμα.

Ἐπίσταμαι, f. στήσομαι, strictly Mid. to ἐφίστημι with Ionic form, and used to express the particular sense of ἐφίστημι τὸν νοῦν, etc. Matth. § 234. Buttm. § 114. p. 280. Passow in ἐφίστημι 1. d. Hence pp. *to fix one's mind upon*, i. e. *to understand, to know how*, seq. infin. Xen. Mem. 1. 1. 9 bis. In N. T.

a) *to know well, to have knowledge of*, seq. acc. of thing, Acts xviii. 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω. James iv. 14. of pers. Acts xix. 15 Παῦλον ἐπίσταμαι. seq. περὶ τούτων Acts xxvi. 26. ὡς Acts x. 28. ὅτι Acts xv. 7. xix. 25. xxii. 19. πῶς xx. 18. ποῦ Heb. xi. 8. Sept. for $\gamma\tau\epsilon$ Deut. xxviii. 36. Josh. ii. 5, 9. al.—c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12. ὡς Xen. Cyr. 2. 3. 22. ὅτι Hdian. 2. 5. 15. Xen. An. 1. 4. 8.—Seq. acc. and particip. Acts xxiv. 10 ὄντα σε κριτὴν ἐπιστάμενος. Comp. Buttm. § 144. 4. b. —Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

b) in the sense of *to understand, to comprehend*, c. accus. Mark xiv. 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. 1 Tim. vi. 4. Jude 10. Sept. for $\pi\tau\epsilon\rho\epsilon$ Is. xli. 29.—Xen. Conv. 3. 6.

Ἐπιστάτης, ου, ὁ, (ἐφίσταμαι *to be set over*,) pp. 'one set one,' *a prefect, master*, spoken of a king, Xen. Cyr. 8. 1. 8. of a commander of a ship, Xen. Œc. 21. 3. of a military officer, Sept. for $\pi\tau\epsilon\rho\epsilon$ 2 K. xxv. 19. of a director in gymnastics, παιδοτρίβης, Xen. Mem. 3. 5. 18. and genr. of directors of public works, Boeckh Staatshaush. der Ath. I. p. 218.—In N. T. only in Luke and addressed in the voc. to Jesus, *master*, as having the authority of a teacher, ῥαββί, among his disciples, comp. *master* and *teacher* in English, Luke v. 5. viii. 24, 25. ix. 33, 49. xvii. 13. So ῥαββί Mark ix. 5, and κύριος Matt. xvii. 4, coll. Luke ix. 33. So διδάσκαλος Mark iv. 38, coll. Luke viii. 24. Comp. Kypke I. p. 227.

Ἐπιστέλλω, f. ἐλῶ, *to send upon, to send to*, i. e. to send word to any one verbally or by letter, e. g. verbally Xen. Cyr. 1. 4. 26.—In N. T.

a) *to send word by letter, to give direction by letter*, absol. Acts xxi. 25. c. dat.

Acts xv. 20 ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι κ. τ. λ. where for the infin. with τοῦ see Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. p. 269.—Jos. Ant. 8. 2. 7. Hdian. 4. 12. 7. Xen. H. G. 1. 5. 2.

b) in later usage, simply *to send a letter*, i. q. *to write to*, seq. dat. Heb. xiii. 22.—Æl. V. H. 10. 20. Plut. Agesi. 21 ult.

Ἐπιστήμων, ονος, ὅ, ἡ, (ἐπίσταμαι,) *knowing, endued with knowledge*, James iii. 13. Sept. for יָכֵן Deut. i. 13. iv. 6.—Ecclus. x. 25. Xen. Œc. 21. 5.

Ἐπιστηρίζω, f. ἴσω, *to place firmly upon*, Pass. or Mid. *to rest or lean upon, to be supported on*, Sept. for יָגַד 2 Sam. i. 6. יָגַד Is. xxxvi. 6. Lucian. adv. Indoct. 6.—In N. T. trop. *to confirm, to establish*, trans. Acts xiv. 22 τὰς ψυχὰς τῶν μαθητῶν. xv. 32, 41. xviii. 23.

Ἐπιστολή, ἥς, ἡ, (ἐπιστέλλω,) *an epistle, letter*, Acts xv. 30. xxiii. 25, 33. Rom. xvi. 22. 1 Cor. v. 9. xvi. 3. 2 Cor. iii. 1. vii. 8 bis. x. 9—11. Col. iv. 16. 1 Thess. v. 27. 2 Thess. ii. 2, 15. iii. 14, 17. 2 Pet. iii. 1, 16. Trop. 2 Cor. iii. 2, 3. Sept. for נָתַן Ezra iv. 8, 11. נָתַן Neh. vi. 5, 17.—Diod. Sic. 1. 95. Xen. An. 1. 6. 3.—By impl. *letter of authority, despatch*, Acts ix. 2. xxii. 5. So Sept. for נָתַן Neh. ii. 7, 8.—Xen. Ag. 8. 3.

Ἐπιστομίζω, f. ἴσω, (ἐπί, στόμα,) pp. *to put upon the mouth*, i. e. *to stop the mouth*, sc. with a bit or curb, Philostr. Icon. 2. 18. *to check, to curb*, Philo de Agric. p. 201. B. In N. T. trop. *to stop the mouth, to put to silence*, seq. acc. Tit. i. 11.—Dem. 85. 4 ἐπιστομίζειν τοὺς αὐτῶ ἀντιλέγοντας. Plut. Cato Min. 38. Lucian. Icarom. 21.

Ἐπιστρέφω, f. ψω, aor. 2 pass. ἐπιστράφην (Buttm. § 96. 3, 5. § 100. n. 5.) with mid. signif. Buttm. c 136, 2, *to turn upon, to turn towards*, trans. Hom. Il. 3. 370. trop. τὸ νόημα εἰς τι Theogn. 1079. [1083.] τὰς ὄψεις εἰς ἐαυτήν Hdian. 5. 3. 15. In N. T. trans. and intrans.

1. trans. in a moral sense, *to turn upon or to, to convert unto*, Luke i. 16 πολλοὺς

ἐπιστρέφει ἐπὶ τὸν κύριον. ver. 17 ἐπιστρέφαι καρδίας πατέρων ἐπὶ τέκνα. So Sept. for כָּוַן Ezra vi. 22, comp. Mal. iv. 6.—Ecclus. xlviii. 10.—In the sense of *to turn back again upon, to cause to return*, sc. from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James v. 19, 20. Sept. pp. for כָּוַן 1 K. xiii. 18—20.—pp. Xen. H. G. 6. 4. 9.

2. intrans. i. e. in Act. with ἐαυτόν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1. and also in Mid. *to turn oneself upon or towards*, i. e. *to turn towards or unto*, etc.

a) Act. intrans. (a) pp. Acts ix. 40 πρὸς τὸ σῶμα. Trop. e. g. ἐπιστρέφειν ἐπὶ τὸν θεόν v. κύριον, i. e. *to turn to the service and worship of the true God*, Acts ix. 35. xi. 21. xiv. 15. xv. 19. xxvi. 18, 20. πρὸς κύριον 2 Cor. iii. 16. 1 Thess. i. 9. ἐπὶ τὸν ποιμένα 1 Pet. ii. 25. Sept. for כָּוַן Deut. xxxi. 18. pp. Gen. xxiv. 49. כָּוַן 1 Chr. xii. 19. כָּוַן Josh. xix. 34. Hos. v. 4. Am. v. 6, 8.—Ecclus. xvii. 25. pp. Susann. 47. Pol. 7. 11. 4.—(β) by impl. *to turn about upon or towards*. Rev. i. 12 bis, καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν μετ' ἐμοῦ κ. τ. λ. absol. Acts xvi. 18. Sept. for כָּוַן Judg. xviii. 21.—Xen. Eq. 8. 12. Ven. 10. 15.—Hence, (γ) *to turn back upon, to return unto*, pp. and seq. ὀπίσω Matt. xxiv. 18. εἰς τὰ ὀπίσω Mark xiii. 16. Luke xvii. 31. (Æl. V. H. 1. 6.) seq. εἰς c. acc. Matt. xii. 44. seq. ἐπὶ c. acc. 2 Pet. ii. 22. [Luke xvii. 4.] absol. Luke ii. 20 in text. rec. Acts xv. 36. So of the breath or spirit returning to a dead body, Luke viii. 55. Sept. for כָּוַן Ruth i. 7, 10. 2 Sam. vi. 20. 1 K. ii. 30.—Xen. H. G. 4. 5. 16.—Trop. spoken of a return to good, *to return, to be converted*, absol. Luke xxii. 32. Acts iii. 19. So Matt. xiii. 15. Mark iv. 12. Acts xxviii. 27, all quoted from Is. vi. 10 where Sept. for כָּוַן. Also to evil, *to turn back unto*, Gal. iv. 9 πῶς ἐπιστρέφετε παλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. ii. 21 ἐπιστρέφαι ἐκ τῆς ἐντολῆς, sc. ἐπὶ τὴν φθοράν, coll. ver. 19.

b) Mid. intrans. with aor. 2 pass. see above. (a) by impl. *to turn about upon or towards*, Matt. ix. 22 ὁ δὲ Ἰησοῦς ἐπιστράφεις. Mark viii. 33. John xxi. 20. ἐπ. ἐν τῇ ὁχλῃ, Mark v. 30. Sept. for

צח Num. xxiii. 6.—Wisd. xvi. 7. Xen. Cyr. 6. 4. 10.—(β) *to turn back upon, to return unto*, Matt. x. 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for צח Ruth i. 11, 12, 15.—Plut. de Lib. educ. 17 mid. T. VI. p. 43. 1. ed. R.—Trop. *to return* sc. *to good, to be converted*. John xii. 40 ἐπιστραφῶσι, comp. Is. vi. 10 and in a. γ, above.—Dem. 133. 24.

Ἐπιστροφή, ἥς, ἡ, (ἐπιστρέφω,) *a turning about, conversion*, Pol. 5. 72. 8. In N. T. trop. *conversion*, sc. *to good, to Christianity*, Acts xv. 3.—Ecclus. xviii. 21. Jos. Ant. 2. 14. 1. Clem. Alex. Strom. 6. 6.

Ἐπισυνάγω, f. ἄζω, (συνάγω,) *to lead or bring together upon a place, to gather together, to assemble*, trans. Matt. xxiii. 37 bis. xxiv. 31. Mark i. 33. xiii. 27. Luke xii. 1. xiii. 34. Sept. for שׁוּב Is. lii. 12. Zech. xiv. 2. צב 1 K. xviii. 20. שׁוּב 2 Chr. xx. 26.—2 Macc. ii. 14, 18. Pol. 5. 95. 7.

Ἐπισυναγωγή, ἥς, ἡ, (ἐπισυνάγω,) *act of assembling, a gathering together*, 2 Thess. ii. 1. Heb. x. 25.—2 Macc. ii. 7 assembly.

Ἐπισυντρέχω, f. θρέζομαι, (συντρέχω,) *to run together upon or to the scene of any action*, Mark ix. 25.

Ἐπισύστασις, εως, ἡ, (ἐπισυνίσταμαι *to come together upon*,) *a concourse, crowd*, whence ποιεῖν ἐπισύστασιν *to excite a concourse, to raise a tumult*, Acts xxiv. 12. Sept. for צח Num. xvi. 40.—Esdr. v. 90. Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127.—Spoken of a *crowd, constant ingress* of persons coming to any one, 2 Cor. xi. 28 ἡ ἐπισύστασις μου ἡ καθ' ἡμέραν, i. q. *quotidiani hominum impetus*, Cic. pro Arch. 6.

Ἐπισφαλής, έος, οὖς, ό, ἡ, (ἐπί, σφάλλομαι,) lit. '*near upon falling*,' i. e. *ready to fall, not firm, metaph. insecure, dangerous*, Acts xxvii. 9 ἐπισφαλοὺς τοῦ πλοός.—Jos. Ant. 5. 1. 16. Diod. Sic. 13. 77. Dem. 22. 14.

Ἐπισχύω, f. ὑσω, (ἐπί, ισχύω,) *to strengthen upon* i. e. *in addition, to make stronger*, trans. τὴν πόλιν Xen. Œc. 11. 13.—In N. T. intrans. *to be*

stronger, to grow stronger, trop. *to be more violent, to grow more fierce*, Luke xxiii. 5 ἐπίσχυον λέγοντες.—So of power 1 Macc. vi. 6. Ecclus. xxix. 1.

Ἐπισωρεύω, f. εὔσω, *to heap up upon, to accumulate*, trans. τοὺς νεκρούς Plut. Pyrrh. 22 pen. In N. T. trop. διδασκάλους 2 Tim. iv. 3.—Plut. de vitant. aer. alien. 6. IX. p. 298 ult. ed. R Artemid. 3. 66.

Ἐπιταγή, ἥς, ἡ, (ἐπιτάσσω,) *charge, injunction, command*, e. g. of Christ, 1 Cor. vii. 6, 25. 2 Cor. viii. 8. of God, for will, decree, Rom. [14] xvi. 26. 1 Tim. i. 1. Tit. i. 3. genr. Tit. ii. 15 μετὰ πάσης ἐπιταγῆς, *with all injunction*, i. e. *strongly, severely*.—Esdr. i. 16. Wisd. xiv. 16. Pol. 13. 4. 3.

Ἐπιτάσσω or ττω, f. ξω, (τάσσω,) *to arrange upon*, e. g. soldiers i. e. *to arrange in ranks one upon another*, seq. acc. and dat. Xen. H. G. 1. 6. 29. *to station* sc. *as a garrison*, 1 Macc. iv. 61.—In N. T. by impl. *to enjoin upon, to charge, to command*, seq. dat. Mark i. 27 τοῖς πνεύμασι τοῖς ἀκαθ. ἐπιτάσσει. Luke iv. 36. viii. 25. Sept. for צח Gen. xlix. 32. Esth. iii. 12.—2 Macc. ix. 8. Xen. Cyr. 4. 2. 33.—Seq. acc. and dat. Philem. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. c. acc. impl. Mark ix. 25.—Jos. Ant. 1. 9. Xen. Œc. 7. 23.—Seq. dat. and infin. aor. Mark vi. 39. Luke viii. 31. inf. pres. Acts xxiii. 2.—Xen. An. 7. 3. 13. An. 2. 3. 6.—Seq. acc. and inf. Mark vi. 27 ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν.—Sept. Dan. vi. 9. Xen. Lac. 5. 8.—Absol. Luke xiv. 22.

Ἐπιτελέω, ω, f. έσω, (ἐπί intens.) *to bring through to an end, to finish, to perform*, trans.

a) pp. spoken of any work, business, course, etc. Luke xiii. 32 *ιάσεις*. Rom. xv. 28. 2 Cor. vii. 1 ἐπ. ἀγιοσύνην, i. e. *to practice*. viii. 6, 11 bis. Phil. i. 6. Heb. viii. 5 ἐπ. τὴν σκηνήν, i. e. *to make*. Sept. for צח Zech. iv. 9. שׁוּב Num. xxiii. 23.—2 Macc. iii. 23. Pol. 1. 37. 7. Xen. H. G. 1. 1. 26.—Heb. ix. 6 τὰς λατρείας ἐπιτελοῦντες, *performing the sacred rites*.—Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hdor. 2. 63 θυσίας. Diod. Sic. 1. 45.

b) Mid. *to come to an end, to finish*,

intrans. and seq. dat. of manner, Gal. iii. 3. ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; *having begun in the Spirit, do ye now end in the flesh?* i. e. in attachment to carnal ordinances. So Sept. ἄρξομαι καὶ ἐπιτέλεσω for אֲרֹאֲמָא וְאֶתְּלֵם 1 Sam. iii. 12.

c) trop. spoken of sufferings, etc. *to accomplish*, i. e. *to undergo, to endure*, Pass. 1 Pet. v. 9.—Mid. ἐπιτελεῖσθαι τὰ τοῦ γήρωτος, Xen. Mem. 4. 8. 8. id. Apol. Socr. 33.

Ἐπιτήδειος, α, ον, (ἐπιτηδές adv. see in Passow,) *apt, proper*, Wisd. iv. 5. Xen. Cyr. 1. 4. 17. In N. T. by impl. *needful, necessary*, James ii. 16 τὰ ἐπιτήδεια τοῦ σώματος, *things needful for the body*, i. e. the necessities of life.—1 Macc. xiv. 34. Jos. Ant. 2. 15. 4. Xen. Mem. 2. 2. 10.

Ἐπιτίθημι, f. θήσω, (τίθημι,) aor. 1 ἐπέθηκα, aor. 2 ἐπέθεν. On 3 plur. pres. ἐπιτιθέασιν Matt. xxiii. 4, see Buttm. § 107. n. I, 1. for the imper. pres. ἐπιτίθει 1 Tim. v. 22, see Buttm. l. c. n. I, 5. and for the accent in imperat. aor. 2 ἐπίθες Matt. ix. 18, see Buttm. l. c. n. I, 13.—*To place or put upon, to lay upon, to impose*, trans.

a) pp. and (α) genr. seq. ἐπὶ c. accus. Matt. xxiii. 4 φορτία ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνδρ. Luke xv. 5. Acts xv. 10 ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον κ. τ. λ. Mark iv. 21 λύχνον ἐπὶ τὴν λυχνίαν. Matt. xxvii. 29. John ix. 15. Acts xxviii. 3. So Sept. for וָשָׁן Gen. xxi. 14. Josh. x. 24. וָשָׁן Gen. xxv. 20, 30.—Palæph. 32. 14. Xen. Cyr. 7. 3. 14.—Seq. acc. and dat. Acts xv. 28 ἐπιτίθεσθαι ὑμῖν βάρος. Luke xxiii. 26. John xix. 2. Trop. of a name, Mark iii. 16, 17. Sept. for וָשָׁן Dan. i. 7. v. 13.—Jos. Ant. 9. 7. 2 ult. Hdian. 4. 7. 12. Xen. Œc. 17. 9.—Seq. ἐπὶ c. gen. Luke viii. 16 λύχνον ἐπὶ λυχνίας. seq. ἐπάνω c. gen. Matt. xxi. 7. xxvii. 37.—(β) In the phrase ἐπιτιθέναι τὴν χεῖρα, τὰς χεῖρας, *to lay the hand or hands upon*, as the symbol of healing power, etc. seq. ἐπὶ c. accus. Matt. ix. 18. Mark viii. 25. xvi. 18. Acts ix. 17. seq. dat. Matt. xix. 13, 15. Mark v. 23. vi. 5. vii. 32. viii. 23. Luke iv. 40. xiii. 13. Acts ix. 12. xxviii. 8.—or for benediction, inauguration, etc. seq. ἐπὶ

c. acc. Acts viii. 17. seq. dat. Acts vi. 6. viii. 19. xiii. 3. xix. 6. 1 Tim. v. 22. Com. in Ἐπίθεις. So Rev. i. 17 ἐπέθ, τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ in text. rec. Sept. c. ἐπὶ for וָשָׁן Lev. i. 4. iii. 2, 13.—(γ) spoken of stripes, *to lay on*, i. e. *to inflict*, πληγὰς ἐπιθέντες Luke x. 30. c. dat. Acts xvi. 23. c. ἐπὶ τινα Rev. xxii. 18.—Of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2. So Cic. pro Sext. 19 plagas impono.—(δ) Trop. of gifts, *to lade with, to supply with*, c. dat. Acts xxviii. 10 ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.—Comp. Xen. Cyr. 8. 2. 4.

b) Mid. *to set oneself upon or against any one, to set upon, to assail*, seq. dat. Acts xviii. 10 οὐδεὶς ἐπιθήσεται σοι. So Sept. for וָשָׁן Gen. xliii. 18. וָשָׁן 2 Chr. xxiv. 21, 25.—Jos. Ant. 1. 20. 1. Œl. V. H. 3. 19 med. Xen. Mem. 2. 1. 15. in war, Xen. An. 2. 4. 3.

c) by impl. *to add upon, to superadd*, seq. πρὸς c. acc. Rev. xxii. 18 ἐάν τις ἐπιθῇ πρὸς ταῦτα.—Hom. Il. 7. 364 Dem. 165. 2.

Ἐπιτιμάω, ῶ, f. ἥσω, (τιμάω,) *to put further honour upon, to honour* e. g. the dead, Hdot. 6. 39. Plut. Artax. 14. of things, *to set a further value upon, to estimate higher*, e. g. in price, Dem. 918. 22. *to adjudge, to confirm, by a judgment*, Hdot. 4. 43.—In N. T. spoken of an estimate or judgment put upon what is wrong or contrary to one's will, and hence, *to admonish, to reprove, to rebuke*, seq. dat

a) genr. c. dat. of pers. Matt. xvi. 22. xix. 13 οἱ δὲ μαθηταὶ ἐπειμήσαν αὐτοῖς. Mark viii. 32, 33. x. 13. Luke ix. 55. xvii. 3. xviii. 15. xix. 39. xxiii. 40. absol. 2 Tim. iv. 2. Sept. for וָשָׁן Gen. xxxvii. 10. Ruth ii. 16.—Jos. Ant. 5. 1. 26. Dem. 558. 27. Xen. Œc. 11. 24.—With the idea of punishment, Jude ix. ἐπιτιμήσαι σοι κύριος, quoted from Zech. iii. 2 where Sept. for וָשָׁן. comp. Jos. Ant. 18. 4. 6.—Seq. dat. of thing, and implying a desire of *restraining*, e. g. spoken of winds and waves, Matt. viii. 26. Mark. iv. 39. Luke viii. 24. So Sept. and וָשָׁן Ps. cvi. 9. and so וָשָׁן Nah. i. 4 where Sept. ἀπειλέω. Of a fever, Luke iv. 39.

b) by impl. *to admonish strongly*, with urgency, authority, i. e. *to enjoin*

upon, to charge strictly, the idea of rebuke or censure being implied, e. g. demons, seq. dat. Matt. xvii. 18. Mark i. 25. ix. 25. Luke iv. 35, 41. ix. 42. Of persons, c. dat. Luke ix. 21. So seq. dat. and ἵνα, Matt. xx. 31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. Mark x. 48. Luke xviii. 39. Matt. xvi. 20 in MSS. Seq. dat. and ἵνα μή, i. q. to forbid strictly, Matt. xii. 16. Mark iii. 12. viii. 30.

Ἐπιτιμία, ας, ἡ, (ἐπιτιμάω,) the being in good repute, i. e. in full citizenship, Dem. 230. 10. Diod. Sic. 18. 18. In N. T. spoken of the estimate fixed upon a wrong by a judge, a judicial infliction, i. e. penalty, punishment, 2 Cor. ii. 6.—Wisd. iii. 10. Philo de Præm. et Pœn. init. Classic writers prefer ἐπιτίμιον.

Ἐπιτρέπω, f. ψω, (τρέπω,) aor. 1 ἐπέτρεψα, aor. 2 pass. ἐπετράπην Acts xxviii. 16. Buttm. § 96. 3, 5. § 100. n. 5.—to turn upon, to direct upon, trans. i. e. by impl. to give over to, to commit to, Hom. Od. 2. 226. Xen. An. 6. 1. 31. Sept. for צוּן Gen. xxxix. 6.—In N. T. to permit, to allow, to suffer, c. c. dat. of pers. and infin. of object expr. or implied, see Winer § 45. 2. Buttm. § 140. 1. Matt. viii. 21 ἐπίτρεψον μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ver. 31. xix. 8. Mark v. 13. x. 4. Luke viii. 32 bis. ix. 59, 61. Acts xxi. 39. xxvi. 1. xxvii. 3. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 12.—Sept. Esth. ix. 14. Job xxxii. 14. Jos. Ant. 4. 8. 21. Æl. V. H. 2. 5. Xen. Cyr. 8. 4. 29. An. 1. 2. 19.—Absol. John xix. 38. Acts xxi. 40. 1 Cor. xvi. 7 ἐὰν ὁ κύριος ἐπιτρέπῃ, if the Lord permit, Heb. vi. 3.—Xen. Cyr. 5. 5. 22.

Ἐπιτροπή, ῆς, ἡ, (ἐπιτρέπω,) commission, charge, full-power, Acts xxvi. 12.—Arr. Diss. Ep. 2. 8. 5. Pol. 3. 15. 7. ib. 18. 22. 5.

Ἐπίτροπος, ου, ὁ, (ἐπιτρέπω,) pp. 'one to whom a charge is committed,' i. e. a steward, manager, agent.

a) pp. Matt. xx. 8. Luke viii. 3 Χουζᾶ ἐπίτροπον Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6 where king Agrippa makes Thaumastus,

a freedman, τῆς οὐσίας ἐπίτροπον. Xen. Œc. 12. 2. ib. 21. 9.

b) i. q. ὁ παιδαγωγός, which see, i. e. a tutor, guardian, curator, usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. iv. 2.—Plut. Cic. p. 880. B. τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσει; Æl. V. H. 13. 43 or 44. Xen. Mem. 2. 1. 40.

Ἐπιτυχάνω, aor. 2 ἐπέτυχον, (τυγχάνω,) to light upon, to chance to meet, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5. to hit a mark, to attain one's aim, Arr. Diss. Ep. 4. 6. 28.—In N. T. genr. to attain unto, i. e. to obtain, to acquire, seq. gen. Heb. vi. 15 ἐπέτυχε τῆς ἐπαγγελίας. xi. 33. c. acc. τοῦτο Rom. xi. 7 in later edit. see Herm. ad Vig. p. 762. Absol. Rom. xi. 7. James iv. 2.—c. gen. Sept. Prov. xii. 27. Pol. 21. 3. 8. Xen. Œc. 2. 3. absol. Thuc. 6. 38.

Ἐπιφαίνω, f. φανῶ, aor. 1 ἐπέφηνα, aor. 2 pass. ἐπεφάνην, pp. to cause to appear upon or to, to shew before, to exhibit. trans. and trop. 3 Macc. ii. 19. Theogn. 359. Plut. Marcell. 1.—In N. T. Act. with εαυτόν implied, and also Mid. or Pass. to shew oneself upon or to, i. e. to appear upon or to, spoken of light, to shine upon, intrans. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1.

a) pp. in Act. pres. absol. Acts xxvii. 20 μητὲ ἀστρῶν ἐπιφαινόντων. aor. 1 seq. dat. Luke i. 79 ἀνατολὴ ἐξ ὕψους—ἐπιφᾶναι τοῖς ἐν σκότει, where for the form ἐπιφᾶναι instead of ἐπιφῆναι (Act. Thom. § 30 pen.) see Buttm. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—Æl. V. H. 13. 1 pen. καὶ ἀπροόπτως ἐπέφηνε, ὥσπερ ἀστήρ. Pol. 5. 6. 6 ἄρτι τῆς ἡμέρας ἐπιφαινούσης. Pass. Ep. of Jer. 61.

b) trop. in aor. 2 pass. to be conspicuous, to be known and manifest, Tit. ii. 11. ἡ χάρις. iii. 4. Comp. Sept. for פָּאָר Gen. xxxv. 7.

Ἐπιφάνεια, ας, ἡ, (ἐπιφαίνω,) an appearing, appearance, spoken of the advent of Jesus, 2 Tim. i. 10. of his future advent, 2 Thess. ii. 8. 1 Tim.

vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. Comp. Luke i. 78, 79.—Of splendid celestial appearances in aid of Israel, 2 Macc. iii. 24. v. 4. al. of the pillar of fire, Jos. Ant. 3. 14. 4. genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

Ἐπιφανής, έος, οὔς, ό, ή, adj. (ἐπιφαίνομαι,) *appearing upon or to, visible*, Thuc. 7. 19. *clear, manifest*, Xen. Mem. 3. 1. 10. In N. T. *splendid, i. e. trop. illustrious, memorable*. Acts ii. 20 τήν ήμέραν κύριου τήν μεγάλην καὶ ἐπιφανή, quoted from Joel ii. 31 where Sept. for אֲרִיֶּבֶת, as also ver. 11. Heb. i. 7. —Pol. 1. 36. 3. ib. 1. 78. 11. of persons Jos. Ant. 5. 8. 2. AEl. V. H. 3. 19. Xen. Ag. 3. 2.

Ἐπιφαύω, f. αὔσω, (φαύω, φάω,) *to appear unto, to shine upon, trop. to give light to, to enlighten*, c. dat. Eph. v. 14.—Act. Thom. § 34 ἐπέφανσε γάρ μοι ἀπὸ φροντίδος. Not found in the classics, see H. Planck in Bibl. Repos. I. p. 660. Also the form φαύω exists only in the grammarians, see Passow in φαύω.

Ἐπιφέρω, f. ἐποίσω, aor. 2 ἐπήνεγκον, *to bear or bring upon or to a person, viz.*

a) pp. *to bring to any one, seq.* ἐπί c. acc. Acts xix. 12 ὥστε ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια. —Jos. Ant. 4. 8. 22. Thuc. 4. 87.

b) in the sense of *to add upon, to superadd to*, Phil. i. 17 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.—Philo Leg. ad Cai. p. 1009 πῦρ ἐπιφέρων πυρί. Aristoph. Rhet. 3. 6.

c) *to bring upon, i. e. against*, in a judicial sense, of accusation, etc. Acts xxv. 18 αἰτίαν. Jude 9 κρίσιν.—Jos. Ant. 4. 8. 23 post init. Hdian. 3. 8. 13. Pol. 5. 41. 3.—So of wrath or punishment, Rom. iii. 5 ἐπιφέρων τήν ὀργήν, i. e. inflicting punishment.—Jos. Ant. 2. 14. 2 ἄλλην τοῖς Αἰγυπτίοις ἐπιφέρει πληγήν.

Ἐπιφωνέω, ὦ, f. ήσω, *to cry out upon, i. e. thereupon*, Luke xxiii. 21. in acclamation, Acts xii. 22.—Esdr. ix. 47. Plut. de Herodot. malig. 34.—Seq. dat. of person upon i. e. for or against whom outcry is made, Acts xxii. 24

Comp. Buttm. § 133. n. 2. Matth. § 389. —Plut. Timol. 36.

Ἐπιφώσκω, (φώσκω, φῶς,) *to grow light upon, to dawn upon*, intrans. Matt. xxviii. 1 τῇ ἐπιφωσκούσῃ sc. ήμέρᾳ. Luke xxiii. 54.—Diod. Sic. 13. 18 in some edit. comp. Hdot. 3. 86.

Ἐπιχειρέω, ὦ, f. ήσω, (χείρ,) *to lay hands upon*, e. g. δειπνῶ, σίτῶ, Hom. Od. 24. 386, 395. *to attach*, Jos. de Vita sua 44.—In N. T. trop. *to take in hand, to undertake, to attempt*, c. c. infin. Luke i. 1 πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν. Acts ix. 29. xix. 13.—2 Macc. ii. 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1. AEc. 10. 8.

Ἐπιχέω, f. εύσω, (χέω,) *to pour upon*, trans. e. g. upon wounds, Luke x. 34. Sept. for רָצָה Gen. xxviii. 18. xxxv. 14.—Jos. Ant. 2. 16. 3. Xen. AEc. 17. 9.

Ἐπιχορηγέω, ὦ, f. ήσω, (χορηγέω q. v.) *to furnish upon, i. e. besides, in addition, to supply further, to superadd*, trans. 2 Cor. ix. 10 ὁ ἐπιχορηγῶν σπέρμα τῷ σπείροντι. Gal. iii. 5. 2 Pet. i. 5, 11. Comp. Is. lv. 10 where Heb. יְהִי־לִי־סֵדָה.—Ecclus. xxv. 22 of a wife who brings with her a large dowry.—Mid. in a reciprocal sense, *to supply one another, to furnish aid mutually*, Col. ii. 19 τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβαζόμενον, where τὸ σῶμα is put collectively for all the parts or members, comp. Eph. iv. 16 τὸ σῶμα συναρμολογούμενον καὶ συμβ.

Ἐπιχορηγία, ας, ή, (ἐπιχορηγέω,) *supply, aid, help*, Phil. i. 19. Eph. iv. 16 διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας *through all the joints of supply*, i. e. which afford mutual aid, comp. in Ἐπιχορηγέω.

Ἐπιχρίω, f. ίσω, (χρίω,) *to rub or smear upon, to anoint upon*, seq. acc. and ἐπί c. acc. John ix. 6 ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. Seq. acc. of the thing anointed, ver. 11 ἐπέχρισέ μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ.—Lucian. Quom. Hist. conser. 62 ἐπιχρίσας, δὲ τιτάνῳ sc. τὸ ὄνομα.

Ἐποικοδομέω, ὦ, f. ήσω, (ἐπί, οἰκοδομέω,) *to build upon*, sc. as a foun-

dation, Pass. seq. ἐπὶ c. dat. Xen. An. 3. 4. 11. — In N. T. only trop. *to build upon*, spoken of Christian faith and Christian life, both in the whole church and in its individual members, as *built upon* the only foundation, Christ, and implying the constant internal and external developement of the kingdom of God and the visible church, like a holy temple progressively and unceasingly built up from the foundation; comp. 1 Cor. iii. 9, 10. See Neander Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 166, and in Bibl. Repos. IV. p. 245. So Pass. seq. ἐπὶ c. dat. Eph. ii. 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κ. τ. λ. Col. ii. 7. Act. seq. acc. et ἐπὶ c. acc. 1 Cor. iii. 12. seq. acc. ver. 14. absol. ver. 10 bis. — By impl. *to build up further*, sc. in the faith and upon Christ, seq. accus. of pers. expr. or impl. Acts xx. 32 τῷ δυναμένῳ ἐποικοδομῆσαι, sc. ὑμᾶς. Jude 20 ἐποικ. ἑαυτοὺς. — Comp. Plut. de Monarch. et Democr. 1 init.

Ἐποκέλλω, f. ἐλῶ, (ὀκέλλω i. q. κέλλω,) *to drive or force upon*, e. g. a ship upon a shoal, etc. *to run aground*, trans. Acts xxvii. 41 ἐπώκειλαν τὴν ναῦν. — Hdot. 7. 182 τὴν νέα. Pol. 4. 41. 2. Thuc. 4. 26.

Ἐπονομάζω, f. ἄσω, (ἐπί, ὀνομάζω,) *to name upon or after*, i. e. in allusion to some other name or circumstance, Sept. for נָקַד Gen. iv. 17, 24, 25. al. In N. T. Pass. *to be named in addition*, sc. to some other name, *to be also called*, Rom. ii. 17 οὐ Ἰουδαῖος ἐπονομάζω. — Pol. 1. 29. 2. Xen. Œc. 6. 17.

Ἐποπτεύω, f. εὐσω, (ὀπτεύω,) *to look upon*, i. e. *to oversee, to inspect*, τὰ ἔργα Hom. Od. 16. 140. Hes. Op. et. Di. 765. [712.] In N. T. genr. *to behold, to contemplate*, trans. 1 Pet. ii. 12. iii. 2. — Pol. 5. 69. 6. Dem. 168. 13.

Ἐπόπτης, ου, ὁ, (ἐπόψομαι fut. to ἐφοράω,) *a looker-on, spectator, eye-witness*, 2 Pet. i. 16. — 2 Macc. vii. 35. 3 Macc. ii. 21. *overseer* Dem. 47. 4.

Ἐπος, εος, ους, τό, (εἶπον, ἔπω,) *a word*, Heb. vii. 9 ὡς ἔπος εἰπέν so *to speak*, see in Εἶπον a. init.

Ἐπουράνιος, ίου, ὁ, ἡ, (ἐπί, οὐρανός,) pp. 'upon or above the heavens,' i. e. *heavenly, celestial*, viz.

a) spoken of those who dwell in heaven; Matt. xviii. 35 ὁ πατήρ ὁ ἐπουράνιος. Phil. ii. 10 οἱ ἐπουράνιοι, i. e. angels. — 2 Macc. iii. 39. Hom. Od. 17. 484. Il. 6. 129. — Of those who come from heaven, 1 Cor. xv. 48 bis, 49, coll. ver. 47 et Phil. iii. 21. — Of the heavenly bodies, the sun, moon, etc. 1 Cor. xv. 40 bis, coll. ver. 41.

b) neut. plur. τὰ ἐπουράνια, i. e. *the heavens, heaven*, Eph. i. 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. ii. 6. iii. 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. vi. 12, comp. in Οὐρανός and Ἀήρ. — Test. XII Patr. p. 546 sq.

c) spoken of the kingdom of heaven and whatever pertains to it, see in Βασιλεία c. E. g. of the kingdom itself, 2 Tim. iv. 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. iii. 1 κλησὶς ἐπουράνιος. vi. 4. viii. 5. ix. 23. xi. 16. xii. 22, coll. Rev. xxi. 2. Also τὰ ἐπουράνια, things pertaining to the kingdom of God, Eph. i. 3. or genr. things spiritual, John iii. 12.

Ἐπτά, οἱ, αἱ, τά, indec. *seven*, Matt. xv. 34, 36, 37. Acts xx. 6. al. The number *seven* was often put by the Jews for an indef. round number, Matt. xii. 45. xxii. 25. Luke xi. 26. al. comp. Gen. xviii. 41 sq. Ruth iv. 15. 1 Sam. ii. 5. Is. iv. 1. Prov. xxvi. 25. Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts vi. 3. Rev. i. 4, 12, 16. ii. 1. al. comp. Gen. xxi. 28. Ex. xxxvii. 23. Lev. iv. 6, 17. al. See Gesen. Lex. Heb. art. עֶבֶר.

Ἐπτάκις, num. adv. (ἐπτά), *seven times*, put for an indef. round number, Matt. xviii. 21, 22. Luke xvii. 4 bis. Sept. for עֶבֶר Ps. cxix. 164. עֶבֶר עֶבֶר 2 K. v. 10, 14.

Ἐπτακισχίλιοι, αι, α, (χίλιοι), *seven thousand*, Rom. xi. 4, quoted from 1 K. xix. 18 where Sept. ἐπτά χιλιάδες. Sept. for עֶבֶר עֶבֶר Num. viii. 22. 1 Chr. xxix. 4.

Ἐπω, see Εἶπον.

Ἑραστός, ου, ὁ, (ἐράω,) *Erastus*, pr. name of a Christian, Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 20.

Ἑργάζομαι, f. ἄσομαι, depon. Mid. (ἔργον,) imperf. ἐργαζόμεν, aor. 1 ἐργασάμην, perf. pass. ἐργασμαι as depon. 2 John 8. Xen. Mem. 2. 6. 6. comp. Buttm. § 136. 3. but also in pass. signif. John iii. 21. Xen. Mem. 3. 10. 9. comp. Buttm. § 113. n. 6. For the augm. see Buttm. § 84. 2.—*To work*, intrans. and trans.

1. intrans. *to work, to labour*, i. e. (α) pp. ἐν τῷ ἀμπελῶνι Matt. xxi. 28. at a trade, Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8. genr. Luke xiii. 14. John ix. 4 ult. 1 Cor. ix. 6. 1 Thess. iv. 11. 2 Thess. iii. 10—12. Sept. for עָבַד Ex. v. 18. Deut. v. 13. —Test. XII Patr. p. 626 ἐργ. ἐν ἔργοις γῆς. Dem. 1048 pen. Xen. Mem. 1. 2. 57 bis. ib. 2. 7. 12.—(β) In the sense of *to be active*, i. e. to exert one's powers and faculties, etc. John v. 17 bis, ὁ πατήρ ἐργάζεται κ. τ. λ. Rom. iv. 4, 5.—(γ) Also, *to do business*, i. e. to trade, to traffic, Matt. xxv. 16 ἐργάσατο ἐν αὐτοῖς. —Dem. 957. 27 τινί.

2. trans. *to work, to form by labour*, i. e. *to do, to perform, to produce*, etc.

a) genr. of things wrought, done, performed, e. g. miracles, John vi. 30 τί ἐργάζῃ, sc. σημεῖον. Acts xiii. 41 ἔργον, comp. Hab. i. 5 where Sept. for עָבַד. Of sacred rites, τὰ ἱερὰ ἐργάζ. 1 Cor. ix. 13. So genr. Eph. iv. 28. Col. iii. 23. ἔργα τοῦ θεοῦ ἐργάζεσθαι John vi. 28 ix. 4. ἔργον τοῦ κυρίου 1 Cor. xvi. 10. ἔργα ἐν θεῷ ἐργασμένα, *wrought in God*, i. e. in conformity to his will, John iii. 21. Sept. for עָבַד Num. iii. 7. viii. 12. עָבַד Job xxxiii. 29. Ps. vii. 16.—Hdian. 8. 1. 14. Xen. An. 6. 3. 17. Œc. 7. 20. Antiphon. 14. 34 ἐργ. ἔργον τοιοῦτον.—Also ἐργάζομαι ἔργον καλὸν εἰς τινα Matt. xxvi. 10. [ἐν τινι] Mark xiv. 6. 3 John 5. τὸ ἀγαθὸν πρὸς πάντας Gal. vi. 10. τὸ κακὸν τινι Rom. xiii. 10, comp. Prov. iii. 30 where Sept. for עָבַד.—c. εἰς τινι Dem. 1252. 20. Palæph. 1. 8, 11. τινα τι Luc. D. Mort. 2. 1. Xen. Conv. 4. 30. —Trop. *to work*, sc. good or evil, *to do, to commit, to practise*, c. acc. as τὸ ἀγαθόν Rom. ii. 10. τὴν δικαιοσύνην Acts

x. 35, but Heb. xi. 33 see in Δικαιοσύνη a. τὴν ἀνομίαν Matt. vii. 23. ἀμαρτίαν James ii. 9. Sept. ἀνομίαν ἐργ. for עָבַד Ps. v. 6. vi. 9. Job xxxiv. 32.—Jos. Ant. 5. 1. 18 φόνον. Plut. Agesi. 23 mid. ἔργον δεινόν. Thuc. 3. 66.

b) in the sense of *to till, to cultivate*, e. g. τὴν γῆν, Sept. for עָבַד Gen. ii. 5, 15. Xen. Œc. 1. 8. In N. T. trop. spoken only of the sea, τὴν θάλασσαν ἐργάζεσθαι, *to cultivate the sea*, i. e. as in Engl. *to ply the sea, to follow the sea*, sc. as an occupation, as seamen, merchants, etc. Rev. xviii. 17.—Appian. Hist. R. 8. 2 ναυσί τε χρώμενοι, καὶ τὴν θάλασσαν οἷα φοῖνικες ἐργαζόμενοι. Plut. de Solert. An. 23. X. p. 61. ed. R. τοὺς ἐργαζομένους τὴν θάλατταν. Aristot. Probl. 38. 2. So θαλαττουργεῖν Pol. 6. 52. 1. θαλαττουργοί of fishermen Xen. Œc. 16. 7.

c) in the sense of *to work for, to labour for, to earn*, e. g. τὴν βρώσιν John vi. 27. genr. 2 John 8. Sept. for עָבַד Prov. xxxi. 18.—Palæph. 21. 2. Dem. 1358. 12. Pen. Mem. 1. 3. 5.

Ἑργασία, ας, ἡ, (ἐργάζομαι,) *work, labour*, Hdot. Vit. Hom. 3 ἀπὸ ἐργασίας χειρῶν. In N. T.

a) *labour*, i. e. trop. *pains, effort*, in the Latinism ἐργασίαν διδόναι, *operam dare*, Luke xii. 58, see fully in Δίδωμι d. a.—Jos. Ant. 3. 1. 7 μὴ συν πόνῳ μὴδ' ἐργασίᾳ. Pol. 5. 100. 4.

b) *a working, doing*, i. e. *practice, performance*, sc. of evil, with εἰς final, Eph. iv. 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עָבַד 1 Chr. vi. 49. xxviii. 20.—Æschin. Dial. 2. 36 πρὸς ἐργασίας πραγμάτων μοχθηρῶν.

c) *work*, i. e. *occupation, trade, craft*, Acts xix. 25. Sept. for עָבַד Jon. i. 8. comp. Ps. cvii. 23.—Dem. 503. 17. Xen. Œc. 6. 8, 9.

d) meton. *earnings, gain*, sc. from labour, Acts xvi. 16, 19. xix. 24.—Act. Thom. 16. Dem. 1283. 28. Xen. Mem. 3. 10. 1.

Ἑργάτης, ου, ὁ, (ἐργάζομαι,) *a worker, labourer*, viz.

a) genr. sc. in the fields, Matt. ix. 37 ὁ μὲν θείσμος πολὺς, οἱ δὲ ἐργάται ὀλίγοι. ver. 38. x. 10. xx. 1, 2, 8. Luke x. 2 bis, 7. 1 Tim. v. 18. James v. 4.—

Ecclus. xix. 1. Plut. Cato M. 4. Xen. Mem. 1. 6. 11.—Trop. by Paul of *labourers* in the church, i. e. *teachers*, etc. 2 Tim. ii. 15 ἐργάτην ἀνεπαίσχυντον. So with censure, 2 Cor. xi. 13. Phil. iii. 2.—Test. XII Patr. p. 746 ἐργάτης κυρίου.

b) c. gen. *a worker, doer*, of any thing, i. q. ὁ ἐργαζόμενος, Luke xiii. 27 ἐργάται τῆς ἀδικίας, *workers of iniquity, evil-doers*. —1 Macc. iii. 6. Xen. Mem. 2. 1. 27.

c) *a workman, artisan*, Acts xix. 25. —Luc. Somn. 2. Xen. Hiero 6. 11.

Ἔργον, ου, τό, (obsol. ἐργω to do,) *work*, i. e.

a) *labour, business, employment*, something to be done, viz. (α) genr. Mark xiii. 34 καὶ δοὺς ἐκάστῳ τὸ ἔργον αὐτοῦ. Eph. iv. 12 εἰς ἔργον διακονίας. 1 Tim. iii. 1. Sept. for עֲשֵׂה Gen. ii. 2. xxxix. 11. Ex. xxxv. 2. — Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. Œc. 7. 6. ib. 20. 16, 19. —Of the work which Jesus was sent to fulfil on earth, τὸ ἔργον John xvii. 4. τὰ ἔργα John v. 20, 36. x. 38 τὸ ἔργον τοῦ πατρός, sc. ὃ δέδωκέ μοι ἵνα ποιήσω, John iv. 34. ix. 4. comp. xvii. 4. So τὸ ἔργον τοῦ κυρίου, *the work of the Lord*, i. e. which he began and left to be continued by his disciples, i. q. the cause of Christ, the gospel-work, 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. Also of this work as committed to apostles and teachers, 2 Tim. iv. 5 ἔργον ποιήσον εὐαγγελιστοῦ, Acts xiii. 2. xiv. 26. xv. 38. Phil. i. 22. Further, ἔργον τοῦ Θεοῦ, *work of God*, i. e. which God requires, duty towards him, John vi. 28, 29. Rev. ii. 26. —(β) in the sense of *undertaking, attempt*, Acts v. 38. 2 Tim. iv. 18. Sept. for עָשָׂה Deut. xv. 10. עָשָׂה Job xxxiv. 21.—Wisd. ii. 12.

b) *work*, i. e. *deed, act, action*, something done, viz. (α) genr. as ἔργον ἐργάζεσθαι, *to work a work, to do a deed*, Acts xiii. 41 bis, quoted from Hab. i. 5 where Sept. for עָשָׂה עָשָׂה, comp. Buttm. § 131. 3.—Hdian. 2. 3. 17. Xen. Conv. 1. 1. Mem. 3. 5. 3.—So of the works of Jesus, *miracles, mighty deeds*, Matt. xi. 2. John vii. 3, 21. xiv. 10—12. xv. 24. Of God, Heb. iii. 9 εἶδον τὰ ἔργα μου, from Ps. xcv. 9 where Sept. for עָשָׂה.

(β) where λόγος and ἔργον, *word and deed*, stand in contrast. Luke xxiv. 19 δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Col. iii. 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts vii. 22. Rom. xv. 18. 2 Cor. x. 11. Tit. i. 16.—Ecclus. iii. 8. Lux. Toxar. 35. Xen. Hi. 7. 2. comp. Jos. Ant. 4. 2. 3.—So by impl. James i. 25 οὐκ ἀκροατὴς—ἀλλὰ ποιητὴς ἔργου, i. e. not a hearer of the word only, but *a doer of the deed*.

(γ) of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel, etc. (1) genr. Matt. xxiii. 3, 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρ. John iii. 20, 21. Acts xxvi. 20. Rom. iii. 27. Gal. vi. 4. So κατὰ τὰ ἔργα ἀποδιδόναι, etc. *to reward according to one's works*, Rom. ii. 6. 2 Cor. xi. 15. 1 Pet. i. 17. Rev. xx. 12. So Sept. and חֲסִיד Prov. xxiv. 12. Jer. l. 29.—(2) of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθά, *a good deed, good works*, i. e. either *benefit, kindness*, Acts ix. 36. 1 Tim. vi. 18. or, *well-doing, virtue, piety*, Rom. ii. 7. xiii. 3. Eph. ii. 10. 2 Thess. ii. 17. Heb. xiii. 21. (comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) ἔργον καλόν, ἔργα καλά, *a good deed, good works*, i. e. a pious act, well-doing, virtue, etc. Matt. v. 16. Mark xiv. 6. Tit. ii. 7. Heb. x. 24. 1 Pet. ii. 12. (comp. Xen. Mem. 2. 6. 35.) τὰ ἔργα ἐν δικαιοσύνῃ, i. q. τὰ δίκαια, Tit. iii. 5. ἔργον τέλειον, *perfect work*, i. e. full, complete in well doing, James i. 4. Without epithet, John viii. 39 τὰ ἔργα τοῦ Ἀβραάμ. James iii. 13. —(3) of evil works, with epithets, e. g. ἔργα πονηρά, *wicked works, evil deeds*, John iii. 19. Col. i. 21. 1 John iii. 12. ἔργα νεκρά, *dead works*, i. e. sinful, Heb. vi. 1. ἔργα ἄνομα 2 Pet. ii. 8. ἔργα ἀσεβείας Jude 15. ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. xiii. 12. ἔργα τῆς σαρκός, *carnal works*, Gal. v. 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρὸν καὶ αἰσχρόν. An. 5. 7. 32 ἔργα ἀσεβεῖς.) So without epithet, by impl. Rev. ii. 6 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν. ver. 13, 22. iii. 1. xviii. 6. 1 Cor. v. 2. John viii. 41, coll. ver. 44.—(4) of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law,

Rom. ii. 15 τὸ ἔργον τοῦ νόμου. or conformable to this law, Rom. iii. 20. Gal. ii. 16. So with τοῦ νόμου implied, in Paul's writings, Rom. iv. 2, 6. ix. 11. xi. 6. Eph. ii. 9. 2 Tim. i. 9. al.—(5) of works of faith, ἔργα πίστεως, i. e. springing from faith, combined with faith, e. g. ἔργα πίστεως, 1 Thess. i. 3. 2 Thess. i. 11. So with τῆς πίστεως implied Heb. vi. 10, and in the Ep. of James c. ii. 14, 17—26. comp. esp. ver. 22, 26. See Bibl. Repos. IV. p. 696 sq.

c) *work*, i. e. *thing wrought*, something made, created, genr. of men, Acts vii. 41 ἐν τοῖς ἔργοις τῶν χειρῶν, i. e. an idol. 1 Cor. iii. 13—15. ix. 1. Sept. for פִּיגְמָ Deut. xxvii. 15. 2 K. xix. 18. לָעֵץ Ps. ix. 17.—Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. Œc. 6. 13.—Of the works of God, genr. Acts xv. 18 γνωστὰ τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. Rom. xiv. 20. Phil. i. 6. 2 Pet. iii. 10. Rev. xv. 3. Heb. i. 10 ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί, quoted from Ps. cii. 26 where Sept. for פִּיגְמָ, as also Ps. ciii. 22. civ. 31. comp. Is. lxiv. 8. for לָעֵץ Is. xlv. 11.—Hom. Il. 19. 22.—So of works implying power, and put for *power*, *might*, e. g. of God, John ix. 3 ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. Of Satan, 1 John iii. 8 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, i. e. destroy his power. AL.

Ἐρεθίζω, f. ἰσω, (ἐρέθω, ἔρις,) *to excite*, pp. *to anger*, i. e. *to provoke*, *to irritate*, trans. Col. iii. 21 τὰ τέκνα ὑμῶν. --1 Macc. xv. 40. Test. XII Patr. p. 650 i. q. παροξύνειν. Hom. Il. 4. 5. Xen. Ven. 10. 14, 15.—Also to action, i. e. *to incite*, *to stimulate*, 2 Cor. ix. 2.—Arr. Diss. Ep. 2. 23. 13. to enjoyment, Anacr. 22. 5.

Ἐρείδω, f. εἰσω, *to fix firmly*, trans. Hom. Il. 22. 112. Pol. 2. 33. 3. In N. T. intrans. c. ἑαυτὸν impl. *to become fixed*, *to stick fast*, as a ship upon a sandbank Acts xxvii. 41. Comp. Buttm. § 130. n. 2.—Hom. Od. 22. 450. Gr. Anth. II. 242 μαστῶ ἐπὶ μαστὸν ἐρείσας. trans. Pol. 3. 46. 1. See Buttm. Lexil. p. 112 sq.

Ἐρεύγομαι, f. ξομαι, depon. Mid. pp. 'to eject through the mouth,' hence *to vomit*, Hom. Od. 9. 374. trop. of the

sea, a volcano, Hom. Od. 5. 403. Pind. Pith. 1. 40. of a river emptying itself, Diod. Sic. 2. 11. App. B. Mithr. 103. of a cry of men or animals, *to belch out*, *to bellow*, Theocr. Id. 13. 58. Hom. Il. 20. 403.—Hence in N. T. and in Alexandrine usage, *to speak out*, *to utter*, trans. Matt. xiii. 35 ἐρεύξομαι κεκρυμμένα. Sept. for עָצָה Ps. xix. 2. cxix. 171. cxlv. 7. See Sturz. de Dial. Alex. p. 167 sq. Lob. ad Phr. p. 63 sq.

Ἐρευνάω, ὦ, f. ἦσω, *to search into*, *to investigate*, *to explore*, trans. τὰς γραφάς John v. 39. vii. 52. τὰς καρδίας Rom. viii. 27. Rev. ii. 23. τὰ βάθη τοῦ Θεοῦ 1 Cor. ii. 10. seq. ποῖος 1 Pet. i. 11. Sept. for עָצָה Gen. xlv. 12. 1 K. xx. 6. עָצָה 2 Sam. x. 3.—Hdian. 7. 6. 12. Xen. Cyr. 1. 2. 12.

Ἐρέω, see in Εἶπον.

Ἐρημία, ας, ἡ, (ἔρημος,) *a solitude*, *desert*, i. e. an uninhabited and uncultivated tract of country, Matt. xv. 33. Mark viii. 4. 2 Cor. xi. 26. Heb. xi. 38. Sept. for עָצָה Ez. xxxv. 4.—Jos. Ant. 3. 10. 3. Xen. H. G. 5. 4. 41. Comp. Calmet art. *Desert*. Jahn § 17.

Ἐρημος, ου, ὁ, ἡ, adj. *solitary*, *desert*, viz.

a) pp. of a place or region uninhabited and uncultivated, Matt. xiv. 13 εἰς ἔρημον τόπον. ver. 15. Mark i. 35, 45. vi. 31, 32, 35. Luke iv. 42. ix. 10, 12. Sept. for עָצָה Jer. xxxiii. 10, 12.—Hdian. 8. 4. 23. Xen. Cyr. 3. 2. 1.—In the sense of *deserted*, *desolate*, *laid waste*, Matt. xxiii. 38 et Luke xiii. 35 ὁ οἶκος ὑμῶν ἔρημος, and so Acts i. 20. comp. Ps. lxix. 26 where Niph. עָצָה, Sept. ἔρημωμένη. Acts viii. 26 see in Γάζα II. So Sept. and עָצָה Neh. ii. 17. עָצָה Lev. xxvi. 31, 33.—πόλις Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary*, *destitute*, sc. of a husband, unmarried, Gal. iv. 27 πολλὰ τὰ τέκνα τῆς ἐρήμου κ. τ. λ. quoted from Is. liv. 1 where Sept. for עָצָה.—Diod. Sic. 16. 37 ἔρημοι συμμάχων. comp. Xen. Cyr. 7. 3. 12.

b) as subst. ἡ ἔρημος, sc. χώρα, *a solitude*, *desert*, i. q. ἐρημία, i. e. an uninhabited and uncultivated tract of country, Matt. iii. 3 φωνὴ βοῶντος ἐν τῇ

ἐρήμω, and so Mark i. 3. Luke iii. 4. John i. 23, all quoted from Is. xl. 3 where Sept. for מִדְבָּר. Matt. xi. 7. xxiv. 26. Luke v. 16 ὑποχωρῶν ἐν ταῖς ἐρήμοις. vii. 24. viii. 29. Rev. xii. 6, 14. xvii. 3. Of a desert as adapted to pasturage, i. e. uninhabited, etc. Luke xv. 4, coll. Matt. xviii. 12 τὰ ὄρη. Jahn § 17.—Spoken of the desert of Judea, i. e. the southeastern part of Judea, from the Jordan along the Dead sea, which was mostly uninhabited, Matt. iii. 1. Luke i. 80. iii. 2. Mark i. 4, coll. ver. 5. comp. Judg. i. 16 where Sept. for מִדְבָּר. Of the desert or mountainous region where Jesus was tempted, probably near Jericho, Matt. iv. 1. Mark i. 12, 13. Luke iv. 1. Of a desert prob. between the Mount of Olives and Jericho, Acts xxi. 38, comp. Jos. Ant. 20. 8. 6. John xi. 54 see in Ἐφραίμ.—Of the Arabian desert, between Mount Sinai and Palestine, Acts vii. 30 ἐν τῇ ἐρ. τοῦ ὄρους Σ. ver. 36, 38, 42, 44. xiii. 18. John iii. 14. vi. 31, 49. 1 Cor. x. 5. Heb. iii. 8, 17. So Sept. and מִדְבָּר Ps. lxxviii. 15, 19. cxxxvi. 16. See Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq.

Ἐρημόω, ὦ, f. ὠσω, (ἐρημος,) *to desolate, to lay waste*, trans. Sept. for מִדְבָּר Is. xxxvii. 18. Thuc. 5. 4. In N.T. only pass. *to be made desolate, to be laid waste*, e. g. βασιλεία Matt. xii. 25. Luke xi. 17. πόλις Rev. xviii. 19. πλοῦτος, i. e. *to be destroyed, to come to nought*, Rev. xviii. 16. So of a person, Rev. xvii. 16 ἡρημωμένην ποιήσουσιν τὴν πόρνην, i. e. *shall make her desolate, shall despoil her*. So Sept. for מִדְבָּר Jer. xxvi. 9. Ez. xxvi. 19. Niph. מִדְבָּר Is. liv. 3. Ez. xxxii. 15.—Ecclus. xxi. 5 πλοῦτον. Xen. Ag. 1. 20 χώρα.

Ἐρήμωσις, εως, ἡ, (ἐρημόω,) *desolation, a laying waste*, Luke xxi. 20. Matt. xxiv. 15 et Mark xiii. 14 τὸ βδέλυγμα τῆς ἐρημώσεως, see in Βδέλυγμα b. Sept. for מִדְבָּר Jer. vii. 34. מִדְבָּר Jer. iv. 7. 2 Chr. xxxvi. 21.—Arr. Al. M. 1. 9. 13.

Ἐρίζω, f. ἴσω, (ἐρις,) *to strive, to wrangle*, Hom. Il. 1. 277. Luc. D. Deor. 13. 1. In N. T. by impl. *to cry out, to be vociferous*, like wranglers, intrans. Matt. xii. 19 οὐκ ἐρίσει, οὐδὲ κραυγάσει,

quoted from Is. xlii. 2 where Heb. אֵלֶיךָ אֵלֶיךָ קָרָא, Sept. οὐ κεκραάζεται, οὐδὲ ἀνήσει, i. e. *he shall not cry, neither lift up, sc. his voice*.

Ἐριθεία, ας, ἡ, or ἐρίθεια, (ἐριθεύω *to work for hire, to be hireling, venal*, sc. in striving for office, Aristot. Polit. 5. 3, fr. ἐριθος a hireling, a labourer, Hom. Il. 18. 550. Dem. 1336. 6,) *party-strife, contention, rivalry*, Phil. i. 17 οἱ μὲν ἐξ ἐριθείας. ii. 3. James iii. 14, 16. Rom. ii. 8. plur. 2 Cor. xii. 20. Gal. v. 20.—*Ambitus*, venal strife for office, Aristot. Polit. 5. 2, 3. Hesych. ἐριθεία ἡ διὰ λόγων φιλονεικία.

Ἐριον, ου, τό, (dim. fr. τὸ ἔρος, εἶρος, but only as to form,) *wool*, Rev. i. 14. Heb. ix. 19, where comp. Lev. xiv. 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for מִדְבָּר Is. i. 18. Prov. xxxi. 13.—Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

Ἐρις, ιδος, ἡ, acc. ἐριν Phil. i. 15, see Buttm. § 44. plur. ἐριδες 1 Cor. i. 11, also ἐρεις 2 Cor. xii. 20, see Winer § 9. p. 61. Matth. § 80. n. 8.—*Strife, contention, wrangling*, Rom. xiii. 13 μὴ ἐριδι καὶ ζηλῶ. 1 Cor. i. 11. iii. 3. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Tit. iii. 9.—Ecclus. xl. 5. 9. Ael. V. H. 2. 21. Xen. Cyr. 2. 3. 15.—Meton. *love of strife*, Rom. i. 29. Phil. i. 15.—Hdian. 3. 2. 13.

Ἐρίφιον, ου, τό, (dim. of ἐριφος,) *a young kid, kidling*, Matt. xxv. 33, coll. ver. 32.

Ἐριφος, ου, ὁ, ἡ, *a kid, a young goat*, pp. Luke xv. 29. Sept. for מִדְבָּר Gen. xxvii. 9. xxxviii. 17. מִדְבָּר Ex. xii. 5. מִדְבָּר Gen. xxxvii. 31.—Theocr. Id. 8. 50. Luc. Bacch. 1.—In Matt. xxv. 32, kids are put as the emblem of wicked men, because of their inferior value, lechery, etc. comp. Lev. xvi. 5—26.

Ἑρμᾶς, ᾶ, ὁ, *Hermas*, pr. n. of a Christian, Rom. xvi. 14.

Ἑρμηνεία, ας, ἡ, (ἐρμηνεύω,) *interpretation, explanation*, 1 Cor. xiv. 26. Meton. for *faculty of interpreting*, as a charisma, 1 Cor. xii. 10.—Ecclus. xlvii. 17. Luc. quom. Hist. conscr. 45. *speech*, as the interpreter of thought Xen. Mem. 4. 3. 11.

Ἑρμηνεύω, f. εὔσω, *to interpret*, i. e. *to explain, to declare*, Luc. Abdic. 18. Xen. Mem. 1. 2. 52. In N. T. *to translate*, sc. from one language to another, John i. 39, 43, Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος. ix. 7. Heb. vii. 2. Sept. for Ch. עֲרַךְ Ezra iv. 7.—Xen. An. 5. 4. 4.

Ἑρμῆς, οὖ, ὅ, *Hermes*, pr. name, a) of a Christian at Rome, Rom. xvi. 14. --b) i. q. *Mercury* in heathen mythology, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts xiv. 12.

Ἑρμογένης, εος, ους, ὅ, *Hermogenes*, pr. n. of a man who deserted Paul, 2 Tim. i. 15.

Ἑρπετόν, οὖ, τό, (pp. neut. of ἑρπετός *creeping*, fr. ἔρπω,) *a creeping animal, reptile*, Acts x. 12. xi. 6. Rom. i. 23. James iii. 7. Sept. for עֲרֹךְ Gen. i. 24. vi. 7. גֶּרֶשׁ Gen. i. 20. Lev. xi. 41 sq.—Pind. Pyth. 1. 25. Luc. Philops. 9. comp. Xen. Mem. 1. 4. 11.

Ἑρυθρός, ἄ, ὄν, *red*, in N. T. only in ἡ ἐρυθρὰ θάλασσα, *the Red Sea*, Acts vii. 36. Heb. xi. 29. On the passage of this sea by the Israelites, see in Bibl. Repos. II. p. 753 sq. Sept. for עֲרֹךְ Ex. x. 19. xiii. 8. al.—1 Macc. iv. 9. Hdot. 1. 1. Diod. S. 3. 18.

ἔρχομαι, f. ἐλεύσομαι, aor. 2 ἦλθον, perf. ἐλήλυθα, pluperf. ἐληλύθειν. In the common Greek the forms of εἶμι were more used for the imperat, imperf. and future, but in N. T. imper. ἔρχου, pl. ἔρχεσθε, Matt. viii. 9. John i. 40. al. instead of ἴθι, ἴτε; imperf. ἡρχόμεν Mark i. 45. al. Plato de Leg. 3. p. 685. A, instead of ᾗειν or ᾗα; fut. ἐλεύσομαι Matt. ix. 15. 1 Cor. iv. 19, instead of the more Attic εἶμι, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. p. 282. § 108. V. 4, 5. Matth. § 234. Winer § 15. p. 78. H. Planck in Bibl. Repos. I. p. 685.—*To come, to go, to move or pass along*, intrans. sc. in any direction, as marked by the adjuncts or often simply by the context. The forms from ἐλθεῖν, however, more frequently signify *to*

come, so that e. g. ἦλθεν is rarely used of one who *goes from or away* (Luke ii. 44), while the forms from ἔρχεσθαι are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 137 sq.

1. *to go*, with adjuncts implying motion *from* a place or person *to* another.

a) present and imperf. seq. εἰς c. acc. of place, John vi. 17 ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Seq. acc. ὁδόν, *to go one's way*, Acts ix. 17. comp. Buttm. § 131. 2, 3. (Xen. An. 2. 2. 10.) Seq. σύν τινι John xxi. 3.—Present in a präter sense, in serm. obliq. Heb. xi. 8. see Buttm. § 137. n. 7.

b) improperly aor. 2 ἦλθον, absol. Mark xi. 13. seq. πρὸς τινα Luke xv. 20, coll. ver. 18. seq. acc. of distance, ὁδόν ἡμέρας, Luke ii. 44. Buttm. § 131. 8.—Xen. An. 3. 1. 5, 6. See above.

2. *to come*, with adjuncts implying motion *to* or *towards* any person or place, viz.

a) pp. spoken of persons. (a) absol. Matt. viii. 9 λέγω τούτῳ, πορεύθητι, καὶ πορεύεται. καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται. Mark iv. 4. vi. 31. John i. 40. Acts v. 15. al. sæpiss.—Xen. An. 1. 3. 10.—Present in an *historical* sense, i. e. instead of the Aorist, Buttm. § 137. n. 7. Matth. § 504. 1. Winer § 41. 2. c. Matt. xxv. 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, coll. ver. 10. Matt. xxv. 19. Mark ii. 18. John xx. 18. 3 John 3.—Present apparently in a *future* sense, but only of what is certainly to take place, Winer § 41. 2. Matth. § 504. 3. Luke iii. 16 ἔρχεται δὲ ὁ ἰσχυρότερός μου. John iv. 25. xiv. 3, 30. 1 Cor. iv. 5. Rev. i. 7. Especially in the phrase ὁ ἐρχόμενος, *the coming*, i. e. the future one, he who shall come, the Messiah, Matt. xi. 3. xxi. 9. Luke vii. 19, 20. John xii. 13. also John vi. 14. xi. 27. So in the periphrase of the name Jehovah, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος Rev. i. 4, 8. iv. 8. See in Εἶμι I. d.—By a species of pleonasm, the particip. ἐλθὼν is prefixed to other verbs in which the idea of *coming* is already presupposed, in order to render the idea more full and complete. Matt. ii. 23 καὶ ἐλθὼν κατήκησεν εἰς πόλιν λεγ. Ναζαρέτ, as in Engl. *he came and dwelt*. viii. 2. Mark v. 23.

xii. 14. xvi. 1. Luke vii. 3. Eph. ii. 17. al. Comp. in Ἀνίστημι II. d. See Winer § 67. 2. Matth. § 557. n. 1. Passow s. voc. 3 c.—Hom. Il. 16. 521. Xen. Cyr. 2. 2. 6.

(β) with adjuncts marking *object* or *purpose*, e. g. seq. infin. Matt. ii. 2 ἡλθομεν προσκυνῆσαι αὐτῷ. Mark ii. 17. Luke iv. 34. al. Buttm. § 140. 2. Winer § 45. 3. b.—Seq. particip. fut. Matt. xxvii. 49 εἰ ἔρχεται Ἡλίας σώσων αὐτόν. Acts viii. 27. Buttm. § 144. 3.—Plato Euthyphr. 1. Xen. An. 7. 1. 28.—So c. part. pres. implying purpose and manner, Luke xiii. 7 τρία ἔτη ἔρχομαι ζητῶν καρπὸν. comp. Passow s. voc. 3. c.—Plato Phædo. p. 100. B.—Seq. ἵνα, John x. 10. xii. 9, 46, 47.

(γ) c. dat. of pers. either pleonastic, *in respect to, for*, Winer § 31. 3. Buttm. § 133. n. 2. Matth. § 389. or directly for *πρὸς τινα*, Winer § 31. 2. p. 174. Matt. xxi. 5 ὁ βασιλεὺς σου ἔρχεται σοι. Rev. ii. 5, 16.—Comp. Fabr. Pseudep. V. T. I. p. 594 ὡς ἡλθομεν τῇ πόλει. Hadian. 3. 1. 6 Ἀτρενοὶ δὲ ἡλθον αὐτῷ σύμμαχοι.—So c. dat. of thing, as manner or instrum. John xxi. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἡλθον. Buttm. § 133. 3.

(δ) c. adv. of place, Matt. viii. 29 ἡλθετε ὧδε κ. τ. λ. Mark v. 27. Luke x. 1. John iv. 16. viii. 14. So c. adv. et infin. of purpose, John iv. 15 μὴδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. Also ἔρχ. ὧδε εἰς τοῦτο, Acts ix. 21.

(ε) construed with prepositions, viz. (1) ἀπό c. gen. of place Acts xviii. 2 ἐληλυθότα ἀπὸ τῆς Ἰταλίας. Mark i. 9. vii. 1. al. (Palæph. 6. 6.) c. gen. of pers. *from* a person, Mark v. 35. John iii. 2. Gal. ii. 12.—(2) εἰς c. acc. of place, *to come into*, e. g. εἰς τὴν οἰκίαν, *to enter*, Matt. ii. 11. Luke xiv. 1. a country, city, etc. *to come to or into*, Mark v. 1. viii. 10. John xi. 38. Acts viii. 40. Gal. ii. 11. 1 Tim. i. 15. al.—c. acc. of purpose, i. e. εἰς final, John i. 7 οὗτος ἡλθεν εἰς μαρτυρίαν. iv. 45 εἰς τὴν ἑορτήν, i. e. *to attend the feast*. xi. 56. With εἰς repeated, both of place and final, John ix. 39. 2 Cor. ii. 12.—(3) ἐκ c. gen. of place whence, Luke v. 17. John iii. 31. vii. 41. ἐκ et εἰς John iv. 54.—(4) ἐν c. dat. of manner, Luke xxiii. 42.—(5) ἐκ c. gen. of thing, implying rest upon,

Matt. xxiv. 30 ἐπὶ τῶν νεφελῶν.—c. acc. of place *upon* or *to* which one comes, Mark vi. 53 ἐπὶ τὴν γῆν Γενν. Luke xix. 5. xxiv. 1. Acts xii. 10. c. acc. of object or purpose, Matt. iii. 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. c. acc. of person, *to come to or before* any one, Acts xxiv. 8. *to come upon* any one, e. g. τὸ πνεῦμα, Acts xix. 6. Matt. iii. 16. (Test. XII Patr. p. 545.) also, *to come against*, Luke xiv. 31.—Xen. An. 3. 1. 24.—(6) ἕως αὐτοῦ, Luke iv. 42.—(7) κατὰ c. acc. *to move to, toward, along by*, Acts xvi. 7. Luke x. 33.—(8) μετὰ c. acc. of pers. *to come after* sc. in time, *to follow*, *to appear later*, Acts xiii. 25. xix. 4.—(9) ὀπίσω c. gen. of pers. *to come after*, i. e. *to follow*, trop. *to become the follower, disciple*, of any one, Matt. xvi. 24. Luke xix. 23. xiv. 27. Of time, *to come after*, *to appear later*, Matt. iii. 11. John i. 27.—(10) παρὰ c. gen. of person, *to come from* any one, i. e. *as sent*, Luke viii. 49.—c. acc. of place, *at, near, along*, π. τὴν θάλασσαν Matt. xv. 29.—(11) πρὸς c. acc. of person *to whom* one comes, and this is the more usual construction, Matt. vii. 15. Mark ii. 13. Luke vii. 7. John iii. 2. xi. 19. xiv. 6, 23. al. sæp. c. acc. of thing, John iii. 20, 21.

b) in the sense of *to come forth*, sc. before the public, *to appear*, *to make one's appearance*. Matt. xi. 14 αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ver. 19. Mark ix. 11, 12. Gal. iii. 19. 2 Pet. iii. 3. al. Pres. in fut. sense, Matt. xvii. 11. 1 Cor. xv. 35. Comp. above in a. α.—Seq. part. pres. or manner, comp. above in a. β. Matt. xi. 19. Luke vii. 33. John i. 31.—So ἐν σαρκί, i. e. *come, appeared*, in the flesh, spoken of Christ, 1 John iv. 2. 2 John 7. (Ep. Barnab. c. 5.) ἐπὶ τῷ ὀνόματί τινος Matt. xxiv. 5, see in Ἐπί II. 3. c.

c) in the sense of *to come again* or *back*, *to return*, absol. Luke xv. 30 ἡλθεν, of the prodigal son. Rom. ix. 9. Heb. xiii. 23. ἕως ἔρχομαι, Luke xix. 13. John xxi. 22. ἐλθὼν pleonastic, see above in a. α. Matt. v. 24. Luke xviii. 8. al. So seq. infin. of purpose, 2 Thess. i. 10. seq. particip. pres. of manner, John ix. 7 ἡλθε βλέπων, *he came back seeing*, comp. above in a. β. seq. εἰς c. acc. of place, Matt. ii. 21. seq. πρὸς

c. accus. of person, John vii. 45. xiv. 18, 28.

d) metaph. of persons, e. g. seq. *διά*, as *ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*, 1 John v. 6. see in *Διά* I. 4. b.—Seq. *εἰς*, as *εἰς ἑαυτὸν ἐλθὼν*, *coming to himself*, i. e. recovering his right mind, Luke xv. 17. *εἰς χειρόν ἐλθοῦσα*, growing worse, Mark v. 26. *εἰς ἀπελεγμὸν* Acts xix. 27. *εἰς κρίσιν*, i. e. to be condemned, John v. 24. *εἰς ἐπίγνωσιν* 1 Tim. ii. 4. (Cebet. Tab. 12 *εἰς τὴν ἀληθινὴν παιδείαν ἐλθεῖν*.) 2 Cor. xii. 14. *εἰς τὴν ὥραν ταύτην*, John xii. 27.—Xen. Cyr. 6. 2. 29.—Seq. *ἐκ*, Rev. vii. 14 *ἐκ τῆς θλίψεως*, i. e. have escaped from.

e) trop. spoken of things, e. g. (α) of time, as *ἐλεύσονται ἡμέραι* Matt. ix. 15. *ἦλθεν* v. *ἐλήλυθεν ἡ ὥρα*, John xvi. 4, 32. Acts ii. 20. iii. 20. al. Present in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in a. α. Luke xxiii. 29 *ἰδοὺ ἔρχονται ἡμέραι*. John iv. 35. ix. 4. Heb. viii. 8. So part. *ἐρχόμενος*, *coming*, i. e. future, as *αἰών* Mark x. 30. Luke xviii. 30. *τὰ ἐρχόμενα ἀπαγγελεῖ* John xvi. 13. (Sept. for *נִיב* Is. xliv. 7.) *ἐορτή* Acts xviii. 21. —Jos. Ant. 6. 9. 1. ib. 6. 11. 9.—(β) of the kingdom of God, *to come*, i. e. to be established, Matt. vi. 10. Mark xi. 10. al. —(γ) of good or evil, e. g. of a good result, Rom. iii. 8. seq. *εἰς τι* Phil. i. 12. seq. *ἐπὶ τινα*, *to come upon*, e. g. *ἡ εἰρήνη* Matt. x. 13. So of evil, guilt, etc. seq. *ἐπὶ τινα*, *to come upon*, i. e. to happen to, to be laid upon, e. g. *πάντα* John xviii. 4. *ὀργή* Eph. v. 6, and so Rev. xi. 18. xviii. 10. *ἡ ὀργή ἡ ἐρχομένη*, *the wrath to come*, 1 Thess. i. 10. of guilt, *αἷμα*, Matt. xxiii. 35. So of offences, *to come, to arise*, Matt. xviii. 7.—(δ) genr. of a voice, c. *ἐκ*, Mark ix. 7. of a star, Matt. ii. 9. of floods, Matt. vii. 25, 27. of rain, Luke xii. 54. Heb. vi. 7. of wind, John iii. 8. of utensils, *to be brought*, Mark iv. 21. So of a law, faith, etc. *to come*, i. e. to be announced, made known, Rom. vii. 9. Gal. iii. 23. *ἐρχ. εἰς τὸ φανερόν*, *to come abroad*, i. e. be manifested, Mark iv. 22. *ὅταν δὲ ἔλθῃ τὸ τέλειον*, *when that which is perfect is come*, is established, 1 Cor. xiii. 10. AL.

Ἐρω, see in *Εἶπον*

Ἐρωτάω, ὦ, f. ἦσω, (kindred with *ἔρομαι*,) *to ask*, c. c. acc. of person and also acc. of thing or other adjunct. Buttm. § 131. 4, 5.

a) *to ask*, i. e. *to interrogate, to inquire of*, c. acc. of pers. Matt. xvi. 13 *ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων*. John i. 19. xvi. 5. Sept. for *ἔρω* Gen. xxiv. 47. xxxii. 17.—Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19.—Seq. acc. of pers. and of thing, Matt. xxi. 24 *ἐρωτήσω ὑμᾶς λόγον ἑνα*. Mark iv. 10. Luke xx. 3. Sept. for *ἔρω* Jer. xxxviii. 14.—Xen. Cyr. 3. 3. 48.—Seq. acc. of pers. et *περί* c. gen. of thing, Luke ix. 45. Sept. and *ἔρω* Jer. xlv. 11.—Hdot. 1. 32 *ἐπερωτάω*.—Absol. Luke xxii. 68. Sept. for *ἔρω* Deut. xiii. 14.—2 Macc. vii. 2. Xen. An. 1. 6. 7.

b) from the Heb. *to ask*, i. e. *to request, to entreat, to beseech*, c. acc. of pers. Matt. xv. 23 *ἠρώτων αὐτόν, λέγοντες*. Luke xiv. 18, 19. John xii. 21. Phil. iv. 3. So Heb. *ἔρω* Is. vii. 11, Sept. *αἰτέω*.—Jos. Ant. 5. 1. 14.—Seq. acc. of thing, *τὰ πρὸς τὴν εἰρήνην*, Luke xiv. 32. So Sept. and *ἔρω* Ps. cxxii. 6.—Seq. acc. of person and prepositions, e. g. *περί τινος* Luke iv. 38. John xvi. 26. *ὑπέρ τινος* 2 Thess. ii. 1. Comp. Heb. *עַל* *ἔρω* 1 K. ii. 22, Sept. *αἰτέω*.—Seq. acc. of pers. and *ἵνα* or *ὅπως*. Mark vii. 26 *ἠρώτα αὐτὸν ἵνα κ. τ. λ.* Luke vii. 36. John iv. 47. 1 Thess. iv. 1. *ὅπως* Luke vii. 3. Acts xxiii. 20. Seq. acc. of pers. and infin. aor. Luke v. 3. John iv. 40. Acts iii. 3. pres. 1 Thess. v. 12. AL.

Ἐσθής, ἦτος, ἡ, (*ἐννυμι, ἔσθην*,) *a garment, vestment, raiment*, Luke xxiii. 11. Acts i. 10. x. 30. xii. 21. James ii. 2 bis, 3.—Esdr. viii. 73. Jos. Ant. 12. 4. 3. Xen. Mem. 2. 1. 22.

Ἐσθῆσις, εως, ἡ, (*ἐσθίω, ἐσθής*,) *a garment, raiment*, Luke xxiv. 4.—Aquil. for *עֲשֵׂה* Is. xxiii. 18.

Ἐσθίω, strengthened form from obsol. *ἔδω*, Att. fut. *ἔδομαι*, aor. 2 *ἔφαγον* from obsol. root *φάγω*, see Buttm. § 114. p. 282. § 95. n. 18. Matth. § 234. § 183.—Later fut. *φάγομαι*, Winer § 15. p. 81. Lob. ad Phr. p. 327, 347. Sturz de Dial. Alex. p. 199. Buttm. Ausf. Sprachl. § 95. n. 21. 2 pers. fut. *φάγεσθαι* Luke xvii. 8, see Buttm. § 103.

III. 1.—*To eat, to take food*, spoken both of men and animals.

a) genr. and absol. of persons, ἐσθίειν, Matt. xii. 1 τῶν ἀλλοίων στάχυνας καὶ ἐσθίειν. xiv. 21. xxvi. 21, 26. Mark vii. 3. Luke vi. 1. Acts xxvii. 35. 1 Cor. x. 28. al. φαγεῖν, Matt. xv. 37. xxvi. 26. Mark vi. 42. viii. 8. Luke ix. 17. c. infin. final, διδόναι τινὶ φαγεῖν, Matt. xiv. 16. xxv. 35, 42. Mark v. 43. al. Buttm. § 140. 2. Sept for לֶחֶם, ἐσθίειν 1 Sam. i. 7, 8. φαγεῖν Gen. iii. 13. xviii. 8.—ἐσθ. Æl. V. H. 2. 17. Xen. Mem. 2. 7. 7. φαγ. Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—Seq. μετά c. gen. *to eat with* any one sc. at table, to take a meal with, Luke vii. 36 ἡρώτα δὲ τις αὐτὸν, ἵνα φάγῃ μετ' αὐτοῦ. Matt. ix. 11 ἐσθίειν. So ἐνώπιόν τινος, *to eat before* any one, in his sight, Luke xxiv. 43. Sept. φαγεῖν for לֶחֶם, c. μετά 1 Sam. i. 18. c. ἐνώπιον 2 Sam. xi. 13.

b) with an adjunct of the object, or thing eaten, viz. (α) Seq. gen. once, Luke xv. 16 κερατίων ὧν ἡσθίων οἱ χοῖροι i. e. *of which*, partitively, Buttm. § 132. 4. 2. d. comp. Matth. § 327. But the gen. is here more prob. by attraction instead of the accus. as below.—(β) Seq. ἐκ c. gen. *to eat of* any thing, i. e. a part of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. § 327. So ἐσθ. ἐκ τοῦ ἄρτου 1 Cor. xi. 28. φάγω Luke xxii. 16. John vi. 26, 50. Rev. ii. 7. So Sept. for לֶחֶם, ἐσθ. 2 Sam. xii. 3. 2 K. iv. 40. φαγ. Num. vi. 4. Ecclus. xi. 19.—In the sense of *to live from*, 1 Cor. ix. 7. 13. Heb. xiii. 10. comp. Jos. B. J. 5. 13. 6 ἐξ αὐτοῦ τρέφεσθαι.—(γ) Seq. ἀπό c. gen. *to eat from* i. e. *of* any thing, a part of it, as in β, comp. Matth. l. c. so ἐσθίειν, spoken of dogs, Matt. xv. 27. Mark vii. 28. φαγ. Rev. ii. 17 in text. rec. Sept. φαγεῖν for לֶחֶם Gen. iii. 1, 2, 5. Lev. vii. 8, 11.—(δ) Seq. accus. of the thing eaten, viz. (1) genr. as φαγεῖν τὸ πάσχα Matt. xxvi. 17. Mark xiv. 12, 14. al. καρπὸν Mark xi. 14. also Mark ii. 26. Rev. x. 10. So of fowls, etc. σάρκα φαγ. *to devour*, Rev. xix. 18. trop. Rev. xvii. 16. So Sept. for לֶחֶם Gen. iii. 14. Ex. xii. 8.—Æl. V. H. 1. 1 πᾶν ὀτιοῦν φαγ. ib. 2. 40. Æsop. Fab. 47.—1 Cor. xi. 20 κυριακὸν δεῖπνον φαγεῖν, i. e. *to celebrate*.—(2) from the

Heb. ἄρτον ἐσθίειν v. φαγεῖν, *to eat bread*, i. e. *to take food*, to take a meal, e. g. ἐσθ. Matt. xv. 2. Mark vii. 5. φαγ. Matt. xv. 20. John vi. 23. al. So Sept. for לֶחֶם, ἐσθ. 1 K. xxi. 5. φαγ. Gen. xxxvii. 24. 2 K. iv. 8. Trop. of a banquet in the kingdom of God, Luke xiv. 15, see in Ἀνακλίνω b. For the phrases ἄρτον φαγεῖν παρά τινος 2 Thess. iii. 8, and τὸν ἑαυτῶν ἄρτον ἐσθίειν 2 Thess. iii. 12, see in Ἄρτος b.—(3) by impl. *to eat* sc. in order to support life, *to use as food*, *to live upon*, Mark i. 6 ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. John vi. 31 τὸ μάννα. Rom. xiv. 2, 3, 6. 1 Cor. x. 3, 25, 27. al. Trop. John vi. 53. With a negat. Luke iv. 2. 1 Cor. viii. 13.—Xen. Ag. 9. 3. Cyr. 8. 1. 44.—(4) in a partitive sense *to eat of*, to partake of, for ἐκ v. ἀπό τινος as above, 1 Cor. viii. 7, 10. xi. 26, 27. Rev. ii. 14, 20.

c) from the Heb. in the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν *to eat and drink*, absol. or c. accus. (α) simply for *to take a meal*, etc. Luke x. 17. xvii. 8 bis. Sept. for πηψὶ לֶחֶם 1 K. xix. 6, 8. 2 K. vi. 23.—Bel and Drag. 6.—(β) for *to live* sc. in the usual manner, Matt. xi. 18 μήτε ἐσθίων μήτε πίνων, i. e. *not living as other men*, comp. Matt. iii. 4, etc. Matt. xi. 19 ἦλθεν ὁ υἱὸς τοῦ ἀνδρ. ἐσθίων καὶ πίνων, i. e. *like other men*. Luke vii. 33, 34. 1 Cor. ix. 4. Hence in antith. with νηστεύειν, it signifies *not to fast*, Luke v. 33. But with a neg. οὐ φαγεῖν οὐδὲ πιεῖν, *not to eat or drink*, to abstain from food, to fast, Acts ix. 9. xxiii. 12, 21. So Sept. Ex. xxxiv. 28. 1 K. xiii. 8, 9.—(γ) by impl. *to feast*, *to banquet*, Luke xii. 19 ἀναπαύου, φάγε, πίε, εὐφραίνου. 1 Cor. x. 7. xv. 32. With the idea of luxury, revelling, etc. Matt. xxiv. 49. Luke xii. 45. xvii. 27, 28. 1 Cor. xi. 22, coll. ver. 21. So Sept. for πηψὶ לֶחֶם 1 Sam. xxx. 16. 1 K. i. 25. Job. i. 4, 18. al.—(δ) seq. ἐνώπιόν τινος. *to eat and drink in the presence of* any one, i. e. *to live in acquaintance and intercourse with him*, Luke xiii. 26. So trop. Luke xxii. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, i. e. *that ye may feast at my table, live in familiar intercourse with me*, etc. comp in Ἀνακλίνω b.

d) trop. *to devour*, *to consume*, trans.

of fire, Heb. x. 27. of rust, James v. 3. So Sept. and לֶבֶן of fire, Is. x. 17. לֶבֶן and Sept. καταφαγεῖν Deut. xxxii. 22.—of fire, Hom. Il. 23. 182. AL.

Ἑσλί, ὁ, indec. *Esli*, pr. n. of a man, Luke iii. 25.

Ἑσοπτρον, ου, τό, (i. q. εἰσοπτρον, fr. εἶς, ὄψομαι,) a looking-glass, mirror; James i. 23 ὅμοιος ἀνδρὶ κατανοοῦντι—ἐν ἐσόπτρῳ. 1 Cor. xiii. 12 βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι, i. e. we now see only a reflected image, obscurely, and not face to face as we shall hereafter.—Ecclus. xii. 11. Anacr. 11. 3. Plut. ed. R. VI. p. 528. 8, 12.—The mirrors of the ancients were usually made of polished metal, see Ex. xxxviii. 8. Job xxxvii. 18. Plut. l. c. comp. Gesen. Comm. zu Jes. iii. 23.

Ἑσπέρα, ας, ἡ, (pp. fem. of ἑσπερος), evening, Luke xxiv. 29. Acts iv. 3. xxviii. 23. Sept. for עֶרָא Gen. i. 5, 8. al.—Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, ὁ, indec. *Esrom*, Heb. הֶזְרָא (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. i. 3 bis. Luke iii. 35. comp. 1 Chr. ii. 5.

Ἑσχατος, ἀτη, τον, (prob. ἔχω, ἔσχον,) the last, the extreme, uttermost, spoken of place and time, viz.

a) of place. (a) pp. *extreme, remotest*, and neut. as subst. τὸ ἔσχατον, the extremity. Acts i. 8 et xiii. 47 ἕως ἔσχάτου τῆς γῆς. Sept. for עֶרָא Jer. xvi. 18. עֶרָא Deut. xxviii. 49. Is. xlviii. 20.—Æl. V. H. 3. 18 med. Diod. Sic. 1. 60. Xen. Vect. 1. 6.—(β) trop. implying rank or dignity, the last, lowest, least. Luke xiv. 9, 10 εἰς τὸν ἔσχ. τόπον. So genr. Matt. xix. 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. So genr. Mark ix. 35. x. 31 bis. Luke xiii. 30 bis. John viii. 9. 1 Cor. iv. 9.—Comp. *homines postremi*, Cic. pro Rosc. Am. 47.—(γ) of order or number, the last, utmost, Matt. v. 26 τὸν ἔσχ. κοδράντην. Luke xii. 59.

b) of time, the last, the latest, only in the later Greek. (a) genr. of persons, Matt. xx. 8, 12, οἱ ἔσχατοι, i. e. the labourers latest hired. ver. 14, 16 bis. 1 Cor. xv. 26, 45 ὁ ἔσχατος Ἀδάμ, i. q. ὁ δεύτερος in ver. 45. (Phryn. ed. Lob. p. 135

ἔσχατον μάρτυρα παρέχειν.) In an adverbial sense, Mark xii. 6, 22 ἔσχάτη πάντων ἀπέθανε καὶ ἡ γυνή, comp. Buttm. § 123. n. 3.—Of things, the last, and in reference to two the later, latter, e. g. τὰ ἔσχατά τινος, the latter state or condition of any one, Matt. xii. 45. Luke xi. 26. 2 Pet. ii. 20. Sept. and הֶחָדָשׁ Job viii. 7. xlii. 12. So ἡ ἔσχ. πλάνη Matt. xxvii. 64. τὰ ἔσχ. ἔργα Rev. ii. 19. ἔσχ. πληγαί Rev. xv. 1. xxi. 9. Also, ἐν τῇ ἔσχ. σάλπιγγι 1 Cor. xv. 52, i. e. the trumpet of the last day. Neut. ἔσχατον as adv. 1 Cor. xv. 8 ἔσχ. πάντων.—(β) With a noun of time, as ἡ ἔσχάτη ἡμέρα, the last day, e. g. of a festival, John vii. 37. or of the world, the day of judgment, John vi. 39, 40, 44, 54. xi. 24. xii. 48. Further, in the phrase ἐν ἔσχαταις ἡμέραις, in the last or latter days, Acts ii. 17. 2 Tim. iii. 1. James v. 3 ἐπ' ἔσχατου τῶν ἡμέρων, Heb. i. 1. 2 Pet. iii. 3. ἐν καιρῷ ἔσχάτῳ, in the last time, 1 Pet. i. 5. ἐν ἔσχάτῳ χρόνῳ, in the last time, Jude 18. ἐπ' ἔσχατων τῶν χρόνων 1 Pet. i. 20. ἔσχάτη ὥρα ἐστὶ, it is the last hour, 1 John ii. 18 bis, all which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰώνων 1 Cor. x. 11; comp. in Αἰών 2, and Βασιλεία c. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts ii. 17. Heb. i. 1. 1 Pet. i. 20. Jude 18. 1 John ii. 18 bis; and elsewhere more to later times, before the second coming, as 2 Tim. iii. 1. James v. 3. 1 Pet. i. 5. 2 Pet. iii. 3.—(γ) In the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, the first and the last, spoken of the Messiah in glory, Rev. i. 11, 17. ii. 8. xxii. 13, prob. in the sense of eternal, the beginning and the end; comp. Heb. הַיּוֹם הַזֶּה וְהַיּוֹם הַבָּא Is. xlv. 6 et xlviii. 12. coll. Is. xli. 4. See Gesen. Comm. ad Is. xli. 4. xlviii. 12. Others, the only one, the Supreme, i. e. the be-

ginning and end, the source and sum of all things; comp. Heb. and Sept. λόγοι οἱ πρῶτοι καὶ οἱ ἔσχατοι, first and last, i. e. all, 2 Chr. ix. 29. xii. 15. al. Test. XII Patr. p. 617. See also Clem. Alex. Strom. 4. 25, as quoted under art. Α, p. 1.

Ἐσχάτως, adv. *extremely*, i. e. *in extremity*, as ἔσχατως ἔχειν, Lat. *in extremis esse*, *to be at the last gasp*, at the point of death, Mark v. 23.—Artemidor. 3. 61. Diod. Sic. Excerpt. Vales. p. 242 πυθόμενος τὸν Φηρεκύδην . . . ἐν Δήλῳ νοσεῖν καὶ τελέως ἔσχατως ἔχειν. So ἔσχατως διάκειμαι Diod. Sic. 18. 48 et ibi Wesseling. Pol. 1. 24. 2. Elsewhere, πονήρως ἔχειν Xen. Cyr. 7. 5. 75. θανάσιμως ἔχειν Arr. Epict. 3. 26. ἐπιθανατίως ἔχειν Ael. V. H. 13. 26 or 27. See Lob. ad Phr. p. 389.

Ἐσω, adv. of place, (pp. εἶσω fr. εἰς,) *into, in, within*, opp. to ἔξω.

a) pp. implying motion *into* a place etc. Matt. xxvi. 58 καὶ εἰσελθὼν ἔσω. Mark xiv. 54. c. gen. xv. 16 ἔσω τῆς ἀβλῆς. Sept. for פְּנִימָה 2 Chr. xxix. 16, 18.—Hdot. 5. 20. εἶσω Xen. Cyr. 7. 5. 20. c. gen. Xen. Hi. 2. 10.

b) of place where, *within*, John xx. 26. Acts v. 23. Sept. for פְּנִימָה Gen. xxxix. 11. Comp. Lob. ad Phryn. p. 128.—Hence ὁ, ἡ, τό ἔσω, as adj. *inner, interior*, Buttm. § 125. 6. metaph. ὁ ἔσω ἄνθρωπος. *the inner man*, the mind, soul, Rom. vii. 22. Eph. iii. 16. οἱ ἔσω, *those within* sc. the church, Christians, 1 Cor. v. 12.—pp. Xen. Ven. 10. 7. Luc. Navig. 38 τὸ εἶσω.

Ἐσωθεν, adv. of place, (ἔσω,) *from within*, pp. implying motion from within. Mark vii. 21 ἔσωθεν ἐκ τῆς καρδίας κ. τ. λ. ver. 23. Luke xi. 7.—Epict. Ench. 16. Arr. Epict. 4. 1. 57.—By impl. like ἔσω, *within, internally*, of persons Matt. vii. 15 ἔσωθεν δὲ εἰσι λύκοι κ. τ. λ. xxiii. 25, 27, 28. 2 Cor vii. 5. Rev. iv. 8. v. 1. So Sept. and פְּנִימָה Gen. vi. 14. Ex. xxv. 11. פְּנִימָה Ex. xxxix. 18.—Arr. Epict. 2. 8. 14. Xen. An. 1. 4. 4.—Hence ὁ, ἡ, τό ἔσωθεν as adj. *the inner, the inside*, trop. for the mind, heart, etc. Luke xi. 39, 40. 2 Cor. iv. 16. Comp. Buttm. § 125. 6.

Ἐσώτερος, α, ον, (compar. fr. ἔσω,) *inner, interior*, Acts xvi. 24. Heb. vi. 19, comp. Lev. xvi. 15 where Sept. for פְּנִימָה.

Ἐταῖρος, ου, ὁ, *a companion, comrade, friend*, Matt. xi. 16. Sept. for עֵתָא 2 Sam. xiii. 3. xvi. 17.—Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—In a direct address, ἑταῖρε, *friend*, as in Engl. *my good friend*, Matt. xx. 13. xxii. xii. xxvi. 50.—Suid. sub ἑταῖρε. ὁ Πλάτων καὶ οἱ ἄλλοι φιλόσοφοι τοὺς γνησίους ἑραστάς τῶν λόγων ἑταίρους ἐκαλοῦν.

Ἐτερόγλωσσος, ου, ὁ, ἡ, adj. (ἕτερος, γλῶσσα,) *other-tongued*, of another language, 1 Cor. xiv. 21 ἐν ἑτερογλώσσοις sc. λόγοις, or perhaps neut. for γλώσσαις ἑτέραις, with allusion to Is. xxviii. 21.—Aquil. for עֵתָא Ps. cxiv. 1. Pol. 41. 9. 5.

Ἐτεροδιδασκαλέω, ὦ, f. ἡσω, i. q. ἕτερα διδασκ.) *to teach otherwise*, other doctrine, etc. 1 Tim. i. 3. vi. 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

Ἐτεροζυγέω, ὦ, f. ἡσω, (ἑτερόζυγος pp. having a different yoke, Phocyl. Sent. 13 σταθμὸς ἑτερόζ., an unequal balance, Sept. for עֵתָא of heterogeneous animals, Lev. xix. 19,) *to bear a different yoke, to be yoked unequally, heterogeneously*; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor vi. 14. coll. ver. 15 sq.

Ἄτερος, α, ον, correl. pron. *the other, other*, Buttm. § 78. 2, and n. 1. § 127. 5.

a) pp. and defin. ὁ ἕτερος, with the article, *the other* sc. of two, where one has been already mentioned, as Matt. vi. 24 τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει. Luke v. 7. vii. 41. xxiii. 40. al. Luke iv. 43 ἐν ταῖς ἑτέραις πόλεσιν, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. τὸν πλησίον, Rom. ii. 1. 1 Cor. iv. 6. xiv. 17. Gal. vi. 4. James iv. 12.—Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17.—So ἡ ἑτέρα sc. ἡμέρα, *the other*, i. e. *the next day*, the day after, Acts xx. 15. xxvii. 3.—Xen. 4.

6. 10 ἦν αἴριον ἔγχε πρώτῃ, τῇ ἑτέρᾳ ἀν αὐλίζοιο παρ' ἡμῖν.

b) indef. and without the art. *other, another, some other*, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 5.

(α) pp. Matt. viii. 21 ἕτερος δὲ τῶν μαθητῶν. Luke viii. 3. John xix. 37. Acts i. 20. al. Eph. iii. 5 ἐν ἑτέραις γενεαῖς, i. e. former. Sept. for $\pi\pi\eta$ Gen. iv. 24. viii. 10. al.—Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5.—Joined with τις indef. ἕτερός τις, *some other one, any other*, Acts viii. 34. xxvii. 1. Rom. viii. 39. 1 Tim. i. 10.—So distributively, either repeated, as 1 Cor. xv. 40 ἕτερα μὲν—ἕτερα δέ; or with other pronouns, Matt. xvi. 14 οἱ μὲν—ἄλλοι δέ—ἕτεροι δέ κ. τ. λ. Luke xi. 16. xiv. 19, 20. 1 Cor. xii. 9, 10. Sept. for $\psi\psi$ Gen. xxxi. 49. $\pi\psi\eta$ Ex. xxvi. 3. Matth. § 288. n. 6.

(β) of another kind, etc. *another, different*, i. q. ἄλλοιός, e. g. ἐν ἑτέρᾳ μορφῇ Mark xvi. 12. νόμος Rom. vii. 23. εὐαγγέλιον Gal. i. 6. ὁδός James ii. 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. vii. 11, 15. prob. also of a king from another race, Acts vii. 18, comp. Jos. Ant. 2. 9. 1.—In the sense of *foreign, strange*, and by impl. *wonderful*, Jude 7. Sept. for $\eta\eta$ Ex. xxx. 9. For the phrase ἑτέραις γλώσσαις v. ἐν χεῖλεσιν ἑτέροις λαλεῖν Acts ii. 4 et 1 Cor. xiv. 21, see in Γλῶσσα b. γ. Comp. Is. xxviii. 11. AL.

Ἑτέρως, adv. (ἕτερος,) *otherwise*, Phil. iii. 15.—Jos. Ant. 2. 14. 5. Hom. Od. 1. 234.

Ἐτι, adv. *yet, still*, viz.

a) implying duration, e. g. (α) spoken of the present time, *yet, still, hitherto*, Lat. *adhuc*, Matt. xii. 46 ἔτι αὐτοῦ λαλοῦντος. xxvii. 63 εἶπεν ἔτι ζῶν. Luke ix. 42. xxiv. 6. John xx. 1. Rom. v. 6. al.—Jos. Ant. 7. 4. 2. Luc. D. Deor. 2. 1. Plut. Mor. II. p. 39 ult. ed. Tauchn. Xen. An. 1. 6. 8. Cyr. 4. 2. 9.—Of the present in allusion to the past, *yet, still, even now*, sc. as before. Mark viii. 17. Luke xxiv. 41. Acts ix. 1. Rom. iii. 7. Gal. i. 10. al. So ἔτι νῦν, *yet now, even now*, 1 Cor. iii. 2.—Jos. Ant. 2. 14. 6 νῦν ἔτι. Xen. Cyr. 1. 2. 16 νῦν δ' ἔτι.—In the sense of *even, already*, Luke i. 15 ἔτι ἐκ

κοιλίας μητρός. Heb. vii. 10.—(β) Of the future, *yet still, still further, longer*. Luke xvi. 2 οὐ γὰρ δυνήσῃ ἔτι οἰκοδομεῖν. Mark v. 35. John iv. 35. vii. 33. xiv. 19. Rom. vi. 2. 2 Cor. i. 10. al.—Xen. Mem. 2. 6. 20. Apol. Soc. 33 τοῦ ἔτι ζῆν.—Espec. with a negative, *not further, no more, no longer*, Lat. *non amplius*. Matt. v. 13 εἰς οὐδὲν ἰσχύει ἔτι. Luke xx. 40. John xiv. 30. Gal. iv. 7. Heb. viii. 12. Rev. iii. 12. vii. 16. al. Comp. Buttm. § 149. p. 430.—Luc. D. Deor. 3. 1. Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 οὐδένα ἔτι. Comp. Οὐκέτι.

(b) implying accession, addition, etc. *yet, more, further, besides*. (α) genr. Matt. xviii. 16 παράλαβε μετὰ σου ἔτι ἓνα ἢ δύο. xxvi. 65. Heb. xi. 32, 36. al.—Hdian. 5. 2. 13. Xen. An. 6. 6. 13.—So ἔτι δὲ καί, *and further also, moreover also*, Luke xiv. 26. Acts ii. 26. xxi. 28.—Hdian. 3. 5. 4. Xen. Cyr. 2. 4. 14.—(β) With a comparative, intens. *yet, much, far*. Phil. i. 9 ἔτι μᾶλλον καὶ μ. Heb. vii. 15. Comp. Winer § 36. 3. n. 1.—ἔτι μᾶλλον Jos. Ant. 20. 4. 2. Xen. Cyr. 3. 2. 18. Hi. 2. 18. AL.

Ἐτοιμάζω, f. ἄσω, (ἔτοιμος,) *to make ready, to prepare*, trans.

a) pp. e. g. τὴν ὁδόν, the way, sc. of a king, as was customary before oriental monarchs in their journeys, pp. Rev. xvi. 12. trop. of the Messiah, Matt. iii. 3. Mark i. 3. Luke i. 76. iii. 4. all quoted from Is. xl. 3 where Sept. for $\pi\pi\eta$. See Jos. B. J. 3. 6. 2. Arr. Al. M. 4. 30. Diod. Sic. 2. 13.—Of a meal, banquet, etc. Matt. xxii. 4. Luke xvii. 8. τὸ πᾶσχα Matt. xxvi. 17, 19. Mark xiv. 12, 15, 16. Luke xxii. 8, 9, 12, 13. So Sept. for $\gamma\gamma\eta$ Gen. xliii. 16.—Hom. Il. 19. 197.—Of a place, domicile, etc. τόπον John xiv. 2, 3. Rev. xii. 6. πόλιν Heb. xi. 16. ξενίαν Philem. 22. Luke ix. 52. Sept. for $\gamma\gamma\eta$ 1 Chr. xv. 3.—So ἔτ. κυρίῳ λαόν Luke i. 17. Comp. Sept. 2 Chr. xxvii. 6. Ecclus. ii. 18.—Of persons, *to prepare, to put in readiness*, e. g. soldiers, Acts xxiii. 23. a bride, ἐαυτήν Rev. xix. 7. xxi. 2. a servant or minister, ἐαυτόν, Rev. viii. 6. ix. 15. Luke xii. 47. Pass. particip. ἡτοιμασμένος, *prepared*, i. e. trop. *apt, ready*, 2 Tim. ii. 21. pp. of horses, ἡτ. εἰς πόλεμον, Rev. ix. 7.—genr.

1 Macc. xiii. 22. Pol. 1. 38. 3. Thuc. 6. 95.—In the sense of *to provide*, e. g. ἀρώματα Luke xxiii. 56. xxiv. 1. ἀγαθά Luke xii. 20, coll. 19. So Sept. for עָרַךְ 2 Chr. xxvi. 14.

b) of God, as having in his counsels *prepared* good or evil for men, i. e. *to destine, to appoint*, Matt. xx. 23. xxv. 34, 41. Luke ii. 31. Mark x. 40. 1 Cor. ii. 9. So Sept. for עָרַךְ Ex. xxiii. 20. Is. xli. 21. עָרַךְ Gen. xxiv. 14, 44.—Tob. vi. 17.

Ἑτοιμασία, ας, ἡ, (ἔτοιμος,) *preparation, i. e. readiness, alacrity*, Eph. vi. 15 ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου, shod as to your feet with readiness, alacrity, in behalf of the gospel, i. e. let your feet be ever ready to go forth to preach the gospel, comp. 2 Tim. ii. 21. For the gen. see Winer § 30. 1. Sept. for עָרַךְ Ps. x. 17. Jos. Ant. 10. 1. 2. Artemid. 2. 57.

Ἑτοιμος, η, ον, also ἔτοιμος, ὁ, ἡ, Matt. xxv. 10, in the classics sometimes ἑτοῖμος, η, ον, Winer § 6. p. 49.—*ready, prepared*, viz. of things, e. g. a banquet, Matt. xxii. 4, 8. Luke xiv. 17. a chamber, Mark xiv. 15. a contribution, 2 Cor. ix. 5. of time, John vii. 6. of things done, τὰ ἔτοιμα, 2 Cor. x. 16. (Thuc. 1. 70.) Seq. inf. *ready*, sc. to be done, σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι, 1 Pet. i. 5.—Wisdom. xvi. 20. Hdian. 2. 12. 1. Xen. Cyr. 2. 1. 10. ib. 7. 5. 34.—Of persons, Matt. xxv. 10 αἱ ἑτομοὶ εἰσῆλθον. seq. πρὸς τι, *ready for any thing*, Tit. iii. 1. 1 Pet. iii. 15. seq. infin. *ready*, sc. to do etc. Luke xxii. 33. Acts xxiii. 15. c. inf. impl. ver. 21. ἔτοιμος γίνομαι, *to become ready, be prepared*, Matt. xxiv. 44. Luke xii. 40. So Sept. for עָרַךְ Ex. xix. 15. xxxiv. 2.—c. πρὸς Xen. Mem. 4. 5. 12. c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1.—So ἐν ἑτοιμῳ ἔχειν, *to be in readiness*, seq. inf. 2 Cor. x. 6.—Pol. 2. 34. 2.

Ἑτοίμως, adv. (ἔτοιμος,) *ready, in readiness*; hence ἑτοίμως ἔχειν, *to be ready*, Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5. Sept. for עָרַךְ Dan. iii. 15.—Jos. Ant. 12. 4. 2. Æl. V. H. 4. 13.

Ἔτος, εος, ους, τό, *a year*, Luke iii. 1. Acts vii. 30. Heb. i. 12. al. Sept.

for עָרַךְ 1 K. xv. 1. Jer. i. 2, 3.—Hdian. 1. 16. 5. Xen. Mem. 1. 4. 12.—Dat. plur. as marking a period *in or during* which, John ii. 20. Acts xiii. 20. Accus. plur. of time *how long*, Matt. ix. 20. Luke ii. 36. John v. 5. al.—Xen. Cyr. 1. 2. 9.—In the phrase εἶναι v. γίνομαι ἔτων, *to be of such and such an age*, Matt. v. 42 ἦν γὰρ ἔτων δώδεκα, i. e. twelve years old, Luke ii. 37, 42. Acts iv. 22. al. (Sept. Gen. v. 32. Xen. Mem. 1. 2. 40.) So John viii. 57 πεντήκοντα ἔτη οὐπω ἔχεις, *thou hast not yet 40 years*, i. e. art not 40 years old.—Κατ' ἔτος, *year by year*, every year, Luke ii. 41.—Jos. Ant. 7. 5. 1. AL.

Εὖ, adv. (pp. neut. of εὖς,) *well, good*, viz.

a) pp. with verbs, ἵνα εὖ σοι γένηται, *that it may be well with thee*, that thou mayest be prosperous, Eph. vi. 3. Sept. for עָרַךְ Gen. xii. 13. Deut. iv. 40.—Arr. Epict. 2. 5. 30.—Mark xiv. 7 εὖ ποιῆσαι τινα, *to do good to any one*. Sept. for עָרַךְ Gen. xxxii. 9, 12. Deut. viii. 16.—Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19.—Acts xv. 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well. So עָרַךְ 1 K. viii. 18. 2 K. x. 30.—Jos. Ant. 4. 8. 38. Arr. Epict. 4. 6. Xen. Mem. 3. 9. 14.—Others in Acts 1. c. *to do well*, i. e. to be prospered, comp. Jos. Ant. 12. 4. 1. Xen. Mem. 1. 6. 8.

b) in commendations, i. q. εὖ γε, Lat. *euge, well! well done!* Matt. xxv. 21 εὖ δοῦλε ἀγαθέ. ver. 23. Luke xix. 17.—Xen. Ven. 6. 20, coll. 19 εὖ γε.

NOTE. In composition, εὖ is *well, good*, and hence is often intensive.

Εὐα, ας, ἡ, *Eve*, עֵוָה (life), pr. n. of the first woman, 2 Cor. xi. 3. 1 Tim. ii. 13.

Εὐαγγελίζω, f. ἰσω, (εὐαγγέλιος messenger of good,) aor. 1 εὐαγγέλισα, for the augm. see Buttm. § 87. 2, *to bring glad tidings, to announce as glad tidings, to declare as matter of joy*. Not found in Mark nor in the Gospel and Epistles of John, only once in Matthew, and twice in Rev.

I. Act. c. c. acc. of pers. with an acc. of thing impl. Buttm. § 131. 4, 5; in N. T. twice, *to announce unto, to pub-*

lish unto, sc. as glad tidings, Rev. xiv. 6 *εὐαγγελίσαι τοὺς καθήμενους κ. τ. λ.* x. 7 ὡς εὐηγγέλισε τοὺς αὐτοῦ δούλους τοὺς προφήτας, where text. rec. has dat. τοῖς δούλοις κ. τ. λ. Sept. c. dat. for *רַבִּי* 1 Sam. xxxi. 9. 2 Sam. xviii. 19, 20.—Dio Cass. 61. 13. Polyæn. 5. 7. The Active form is not found in earlier writers, Lob. ad Phryn. p. 268. Passow s. voc. 2.

II. Mid. in earlier writers (Lob. l. c.) and in N. T. *to announce, to publish*, sc. as glad tidings, etc.

a) genr. and c. acc. of thing, Acts x. 36 *εὐαγγελιζόμενος εἰρήνην*. Rom. x. 15 bis, quoted fr. Is. lii. 7 where Sept. for *רַבִּי*, as also 1 K. i. 42. Seq. acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phr. p. 268. Winer § 31. 1. Luke i. 19 *ἀπεστάλην εὐαγγελίσασθαι σοι ταῦτα*. ii. 10. Eph. ii. 17. 1 Thess. iii. 6. So Sept. for *רַבִּי* 1 Chr. x. 9. c. *ἐν τισι*, 1 Sam. i. 20. Ps. xl. 10.—Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Aristoph. Eq. 643. *τινὶ περὶ τινος* Jos. Ant. 15. 7. 2. Plut. Quæst. Rom. 9.—With an acc. of thing impl. Luke iv. 18, comp. Is. lxi. 1.—Dem. 332. 9.—Seq. acc. both of thing and of person in later Greek, pp. Alciph. 3. Ep. 12. Heliodor. II. 16. p. 64. Euseb. Vit. Const. 3. 26; in N. T. by attraction before *ὅτι* Acts xiii. 32, comp. Buttm. § 151. I. 6. Lob. l. c.

b) spoken of the annunciation of the gospel of Christ, and all that pertains to it, *to preach, to proclaim*, the idea of *glad tidings* being of course everywhere implied, viz. (α) *εὐαγγ. τὴν βασιλείαν τοῦ Θεοῦ* v. *τὰ περὶ τῆς βασ. τ. θ.* *to preach the kingdom of God*, etc. Luke viii. 1. Acts viii. 12. c. dat. of pers. Luke iv. 43.—So with *τὴν βασιλείαν* impl. absol. Luke ix. 6. xx. 1. c. acc. of pers. Luke iii. 18.—(β) *εὐαγγ. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν*, etc. Acts v. 42. xi. 20. xvii. 18. c. dat. of pers. Acts viii. 35. seq. *ἐν τοῖς ἔθνεσι* Gal. i. 16. So Eph. iii. 8 *τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι*.—(γ) genr. *εὐαγγ. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν*, etc. Acts viii. 4 *τὸν λόγον*. xv. 35. Gal. i. 23 *τὴν πίστιν*. seq. dat. of pers. 1 Cor. xv. 1, 2 *εὐαγγέλιον ὑμῶν*. 2 Cor. xi. 7. Gal. i. 8 bis.—With *τὸ εὐαγγέλιον, τὸν*

λόγον, etc. impl. i. e. *to preach the gospel*, c. dat. of pers. Rom. i. 15. Gal. iv. 13. c. acc. of pers. (Winer § 32. 1. p. 182.) Acts xiv. 15. xvi. 10. Gal. i. 9. 1 Pet. i. 12. c. acc. of place for pers. Acts viii. 25, 40. xiv. 21. seq. *εἰς* c. acc. marking extent, 2 Cor. x. 16. Absol. Acts xiv. 7. Rom. xv. 20. 1 Cor. i. 17. ix. 16 bis, 18.

III. Pass. *to be announced, to be published*, sc. as glad tidings, viz. (α) pp. with a nominative of the thing announced, which in the Active construction would be the accus. of thing, Buttm. § 134. 2, 5. So Luke xvi. 16 *ἡ βασιλεία τ. Θεοῦ*. Gal. i. 11 *τὸ εὐαγγέλιον*. 1 Pet. i. 25. c. dat. of pers. 1 Pet. iv. 6.—(β) with a nominative of person, which in the Active construction would be the dat. or accus. of person, Buttm. § 134. 5. So genr. Heb. iv. 2 *καὶ γὰρ ἴσμεν εὐηγγελισμένοι καθὰ περ κάκεῖνοι*, i. e. *to us* has good tidings been proclaimed, as well as *unto them*. ver. 6. So Sept. for *רַבִּי* 2 Sam. xviii. 31. So in respect to the gospel, etc. *to have the gospel preached, to hear the gospel tidings*, Matt. xi. 5 et Luke vii. 22 *πιτωχοὶ εὐαγγελίζονται*.

Εὐαγγέλιον, ου, τό, (εὐάγγελος,) reward for good news, Hom. Od. 14. 152. Aristoph. Eq. 661. *good news, glad tidings*, Sept. for *רַבִּי* 2 Sam. xviii. 20, 22. App. B. C. 4. 968. Cic. ad Att. 2. 3.—In N. T. spoken only of the *glad tidings* of Christ and his salvation, *the gospel*. Not found in Matthew and Luke, nor in the gospel and epistles of John, twice in Acts, once in Peter, once in Rev.

a) pp. in the sense of *glad tidings* every where except in the writings of Paul. (α) *τὸ εὐαγγ. τῆς βασιλείας* sc. *τοῦ Θεοῦ*, Matt. iv. 23. ix. 35. xxiv. 14. Mark i. 14. and so by impl. Mark i. 15. xiii. 10. xiv. 9. Matt. xxvi. 13. Rev. xiv. 6 *εὐαγγ. αἰώνιον*, comp. Luke ii. 10. Meton. *annunciation of the gospel*, sc. through Christ, Mark i. 1. Also *εὐαγγ. τῆς χάριτος τ. Θεοῦ*, sc. as manifested in Christ, Acts xx. 24.—(β) In respect to the coming and life of Jesus, as the Messiah, *gospel, glad tidings*, Mark viii. 35 et x. 29 *ἕνεκεν ἑμοῦ καὶ τοῦ εὐαγγελίου*. xvi. 15. Acts xv. 7. 1 Pet. iv. 17,

—Hence later, *gospel*, in the sense of 'a history of Jesus' life,' etc. as in the titles of the first four books of the N. T.

b) in the writings of Paul, *the gospel*, i. e. (a) genr. 'the gospel scheme,' its doctrines, declarations, precepts, promises, etc. Rom. ii. 16 κατὰ τὸ εὐαγγέλιόν μου, i. e. the gospel which I preach. xi. 28. xvi. 25. 1 Cor. ix. 14 τοῖς τὸ εὐαγγ. καταγγέλλουσιν. ver. 18. xv. 1. 2 Cor. iv. 3, 4. ix. 13. x. 14. Gal. i. 11 τὸ εὐαγγ. τὸ εὐαγγελισθὲν ὑπ. ἰμοῦ. ii. 2, 5, 14. Eph. i. 13. iii. 6. vi. 19. Phil. i. 5, 7, 16, 27 bis. ii. 22. Col. i. 5, 23. 1 Thess. i. 5. ii. 4. 2 Tim. i. 10. ii. 8. So τὸ εὐαγγ. τοῦ Χριστοῦ, *the gospel of Christ*, made known by him as its founder and chief corner stone, Rom. xv. 19, 29. 1 Cor. ix. 12, 18. Gal. i. 7. 1 Thess. iii. 2. 2 Thess. i. 8. εὐαγγ. τοῦ Θεοῦ, i. e. of which God is the author through Christ, Rom. xv. 16. 2 Cor. xi. 7. 1 Thess. ii. 2, 8, 9. 1 Tim. i. 11.—By antithesis, ἕτερον εὐαγγέλιον, *a different gospel*, including other precepts, etc. 2 Cor. xi. 4. Gal. i. 6.—genr. Barnab. Ep. 5. Clem. Alex. Strom. 6. 13.—(β) Meton. *the gospel-work*, i. e. the preaching of the gospel, labour in the gospel, etc. Rom. i. 1 ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ. ver. 9, 16. 1 Cor. iv. 15. ix. 14 ἐκ τοῦ εὐαγγ. ζῆν. ver. 23. 2 Cor. ii. 12. viii. 18. Eph. vi. 15, see in 'Ετοιμασία. Phil. i. 12. iv. 3, 15. 2 Thess. ii. 14. 2 Tim. i. 8. Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. in bonds on account of labours in the gospel. Gal. ii. 7 πεπίστευμαι τὸ εὐαγγ. τῆς ἀκροβυστίας, i. e. I was entrusted to preach the gospel to the Gentiles. So Rom. x. 16 οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached.

Εὐαγγελιστής, οὔ, ὁ, (εὐαγγελίζομαι,) pp. 'a messenger of good tidings;' in N. T. *an evangelist, a preacher of the gospel*, not located in any place, but travelling as a missionary to preach the gospel and found churches, Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5. See Neander Gesch. d. Pflanz. u. Leit. d. chr. Kirche, I. p. 185. in Bibl. Repos. IV. p. 259. Theodoret. ad Eph. iv. 11, ἐκεῖνοι περιιόντες ἐκήρυττον.

Εὐαρεστέω, ὦ, f. ἤσω, (εὐάρεστος,) perf. εὐηρέστηκα, for the augm. see Buttm. § 86. 2, *to please well*, c. c. dat. Heb. xi. 5, 6. Comp. Matth. § 393. 5. —Sept. Gen. v. 22, 24. Ecclus. xlv. 16. Diod. Sic. 14. 4.—Mid. *to take pleasure in, to be pleased with*, c. c. dat. Heb. xiii. 16. Comp. Matth. § 411. n. 2.—Diod. S. 20. 79. Diod. Laert. 4. 6.

Εὐάρεστος, ου, ὁ, ἡ, adj. (εὐ, ἀρέσκω,) *well-pleasing, acceptable, approved*, c. c. dat. expr. or impl. Rom. xii. 1 εὐάρεστον τῷ Θεῷ. ver. 2. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Tit. ii. 9.—Wisd. iv. 10.—Seq. ἐνώπιόν τινος instead of a dat. Heb. xiii. 21. comp. in 'Ενώπιον c. Seq. ἐν c. dat. of pers. ἐν κυρίῳ Col. iii. 20, where text rec. has τῷ κυρίῳ. Conmp. in 'Εν l. e.—Wisd. ix. 10 παρά σοι.

Εὐαρέστως, adv. (εὐάρεστος,) *so as to please, acceptably*, Heb. xii. 28.—Arr. Epict. 1. 12. 21.

Εὐβουλος, ου, ὁ, *Eubulus*, pr. n. of a Christian, 2 Tim. iv. 21.

Εὐγενής, εὖ, οὗ, ὁ, ἡ, adj. (εὐ, γένος,) *well-born, noble*, of high rank, Luke xix. 12. 1 Cor. i. 26. Sept. for ἕτης Job i. 3.—Jos. Ant. 10. 10. 1. Hdian. 1. 8. 10. Xen. 8. G. 4. 1. 7.—Metaph. *noble-minded, generous*, Acts xvii. 11.—Jos. 12. 5. 4 τὰς ψυχὰς εὐγενεῖς. Cic. ad Att. 13. 21 penult.

Εὐδία, ας, ἡ, (εὐδιος, fr. εὐ and Διός gen. of Ζεύς,) *serene sky, fair weather*, Matt. xvi. 2 εὐδία, sc. ἔσται — Ecclus. iii. 15. Pol. 1. 60. 8. Xen. H. G. 2. 4. 14.

Εὐδοκέω, ὦ, f. ἤσω, (εὐ, δοκέω,) aor. 1 εὐδόκησα, also ηὐδόκησα Luke v. 22, see Buttm. § 86. 2; pp. *to seem good*, by impl. *to think good*, see in Δοκέω a, found only in the later Greek, Sturz de Dial. Alex. p. 168. Hence genr. *to be well-disposed*, sc. towards any person or thing, seq. dat. e. g. of pers. *to favour*, Diod. S. 17. 47. ib. 14. 61. of thing, *to assent to*, 1 Macc. i. 43. Diod. S. 4. 23. ib. 14. 110.—In N. T. *to think good*, i. e. *to please, to like, to take pleasure in*, viz.

a) genr. *to view with approbation*,

seq. ἐν c. dat. of pers. Matt. iii. 17 ὁ υἱός μου, ἐν ᾧ εὐδόκησα. xvii. 5. Mark i. 11. Luke iii. 22. 1 Cor. x. 5. Heb. x. 38. seq. ἐν c. dat. of thing, 2 Cor. xii. 10. 2 Thess. ii. 12. So Sept. for אַ γֶּשֶׁת 2 Sam. xxii. 20. Is. lxii. 4. אַ פֶּשֶׁת Ps. xlv. 4. 1 Chr. xxix. 3.—1 Macc. viii. 1. Ecclus. xxxi. 19. Polyb. 2. 12. 3.—Seq. εἰς c. acc. of pers. implying direction of mind, Matt. xii. 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. i. 17.—Seq. acc. of thing, by Hebr. Heb. x. 6, 8, ὁλοκαύματα κ. π. ἃ οὐκ εὐδόκησας. So Sept. for פֶּשֶׁת Ps. li. 18. גֶּשֶׁת Ps. li. 21.

b) in the sense of *to will, to desire*, seq. infin. expr. or impl. viz. (α) genr. *to be willing, to be ready*, 2 Cor. v. 8 εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώμ. 1 Thess. ii. 8.—Ecclus. xxv. 16. 1 Macc. vi. 23. Pol. 1. 8. 4.—(β) by impl. *to determine, to resolve*, the idea of benevolence being implied, Rom. xv. 26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κ. τ. λ. ver. 27. 1 Thess. iii. 1. Spoken of God, Luke xii. 32 εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλ. 1 Cor. i. 21. Gal. i. 15. Col. i. 19.—1 Macc. xiv. 46, 47.

Εὐδοκία, ας, ἡ, (εὐδοκέω,) *a being well pleased, pleasure*, viz.

a) pp. *delight in* any person or thing, and hence *good-will, favour*. Luke ii. 14 ἐν ἀνθρώποις εὐδοκία, sc. on the part of God. Comp. in Εὐδοκέω α. So Sept. and יִצְחָק Ps. v. 13. xix. 15. so יִצְחָק Prov. xi. 1, 20, Sept. δεκτός, προσδεκτός.—Ecclus. xi. 17.—Of men, *good-will, kind intention*, Phil. i. 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουσιν. By impl. *desire, longing*, Rom. x. 1. Comp. Ecclus. xviii. 31.

b) in the sense of *good-pleasure, will, purpose*, the idea of benevolence being included, spoken of God, Eph. i. 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. ver. 9. Phil. ii. 13. 2 Thess. i. 11 πληρώσῃ πάντας εὐδοκίαν ἀγαθωσύνης, i. e. fulfil in you the virtue which his good pleasure hath purposed, i. q. πάντας ἀγαθωσύνην εὐδόκητον, Buttm. § 123. n. 4. Winer § 34. 2. a. So Matt. xi. 26 et Luke x. 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, *such was thy good pleasure*, see in Γίνομαι

II. b. β. Ἐμπροσθέν II. a. So יִצְחָק, Sept. דֵּלֶמָה, Ps. xl. 9. ciii. 21.

Εὐεργεσία, ας, ἡ, (εὐεργέτης,) *a good deed, benefit*, Acts iv. 9.—2 Macc. ix. 26. Jos. Ant. 2. 10. 1. Xen. Mem. 3. 11. 11.—Also genr. *well-doing, duties*, sc. as required by the gospel, 1 Tim. vi. 2, see in Ἀντιλαμβάνω α. (Hom. Od. 22. 374.) Others, *beneficence*, as in Clem. Alex. Pæd. 3. 7. Xen. An. 2. 5. 22.

Εὐεργετέω, ῶ, f. ἥσω, (εὐεργέτης,) *to do good, to confer benefits*, absol. Acts x. 38. Sept. for הִנֵּה Ps. xiii. 6. Jos. Ant. 4. 8. 13. Æl. V. H. 12. 59.

Εὐεργέτης, ου, ὁ, (εὖ, obsol. ἔργω,) *a well-doer, benefactor*, 2 Macc. iv. 2. Xen. Ag. 4. 4. In N. T. as a title of honour, *Euergetes, Benefactor*, corresponding to the Lat. *pater patriæ*, Luke xxii. 25 οἱ ἐξουσιάζοντες εὐεργέται καλοῦνται.—Comp. Ptolemy *Euergetes*, king of Egypt, Ecclus. Prol. Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

Εὐθέτος, ου, ὁ, ἡ, adj. (εὖ, τίθημι,) *well-situated, convenient*, Diod. Sic. 2. 57 πηγὰς εἰς λουτρὰ εὐθέτους. In N. T. *fit, meet, proper*, Luke ix. 62 οὐκ εὐθ. εἰς τὴν βασιλ. τ. οὐρ. xiv. 35.—Sept. Ps. xxxii. 6. Susann. 15. Diod. Sic. 5. 37.—By impl. *useful*, Heb. vi. 7.

Εὐθέως, adv. (εὐθύς,) *straightway, immediately, forthwith*, Matt. viii. 3. xiii. 5. Mark i. 31. Acts xii. 10. al. sæp. Sept. for עֲנֵה Job v. 3.—Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18.—By impl. *shortly*, 3 John 14. AL.

Εὐθυδρομέω, ῶ, f. ἥσω, (εὐθύς, δρόμος fr. τρέχω,) *to run straight*, e. g. of a ship, *to sail a straight course*, seq. εἰς c. acc. of place, Acts xvi. 11. xxi. 1.—Philo 2 Alleg. p. 102. C. de Agric. p. 213. A.

Εὐθυμέω, ῶ, f. ἥσω, (εὐθυμος,) *to be of good cheer, to be of cheerful mind*, Acts xxvii. 22, 25. James v. 13.—Symm. for לֵב-טוֹב Prov. xv. 15, Sept. ἡσυχάζω. Plut. de tranquill. Anim. 2 et 9. VII. p. 822, 837. ed. R. Mid. Xen. Cyr. 2. 3. 19.

Εὐθυμος, ου, ὁ, ἡ, adj. (εὐ, θυμός,) *well-minded, i. e. well-disposed, benign*, Hom. Od. 14. 63 In N. T. of *good cheer, cheerful*, Acts xxvii. 36.—2 Macc. xi. 26. Xen. Ag. 8. 2.—Hence neut. of comparat. εὐθυμότερον as adv. *the more cheerfully*, Acts xxiv. 10 in text. rec.—Xen. Cyr. 2. 2. 27.

Εὐθύμως, adv. (εὐθυμος,) *cheerfully*, Acts xxiv. 10 in Griesb. and MSS. See in Εὐθυμος.—Pol. 3. 34. 9.

Εὐθύνω, f. υνῶ, (εὐθύς,) *to make straight, trans.*

a) pp. of a way, *to make straight and level, trans.* τὴν ὁδόν, John i. 23. Comp. Matt. iii. 3, and see in Ἐτοιμάζω a.—trop. Eccclus. ii. 6. xxxvii. 19.

b) genr. *to guide straight, i. e. to direct, to steer, sc. a ship*, and hence ὁ εὐθύνων, *a steersman, pilot*, James iii. 4.—Luc. D. Mort. 10. 10. Eurip. Hec. 39. horses, Philo de Abr. p. 360. B.

Εὐθύς, εἶα, ὅ, straight, viz.

a) pp. as adj. Matt. iii. 3 et Mark i. 3 et Luke iii. 4, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, i. e. *make the ways straight and level before the king*, quoted from Is. xl. 3 where Sept. for יָשָׁר; see in Ἐτοιμάζω a. So Luke iii. 5, from Is. xl. 4 where Sept. for יָשָׁר. Acts ix. 11.—Luc. Zeux. 10. Xen. Cyr. 1. 3. 4.—Trop. of the heart and life, *right, true*; Acts viii. 21 ἡ καρδία. xiii. 10 ὁδοὺς κυρίου εὐθείας. 2 Pet. ii. 15. So Sept. and יָשָׁר 1 Sam. xii. 23. Hos. xiv. 10. 1 K. xi. 33.

b) εὐθύς, as adv. of time, *straight, immediately, forthwith*, i. q. εὐθέως, Matt. iii. 16. xiii. 20, 21. Mark i. 12, 28. (xi. 2.) John xiii. 32. xix. 34. xxi. 3. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phr. p. 144 sq — Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

Εὐθύτης, τητος, ἡ, (εὐθύς,) *straightness, trop. rectitude*. Heb. i. 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεῖα, *a just sceptre*, quoted from Ps. xlv. 7, where Sept. for יָשָׁר. Comp. Buttm. § 123. n. 4.

Εὐκαιρέω, ῶ, f. ἥσω, (εὐκαιρος,) imperf. εὐκαίρουν and ἡνυκαίρουν, for the augm. see Buttm. § 86. 2; pp. *to have*

good time, i. e. to have leisure, opportunity, etc. genr. Mark vi. 31 οὐδὲ φαγεῖν ἡνυκαίρουν. 1 Cor. xvi. 12.—Pol. 20. 9. 4. Plut. Mor. II. p. 138. Tauchn. or VI. p. 835. ed. R.—So seq. εἰς final, *to have leisure for*, i. e. *to spend one's time in any thing*; Acts xvii. 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ.—So Phil. in Flacc. p. 969 πλῆθος δ' ἐστὶν ἡνυκαίρουν διαβολαῖς καὶ βλασφημίαις.—The word belongs only to the later Greek, Lob. ad Phr. p. 125.

Εὐκαιρία, ας, ἡ, (εὐκαιρος,) *fit time, opportunity*, Matt. xxvi. 16. Luke xxii. 6.—1 Macc. xi. 42. Ael. V. H. 12. 10. Plato Phædr. p. 272. A. Comp. Lob. ad Phr. p. 126.

Εὐκαιρος, ου, ὁ, ἡ, (εὐ, καιρός,) *well-timed, opportune*, Mark vi. 21 γενομένης ἡμέρας εὐκαίρου, col. ver. 19. Heb. iv. 16.—2 Macc. xiv. 29. Hdian. 1. 4. 7 καιρὸς εὐκαιρος. Diod. S. 2. 48.

Εὐκαίρως, adv. (εὐκαιρος,) *in good time, opportunely*, Mark xiv. 11. 2 Tim. iv. 2 see in Ἀκαίως.—Eccclus. xviii. 22. Xen. Ag. 8. 3.

Εὐκοπος, ου, ὁ, ἡ, (εὐ, κόπος,) *easy, facile*, Eccclus. xxii. 15. Pol. 18. 1. 2. In N. T. only neut. of comparat. εὐκοπώτερον, *easier, lighter*, Matt. ix. 5. xix. 24. Mark ii. 9. x. 25. Luke v. 23. xvi. 17. xviii. 25.

Εὐλάβεια, ας, ἡ, (εὐλαβής q. v.) *caution, circumspection*, Dem. 1403. 1. *timidity, fear*, Wisd. xvii. 8. Hdian. 5. 2. 5. In N. T. *fear of God, reverence, piety*, Heb. v. 7. xii. 28.—Philo de Cherub. p. 113 εὐλ. θεοῦ. Plut. Camill. 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

Εὐλαβέομαι, οὔμαι, f. ἥσομαι, depon. Pass. (εὐλαβής q. v.) *to act with caution, to be circumspect*, Xen. Mem. 3. 6. 8. In N. T. *to fear*, seq. μή, Acts xxiii. 19 εὐλαβηθεῖς ὁ χιλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for יָרָא 1 Sam. xviii. 29.—1 Macc. iii. 30. Jos. Ant. 1. 19. 1. Diod. Sic. 16. 22.—In reference to God, *to fear, to reverence*, Heb. xi. 7. Sept. for יָרָא Zech. ii. 13. יָרָא Nah. i. 7. See Tittm. de Synon. N. T. p. 146.

Εὐλαβής, ἑος, οὗς, ὁ, ἡ, adj. (εὐ, λαμβάνω, λαβεῖν,) pp. 'taking well hold,' i. e. carefully, circumspectly, comp. AEl. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 2. Hdian. 2. 8. 2. *timid, fearful*, Jos. Ant. 6. 9. 2.—In N. T. spoken in reference to God, *God-fearing, pious, devout*, Luke ii. 25. Acts ii. 5. viii. 2. Sept. for 𐤒𐤕𐤓 Mic. vii. 2.—Clem. Alex. Strom. 4. 21.

Εὐλογέω, ὦ, f. ἥσω, (εὐ, λόγος,) imperf. ἡνλόγουν, aor. 1 εὐλόγησα, for the diff. augm. see Buttm. § 86. 2; pp. *to speak well of, to commend*, Isocr. 191. B, τοὺς ἀγαθοὺς ἄνδρας εὐλογεῖν. ib. Archid. 43. Polyb. 1. 14. 4. i. q. εὐ λέγω, which is preferred by Thom. Mag. p. 389. comp. Lob. ad Phr. p. 200.—In N. T. *to bless, trans. spoken*.

a) of men towards God, *to bless*, i. e. *to praise, to celebrate*, sc. with ascriptions of praise and thanksgivings; Luke i. 64 εὐλογῶν τὸν Θεόν. ii. 28. xxiv. 53. 1 Cor. xiv. 16. James iii. 9. So Sept. and 𐤒𐤕𐤓 1 Chr. xxix. 10, 20. Ps. xvi. 7. al. sæp.—2 Macc. iii. 30. Jos. Ant. 7. 14. 11.

b) of men towards men and things, *to bless*, pp. 'with praise and thanksgiving to invoke God's blessing upon,' viz. (a) c. acc. of pers. expr. or impl. i. q. *to pray for one's welfare*, etc. Matt. v. 44 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. Mark x. 16 τιθεῖς [Ἰησοῦς] τὰς χεῖρας ἐπ' αὐτά sc. τὰ παῖδια, ἡνλόγει αὐτά. Luke ii. 34. vi. 28. xxiv. 50, 51. Rom. xii. 14 bis. 1 Cor. iv. 12. 1 Pet. iii. 9. So Melchisedec Abraham, Heb. vii. 1, 6, 7. Isaac and Jacob their descendants, xi. 20, 21. So Sept. for 𐤒𐤕𐤓 Gen. xiv. 19. xxvii. 23, 27. xlviii. 9, 15, 20.—Jos. B. J. 6. 5. 3 penult.—(β) c. acc. of thing expr. or impl. in N. T. only of food, a meal, etc. *to bless*, i. e. *to ask God's blessing upon*, genr. e. g. ἄρτους Luke ix. 16. impl. Matt. xiv. 19 εὐλόγησε, καὶ κλάσας κ. τ. λ. Mark vi. 41. viii. 7. So of the Lord's supper, where we may render by impl. *to consecrate*, Matt. xxvi. 26. Mark xiv. 22. Luke xxiv. 30. 1 Cor. x. 16 τὸ ποτήριον ὃ εὐλογοῦμεν. So Sept. and 𐤒𐤕𐤓 of a sacrifice and feast, 1 Sam. ix. 13.—For the Jewish formulas of benediction at the paschal supper, see Light-

foot Hor. Heb. ad Matt. xxvi. 26. Comp. Jahn § 354.

c) of God towards men, *to bless*, i. e. *to distinguish with favour, to prosper, to make happy*, c. acc. Acts iii. 26 ἀπέστειλεν αὐτὸν [Ἰησοῦς] εὐλογοῦντα ὑμᾶς. Eph. i. 3 ὁ Θεός, ὁ εὐλογήσαν ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ. Heb. vi. 14 εὐλογῶν εὐλογήσω σε, quoted from Gen. xxii. 17 where Sept. for Heb. 𐤒𐤕𐤓 𐤒𐤕𐤓, of which this is an imitation; Winer § 46. 7. Gesen. Lehrs. p. 778. Stuart § 514. Pass. *to be blessed*, sc. of God, Gal. iii. 8, 9. Sept. genr. for 𐤒𐤕𐤓 Gen. xxiv. 1, 35. Ps. xlv. 3. lxvii. 2, 7. Pass. Is. lxi. 9.—Hence Pass. particip. perf. εὐλογημένος, *blessed, favoured*, sc. of God, *happy*; so in joyful salutations, etc. e. g. of the Messiah and his reign, εὐλογ. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Matt. xxi. 9. xxiii. 39. Mark xi. 9, 10. Luke xiii. 35. xix. 38. John xii. 13. So Matt. xxv. 34 οἱ εὐλογημένοι τοῦ πατρὸς. Luke i. 28 εὐλογημένη σὺ ἐν γυναιξίν, i. e. *blessed above all women*. ver. 42 bis. So Sept. and 𐤒𐤕𐤓 Deut. xxviii. 3. Ruth. iii. 10. 1 Sam. xxvi. 25.

Εὐλογητός, οὗ, ὁ, ἡ, adj. (εὐλογέω,) *blessed*, in N. T. only of God, i. e. *worthy of praise, adorable*, Lat. *venerandus*, Mark xiv. 61. Luke i. 68. Rom. i. 25, ix. 5. 2 Cor. i. 3. xi. 31. Eph. i. 3. 2 Pet. i. 3. So Sept. and 𐤒𐤕𐤓 Gen. ix. 26. Ex. xviii. 10 al.—Tob. viii. 5, 15.—In Sept. spoken of men, for 𐤒𐤕𐤓 Deut. xxxiii. 24. Ruth iii. 10.

Εὐλογία, ας, ἡ, (εὐλογέω, *eulogy, commendation*, Lycurg. 153. 35. Thuc. 2. 42. In N. T. in a bad sense, *fair speech, adulation*, Rom. xvi. 18.—Elsewhere in N. T. *blessing*, viz.

a) from men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. vii. 12 ἡ εὐλογία καὶ ἡ δόξα κ. τ. λ. τῷ Θεῷ ἡμῶν. v. 12, 13.—Jos. Ant. 11. 4. 2.

b) from men towards men and things, *blessing*, i. e. *benediction*, invocation of good sc. from God; upon persons, Heb. xii. 17. James iii. 10 εὐλογία καὶ κατάρσις. So Sept. and 𐤒𐤕𐤓 Gen. xxvii. 12, 35 sq.—Ecclus. iii. 8, 9. Jos. Ant. 4. 8. 44, 48,—Also upon things, 1 Cor. x. 16 τὸ ποτήριον εὐλογίας ὃ εὐλογοῦμεν, *the cup*

of blessing, i. e. of benediction, consecration, in allusion to the כַּרְבֵּה דִּשְׁכַּר drunk at the paschal supper; comp. Lightfoot Hor. Heb. ad Matt. xxvi. 27. Jahn § 354.

c. meton, *blessing*, i. e. favour conferred, *gift, benefit, bounty*, viz. (a) from God to men, etc. Rom. xv. 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγ. τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. iii. 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed, Eph. i. 3. 1 Pet. iii. 9. Sept. and כַּרְבֵּה Gen. xlix. 25. Is. lxxv. 8.—Act. Thom. § 26.—So Heb. vi. 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. Comp. כַּרְבֵּה יְרֻשָּׁה, Sept. ὑετός εὐλογίας, Ez. xxxiv. 26.—(β) from men to men, *gift, bounty, present*; 2 Cor. ix. 5 τὴν προκ. εὐλογίαν ὑμῶν, i. e. your gift, contribution. So Sept. and כַּרְבֵּה Gen. xxxiii. 11. 1 Sam. xxv. 27. 2 K. v. 15. Hence by impl. for *liberality, generosity*, 2 Cor. ix. 5 ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. ver. 6 bis, ἐπ' εὐλογίας as adv. *liberally, generously*, comp. in Ἐπί II. 3. c. η.

Εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὐ, μεταδίδωμι,) *ready to impart*, i. e. *liberal, bountiful*, 1 Tim. vi. 18.—M. Antonin. 3. 14 τὸ εὐμετάδοτον καὶ εὐποιητικόν.

Εὐνίκη, ἡ, Eunice, pr. n. of the mother of Timothy, 2 Tim. i. 5.

Εὐνοέω, f. ἤσω, (εὐνοος fr. εὐ, νοῦς,) *to be well-minded, to be well-disposed*, c. c. dat. Matt. v. 25 ἰσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ i. e. be reconciled.—Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

Εὐνοία, ας, ἡ, (εὐνοέω,) *good will, willing mind*; Eph. vi. 7 μετ' εὐνοίας δουλεύοντες. By euphemism, 1 Cor. vii. 3 in text. rec.—1 Macc. xi. 33, 53. Diod. Sic. 1. 54.

Εὐνουχίζω, f. ἴσω, (εὐνοῦχος,) *to eunuch, to make a eunuch*; Pass. *to be made a eunuch*, pp. Matt. xix. 12.—Jos. Ant. 10. 2. 2.—Trop. εὐνουχίζειν ἑαυτόν, *to make oneself a eunuch*, i. e. to live like a eunuch in voluntary abstinence, Matt. xix. 12.

Εὐνοῦχος, ου, ὁ, (εὐνή bed, ἔχω,) pp. 'bed-keeper,' keeper of the bed-

chamber; hence *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems. In N. T.

a) pp. *a eunuch*, Matt. xix. 12 εὐνοῦχοι οἱ τινες εὐν. ὑπὸ τῶν ἀνδρ. Sept. for כַּרְבֵּה Is. lvi. 3, 4. Esth. ii. xiv. 15.—Luc. Eun. 6, 7. Xen. Cyr. 7. 5. 60.—Trop. Matt. xix. 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence.—Clem. Alex. Pæd. 3. 4. Strom. 3. 1.

b) by impl. *a minister of court*, Acts viii. 27, 34, 36, 38, 39. Eunuchs often rose to stations of great power and trust in eastern courts; so that the term apparently came to be applied to any high officer of court, though not emasculated; so prob. Gen. xxxvii. 6. xxxix. 1, (comp. Jos. Ant. 2. 4. 1,) where the Targum renders Heb. כַּרְבֵּה by נַפְרִי prince, Sept. εὐνοῦχος. See Gesen. Lex. Heb. art. כַּרְבֵּה.—Comp. Hdot. 8. 105. Test. XII Patr. p. 716 ἀρχιευννοῦχος παρὰ τῷ Φαραὼ ἔχων γυναῖκα καὶ παλλακὰς καὶ τέκνα.

Εὐοδία, ας, ἡ, Euodia, pr. name of a female Christian, Phil. iv. 2.

Εὐοδόω, ῶ, f. ὠσω, (εὐοδος, fr. εὐ, ὁδός,) *to lead in a good way, to prosper one's journey*, pp. Sept. for כַּרְבֵּה Gen. xxiv. 27, 48. Theophr. de Caus. Plant. 5. 6. Trop. *to make prosperous, to give success to*, Sept. for כַּרְבֵּה Gen. xxiv. 21, 40. Neh. ii. 20.—In N. T. only Pass. *to be led in a good way*, i. e.

a) pp. *to have a prosperous journey*. Rom. i. 10 εἰπὼς ἥδη ποτὲ εὐοδωθήσομαι ἔλθειν πρὸς ὑμᾶς. Others trop. as below.

b) trop. *to be prospered*. 1 Cor. xvi. 2 θησαυρίζων, ὅ,τι εὐοδῶται. 3 John 2 bis. Perhaps Rom. i. 10, *if I shall be prospered, permitted, to come unto you*. So Sept. for כַּרְבֵּה 1 Chr. xxii. 13. 2 Chr. xxxii. 30. Prov. xxviii. 13.—Test. XII Patr. p. 684. Hdot. 6. 73.

Εὐπάρεδρος, ου, ὁ, ἡ, (εὐ, πάρεδρος assessor, Dem. 1332. 14,) pp. 'sitting diligently by,' i. e. *assiduous*, c. c. dat. 1 Cor. vii. 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, i. q. assiduity, devotedness. Text.

rec. has εὐπρόσεδρον q. v.—Hesych. et Suid. εὐπάρεδρον· καλῶς παραμένον καὶ διηνεκῶς.

Εὐπειθής, έος, οὔς, ό, ή, adj. (εὖ, πείθομαι,) *easily persuaded, compliant*, James iii. 17.—Hdian. 3. 8. 10. Xen. Mem. 3. 5. 5.

Εὐπερίστατος, ου, ό, ή, (εὖ, περισταμαι to stand around,) pp. 'standing well around,' i. e. *easily besetting*, as εὐπερ. ἁμαρτία, Heb. xii. 1. So Chrysost. τὴν εὐκόλως περιῤῥισταμένην ἡμᾶς. Comp. Elsner Obs. Sac. in loc.—Others, since περιστάσις sometimes signifies *impediment, calamity*, e. g. 2 Macc. iv. 16. Max. Tyr. Diss. 20. p. 207, translate εὐπερίστατον ἁμαρτίαν by *the sin so full of peril*, which so easily subjects one to calamity. See Kypke Obs. Sac. in loc.

Εὐποιία, ας, ή, (εὐποιέω,) *well-doing*, i. e. *a doing good, beneficence*, Heb. xiii. 16.—Jos. Ant. 7. 15. 1. Arrian. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is disapproved of by Pollux 5. 140, comp. Lob. ad Phr. p. 353.

Εὐπορέω, ὦ, f. ήσω, and as depon. Pass. εὐπορέομαι, οὔμαι, imperf. ἡνυπορούμην, (εὐπορος well to live, prosperous,) *to be well to live, to be prosperous*, absol. Acts xi. 29 καθὼς ἡνυπορεῖτό τις. For the augm. see Buttm. § 86. 2. Sept. for עָשַׁר Lev. xxv. 26, 49.—Pol. 1. 66. 5. Luc. bis Accus. 27. Active, Diod. Sic. 4. 98. Xen. Mem. 2. 7. 4.

Εὐπορία, ας, ή, (εὐπορέω,) *prosperity*, genr. Xen. An. 7. 6. 37, coll. 38. In N. T. *abundance, wealth*, Acts xix. 25.—Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 3. 7.

Εὐπρέπεια, ας, ή, (εὐπρεπής well-becoming fr. εὖ, πρέπει,) *gracefulness, beauty*, James i. 11. Sept. for עָרְבָה Lam. i. 7. לְבָרָה Ps. 1. 2.—Jos. Ant. 1. 11. 3. Thuc. 6. 31

Εὐπρόσδεκτος, ου, ό, ή, adj. (εὖ, προσδέχομαι,) *well-received*, i. e. *acceptable, approved*, c. dat. Rom. xv. 31. 1 Pet. ii. 5. absol. Rom. xv. 16. 2 Cor. viii. 12.—Plut. ed. R. IX. p. 196. ult.—By impl. *favourable*, as καιρὸς εὐπρ. 2 Cor. vi. 2, i. e. *a time of favour*, from

Is. xlix. 8 where Heb. יָצַח נָצַח, Sept. καιρὸς δεκτός.

Εὐπρόσεδρος, ου, ό, ή, adj. (εὖ, πρόσεδρος,) pp. i. q. εὐπάρεδρος, *assiduous*; hence also τὸ εὐπρόσεδρον, *assiduity, devotedness*, c. dat. 1 Cor. vii. 35 in text. rec. See in Εὐπάρεδρος.—Comp. προσεδρεύω Jos. c. Apion. 1. 7. Diod. Sic. 1. 63.

Εὐπροσωπείω, ὦ, f. ήσω, (εὐπρόσωπος well-faced, beautiful, Sept. Gen. xii. 11. Xen. Mem. 1. 3. 10. specious, Hdot. 7. 168. Dem. 277. 4,) *to make a fair show, to strive to please*, Gal. vi. 12.—Not found in the classics.

Εὐρίσκω, f. εὐρήσω, aor. 1. unus. εὕρησα Rev. xviii. 14. Æsop. Fab. 131. comp. Winer § 15. p. 79. Lob. ad Phr. p. 721.—perf. εὔρηκα, aor. 2 εὔρον, aor. 2 pass. εὐρέσθην, aor. 2 mid. later εὐράμην once Heb. ix. 12. Pausan. 7. 11. 1. Andocid. 9. 7. see Buttm. § 96. n. 1. marg. Winer § 13. 1. Lob. ad Phr. p. 139. For the augm. not found in N. T. and rarely elsewhere, see Buttm. § 84. n. 2. § 86. 2. Winer § 12. 3. Lob. ad. Phr. p. 140.—*To find*, trans.

a) genr. *to find*, sc. without seeking, *to meet with, to light upon*. (a) pp. and seq. acc. of pers. Matt. xviii. 28 εὔρεν ἕνα τῶν συνδούλων. John i. 42, 44, 46. ii. 14. Acts ix. 33. xxviii. 14. Heb. xi. 5. al. Seq. acc. of thing, Matt. xiii. 44. Luke iv. 17. xviii. 8. John xii. 14. Acts xxi. 2. Sept. for נָצַח of pers. Gen. iv. 13. 1 Sam. x. 2, 3. of thing Gen. xlv. 8. Jon. i. 3.—Hdian. 3. 2. 7. of thing, ib. 3. 8. 12. Xen. An. 4. 4. 13.—(β) Trop. *to find*, i. e. *to perceive, to learn* by experience, sc. that a person or thing is or does so and so; the accusative usually having with it a participle or adjective, viz. (1) c. c. accus. et particip. comp. Buttm. § 144. 4. b. Matt. xii. 44. Mark vii. 30 εὔρε τὸ δαιμόνιον ἐξεληλυθός. Luke viii. 35. xxiv. 2. John xi. 17. Acts ix. 2. 2 John iv. al. So in the Pass. construction, Matt. i. 18 εὐρέθη ἐν γαστρὶ ἔχουσα. Luke xvii. 18.—Hdian. 8. 5. 2. Plut. Lucul. 13. Xen. Cyr. 2. 2. 14.—(2) c. c. accus. et adj. or other adjunct, the acc. of ὧν being implied; Acts v. 10 οἱ ρεανίσκοι εὔρον αὐτὴν

νεκράν, xxiv. 5. Rom. vii. 18. 2 Cor. ix. 4. Rev. ii. 2. So in Pass. construction, Luke ix. 36 εὐρέθη μόνος. Acts v. 39. Rom. vii. 10. 1 Cor. iv. 2. 2 Cor. v. 3. 1 Pet. i. 7. Rev. v. 4. al.—Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήδειον εὕρισκον. Xen. H. G. 7. 4. 2. Mem. 4. 3. 14.

b) *to find*, sc. by search, inquiry, etc. *to find out*, *to discover*, trans. (a) pp. and absol. Matt. vii. 7 ζητεῖτε καὶ εὐρήσετε. ver. 8. (Arr. Epict. 4. 1. 51 ζῆται καὶ εὐρήσεις.) Seq. acc. of pers. expr. or impl. Mark i. 37 κατεδίωξαν αὐτὸν, καὶ εὐρόντες αὐτὸν. Luke ii. 45. John vii. 34, 35. Acts v. 22. viii. 40. 2 Tim. i. 17. al. Seq. accus. of thing expr. or impl. Matt. vii. 14 ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν sc. τὴν πύλην. xii. 43. xiii. 46. Mark xi. 13. Luke xv. 4. John x. 9. Acts vii. 11. al. So of a judge, after examination, John xviii. 38 ἐγὼ οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ. xix. 4, 6. Acts xiii. 28. xxiii. 9. al. So Sept. and נִצַּח of pers. Josh. ii. 22. 1 Sam. ix. 13. x. 21. of things, 1 Sam. ix. 4. 2 K. xii. 10, 18. comp. 1 Sam. xxix. 3, 6, 8.—Luc. Asin. 45. Xen. Cyr. 4. 2. 21. of things, Xen. H. G. 5. 3. 23. Vect. 4. 4. —(β) Trop. in different senses, viz. (1) εὕρισκειν θεόν, *to find God*, i. e. to be accepted of him on humbly and sincerely turning to him, comp. in Ἐκζητέω c. Acts xvii. 27 ζητεῖν τὸν θεόν εἰ ἄραγε αὐτὸν καὶ εὐροιεν. Pass. Rom. x. 20, quoted from Is. lxxv. 1 where Sept. and נִצַּח, as also 1 Chr. xxviii. 9.—(2) spoken of computation, measurement, etc. *to find*, *to make out*, Acts xix. 19 εὐρον ἀργύριον μυριάδας πέντε. xxvii. 28 bis, εὐρον ὀργυιάς εἴκοσι κ. τ. λ.—Xen. Cyr. 8. 2. 18. H. G. 3. 2. 10.—(3) *to find out* mentally, i. e. *to invent*, *to contrive*, before an indirect clause with τό expr. or impl. Luke xix. 48 οὐκ εὕρισκον τὸ, τί ποιήσωσιν. Acts iv. 21. Luke v. 19 μὴ εὐροντες ποίας εἰσενέγκωσιν αὐτόν.—Test. XII Patr. p. 637 εὐρον, τί εἴπωμεν. c. acc. Palæph. 16. 2.

c) Mid. *to find for oneself*, i. e. *to acquire*, *to obtain*, once c. acc. Heb. ix. 12 αἰώνιαν λύτρωσιν εὐράμενος.—Jos. Ant. 1. 19. 1 δόξαν ἀρετῆς εὐράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 2. 1. 8.—So also the Act. in N. T. but less often in classic writers, Lob. ad Phryn. p. 140

to acquire, *to obtain*, *to get*, for oneself or another; Matt. x. 39 ὁ εὐρὼν τὴν ψυχὴν κ. τ. λ. Luke ix. 12 καὶ εὐρωσιν ἐπισιτισμόν. John xxi. 6. Rom. iv. 1. Heb. xii. 17. Rev. ix. 6. xviii. 14. c. dat. Matt. xi. 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Acts vii. 46 εὐρεῖν σκηνώμα τῷ θεῷ, comp. Sept. and הִנֵּחַ Ps. cxxxii. 5. So Prov. iii. 13.—Ecclus. vi. 16. Luc. Asin. 35. Hdian. 4. 13. 6.—By Hebr. in the phrase εὕρισκειν χάριν παρὰ τῷ θεῷ, *to find grace*, *to obtain favour with God*, Luke i. 30. ἐνώπιον τοῦ θεοῦ, Acts vii. 46. absol. Heb. iv. 16. So εὐρεῖν ἔλεος παρὰ κυρίου, 2 Tim. i. 18. Sept. and הִנֵּחַ Gen. vi. 8. xxxii. 5. xlvii. 25. AL.

Εὐροκλύδων, ωνος, ὁ, *Euroclydon*, a tempestuous wind, Acts xxvii. 14, from Εὐρος, *Eurus*, east-wind, and κλύδων a wave. Comp. Heb. מִן הַיָּם, Sept. πνεῦμα βίαιον, Ps. xlviii. 8. Gesen. Lex. art. מִן הַיָּם.—Other MSS. read Εὐρυκλύδων, *Euryclydon*, from εὐρύς broad, and κλύδων. Cod. Alex. and the Vulg. have Εὐρακύλων, *Euroaquilo*.

Εὐρύχωρος, ου, ὁ, ἡ, (εὐρύς, χῶρος, χώρα,) pp. 'broad spaced,' i. e. *broad*, *spacious*, as ἡ ὁδός, Matt. vii. 13. Sept. for בְּרָחָה Is. xxx. 23.—Esdr. ix. 41. Jos. Ant. 1. 18. 2. εὐρυχωρία Xen. Cyr. 4. 1. 18.

Εὐσέβεια, ας, ἡ, (εὐσεβής,) *piety*, *reverence*, in N. T. only as directed towards God, and denoting the spontaneous feeling of the heart, thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence, *godliness*, *religiousness*, Acts iii. 12. 1 Tim. ii. 2. iv. 7, 8. vi. 3, 5, 6, 11. 2 Tim. iii. 5. Tit. i. 1. 2 Pet. i. 3, 6, 7. iii. 11. Sept. for הִתְנַחֲמִית Prov. i. 7. Is. xi. 2.—Jos. Ant. 3. 2. 3. Diod. S. 19. 7. Xen. Ag. 3. 5.—Meton, for *religion*, the gospel scheme, 1 Tim. iii. 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ οὓς νόμους παραδεδομένη εὐσέβεια.

Εὐσεβέω, ῶ, f. ἥσω, (εὐσεβής,) *to be pious towards any one*, c. c. accus. Matth. § 413. 11; e. g. towards God, *to reverence*, *to worship*, Acts xvii. 23. towards parents, etc. ἰδίον οἶκον, *to respect*, *to honour*, 1 Tim. v. 4.—Jos. Ant. 10.

3. 2 τὸν θεόν. Isocr. 26. B, τὰ περὶ τ. θεούς. genr. Xen. H. G. 1. 7. 26.

Εὐσεβής, έος, οῦς, ό, ή, adj. (εὖ, σέβομαι,) *pious*, in N. T. towards God, *religious, devout*, Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. Sept. for רַחֵם Is. xxiv. 16. xxvi. 7. — Ecclus. xi. 17, 22. Xen. Mem. 4. 6. 2, 4.

Εὐσεβῶς, adv. *piously, religiously*, 2 Tim. iii. 12. Tit. ii. 12. — Jos. Ant. 8. 12. 3. Xen. Mem. 2. 2. 13.

Εὖσημος, ου, ό, ή, (εὖ, σῆμα,) pp. 'well-marked,' trop. *of good omen*, Plut. J. Cæs. 43. In N. T. *distinguishable*, sc. by certain marks; trop. *of speech, easy to be understood, distinct*, 1 Cor. xiv. 9. — Pol. 10. 44. 3. Porphy. de Abstin. 3. 4. Hesych. εὖσημον· εὐδῆλον, φανερόν.

Εὖσπλαγχνος, ου, ό, ή, (εὖ, intens. σπλάγχνον q. v.) *tender-hearted, full of pity, compassionate*, Eph. iv. 32. 1 Pet. iii. 8. — Prayer of Manass. 6. Test. XII Patr. p. 537.

Εὐσχημόνως, adv. (εὐσχήμων), *becomingly, decorously*, in a proper manner, Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12. — Xen. Cyr. 1. 3. 8, 9. Mem. 3. 12. 4.

Εὐσχημοσύνη, ης, ή, (εὐσχήμων,) *becomingness, decorum*, e. g. of dress etc. 1 Cor. xii. 23. — Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

Εὐσχήμων, ονος, ό, ή, (εὖ, σχῆμα fr. ἔχω,) *well-fashioned, well-formed, comely*.

a) pp. 1 Cor. xii. 24 τὰ εὐσχήμονα ἡμῶν, sc. μέλη. — Xen. Eq. 1. 17. — Metaph. τὸ εὖσχημον, *decorum, propriety*, 1 Cor. vii. 35.

b) trop. in the later Greek, *of high standing, honourable, noble*; Mark xv. 43 εὐσχήμων βουλευτής. Acts xv. 30. xvii. 12. — Jos. de Vita s. § 9. Plut. Parall. 15. or VII. p. 230. ed. R. Comp. Phryn. et Lob. p. 333. H. Planck in Bibl. Repos. I. p. 645.

Εὐτόνως, adv. (εὐτονος, fr. εὖ, τείνω,) *intensely*, i. e. *powerfully, vehemently*, Luke xxiii. 10. Acts xviii. 28. — Sept. Josh. vi. 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

Εὐτραπελία, ας, ή, (εὐτράπελος well-turned, courteous, sportive, fr. εὖ, τρέπω,) pp. *urbanity*, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32. *humour, wit*, Plut. M. Anton. 43. Diod. Sic. 15. 6. In N. T. in a bad sense, *levity, jesting, frivolous and indecent discourse*, Eph. v. 4. — Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπελίαν.

Εὕτυχος, ου, ό, Eutychus, pr. n. of a youth, Acts xx. 9.

Εὐφημία, ας, ή, (εὐφημος,) *words of good import or omen*, Plut. ed. R. VI. 125. 8. Jos. 10. 11. 7. *acclamation*, Hdian. 1. 13. 13. In N. T. *good report, good fame*, 2 Cor. vi. 8. — Diod. S. 1. 2. Æl. V. H. 3. 47.

Εὐφημος, ου, ό, ή, (εὖ, φήμη, φημί,) pp. 'well-spoken, well-worded;' hence, *of good import*, εὐφήμοις οἰωνοῖς Dion. Hal. Ant. 1. 16. *laudatory*, e. g. λόγους Pol. 31. 14. 1. In N. T. *of good report, praiseworthy, laudable*, Phil. iv. 8. — Anthol. Gr. IV. p. 183, αἰσχροὶν ἐπ' εὐφήμοις ὁόξαν ἐνεκαμένη.

Εὐφορέω, ῶ, f. ἥσω, (εὐφορος, φέρω,) *to bear well, to yield abundantly*, intrans. spoken of the earth, Luke xii. 16. — Jos. B. J. 2. 21. 2 οὔσης δὲ τῆς Γαλιλαίας ἐλαιοφόρον, μάλιστα καὶ τότε εὐφορηκυίας. So εὐφορος fertile, Hdian. 1. 6. 3.

Εὐφραίνω, f. ανῶ, (φρήν, εὐφρων glad-minded,) *to make glad-minded, to make glad, to cause to rejoice*, trans. Mid. and aor. 1 pass. in mid. signif. Buttm. § 136. 2, *to be glad, to rejoice, to exult*, intrans.

a) genr. in Act. once, 2 Cor. ii. 2 καὶ τίς ἐστὶν ὁ εὐφραίνων με; Sept. for פָּרַח Ps. xix. 9. — Ecclus. iv. 21. Xen. Cyr. 8. 7. 12. — Mid. Luke xv. 32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει. Acts ii. 26. Rom. xv. 10. Rev. xi. 10. xii. 12. Gal. iv. 27, comp. Is. liv. 1. c. c. ἐν τινι Acts vii. 41. ἐπὶ τινα v. τινί, *to rejoice over*, Rev. xviii. 20. Sept. for פָּרַח Deut. xxxii. 43. Is. xii. 6, פָּרַח 1 Chr. xvi. 10, 31. c. ἐν 1 Sam. ii. 1. — Æl. V. H. 2. 21. Xen. Œc. 9. 12. c. ἐν ib. Hi. 1. 16. c. ἐπὶ ib. Conv. 7. 5.

b) as connected with feasting, Mid. *to rejoice, to be merry*; Luke xii. 19

φάγε, πίε, εὐφραίνου. xv. 23, 24. Sept. for עָנַן Deut. xiv. 26. xxvii. 7.—Hom. Od. 2. 311. Æl. V. H. 10. 9. Xen. Conv. 1. 15.—Hence by impl. simply, for *to feast, to banquet*, Luke xv. 29. xvi. 19.

Εὐφράτης, ου, ὁ, *Euphrates*, Heb. עֻפְרַתִּי Gen. ii. 14, a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. ix. 14. xvi. 12. See Calmet art. *Babylonia*.

Εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts ii. 28. xiv. 7. Sept. for עֲוֹרָה Esth. ix. 18, 19. Ps. iv. 8.—Eccles. iv. 13. Xen. Cyr. 3. 3. 7.

Εὐχαριστέω, ὦ, f. ἥσω, (εὐχάριστος,) aor. 1 εὐχαρίστησα and ἠὲχαρίστησα Rom. i. 21 in later edit. Buttm. § 86. 2; pp. 'to show one's self grateful,' i. e. *to requite a favour*, i. q. διδόναι χάριν, Dem. 257. 2. In later Greek and in N. T. *to give thanks, to thank*, i. q. εἰδέναι χάριν, to express one's gratitude, Lob. ad Phryn. p. 18; c. c. dat. of person, Luke xvii. 16 εὐχαριστῶν αὐτῷ, sc. Ἰησοῦ. Rom. xvi. 4.—Jos. Ant. 14. 10. 7. Plut. de Garrul. c. 7 pen.—Elsewhere in N. T. used only in reference to God, *to give thanks to God*, usually seq. τῷ Θεῷ etc. and also other adjuncts, as with περί, ὑπέρ, ὅτι, ἵνα, etc. Luke xviii. 11 ὁ φαρισαῖος ταῦτα προσηύχετο· ὁ Θεός, εὐχαριστῶ σοι κ. τ. λ. John xi. 41. Acts xxviii. 15. Rom. i. 8. vii. 25. 1 Cor. i. 4, 14. xiv. 18. Eph. v. 20. Phil. i. 3. Col. i. 3, 12. iii. 17. 1 Thess. i. 2. ii. 13. Philem. 4. Rev. xi. 17. absol. Eph. i. 16. 1 Thess. v. 18. Pass. c. acc. 2 Cor. i. 11 ἵνα εὐχαριστήσῃ [τῷ Θεῷ] τὸ χάρισμα, comp. Buttm. § 134. 6, and n. 2.—Judith viii. 22. Jos. Ant. 1. 10. 5. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. absol. Philo de Somn. p. 1145. A.—Spoken of giving thanks before meals, etc. seq. τῷ Θεῷ, Acts xxvii. 35. Rom. xiv. 6 bis. absol. Matt. xv. 36. xxvi. 27. Mark viii. 6. xiv. 23. Luke xxii. 17, 19. John vi. 11, 23. 1 Cor. x. 30. xi. 24.—By impl. for *to praise, to bless, to worship*, Rom. i. 21. 1 Cor. xiv. 17 καλῶς εὐχαριστεῖς, corresponding to εὐλογήσης in ver. 16.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) *gratitude, thankfulness*, Acts xxiv. 3.—Philo de Plant. Noë p. 231. Dem. 256. 19.—In Paul's writings and Rev. *thanksgiving, thanks*, i. e. the expression of gratitude to God; so seq. dat. τῷ Θεῷ, etc. comp. in Εὐχαριστέω, and Matth. § 390. 2 Cor. ix. 11, 12. Rev. iv. 9. vii. 12. genr. 1 Cor. xiv. 16. 2 Cor. iv. 15. Phil. iv. 6. Col. ii. 7. iv. 2. 1 Thess. iii. 9. 1 Tim. ii. 1. iv. 3, 4. So in the Pauline usage Eph. v. 4, where others *grateful discourse*.—Aquil. for עֲוֹרָה Am. iv. 5. Wisd. xvi. 28. genr. Jos. Ant. 4. 8. 25. Pol. 8. 14. 8.

Εὐχάριστος, ου, ὁ, ἡ, (εὐχαρίζομαι,) *grateful*, i. e. *pleasing*, Xen. Cyr. 2. 2. 1. Sept. γυνὴ εὐχ. for נְיָוָה Prov. xi. 16.—In N. T. *grateful*, i. e. *thankful*, full of gratitude to God, Col. iii. 15.—Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49.—Others, by impl. *well-pleasing, acceptable*, sc. to God. Others *liberal*, as in Diod. Sic. 18. 28.

Εὐχή, ης, ἡ, (εὐχομαι,) 1. *prayer*, sc. to God, James v. 15, coll. ver. 16. Sept. for עֲוֹרָה Job xvi. 17. Prov. xv. 9.—Æschin. Dial. 3. 10. Xen. Conv. 8. 15.

2. *a vow*, spoken of the vow of the Nazarite, Acts xxi. 23. So Sept. for עֲוֹרָה Num. vi. 2, 21. See Num. c. 6. Jahn § 395. In the case of indigent Nazarites, it was customary among the Jews for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein in loc. and Jos. Ant. 19. 6. 1.—Acts xviii. 18 κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχὴν, prob. a *votum civile*, usual among the Jews as well as the Gentiles, by which persons in distress or danger or any necessity vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see espec. Jos. B. J. 2. 15. 1. Luc. de Merc. cond. 1. Luc. Hermotim. 86. Diod. Sic. 1. 18. comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer κειράμενος to Ἀκύλας. Others suppose the

vow of a Nazarite to be meant.—Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.

Εὐχομαι, f. ξομαι, depon. Mid. imperf. εὐχόμεν et ηὐχόμεν, Buttin. § 86. 2, pp. 'to speak out, to utter aloud;' hence *to pray*, sc. to God, Xen. An. 4. 3. 13. *to vow*, Xen. An. 4. 8. 25. *to boast*, Pol. 5. 43. 1.—In N. T. only in the first signif. *to pray*, viz.

a) pp. to God, c. dat. τῷ Θεῷ, Acts xxvi. 29, see in Ἄν I. 1. a. πρὸς τὸν Θεόν 2 Cor. xiii. 7. absol. et seq. ὑπὲρ τινά James v. 16. Sept. for לְהַשְׁתַּחֲוֹת Num. xi. 2. xxi. 8. תְּהַיָּה Ex. viii. 29, 30.—c. dat. Demosth. 225. 1. Xen. An. 4. 3. 13. c. πρὸς 2 Macc. ix. 13. Xen. Mem. 1. 3. 2. ὑπὲρ Act. Thom. § 9.

b) by impl. *to pray for*, i. e. *to wish for, to desire earnestly*, c. accus. et infin. Acts xxvii. 29 ηὐχοντο ἡμέραν γενέσθαι. Rom. ix. 3. 3 John 2. c. acc. τοῦτο, 2 Cor. xiii. 9. Sept. for גָּדַל Jer. xlii. 22.—Æschin. Dial. 3. 6. Xen. An. 1. 4. 7, 17. Conv. 4. 33.

Εὐχρηστος, ου, ὁ, ἡ, adj. (εὖ intens. χράομαι), *very useful*, 2 Tim. ii. 21. iv. 11. Philem. 11.—Sept. Prov. xi. 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

Εὐψυχέω, ὦ, f. ἥσω, (εὐψυχος, ψυχή,) *to be animated, to be in good spirits*, Phil. ii. 19.—Anth. Gr. IV. p. 275. So εὐψυχία good spirits, courage, Dem. 1408. 15. Plut. ed R. VIII. 318. 2.

Εὐωδία, ας, ἡ, (εὐώδης, fr. ὀζω, pf. ὀδωδα,) *good odour, sweet savour, fragrance*, pp. Ecclus. xxiv. 15. Xen. Conv. 2. 3. In N. T. only trop. of persons or things well-pleasing to God, 2 Cor. ii. 15. Eph. v. 2. Phil. 4. 18. Comp. Sept. and תְּהִיחַיָּה Lev. i. 9, 13, 17. Num. xxviii. 13. also Test. XII Patr. p. 547.

Εὐώνυμος, ου, ὁ, ἡ, (εὖ, ὄνομα,) pp. *of good name, honoured*, Hes. Theog. 409. Pind. Ol. 2. 13. Hence, *of good omen*, used by way of euphemism instead of ἀριστερός, *the left*, which was a word of ill omen, since all omens on the left were *sinister* or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant.

I. p. 323. Adam's Rom. Ant. p. 301. Viger. p. 92.—In N. T. *the left*, spoken chiefly of the left hand, in opp. to the right, Matt. xx. 21, 23. xxv. 33, 41. xxvii. 38. Mark x. 37, 40. xv. 27. of the left foot, Rev. x. 2. So adverbially, Acts xxi. 3 καταλιπόντες αὐτὴν εὐώνυμον, i. e. on the left hand. Sept. for לְיָמֶיךָ Josh. xxiii. 6. Neh. viii. 6.—Hdot. 7. 109. Pol. 5. 7. 11. Xen. Ven. 10. 12.

Ἐφάλλομαι, f. αλοῦμαι, (ἐπί, ἄλλομαι,) *to leap or spring upon*, i. e. *to assault*, seq. ἐπί c. acc. Acts xix. 16. Sept. for פָּזַח of τὸ πνεῦμα *rushing upon* Saul, 1 Sam. x. 6. xi. 6. xvi. 13.—Hom. Il. 11. 421. of mounting a horse, c. dat. Plut. ed R. VI. p. 526.

Ἐφάπαξ, adv. (ἐπί, ἅπαξ), lit. 'upon once,' i. e. *once, once for all*, Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10. So 1 Cor. xv. 6 *once*, i. e. not several times.—Luc. Demosth. Enc. 21.

Ἐφεσῖνος, η, ον, *Ephesian, of Ephesus*, Rev. ii. 1 in text. rec.

Ἐφέσιος, ἰα, ον, *Ephesian, an Ephesian*, Acts xix. 28, 34, 35 bis. xxi. 29.

Ἐφεσος, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A. C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. Pliny 5. 37. Strabo 14. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts xviii. 19, 21, 24. xix. 1, 17, 26. xx. 16, 17. 1 Cor. xv. 32. xvi. 8. Eph. i. 1. 1 Tim. i. 3. 2 Tim. i. 18. iv. 12. Rev. i. 11. See Calmet, art. *Ephesus*.

Ἐφευρετής, οὔ, ὁ, (ἐφευρίσκω to find upon, sc. any one, Hom. Od. 24. 145. to invent, Pind. Pyth. 12. 13,) *an inventor, deviser*, Rom. i. 30 ἐφευρετὰς κακῶν.—Comp. κακῶν εὐρεταί, Philo in Flacc. p. 968.

Ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in the classics; in Sept. pp. *daily service* of the priests in the temple, for מְלָאָה 2 Chr. xiii. 10, comp. ver. 11. Esdr. i. 16. Suid. ἡ τῆς ἡμέρας λειτουργία.—Hence in N. T. meton. a *course, class*, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke i. 5, 8. See in Ἀβιά, and comp. 1 Chr. c. 24. 2 Chr. viii. 14. Jos. Ant. 7. 14. 7. So Sept. for מְלָאָה 1 Chr. xxiii. 6. xxviii. 13. מְשֻׁמֶר Neh. xii. 24. מְשֻׁמֶר 2 Chr. xxv. 8. Neh. xii. 9.—Esdr. i. 2.

Ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπί, ἡμέρα,) pp. 'for the day,' ὁ ἐφ' ἡμέραν ὢν, i. e. *ephemeral*, Thuc. ii. 52. In N. T. *daily*, James ii. 15 τῆς ἐφημέρου τροφῆς.—Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

Ἐφικνέομαι, οὔμαι, aor. 2 ἐφικόμην (ἐπί, ἱκνέομαι,) *to come upon* or *to any one, to arrive at*, seq. ἄχρι c. gen. 2 Cor. x. 13. seq. εἰς c. acc. 2 Cor. x. 14.—Pol. 3. 81. 3. Xen. Cyr. 1. 1. 5.

Ἐφίστημι, f. ἐπιστήσω, (ἐπί, ἵστημι,) trans. *to place upon* or *over*, Hdian. 5. 6. 15. Xen. H. G. 3. 1. 7. *to set over*, Xen. Lac. 2. 1.—In N. T. only in the intransitive forms, Act. aor. 2 ἐπέστην, perf. particip. ἐφειστώς, and Mid. ἐφίσταμαι, *to place oneself upon* or *near, to stand upon, by, near*, etc. See Buttm. § 107. II. 1 and 3.

a) pp. of persons, *to stand by, near*, etc. genr. Luke ii. 38 καὶ αὐτὴ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα κ. τ. λ. Acts xxii. 13, 20. c. dat. of pers. Acts xxiii. 11. seq. ἐπὶ τι Acts x. 17. xi. 11. ἐπάνω τινος, *to stand by and over*, Luke iv. 39. Sept. for מַעַל 1 Sam. xvii. 51. Zech. i. 10, 11. c. ἐπάνω 2 Sam. i. 9. for מַעַל Gen. xxiv. 43. Amos ix. 1.—Dem. 346. 2. Xen. Conv. 2. 7. c. dat. Luc. D. Deor. 17. 2. c. ἐπὶ Pol. 4. 40. 1.

b) implying also approach, *to come and stand by, to come to or upon* any person or place; Luke xx. 1 ἐπέστησαν οἱ ἀρχιερεῖς κ. τ. λ. x. 40.—Dem. 66. 23. Hdian. 3. 12. 18.—So with the idea of sudden appearance, Acts xii. 7 ἄγγελος κυρίου ἐπέστη. c. dat. Luke ii. 9. xxiv. 4.—Plut. Amat. Narr. 3. Hdot. 5. 56.

—In a hostile sense, *to come upon, to assail*, genr. Acts vi. 12. xxiii. 27. c. dat. Acts iv. 1. xvii. 5. Sept. for מַעַל Jer. xxi. 2.—Jos. Ant. 7. 11. 1.

c) trop. (α) of persons, *to stand fast by*, i. e. *to be instant, pressing, earnest*; 2 Tim. iv. 2 ἐπίστηθι εὐκαίρως ἀκαίρως sc. κηρύσσω τὸν λόγον.—Dem. 70. 16.—(β) of things, e. g. evil, *to come upon, to fall upon, to befall*, seq. ἐπὶ c. acc. Luke xxi. 34. c. dat. 1 Thess. v. 3. So of a tempest, Acts xxviii. 2.—Wisd. vi. 5, 8. xix. 1. ζόφος Pol. 18. 3. 7.—In the sense of *to impend, to be at hand*, 2 Tim. iv. 6 ὁ καιρὸς ἐφίστηκε.—Jos. Ant. 2. 4. 3. Dem. 287. 5.

Ἐφραΐμ, ὁ, indec. Ephraim, Heb. מְרִיָּא, in N. T. pr. n. of a town or city, John xi. 54. Eusebius says it was eight Roman miles north of Jerusalem, while Jerome, with more probability, makes the distance twenty Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. Comp. 2 Sam. xiii. 23. 2 Chr. xiii. 19. Reland Palæst. p. 765. Rosenm. B. Geogr. II. ii. p. 148.

Ἐφφαθά, Ephphatha, an Aramean imperative, i. q. διανοιχθῆτι, *be opened*, Mark vii. 34. It comes from the verb פתח to open, and is either for imper. Niphal. פתח, or imper. Ithpacl פתח.

Ἐχθρα, ας, ἡ, (pp. fem. of ἐχθρός,) *enmity, hatred*, Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. James iv. 4. Sept. for מַעַל Num. xxxv. 20. Prov. xxvi. 26.—Hdian. 3. 6. 10. Xen. Mem. 1. 2. 10.—Meton. *cause of enmity*, Eph. ii. 15, 16.

Ἐχθρός, ἁ, ὄν, (ἐχθος,) 1. pass. *hated, odious*, object of enmity; Rom. xi. 28 ἐχθροὶ δι' ὑμᾶς, in antith. with ἀγαπητοί.—Wisd. xv. 18. τοῖς θεοῖς ἐχθρός Æl. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *inimical, hostile*. a) pp. as adj. Matt. xiii. 28 ἐχθρὸς ἄνθρωπος, i. e. an enemy. Rom. v. 10 ἐχθροὶ ὄντες. Col. i. 21.—Sept. Esth. vii. 6. Xen. Mem. 4. 2. 15. ib. 4. 4. 17.

b) as subst. ὁ ἐχθρός, *an enemy, adversary*, Buttm. § 123. 3. (α) genr. and

seq. gen. of pers. Matt. v. 43, 44. x. 36. xiii. 25. Luke i. 71, 74. vi. 27, 35. xix. 27, 43. Rom. xii. 20. Gal. iv. 16. 2 Thess. iii. 15. Rev. xi. 5, 12. c. gen. of thing, Acts xiii. 10. So Sept. for נֶחֱשֶׁת Gen. xlix. 8. Lev. xxvi. 7. al. sæp. — Dem. 1121. 12. Thuc. vi. 18.—(β) of the adversaries of the Messiah, seq. gen. Matt. xxii. 44 $\epsilon\omega\varsigma\ \alpha\upsilon\tau\ \theta\acute{\omega}\varsigma\ \tau\omicron\upsilon\varsigma\ \epsilon\chi\theta\rho\acute{\upsilon}\varsigma\ \sigma\omicron\upsilon\ \upsilon\pi\omicron\pi\omicron\delta\iota\omicron\nu\ \kappa.\ \tau.\ \lambda.$ so Mark xii. 36. Luke xx. 43. Acts ii. 35. 1 Cor. xv. 25. Heb. i. 13. x. 13. also 1 Cor. xv. 26. Phil. iii. 18 τοῦ σταυροῦ. So $\epsilon\chi.$ τοῦ θεοῦ James iv. 4.—(γ) spec. ὁ $\epsilon\chi\theta\rho\acute{\upsilon}\varsigma$, *the adversary*, Satan; Luke x. 19 $\epsilon\pi\iota\ \pi\alpha\sigma\alpha\nu\ \tau\eta\nu\ \delta\acute{\upsilon}\nu\alpha\mu\iota\nu\ \tau\omicron\upsilon\ \epsilon\chi\theta\rho\acute{\upsilon}$, comp. ver. 18. So Matt. xiii. 39.—Test. XII Patr. p. 657, 658. Act. Thom. § 29, 30.

Ἔχιδνα, ης, ἡ, ($\epsilon\chi\iota\varsigma$), *a viper*, Acts xxviii. 3.—Diod. Sic. 2. 43. Luc. Alex. 10.—Trop. of wicked men, $\gamma\epsilon\nu\nu\eta\mu\alpha\tau\alpha\ \epsilon\chi\iota\delta\nu\omega\nu$, *progeny of vipers*, Matt. iii. 7. xii. 34. xxiii. 33. Luke iii. 7.—Eurip. Ion. 1262. [1276.]

ἔχω, f. $\epsilon\acute{\xi}\omega$, also $\sigma\chi\acute{\eta}\sigma\omega$, imperf. $\epsilon\acute{\iota}\chi\omicron\nu$, aor. 2 $\epsilon\sigma\chi\omicron\nu$, perf. $\epsilon\sigma\chi\eta\kappa\alpha$, see Buttm. § 114. sub voc. *to have, to hold*, i. e. *to have and hold*, implying continued *having* or possession, trans.

a) pp. and primarily, *to have* in one's hands, *to hold* in the hand; Rev. i. 16 $\epsilon\chi\omega\nu\ \epsilon\nu\ \tau\eta\ \delta\epsilon\chi\iota\acute{\alpha}\ \alpha\upsilon\tau\omicron\upsilon\ \chi\epsilon\iota\rho\iota\ \alpha\sigma\tau\epsilon\rho\alpha\varsigma\ \epsilon\pi\tau\acute{\alpha}$. vi. 5. x. 2. xvii. 4.—Hom. Il. 1. 14 $\epsilon\nu\ \chi\epsilon\rho\sigma\iota\nu\ \epsilon\chi\omega\nu$. al. sæp. Luc. D. Deor. 11. 2 $\tau\eta\ \lambda\alpha\iota\acute{\alpha}\ \mu\epsilon\nu\ \epsilon\chi\omega\nu$. comp. Hdot. 7. 16.—So by impl. Matt. xxvi. 7. Heb. viii. 3. Rev. iii. 1. v. 8. vi. 2. viii. 3, 6. ix. 14. al.

b) genr. and most frequently, *to have, to possess*, sc. externally. (a) c. accus. of things in one's possession, power, charge, control, etc. (1) genr. and simply, e. g. property, Matt. xiii. 12. xix. 21, 22. Mark x. 22, 23. Luke xviii. 24. xxi. 4. al. $\mu\eta\delta\epsilon\nu\ \epsilon\chi\epsilon\iota\nu$, *to have nothing*, to be poor, 2 Cor. vi. 10. (Hom. Il. 2. 282. Xen. Cyr. 2. 4. 9.) Hence in later usage, $\epsilon\chi\epsilon\iota\nu$ simply, with $\tau\acute{\alpha}\ \chi\rho\eta\mu\alpha\tau\alpha$ or the like impl. *to have*, sc. much, *to be rich*, etc. and $\omicron\upsilon\ \nu.\ \mu\eta\ \epsilon\chi\epsilon\iota\nu$, *to have not, to be poor*, Matt. xiii. 12. xxv. 29. 1 Cor. xi. 22. 2 Cor. viii. 11, 12. James iv. 2.—Palæph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44, coll. 45.—So of flocks, $\pi\rho\acute{\omicron}\beta\alpha\tau\omicron\nu\ \epsilon\chi\epsilon\iota\nu$ Matt. xii. 11. (Luc. D.

Deor. 4. 2 ult.) of produce, estates, etc. Luke xii. 19. xiii. 6. $\kappa\lambda\eta\rho\nu\nu\omicron\mu\iota\alpha\nu$ trop. Eph. v. 5, and $\mu\acute{\epsilon\rho\omicron}\varsigma\ \mu\epsilon\tau\acute{\alpha}\ \tau\iota\nu\omicron\varsigma$ John xiii. 8, comp. Gen. xxxi. 14. Num. xviii. 20. Deut. xii. 12.—Of arms, utensils, etc. Luke xxii. 36 bis. Rev. xviii. 19. (Luc. D. Mort. 11. 1.) garments, Luke iii. 11. ix. 3. provisions, Matt. xiv. 17. Mark viii. 1, 2, 5, 7. John ii. 3. 1 Tim. vi. 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) a home, place, etc. Matt. viii. 20. Mark v. 3. Luke xii. 17. members or parts of the body, $\omega\tau\alpha$ Matt. xi. 15. $\omicron\phi\theta\alpha\lambda\mu\omicron\upsilon\varsigma$ Mark viii. 18. (Palæph. 32. 1.) Luke xxiv. 39. Rev. ix. 10. Acts xi. 3 $\acute{\alpha}\kappa\rho\omicron\beta\upsilon\sigma\tau\iota\alpha\nu\ \epsilon\chi\omicron\nu\tau\epsilon\varsigma$, uncircumcised, Gentiles. $\kappa\alpha\rho\delta\iota\alpha\nu$ heart, trop. Mark viii. 17. 2 Pet. ii. 14. power, faculty, dignity, etc. John iv. 44. vi. 68. xvii. 5. Heb. ii. 14. vii. 24. Rev. ix. 11. xvi. 9. xvii. 18.—Palæph. 29. 3. Plut. Cat. Min. 16. Xen. Cyr. 1. 6. 11.—So of any good, advantage, benefit, etc. $\mu\iota\sigma\theta\acute{\omicron}\nu$ Matt. v. 46. $\chi\acute{\alpha\rho\iota\nu\ \pi\rho\acute{\omicron}\varsigma\ \tau\omicron\nu\ \lambda\alpha\acute{\omicron}\nu$, i. e. favour with, Acts ii. 47. (Sept. for נִסְיָא Ex. xxxiii. 12.) Acts xxiv. 16. Rom. iv. 2. v. 2. ix. 10. $\pi\acute{\iota}\sigma\tau\iota\nu$ faith, as a gift, etc. xiv. 22. 1 Cor. xiii. 2. James ii. 1, 14, 18. $\zeta\omega\eta\nu\ \alpha\acute{\iota}\omega\nu\iota\omicron\nu$ John iii. 36. vi. 40, 47, 53, 54. al.—Of a law, etc. John xix. 7. 1 Cor. vii. 25. 1 John iv. 21. So of age, years, John viii. 57. ix. 21.—Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34.—Of a ground of complaint, etc. seq. $\kappa\alpha\tau\acute{\alpha}\ \tau\iota\nu\omicron\varsigma$ or $\pi\rho\acute{\omicron}\varsigma\ \tau\iota\nu\alpha$, Matt. v. 23. Acts xix. 38. xxiv. 19. xxv. 19. 1 Cor. vi. 1. Rev. ii. 4, 14, 20. or a ground of reply, 2 Cor. v. 12. Of a definite beginning and end, Heb. vii. 3 $\mu\acute{\eta}\tau\epsilon\ \acute{\alpha}\rho\chi\eta\nu\ \eta\mu\acute{\epsilon}\rho\omega\nu\ \mu\acute{\eta}\tau\epsilon\ \zeta\omega\eta\varsigma\ \tau\acute{\epsilon}\lambda\omicron\varsigma\ \epsilon\chi\omega\nu$.—(2) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts ii. 44 $\epsilon\acute{\iota}\chi\omicron\nu\ \acute{\alpha}\pi\alpha\nu\tau\alpha\ \kappa\omicron\iota\nu\acute{\alpha}$. Acts xx. 24 $\omicron\upsilon\delta\epsilon\ \epsilon\chi\omega\ \tau\eta\nu\ \psi\upsilon\chi\eta\nu\ \mu\omicron\nu\ \tau\iota\mu\acute{\iota}\alpha\nu$ nor do I hold my life dear. Luke xix. 20. So with a noun in apposit. 1 Pet. ii. 16 $\mu\eta\ \omega\varsigma\ \epsilon\pi\iota\kappa\acute{\alpha}\lambda\upsilon\mu\mu\alpha\ \epsilon\chi\omicron\nu\tau\epsilon\varsigma\ \tau\eta\varsigma\ \kappa\alpha\kappa\acute{\iota}\alpha\varsigma\ \tau\eta\nu\ \epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\alpha\nu$.—Luc. D. Deor. 9. 1 $\tau\omicron\kappa\acute{\alpha}\delta\alpha\ \gamma\acute{\alpha}\rho\ \tau\eta\nu\ \kappa\epsilon\phi\alpha\lambda\eta\nu\ \epsilon\chi\epsilon\iota$.—(3) By impl. with the notion of charge, trust, etc. Rev. i. 18 $\epsilon\chi\omega\ \tau\acute{\alpha}\varsigma\ \kappa\lambda\epsilon\acute{\iota}\varsigma\ \tau\omicron\upsilon\ \theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$. xii. 12. xv. 1, 6, $\epsilon\chi\omicron\nu\tau\alpha\varsigma\ \pi\lambda\eta\gamma\acute{\alpha}\varsigma\ \epsilon\pi\tau\acute{\alpha}\ \kappa.\ \tau.\ \lambda.$ —Dem. 1153. 4.—(4) In the sense of *to have at hand, to have ready*, 1 Cor. xiv. 26 $\epsilon\kappa\alpha\sigma\tau\omicron\varsigma\ \psi\alpha\lambda\mu\acute{\omicron}\nu\ \epsilon\chi\epsilon\iota\ \kappa.\ \tau.\ \lambda.$

(β) c. accus. of person, implying some special relation or connexion, viz. (1) genr. and simply, e. g. of a husband or wife, Matt. xiv. 4 οὐ ἐξεστὶ σοὶ ἔχειν αὐτήν, sc. as a wife. xxii. 28. Mark xii. 23. al. John iv. 17 ἡ γυνὴ εἶπεν· οὐκ ἔχω ἄνδρα. ver. 18. Comp. Schæf. ad Greg. Cor. p. 931.—Schol. Ven. ad Il. 6. 398 ἡ γὰρ γυνὴ ἔχετο, ὁ δὲ ἀνὴρ ἔχει. Odys. 4. 569. Luc. D. Mort. 16. 1.—So ἀδελφούς ἔχειν Luke xvi. 28. ἀρχιερέα Heb. iv. 14. (ὑπατον Plut. Cat. Min. 21.) δεσπότας 1 Tim. vi. 2. οἰκονόμον Luke xvi. 1. τέκνα Tit. i. 6. υἱούς Gal. iv. 22. φίλον Luke xi. 5. χήρας 1 Tim. v. 16. etc. etc. Matt. ix. 36. xxvii. 16, 35. Luke iv. 40. John v. 7. Rev. ii. 14, 15. al.—Xen. Cyr. 1. 6. 11. An. 3. 4. 13.—(2) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. iii. 9 πατέρα ἔχομεν τὸν Ἀβραάμ. John viii. 41. Acts xiii. 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Phil. iii. 17. Philem. 17. Heb. xii. 9. (Diod. Sic. 4. 61.) With an adj. or particip. in the accus. Luke xvii. 7 δοῦλον ἔχων ἀροτριῶντα. xiv. 18, 19 ἔχε με παρηγμημένον. 1 Cor. vii. 12, 13. Phil. ii. 20, 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts xxv. 16 πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Matt. xxvi. 11 πτωχοὺς ἔχετε μεθ' ἑαυτῶν. John xii. 8. (Xen. Cyr. 1. 4. 17.) So ἔχειν ὑφ' ἑαυτόν Matt. viii. 9. Luke vii. 8. ἐφ' ἑαυτοῦ Rev. ix. 11.

(γ) where the subject is a thing, *to have*, implying the existence of some thing *in* or in close connexion with the subject; c. acc. of thing, Matt. xiii. 5 οὐκ εἶχε γῆν πολλήν—διὰ τὸ μὴ ἔχειν βάθος γῆς. ver. 6, 27. Luke xi. 36. xx. 24. Acts xxvii. 39. So Acts i. 12 ὁρος σαββάτου ἔχον ὁδόν, *having a sabbath day's journey*, i. e. being thus far from the city. 1 Cor. xii. 23. 1 Tim. iv. 8. 2 Tim. ii. 17 νομὴν ἔξει, i. e. shall eat around, spread. Heb. ix. 8 ἐχούσης στάσιν, *having yet a standing*. James i. 4. Rev. iv. 7, 8.—Plut. Cat. Min. 5. Diod. Sic. 5. 13.

c) spoken of what one is said *to have in* or *on*, *by* or *with* himself, i. e. of any condition, circumstances, state, external or internal, in which one is, etc.

(α) genr. of any obligation, duty, course, etc. Acts xxi. 23 εὐχὴν ἔχοντες

ἐφ' ἑαυτῶν. xviii. 18. Rom. xii. 4 πράξιν. 2 Cor. iv. 1 διακονίαν. Phil. i. 30 et Col. ii. 1 ἀγῶνα. (Plut. Cat. Min. 24.) Luke xii. 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, see in Βαπτίζω 2. b. Of sin, guilt, etc. ἁμαρτίαν ἔχειν John ix. 41. xv. 22. ἔγκλημα Acts xxiii. 29. κρίμα 1 Tim. v. 12. But κρίματα ἔχειν, *to have lawsuits*, 1 Cor. vi. 7. (Lat. *lites habeo*, Hor. Sat. 1. 7. 5.) ver. 4. Acts xxviii. 29.—So τέλος ἔχειν, *to have an end*, i. e. pp. to come to an end, be destroyed, as ὁ Σατανᾶς, Mark iii. 26. or trop. to have an accomplishment, be fulfilled, as prophecy, Luke xxii. 37.—pp. Diod. Sic. 16. 91. trop. Hom. Il. 18. 378.—Of effects or results depending on the subject as a cause or antecedent; Heb. x. 35 ἥτις ἔχει μισθαποδοσίαν μεγάλην, i. e. which has or brings with it great reward. 1 John iv. 18 ὁ φόβος κόλασιν ἔχει.

(β) of any condition or affection of body or mind, where one is said *to have* such and such an affection, etc. (1) Of the body, as μαστίγας v. ἀσθενείας ἔχειν, *to have disease, infirmity*, etc. Mark iii. 10. Acts xxviii. 9. Heb. vii. 28. wounds, Rev. xiii. 14. δαιμόνιον v. πνεῦμα ἀκάθαρτον ἔχειν, *to have a devil*, etc. to be possessed, Matt. xi. 18. Mark iii. 22, 30. ix. 17. Luke xiii. 11. Acts xvi. 16. xix. 13.—(2) Of the mind, as ἀγαπὴν ἔχειν, John v. 42. xiii. 35. ἀνάγκην Luke xiv. 18. xxiii. 17. (Jos. Ant. 16. 9. 3. Plut. Cat. Min. 24 fin.) ἀνάπανσιν Rev. iv. 8. εἰρήνην John xvi. 33. Acts ix. 31. (comp. Dem. 13. 12.) ἐλπίδα Acts xxiv. 15. (Hdian. 2. 3. 4.) ἐπιθυμίαν Phil. i. 23. θλίψιν 1 Cor. vii. 28. θυμόν Rev. xii. 12. νοῦν Χριστοῦ 1 Cor. ii. 16. παρόρησίαν Eph. iii. 12. πίστιν, as an affection of mind, Matt. xvii. 20. πνεῦμα Χριστοῦ Rom. viii. 9. πν. ἁγίων 1 Cor. vi. 19. πνεῦμα Jude 19. πόνον Col. iv. 13. φόβον 1 Tim. v. 20. χαράν 3 John 4. χάριν τινί, *to have favour towards* any one, Lat. *gratias habeo*, i. q. *to thank*, Luke xvii. 9. Tim. i. 12. (Dem. 12. 11. Xen. Cyr. 5. 1. 1.) χρείαν ἔχειν, *to have need, to be in want*, seq. gen. Matt. vi. 8 ὧν χρείαν ἔχετε. Luke v. 31. 1 Cor. xii. 21. Heb. v. 12. genr. Mark ii. 25. Acts ii. 45. iv. 35. seq. infin. Matt. iii. 14.—1 Thess. i. 8. seq. ἵνα, John ii. 25. xvi. 30. 1 John ii.

27.—Arr. Epict. 1.29.27. Pol. 9.12.1.
—By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said *to have*, *to possess* a person; in N. T. only Mark xvi. 8 εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις.—Hom. Il. 18. 247 πάντας γὰρ ἔχε τρόμος. 3. 342 θάμβος. 1. 82 χόλος. Hdot. 4. 115 φόβος. Xen. H. G. 7. 2. 9 κλαυσίγελως. See Passow in ἔχω 1. b.

(γ) pp. of things which one *has in*, or *about* himself, including the idea of *to bear*, *to carry*; e. g. *in* oneself, as ἐν γαστρὶ ἔχειν, *to be pregnant*, Matt. i. 18 et Rev. xii. 2; see in Γαστήρ. Trop. 2 Cor. i. 9. iv. 7. Phil. i. 7.—So *on* oneself, of garments, arms, ornaments, etc. i. q. *to bear*, *to wear*; Matt. iii. 4. εἶχε τὸ ἐνδύμα. John xii. 6 τὸ γλωσσόκομον εἶχε. xviii. 10 μάχαιραν. Rev. ix. 17 θώρακας. So seq. ἐπὶ expr. or impl. 1 Cor. xi. 10. Rev. ix. 4. xiii. 17. xiv. 1, 14. xvi. 2. xix. 16.—Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29. c. ἐπὶ Luc. D. Deor. 26 1 med.—1 Cor. xi. 4. ἔχειν κατὰ κεφαλῆς, *to have upon the head*, pp. so as to hang down from it, like a veil, toga, etc. Comp. Plut. Quæst. Rom. xiv. ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον.—Trop. of persons wearing an appearance, etc. Col. ii. 23. 2 Tim. iii. 5. Rev. iii. 1. (Hdot. 7. 138.) Of a tree having leaves, Mark xi. 13.

(δ) in the sense of *to contain*, i. e. to have within oneself, Heb. ix. 4 bis. Rev. xxi. 11.—Trop. ῥίζαν ἐν ἑαυτῷ, Matt. xiii. 21. Mark iv. 17.

d) trop. and intens. *to have firmly*, sc. in mind, *to hold to*, *to hold fast*, viz.

(α) genr. e. g. of things, John xiv. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς. 1 Cor. xi. 16. Phil. iii. 9. 1 Tim. iii. 9. 2 Tim. i. 13. Heb. vi. 19. 1 Pet. ii. 12. 1 John v. 10. Rev. ii. 24, 25.—So ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, *to have God and Christ*, *to hold fast to them*, i. e. to acknowledge with love and devotedness, 1 John ii. 23 bis. v. 12 bis. 2 John 9 bis.

(β) by impl. *to hold for* or *as*, *to regard*, *to count*, c. acc. of pers. with a noun in apposit. Matt. xiv. 5 ὡς προφήτην αὐτὸν [Ἰωάννην] εἶχον, *they counted him as a prophet*. xxi. 26, 46. So Mark

xi. 32, where for the attraction, see Buttm. § 151. I. 6.—Isocr. p. 239. Α, τινὰς οὖν ἔχω πεπαιδευμένους κ. τ. λ. Theogn. Sent. 487.

e) seq. infin. strictly with an accus. τι, οὐδέν, etc. viz. ἔχω τι [ὥστε] εἰπεῖν v. ποιῆσαι, or the like, as in Engl. *to have something to say or do*, i. e. by impl. *to be able to say or do something*, *I can*, implying only an objective or external ability, and thus differing from δύναμαι q. v. Usually c. infin. aor. Luke vii. 40 ἔχω σοί τι εἰπεῖν. xii. 4 μὴ ἔχόντων περ. τι ποιῆσαι. Acts iv. 14 οὐδὲν εἶχον ἀντειπεῖν. Acts xxiii. 17, 18. xxv. 26. xxviii. 19. c. infin. pres. 2 John 12.—Æl. V. H. 2. 23 εἶχον τι εἰπεῖν. Hdian. 6. 1. 24. Palæph. 32. 10. Xen. Cyr. 7. 5. 42 οὐδὲν ἂν ἔχοιμεν μέμψασθαι. c. infin. pres. Xen. An. 2. 2. 11.—More direct is the meaning *to be able*, *I can* when the accus. is suppressed, e. g. seq. infin. aor. Matt. xviii. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, lit. *he not having to pay*, i. e. not being able to pay. Heb. vi. 13. c. infin. pres. John viii. 6 ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. i. 15.—c. inf. aor. Jos. Ant. 3. 1. 1. Luc. D. Deor. 26. 1 ἔχεις μοι εἰπεῖν πότερος κ. τ. λ. Xen. Mem. 2. 7. 11 οὐχ ἔξω ἀποδοῦναι. c. inf. pres. Sept. Prov. iii. 27. Luc. D. Deor. 17. 1 ὡς καὶ ἔχω ξυγγελαῖν. Xen. Cyr. 3. 3. 7 ἀφ' ὧν τιμᾶν ἔξομεν οὐς κ. τ. λ.—So where the infin. is suppressed; Mark xiv. 8 ὃ ἔσχεν αὕτη [ποιῆσαι], ἐποίησε. Acts iii. 6 ὃ δὲ ἔχω [διδόναι], τοῦτό σοι δίδωμι.—Dem. 425. 10 οὐδ' ὅ, τι χρὴ ποιεῖν ἔξετε.

f) intrans. or with ἑαυτόν, etc. impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, *to have oneself* so and so, *to be circumstanced*, *to be*, etc. e. g. ἐτοίμως ἔχω, *to be ready*, Acts xxi. 13. 2 Cor. xii. 14. comp. in Ἐτοίμως. (Æl. V. H. 4. 13.) ἐσχάτως ἔχει, *to be at extremity*, Mark v. 23, see in Ἐσχάτως. So κακῶς ἔχειν, *to be sick*, Matt. iv. 24. Luke vii. 2. (Xen. Œc. 3. 11.) καλῶς ἔχειν, *to be well*, i. e. to recover from sickness, Mark xvi. 18. also John iv. 52. (genr. Xen. Cyr. 7. 5. 47.) οὕτως ἔχειν, *to be so*, Acts vii. 1. xii. 15. al. πῶς xv. 36. ἄλλως 1 Tim. v. 25.—Xen. An. 3. 1. 32 οὕτως. Æl. V. H. 2. 36 πῶς.—Acts xxiv. 25 τὸ νῦν

ἔχον πορεύου, *as it now is*, as the matter now stands, i. e. adverbially, *for the present*. Comp. Viger. p. 9.—Tob. vii. 11. Plut. Amator. 1. Luc. Anachar. 40 ult.—Seq. ἐν c. dat. adverbially; John v. 5, 6, ἐν ἀσθενείᾳ ἔχειν. 2 Cor. x. 6. So of place, ἔχειν ἐν, *to be in* a place, John xi. 17 ἔχοντα ἐν τῷ μνημείῳ.—Jos. Ant. 7. 1. 1. comp. Arr. Al. M. 6. 17. 9.

g) Mid. ἔχομαι, *to hold one's self upon* or *to, to adhere to*, Hom. Il. 7. 248. seq. gen. of person, Sept. for רַב־דֵּי Deut. xxx. 20. Theogn. Sent. 32. *to be near to, adjacent, contiguous*, seq. gen. Diod. Sic. 2. 49 init. Xen. H. G. 7. 1. 20.—In N. T. only particip. ἐχόμενος, η, ον, *near, next*, e. g. of place, Mark i. 38 εἰς τὰς ἐχομένας κωμοπόλεις, i. e. *next, adjacent*.—Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10.—Of time, τῇ ἐχομένῃ, sc. ἡμέρᾳ, *the next day*, in full Acts xxi. 26. absol. Luke xiii. 33. Acts xx. 15. τῷ δὲ ἐχ. σαββάτῳ Acts xiii. 44.—Sept. 1 Chr. x. 8. 2 Macc. xii. 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1.—Trop. Heb. vi. 9 τὰ ἐχόμενα σωτηρίας, *things pertaining to salvation*, conjoined with it.—Luc. Hermot. 69 ταῦτ' ἐλπίδος οὐ μικρὰς ἐχόμενα λέγεις. Plat. Euthyd. p. 213. A. comp. Xen. An. 6. 3. 17. AL.

ἕως, adv. and later also as prep. c. gen.

I. As adv. a) *until*, i. e. *as long as until*, marking the continuance of an action up to the time of another action, and followed by the Indicative, Subjunct. or Opt. according as the latter action is certain or uncertain; Buttm. § 146. 3. Matth. § 522. 1. Winer § 42. 3.—(α) Seq. Indic. of a past action; Matt. ii. 9 ἕως ἐλθὼν ἔστη. xxiv. 39.—Xen. Cyr. 1. 3. 7.—Of a future action, where the earlier Greeks prefer the Subjunctive, but later writers employ the future; comp. Herm. ad Vig. p. 927. So with ἔρχομαι in a fut. sense, see ἔρχομαι 2. a. Luke xix. 13 ἕως ἔρχομαι. John xxi. 22, 23. 1 Tim. iv. 13, coll. iii. 14.—Plut. Lycurg. 29 δεῖν ἐκείνους ἐμμένειν κ. τ. λ. ἕως ἐπάνεισιν ἐκ Δελφῶν αὐτός, *for the fut. signif. see Buttm. § 108. V. 5.*—(β) Seq. Subjunct. aor. with ἄν, where the later action is only probable; here in Lat. we find the fut. exactum,

and in Engl. either the first or second future; Matt. l. c. p. 1010. Winer l. c. p. 245. Matt. ii. 13 ἕως ἂν εἴπω σοι. v. 18, 26. x. 11. xii. 20. Mark ix. 1. xii. 36. Luke ix. 27. xiii. 35. xxi. 32. 1 Cor. iv. 5. James v. 7. al. sæp.—Sept. Job xxvii. 5. Xen. An. 5. 1. 11. Cyr. 3. 3. 46.—With ἄν suppressed, see Matth. § 522. note. Lob. ad Phryn. p. 14. Mark vi. 45 ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. xiv. 32. Luke xv. 4. xvii. 8. 2 Thess. ii. 7. Heb. x. 13. Rev. vi. 11. xx. 5.

b) by impl. *so long as, while*, i. e. during the continuance of another action, until it ends, etc. John ix. 4 ἕως ἡμέρα ἐστίν. xii. 35, 36, ἕως τὸ φῶς ἔχετε.—Ecclus. xxx. 20. Dem. xv. 5. Plato Phædo. 38 ult. ἕως ἔτι φῶς ἐστι. Xen. An. 2. 6. 2. Comp. Buttm. l. c. etc.

II. As prep. governing the genitive in later writers, *until, unto*, marking a *terminus ad quem*, and spoken both of time and place; comp. Passow sub voc. 1. b. Winer § 58. 6.

1. Of time, viz. a) seq. gen. of a noun of time; Matt. xxvi. 29 ἕως τῆς ἡμέρας ἐκείνης. Mark xv. 33. Luke i. 80. Acts xxviii. 23. 1 Cor. xvi. 8. al. (Sept. for 72 2 Sam. vi. 23. Ezra ix. 4.) Seq. gen. of person or event, Matt. i. 17 ter, ἕως Δαβίδ, ἕως τῆς μετοικεσίας Βαβ. ἕως τοῦ Χριστοῦ. Luke xvi. 16. Matt. xxviii. 20. Luke xi. 51. al.—Diod. S. 1. 4 ἕως τῆς Ἀλεξάνδρου τελευτῆς. Dion. Hal. de Demosth. 24. T. II. p. 178. 26. ed. Sylburg.

b) seq. gen. of a pronoun, e. g. (α) ἕως οὗ, sc. χρόνου, *until what time, until when*, i. e. simply, *until*, c. c. Indic. or Subjunct. like ἕως above in I. a. So seq. Indic. Matt. i. 25 ἕως οὗ ἔτεκε τὸν υἱόν κ. τ. λ. xiii. 33. Acts xxi. 26.—Palaeph. 4. 2.—Seq. Subjunct. aor. without ἄν, see above; Matt. xiv. 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, comp. Mark vi. 45. So Matt. xxvi. 36, coll. Mark xiv. 32. also Matt. xvii. 9. xviii. 30. Luke xii. 50, 59. xxiv. 49. John xiii. 38. Acts xxiii. 12, 14, 21. al.—Sept. Ecc. xii. 2. Act. Thom. § 16. Jos. Ant. 5. 1. 3.—(β) ἕως ὅτου, sc. χρόνου, *until when, until*, c. Indic. as above, John ix. 18 ἕως ὅτου ἐφώνησαν κ. τ. λ. Matt. v. 25. c. Subjunct. without ἄν, see above; Luke xiii. 8 ἕως ὅτου σκάψω περὶ αὐτήν. xv. 8. coll. ver. 4. xxii. 16, 18.

c) seq. adv. of time, with or without τοῦ, Lob. ad Phryn. p. 45 sq. So ἕως τοῦ νῦν, *until now*, Matt. xxiv. 21. Mark xiii. 19. (Sept. for πρὶν τὴν Gen. xlv. 34.) ἕως τῆς σήμερον Matt. xxvii. 8. Rom. xi. 8; but ἕως σήμερον 2 Cor. iii. 15.—So genr. without τοῦ, more usually in later writers, but sometimes thus found in earlier ones, Lob. l. c. Winer § 58. 6. p. 395. ἕως ἄρτι, *until now*, see in ἄρτι, Matt. xi. 12. John ii. 10. al. ἕως πότε, *until when? i. e. how long?* Matt. xvii. 17. Mark ix. 19. John x. 24. al. Sept. for πρὶν τὴν Ps. xiii. 2. ἕως 2 Sam. ii. 26. Comp. ἕως ὅτε, Zosim. Hist. 1. 5. Xen. Cyr. 5. 1. 25.

2. Of place, *as far as to, unto, etc.*

a) pp. in various constructions. (a) seq. gen. of place, Matt. xi. 23 ἕως τοῦ οὐρανοῦ, *to, up to, heaven*. xxiv. 31. xxvi. 58 ἕως τῆς ἀβύσσου τοῦ ἀρχ. Luke ii. 15. ἕως Βηθλεέμ. iv. 29. Acts i. 8. xi. 22. xxiii. 23. xxvi. 11 ἕως καὶ εἰς τὰς ἑξω πόλεις, *to and even into foreign cities*, the construction being here adapted to εἰς

and not to ἕως. So c. gen. of pers. as marking a place, Luke iv. 42.—Diod. Sic. 1. 27 ἕως ὠκεανοῦ. Ael. V. H. 3. 18 med.—(β) seq. adv. of place, e. g. ἕως ἀνω, *to the brim*, John ii. 7. ἕως κάτω, *to the bottom*, Matt. xxvii. 51. ἕως ἔσω Mark xiv. 54. ἕως ὧδε Luke xxiii. 5.—(γ) seq. prep. and its case, e. g. ἕως εἰς Βηθανίαν, *as far as into Bethany*, i. e. quite thither, Luke xxiv. 50.—Diod. Sic. 1. 27 ἕως εἰς τοὺς ἀοικήτους τόπους. Ael. V. H. 12. 22.—So ἕως ἕξω τῆς πόλεως, *as far as to without the city*, i. e. quite out of the city, Acts xxi. 5.

b) trop. seq. gen. of a term or limit marking extent; Matt. xxvi. 38 ἕως θανάτου. (Sept. for τὴν Jon. iv. 9. Test. XII Patr. p. 520. Jos. de Macc. 14 ult.) Mark vi. 23. Luke xxii. 51 ἕως τούτου. Seq. gen. of pers. in a like sense; Matt. xx. 8 ἕως τῶν πρώτων. John viii. 9. Acts viii. 10. Rom. iii. 12 οὐκ ἔστιν ἕως ἑνός, *not so much as one*.—Dion. Hal. Ant. 6. 37 ἕως ἐκγόνων. AL.

Z

Ζαβουλών, ὁ, *Zabulon*, Heb. זְבֻלֹן (dwelling), pr. n. of the tenth son of Jacob, born of Leah, Gen. xxx. 20. In N. T. meton. *the tribe of Zabulon*, Matt. iv. 13, 15. Rev. vii. 8.

Ζακχαῖος, ον, ὁ, *Zaccheus*, Heb. prob. זָכַי (pure), pr. name of a chief publican, Luke xix. 2, 5, 8. Comp. Jahn § 242.

Ζαρά, ὁ, indec. *Zara*, Heb. זָרָא (dawn, rising), pr. n. of a son of Judah by Thamar, Matt. i. 3. Comp. Gen. xxxviii. 30.

Ζαχαρίας, ἰου, ὁ, *Zacharias*, Heb. זְכַרְיָא (God-remembered), *Zechariah*, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke i. 5, 12, 13, 18, 21, 40, 59, 67. iii. 2.

2. A person killed in the temple, Matt. xxiii. 35 et Luke xi. 51 Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida (prob. also called Barachias), who was stoned by order of Joash, 2 Chr. xxiv. 20 sq. Others refer it to the prophet Zechariah son of Barachiah, Zech. i. 1; but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotæ in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but the aor. ἐφονεύσατε is against this supposition. See Olshausen on Matt. l. c.

ἕως, ὦ, ζῆς, ζῆ, infin. ζῆν, Buttm. § 105. n. 5; fut. ζήσω Rom. vi. 2. Heb. xii. 9. Aristoph. Plut. 263. Plat. Rep. V. p. 465. D. X. p. 591. C. also later fut. ζήσομαι Matt. iv. 4. al. Dem. 794. 19.

aor. 1 ἐζησα Rev. ii. 8. Ael. V. H. 3. 23. Hdian. 3. 12. 26. The Attics rarely employed this verb except in pres. and imperf. supplying the other tenses from βιώω, Buttm. § 114. Matth. § 236. Wiener § 15. p. 79.—*to live*, intrans.

a) *to live, to have life*, spoken of physical life and existence, as opp. to death or non-existence, and implying always some duration. (α) genr. of human life, etc. Acts xvii. 28 ἐν αὐτῷ γὰρ ζῶμεν. xxii. 22. Rom. vii. 1—3. 1 Cor. xv. 45. Heb. ix. 17. ἐτι ζῶν Matth. xxvii. 63. ζῶντες καὶ νεκροί Acts x. 42. Rom. xiv. 9. 1 Pet. iv. 5. τὸ ζῆν, subst. *life*, Phil. i. 21, 22. 2 Cor. i. 8. Sept. for יח Gen. ii. 7, 9. xliii. 7. פח Gen. xlii. 2. Ex. xix. 13.—Xen. Cyr. 7. 3. 3. ib. 8. 7. 8. τὸ ζῆν Jos. Ant. 2. 3. 1. Diod. Sic. 1. 21.—Of persons raised from the dead; Matth. ix. 18 ἡ θυγ. μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν—καὶ ζήσεται. Mark xvi. 11. Luke xxiv. 23. John v. 25. Acts i. 3. ix. 41. Rev. xx. 4, 5. al. So Sept. and פח 2 K. xiii. 21. Spoken also of those restored from sickness, *not to die*, by impl. *to mend, to be well*; John iv. 50 ὁ υἱός σου ζῆ. vers. 51, 53, comp. 52. So Sept. and פח 2 K. viii. 8, 9.—(β) In the sense of *to exist*, absolutely and without end, now and hereafter, *to live for ever*; so of human beings, Matth. xxii. 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark xii. 27. Luke xx. 38. (Jos. de Macc. 16 ult.) John xi. 25. xiv. 19. 1 Thess. v. 10. 1 Pet. iv. 6. by impl. Heb. vii. 8. Of Jesus, John vi. 57. xiv. 19. Rom. vi. 10. 2 Cor. xiii. 4. Heb. vii. 25. Rev. i. 18. ii. 8. Of God John vi. 57 ὁ ζῶν πατήρ, i. q. ὁ ἔχων ζωὴν ἐν ἑαυτῷ. v. 26. also in an oath by Hebr. Rom. xiv. 11 ζῶ ἐγὼ, λέγει κύριος, *as I live*; so Sept. and יח Num. xiv. 21, 28. comp. Judg. viii. 19. 1 Sam. xvii. 56.—Part. ζῶν, *ever living, eternal*, ὁ θεὸς ὁ ζῶν, Matth. xvi. 16. Rom. ix. 26. 1 Tim. vi. 17. Heb. iii. 12. xii. 22. Rev. iv. 9, 10. x. 6. and as opp. to idols, which are dead, non-existing, Acts xiv. 15. 2 Cor. vi. 16. 1 Thess. i. 9. So Sept. and יח Deut. v. 26. 2 K. xix. 16.—Beland Drag. v.—(γ) Trop. of things, only in particip. ζῶν, ζοῦσα, ζῶν, *living, lively, active*, also *enduring*, opp. to what is dead, torpid, inactive, and

also transient; e. g. 1 Pet. i. 3 ἐλπὶς ζ. *lively enduring hope*. Rom. xii. 1 θυσία ζ. *living and constant sacrifice*, opp. to the interrupted sacrifice of slaughtered victims. Heb. iv. 12 ὁ λόγος τ. θεοῦ, the divinethreatenings are living, sure, never in vain; also 1 Pet. i. 23 ὁ λόγος ζ. θ. the living, efficient, enduring word. 1 Pet. ii. 4 λίθος ζῶν, of Christ as the corner-stone of the church, not inactive and dead, but living and efficient; so ο. Christians in ver. 5. So ὕδωρ ζῶν, *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes, John iv. 10, 11. vii. 38. Rev. vii. 17. So Sept. and מים חיים Gen. xxvi. 19. Lev. xiv. 5, 50. Zech. xiv. 8.—By impl. and also by Hebr. part. ζῶν, *life-giving*, like Pi. פח, e. g. John vi. 51 ὁ ἄρτος ὁ ζῶν, *living, i. e. life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts vii. 38 λόγια ζώντα. Heb. x. 20 ὁδοὺς ζωσα. Comp. below in d. So Sept. trans. ζῆσόν με κ. τ. λ. for פח Ps. xix. 25, 37, 40, 50. al. Ez. xiii. 22.

b) *to live*, i. e. to sustain life, *to live on* or *by* any thing. Matth. iv. 4 οὐκ ἐπ' ἄρτι μόνω ζήσεται ὁ ἄνθρωπος. 1 Cor. ix. 14 ἐκ τοῦ εὐαγγελίου ζῆν.—Dem. 1309. 26. c. διὰ Xen. Mem. 3. 3. 11.

c) *to live* in any way, *to pass one's life* in any manner; Luke xv. 13 ζῶν ἀσώτως. Acts xxvi. 5 ἐζησα φαρισαῖος. Gal. ii. 14 ἐθνικῶς ζῆν. 2 Tim. iii. 12 εὐσεβῶς ζῆν. Tit. ii. 12 ζ. σωφρόνως κ. τ. λ. Luke ii. 36 ζήσασα ἔτη μετὰ ἀνδρός. Rom. vii. 9 ἔζων χωρὶς νόμου.—Wisd. xi. 28. Jos. Ant. 12. 4. 7. Xen. Ag. 11. 8. Cyr. 8. 1. 33.—Hence ζῆν τινι, ἐν τινι, κατὰ τινα, *to live to, in, according to* any one, i. e. to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing; e. g. τῷ θεῷ Luke xx. 38. Rom. vi. 10, 11. Gal. ii. 19. τῷ κυρίῳ, Christ, Rom. xiv. 8. 2 Cor. v. 15. τῷ πνεύματι Gal. v. 25. ἑαυτῷ Rom. xiv. 7. 2 Cor. v. 15. τῇ δικαιοσύνῃ 1 Pet. ii. 24.—Alciph. 1. 37. Dem. 80. 26 Φιλίππῳ ζῶντες καὶ οὐ τῇ ἑαυτῶν πατρίδι—So ἐν ἁμαρτίᾳ, under the power of sin, Rom. vi. 2. ἐν πίστει, full of faith, under the power of faith, Gal. ii. 20. ἐν κόσμῳ, in conformity to the world, Col

ii. 20. ἐν αὐτοῖς iii. 7.—Æl. V. H. 3. 13 ζ. ἐν οἴνῳ. Comp. *vivo in litteris*, Cic. ad Div. 9. 26.—Κατὰ σάρκα ζῆν, *to live after, according to, the flesh*, Rom. viii. 12, 13.—Jos. Ant. 4. 8. 44 μὴ κατὰ τοὺς νόμους.

d) by impl. *to live and prosper, to be blessed*, genr. Rom. x. 5 et Gal. iii. 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, comp. Lev. xviii. 5 where Sept. for יִחַי. 1 Thess. iii. 8 ὅτι νῦν ζῶμεν, *we live, feel ourselves happy*. So Sept. and יִחַי Deut. viii. 1. 1 Sam. x. 24. Ps. xxii. 27.—Dem. 434. 6. Comp. *vivo* Catull. 5. 1.—In the sense of *to have eternallife*, to be admitted to the bliss and privileges of the Redeemer's kingdom; Luke x. 28 τοῦτο ποίει, καὶ ζήσῃ. John vi. 51, 58. Rom. i. 17. Gal. iii. 11. Heb. xii. 9. 1 John iv. 9 ἵνα ζήσομεν δι' αὐτοῦ sc. τοῦ υἱοῦ. AL.

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Heb. זְבַדִּי *Zabdi*, i. q. יְהוָה (Jehovah's gift), pr. name of the husband of Salome, and father of James and John, Matt. iv. 21 bis. x. 2. xx. 20. xxvi. 37. xxvii. 56. Mark i. 19, 20. iii. 17. x. 35. Luke v. 10. John xxi. 2.

Ζεστός, ἡ, ὄν, (ζέω,) *boiling, hot*, Dioscor. ζεστόν ὕδωρ. In N. T. trop. *fervid, fervent*, Rev. iii. 15 bis, 16.

Ζεύγος, εος, ους, τό, (ζεύγνυμι,) *a yoke*, i. e. two or more animals yoked or working together, Luke xiv. 19 ζεύγη βοῶν ἡγόρασα πέντε. Sept. for תְּרֵץ 1 K. xix. 19. Is. v. 10.—Æl. V. H. 9. 25. Xen. Mem. 2. 4. 5.—Hence genr. *a pair, couple*, e. g. of doves, Luke ii. 24. So Sept. for דִּבְרָיִם Lev. v. 11.—Pol. 31. 3. 5. Xen. Œc. 7. 18.

Ζευκτηρία, ας, ἡ, (ζευκτήρ, ζεύγνυμι,) *a band, fastening*, Acts xxvii. 40.—Comp. Eurip. Hel. 1536 or 1556.

Ζεύς, Διός, ὁ, *Jupiter*, the supreme god of the heathen mythology. Acts xiv. 12, 13 Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, i. e. whose temple was in front of the city.

Ζέω, f. ζέσω, *to boil, to be hot*, of water, Hom. Il. 21. 365. Od. 10. 360.—In N. T. trop. *to be fervid, fervent*, τῷ πνεύματι Acts xviii. 25. Rom. xii. 11.—Act. Thom. § 34 ζέουσα ἀγάπη. Anth.

Gr. III. p. 169. v. 218, 219.—The forms of this verb are not usually contracted, Buttm. § 105. n. 2. Lob. ad Phr. p. 220 sq.

Ζηλεύω, f. εὐσω, i. q. ζηλόω q. v. Rev. iii. 19 in some MSS.—Simpl. in Epict. c. 26. p. 131 ed. Salmas.

Ζῆλος, ου, ὁ, (ζέω, for ζέελος,) *zeal, fervour*, viz.

a) genr. and in a good sense, *ardour*, for any person or cause, e. g. seq. gen. of that *for* which, John ii. 17 ὁ ζῆλος τοῦ οἴκου σου. Rom. x. 2 ζῆλον θεοῦ ἔχουσιν. seq. ὑπέρ c. gen. 2 Cor. vii. 7. Col. iv. 13. absol. 2 Cor. vii. 11. ix. 2. κατὰ ζῆλον, *zealously, ardently*, Phil. iii. 6. Sept. for זֵאֵר Ps. lxix. 10. cxix. 138.—1 Macc. ii. 58. Test. XII Patr. p. 639. Plut. Lycurg. 4 med.—2 Cor. xi. 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω, *I am zealous for you with a zeal from God*, inspired of God, see in Ζηλόω a. Others by Hebr. *ardent zeal, intense affection*, comp. in Ἀστέιος.

b) in a bad sense, viz. (α) *heart-burning, envy, jealousy*, Acts xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. James iii. 14, 16. Plur. ζῆλοι, 2 Cor. xii. 20. Gal. v. 20.—Etym. M. ὁ φθόνος. 1 Macc. viii. 16. Hdian. 3. 2. 16. Plut. Thes. 6 ult.—(β) *anger, indignation*, Acts v. 17. Heb. x. 27 καὶ πυρὸς ζῆλος *fiery wrath*. Buttm. § 123. n. 4. So Sept. and זֵאֵר Zeph. i. 19. iii. 9.

Ζηλόω, ῶ, f. ὠσω, (ζῆλος,) *to be zealous towards*, i. e. *for* or *against*, any person or thing, trans.

a) genr. *for* a person or thing, and usually in a good sense, e. g. of things, i. q. *to desire ardently, to be eager for*; 1 Cor. xii. 31 ζηλοῦτε δὲ τα χαρίσματα τὰ κρείττονα. xiv. 1. 39. So Sept. for זֵאֵר Prov. iii. 31.—Ecclus. li. 18. 2 Macc. iv. 16. Diod. Sic. 1. 95 med. Dem. 500. 2 ζ. ἀρετὴν.—Of persons, in a good sense, i. q. *to have ardent affection for, to love*, 2 Cor. xi. 2 see in Ζήλος a. Gal. iv. 18. Sept. for זֵאֵר 2 Sam. xxi. 2. Prov. xxiv. 1. (Soph. Ajax. 552. Electr. 1027.) In a bad sense, *to make a show of zeal, to profess affection for* any one, in order to gain him as a follower, Gal. iv. 17 bis.—Absol. Rev. iii. 19 in text. rec.

b) *against a person, to be jealous of, to envy*; Acts vii. 9 *ζηλώσαντες τὸν Ἰωσήφ.* absol. xvii. 5. 1 Cor. xiii. 4. James iv. 2 *φονεύετε καὶ ζηλοῦτε*, lit. *ye kill and envy*, i. e. *ye have heart-burnings even so as to kill one another.*

Ζηλωτής, οὔ, ὁ, (ζηλόω,) 1. a zealot, i. e. one zealous for any thing, eagerly desirous of, genr. 1 Cor. xiv. 12 *ζηλωταὶ ἔστε πνευμάτων.* Tit. ii. 14.—Hdian. 6. 8. 5. Pol. 10. 25. 2.—So of zealots in behalf of the ancient Jewish law and institutions, Acts xxi. 20 *ζηλωταὶ τοῦ νόμου.* (2 Macc. iv. 2.) Acts xxii. 3. Gal. i. 14. —Comp. Num. xxv. 13. Jos. c. Ap. 1. 22.—In the age of Christ the name *Ζηλωταί, Zelotæ*, was applied to an extensive association of private persons, who professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1 sq. ib. 4. 6. 3. ib. 7. 8. 1.

2. *Zelotes*, a surname of Simon one of the apostles, probably so called from his having been one of the *Zelotæ*. Luke vi. 15. Acts i. 13. See more in *Κανανίτης*.

Ζημία, ας, ἡ, damage, loss, detriment, Acts xxvii. 10, 21. Phil. iii. 7, 8, *ἡγεῖσθαι ζημίαν, to count as loss.*—Test. XII Patr. p. 651. Jos. Ant. 4. 8. 29. Xen. Mem. 2. 3. 6.

Ζημιόω, ὦ, f. ὠσω, (ζημία,) to bring loss upon any one, Æl. V. H. 3. 23. Xen. Cyr. 3. 1. 30. pp. with two accus. Matth. § 411. 4. Buttm. § 131. 4, 5.—In N. T. only Pass. or Mid. *to suffer loss, to receive detriment*, 1 Cor. iii. 15. *ἐν μηδενί* 2 Cor. vii. 9. Phil. iii. 8 *τὰ πάντα ἐζημιώθην, I have suffered the loss of all things*, where for the acc. retained in the pass. constr. see Buttm. § 134. 6. Xen. Cyr. 3. 1. 16.—Aor. 1 Pass. *ἐζημιώθην* in Mid. signif. *to bring loss upon one's self*, i. e. *to lose*, e. g. *τὴν ψυχὴν* Matt. xvi. 26. Mark viii. 36. *ἐαυτόν*, Luke ix. 25. See Buttm. § 136. 2.

Ζηναῖς, ᾱ, ὁ, Zenas, prob. a christian teacher, Tit. iii. 13.

Ζητέω, ὦ, f. ἥσω, to seek, trans.

a) pp. *to seek after, to look for, to strive to find*; (a) genr. e. g. absol. in the proverbial phrase, Matt. vii. 7, 8 *ζητεῖτε καὶ εὕρήσετε.* seq. acc. of pers. Matt. ii. 13 *ζητεῖν τὸ παῖδιον.* Mark iii. 32. Luke ii. 45. John vii. 11. Acts ix. 11. 2 Tim. i. 17. al. Sept. for *שׁוּבָא* Gen. xxxvii. 15. (Xen. An. 2. 3. 2.) So *ζητεῖν τὸν θεόν*, *to seek after God*, i. e. *to turn to him, to strive humbly and sincerely to follow and obey him*, Acts xvii. 27. Rom. x. 20, comp. Is. lxxv. 1 where Sept. for *יִשְׁׁוּבָא*. Sept. for *שׁוּבָא* Ex. xxxiii. 7. Ps. xxiv. 6. See in *Ἐκζητέω* c.—Seq. acc. of thing, pp. something lost, Matt. xviii. 12 *ζ. τὸ πλανώμενον.* Luke xix. 10. c. acc. impl. Luke xv. 8. So Sept. and *שׁוּבָא* 1 Sam. x. 2, 14. (comp. Xen. Vect. 4. 4.) genr. Matt. xii. 43 *ζ. ἀνάπαυσιν.* xxvi. 59 *ψευδομαρτυρίαν.* Mark xiv. 55. Luke xiii. 6, 7 *καρπὸν ἐν αὐτῇ.* xxii. 6. Rev. ix. 6 *τὸν θάνατον.* So of what one seeks to buy, e. g. *μαργαρίτας* Matt. xiii. 45. (Theophr. Char. 6 or 23. Xen. Cyr. 2. 2. 26.) Hence from the Heb. *ζητεῖν τὴν ψυχὴν τινος*, *to seek the life of any one*, i. e. *to seek to kill him*, Matt. ii. 20. Rom. xi. 3, comp. 1 K. xix. 10, 14. So Sept. for *שׁוּבָא שׁוּבָא* Ex. iv. 19. 2 Sam. xvi. 11. Jer. xlv. 30.—In the constr. *ζητεῖν πῶς*, *to seek how*, i. e. *to seek opportunity*, Mark xi. 18. xiv. 1, 11.—(β) *to seek*, in the sense of *to endeavour, to try*, e. g. seq. acc. of thing, *to try to gain, to strive after*, with the idea of earnestness and anxiety; Matt. vi. 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ κ. τ. λ.* Luke xii. 29 *μὴ ζητεῖτε τί φάγητε κ. τ. λ.* John v. 44. vii. 18. viii. 50. 1 Cor. x. 24, 33. Phil. ii. 21. Col. iii. 1. Sept. and *שׁוּבָא* Ps. iv. 3. xxxiv. 15.—1 Macc. ii. 29. Luc. Phalar. prior 5. Plut. Mor. II. p. 40. ed. Tauchn.—So genr. *to endeavour, to strive*, seq. *ἵνα* 1 Cor. xiv. 12. seq. infin. e. g. aor. Matt. xxi. 46 *ζητοῦντες αὐτὸν κρατῆσαι.* Luke v. 18. xvii. 33. John x. 39. xix. 12. Acts xiii. 8. xvi. 10. Rom. x. 3. c. inf. pres. Luke vi. 19. Gal. i. 10. c. inf. impl. John v. 30 *οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν* sc. *ποιεῖν.* Sept. for *שׁוּבָא* Deut. xiii. 10. 1 Sam. xix. 10.—Plut. Thes. 35 med. Xen. An. 5. 4. 33.—(γ) by impl. *to desire, to wish*, seq. infin. aor. Matt. xii.

46, 47, ζητοῦντες αὐτῷ λαλῆσαι. (comp. Luke viii. 19.) Luke ix. 9 ἐζήτει ἰδεῖν αὐτόν. xi. 54. John vii. 4. Acts xxvii. 30. seq. accus. John i. 38 et iv. 27 τί ζητεῖτε; (Sept. and שׂרָא Gen. xxxvii. 14.) 2 Cor. xii. 14 οὐ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. 1 Cor. vii. 27 μὴ ζήτηι λύσιν . . . μὴ ζήτηι γυναικα.—Soph. Œd. R. 658 sq. Xen. Mem. 4. 2. 5.

b) to seek, for to require, to demand, to expect, c. acc. of thing, 1 Cor. i. 22 οἱ Ἕλληνες σοφίαν ζητοῦσιν. 2 Cor. xiii. 3. Heb. viii. 7. seq. παρά τινος Mark viii. 11 ζητοῦντες παρ' αὐτοῦ σημεῖον. Luke xi. 16. xii. 48. seq. ἐν τινι 1 Cor. iv. 2 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κ. τ. λ. c. acc. of pers. John iv. 23. Sept. for שׂרָא Neh. v. 12, 18.—Aristot. de gen. et corrupt. 2. 5. c. παρά Dem. 374. 16.

c) by impl. to inquire, to ask, c. c. περί, John xvi. 19 περὶ τούτου ζητεῖτε μετ' ἀλλήλων;—Æl. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13. AL.

Ζήτημα, ατος, τό, (ζητέω,) pp. something sought or inquired about, *question*, i. e. topic of inquiry or dispute. Acts xv. 2 περὶ τοῦ ζητήματος τούτου. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3.—Cic. ad Div. 9. 26. ad Att. 7. 3.

Ζήτησις, εως, ή, (ζητέω,) act of seeking, search, Jos. Ant. 6. 4. 1. Thuc. 1. 20.—In N. T. inquiry, discussion, dispute; John iii. 25 ἐγένετο ζήτησις. 1 Tim. i. 4.—Hdot. 2. 54. ib. 5. 21.—Meton. i. q. ζήτημα, *question*, i. e. topic of inquiry or dispute, Acts xxv. 20. 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9.

Ζιζάνιον, ου, τό, *zizanium*, Suid. ή ἐν τῷ σίτῳ αἶρα, Lat. *lolium*, a general name for weeds in grain, like our *cockle*, *darnel*, etc. In N. T. spoken of a plant common in Palestine, which infests fields of grain and resembles wheat in appearance, but is worthless, *bastard wheat*, *triticum adulterinum*, Matt. xiii. 25, 26, 27, 29, 30, 36, 38, 40. The Rab- bins call it זִיזָן *bastard*, comp. Buxt. Lex. Rab. 680 sq. Wetstein on Matt. xiii. 25.

Ζοροβάβελ, ο, indec. *Zorobabel*, Heb. זְרֻבָבֶל *Zerubbabel*, pr. n. of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. i. 12,

13. Luke iii. 27. Comp. Ezra ii. 2. iii. 2, 8. 1 Chr. iii. 19.

Ζόφος, ου, ό, (kindr. with γνώφος, νέφος,) *darkness*, *murkiness*, *thick gloom*, Heb. xii. 18 ζόφῳ in MSS. for σκότῳ in text. rec. Elsewhere of the darkness of Tartarus or Gehenna, see in Ἄιδης; e. g. 2 Pet. ii. 4 σειραῖς ζόφου ταρταρώσας παρεδωκεν κ. τ. λ. *thrusting them down to Tartarus into chains of darkness*, i. e. where darkness lies like chains upon them. Jude 6. Intens. ζόφος τοῦ σκότους, *thickest darkness*, 2 Pet. ii. 17. Jude 13. See Gesen. Lehrs. p. 671. Stuart § 456.—Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1.

Ζυγός, οῦ, ό, (ζεύγνυμι,) *a yoke*, serving to couple any two things together, e. g. cattle, Æl. V. H. 5. 14. Sept. for זֶיג 1 Sam. vi. 7. Hence in N. T.

a) trop. *a yoke*. (a) as an emblem of servitude, 1 Tim. vi. 1 ὑπὸ ζυγὸν δουλοῦ. So Sept. and זֶיג Lev. xxvi. 13.—Dem. 322. 12 ζυγὸς δουλοσύνης—(β) as denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts xv. 10. Gal. v. 1. Hence by antith. the precepts of Christ, Matt. xi. 29, 30. Sept. for זֶיג Jer. v. 5.

b) *beam* of a balance, which unites the two scales, hence by synecd. *a balance*, *pair of scales*, Rev. vi. 5 ἔχων ζυγὸν ἐν τῇ χ. Sept. for זֶיג Lev. xix. 36. Hos. xii. 7.—Ecclus. xxi. 25. Æl. V. H. 10. 6.

Ζύμη, ης, ή, (prob. ζέω,) *leaven*, *sour dough*. Matt. xiii. 33 et Luke xiii. 21 ὁμοία ἐστὶν ἡ βασ. τῶν οὔρ. ζύμη, κ. τ. λ. Matt. xvi. 12. Sept. for זֶיג Ex. xii. 15. xiii. 7.—Jos. Ant. 3. 10. 6. Plut. Quæst. Rom. 109. Mor. ed. Tauchn. II. p. 299. ed. Reiske VII. p. 164.—Hence, as leaven causes to ferment and turn sour, spoken proverbially, 1 Cor. v. 6 et Gal. v. 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, *a little leaven leavens the whole mass*, i. q. 'a few bad men corrupt a multitude.'—Trop. for corruptness, perverseness of life, doctrine, heart, etc. Matt. xvi. 6, 11. Mark viii. 15 bis. Luke xii. 1. 1 Cor. v. 7, 8 bis.

Ζυμόω, ῶ, f. ὠσω, (ζύμη,) *to leaven*, *to make ferment*, trans. Matt. xiii. 33 et Luke xiii. 21. Proverbially 1 Cor. v. 6

et Gal. v. , see in Ζύμη. Sept. for γρη Ex. xii. 34, 39. Hos. vii. 4.

Ζωγρέω, ὦ, f. ἦσω, (ζωός, ἀγρεύω,) *to take alive*, Hom. Il. 6. 46. Xen. An. 4. 7. 22. In N. T. trop. *to take, to capture*, for *to win over*, trans. Luke v. 10. ἀνθρώπους ἔση ζωγρῶν, comp. ver. 11, and see in Εἰμί II. f. Pass. part. perf. 2 Tim. ii. 26 ἐζωγρημένοι ὑπ' αὐτοῦ, *taken captive by him*, Satan, in a moral sense, i. q. *ensnared, seduced*.

Ζωή, ἡς, ἡ, (ζάω,) *life*, i. e.

a) genr. physical life and existence, as opp. to death and non-existence. (α) pp. and genr. of human life, etc. Luke xvi. 25. Acts xvii. 25 διδοὺς πᾶσι ζωὴν. 1 Cor. iii. 22. xv. 19. Heb. vii. 3. James iv. 14. Rev. xi. 11. xvi. 3 in later edit. ψυχὴ ζωῆς, i. q. ψυχὴ ζῶσα in text. rec. *every living soul*. Sept. for זַיִן Gen. ii. 7. xxv. 7.—Luc. Tox. 38. Plat. Phædo 16.—Of life or existence after rising from the dead, only of Christ Rom v. 10. 2 Cor. iv. 10, 11, 12. trop. of the Jewish people, Rom. xi. 15.—(β) In the sense of *existence, life*, absolutely and without end, Heb. vii. 16 κατὰ δύναμιν ζωῆς ἀκαταλύτου. So ξύλον ζωῆς, *tree of life*, which preserves from death, Rev. ii. 7. xxii. 2, 14. (Sept. Gen. ii. 9. iii. 22.) ὕδωρ ζωῆς, *water of life*, Rev. xxi. 6. xxii. 1, 17. But ἐπὶ ζωῆς πηγὰς ὑδάτων Rev. vii. 17 in later edit. is equivalent to ἐπὶ ζῶσας πηγὰς ὑδάτων in text. rec. *to living fountains of water*, i. e. perennial; see in Ζάω a. γ. ἄρτος ζωῆς John vi. 35. Comp. below in c. β.—Meton. of God and Christ or the Logos, *life*, absolutely, for *the source of all life*, John i. 4. v. 26. 1 John i. 1, 2.

b) *life*, i. e. manner of life, conduct, in a moral respect, Rom. vi. 4 ἐν καινότητι ζωῆς περιπατήσωμεν. Eph. iv. 18 τῆς ζωῆς τοῦ Θεοῦ, i. e. which God requires, a *godly life*, 2 Pet. i. 3.

c) *life*, i. e. happy life, *welfare, happiness*. (α) genr. Luke xii. 15. John vi. 51 ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 2 Cor. ii. 16 ὁσμὴ ζωῆς *savour of life*, i. e. salutary. Acts ii. 28 ὁδοὺς ζωῆς, *the ways of life* and happiness, from Ps. xvi. 11 where Sept. for זַיִן. 1 Pet. iii. 10 ὁ γὰρ θείων ζωὴν ἀγαπᾷν, from Ps. xxxiv. 13.

for זַיִן —(β) In the christian sense of *eternal life*, i. e. that life of bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection; so ζωὴ αἰώνιος Matt. xix. 16, 17. John iii. 15, 16. v. 24. αἰ. ἡ ζωὴ ἡ μέλλουσα 1 Tim. iv. 8. ἡ ὄντως ζωὴ vi. 19. absol. ἡ ζωὴ, Matt. vii. 14. xviii. 8, 9. John v. 40. vi. 33, 53. Acts v. 20 τὰ ῥήματα τῆς ζωῆς ταύτης, *the words, doctrine, of eternal life*, Rom. v. 17 ἐν ζωῇ βασιλεύσουσι. ver. 18. vii. 10. viii. 2, 6, 10. Phil. ii. 16. 2 Tim. i. 1. 1 John v. 12, 13, 16. iii. 14. αἰ. For βίβλος v. βιβλίον ζωῆς, see in Βίβλος. So ὁ στέφανος τῆς ζωῆς, *crown of life*, reward of eternal life, James i. 12. Rev. ii. 10. χάρις τῆς ζωῆς, *gift of eternal life*, 1 Pet. iii. 7.—Meton. for *the author and giver of eternal life*, John xi. 25. xiv. 6. Col. iii. 4. 1 John i. 2. v. 20. For *the cause, source, means of eternal life*, John v. 39. xii. 50. xvii. 3. AL.

Ζώνη, ἡς, ἡ, (ζώννυμι,) *a zone, belt, girdle*, Matt. iii. 4. x. 9. Mark i. 6. vi. 8. Acts xxi. 11 bis. Rev. i. 13. xv. 6. Sept. for זִנָּה 2 K. i. 8. זִנָּה 1 K. ii. 5.—Hdian. 1. 11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress; it was often hollow, and served as a pocket or purse for money, Matt. x. 9. Mark vi. 8. In this sense the Rabbins call it זִנָּה and זִנָּה, see Buxtorf. Lex. Rab. 1753. Jahn § 121.—Plut. Symp. IV. qu. 2. § 3, ζώνην χαλκοῦς ἔχουσιν. Liv. 33. 29 argentum in zonis habentes.

Ζώννυμι v. ζωννύω, f. ζώσω, *to gird, to put on a girdle*, John. xxi. 18 bis. Sept. for זִנָּה Job xxxviii. 3. xl. 2. זִנָּה Ex. xxix. 9. 2 K. iv. 28.—Hom. Od. 18. 76. Theocr. Id. 16. 81. Pausan. 9. 17.

Ζωογονέω, ὦ, f. ἦσω, (ζωογόνος, fr. ζωός and absol. γένω,) *to bring forth alive*, and Pass. *to be born alive*, Diod. Sic. 1. 7, 10.—In N. T. *to preserve alive*, Acts vii. 19. Luke xvii. 33. So Sept. and זִנָּה Pi. Hiph. Ex. i. 17. Judg. viii. 19. 1 K. xx. 31.—Theoph. ad Autol. I. p. 74, ἡ πνοὴ τ. Θεοῦ ζωογονεῖ τὸ πᾶν.

Ζῶον, ου, τό, (ζῶος fr. ζάω,) a living thing, *animal, beast*, Heb. xiii. 11. 2 Pet. ii. 12. Jude 10. Symbolically, Rev. iv. 6, 7 quater, 8, 9. v. 6, 8, 11, 14. xvi. 1, 3, 5, 6, 7. vii. 11. xiv. 3. xv. 7. xix. 4. Comp. Dan. vii. 3 sq. Ez. i. 5 sq. Sept. for πῦρ Ez. 1. c. Ps. lxxviii. 11.—Xen. Mem. 4. 3. 10.

Ζωοποιέω, ὦ, f. ἥσω, (ζωοποιός, fr. ζῶος, ποιέω), *to make alive, to endue with life, to quicken*, trans.

a) pp. 1 Tim. vi. 13 τοῦ θεοῦ τοῦ ζωοποιούντος τὰ πάντα. Sept. for πῦρ Pi. Hiph. 2 K. v. 7. Neh. ix. 6.—Act.

Thom. 10 ὁ θεὸς τὸν κόσμον ζωοποιῶν.—Of the dead, *to recall to life, to quicken, to reanimate*, John v. 21 bis. Rom. iv. 17. viii. 11. 1 Cor. xv. 22. 1 Pet. iii. 18.—Test. XII Patr. p. 679 τοὺς νεκροὺς ζωοποιῆσαι.—Of seeds, *to quicken*, Pass. *to germinate*, 1 Cor. xv. 36.

b) by impl. *to give eternal life, to make alive* sc. for ever in the bliss and privileges of the Redeemer's kingdom, comp. in Ζωή c. John vi. 63. 1 Cor. xv. 45. 2 Cor. iii. 6. Gal. iii. 21. Comp. Sept. and πῦρ Ecc. vii. 12.—Clem. Alex. Strom. 5. 11.

H

"H, a particle disjunctive, interrogative, comparative; see Passow in voc. Buttm. § 149. p. 424. Matth. § 619. Winer § 57. 3. p. 370.

1. Disjunctive, *or, aut*. a) genr. Matt. v. 17 τὸν νόμον ἢ τοὺς προφῆτας. ver. 36. Mark iv. 30. Luke ix. 25. John vi. 19. Acts iii. 12. Heb. ii. 6. al. sæpiss.—Hdian. 3. 15. 18. Xen. Mem. 1. 2. 18. H. G. 3. 3. 9.

b) ἢ—ἢ, repeated, *either—or, aut—aut*; Matt. vi. 24 ἢ γὰρ τὸν ἕνα μισήσει—ἢ ἐνὸς ἀνθέξεται. Luke xvi. 13. 1 Cor. xiv. 6. 2 Cor. i. 13.—Luc. D. Deor. 18. 1 or 3. Xen. Mem. 1. 2. 16.

2. Interrogative, where however the primary force *or* is strictly retained, *or whether? or if perhaps? an forte?* comp. Buttm. l. c. Winer § 61. 1. b.

a) pp. indirect, in the latter clause of a double interrogation after *πότερον, whether—or*, e. g. John vii. 17 γινώσκεται πότερον ἐκ τ. θεοῦ ἐστίν, ἢ ἐγὼ κ. τ. λ. Winer l. c. Matth. § 619. 2.—Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15.—So genr. where *πότερον* or something equivalent is implied, Matt. ix. 5. xxii. 17. Luke vii. 19, 20. Acts viii. 34. Rom. ii. 4.—Xen. Conv. 4. 52.

b) genr. and in a direct question, where the interrogation implies a nega-

tion of something preceding. Matt. vii. 9 ἢ τίς ἐστίν ἐξ ὑμῶν ἀνθρώπος; xx. 15. Rom. iii. 29. 1 Cor. i. 13. ix. 6, 8, 10. 2 Cor. i. 17. al.

3. Comparative, *than*, e. g. a) after comparatives and words implying comparison. Matt. x. 15 ἀνεκτότερον—ἢ τῇ πόλει ἐκείνῃ. Mark x. 25. Luke xvi. 17. John iv. 1. Rom. xiii. 11. μᾶλλον ἢ, *more than, rather than*, Matt. xviii. 13. John iii. 19. Acts iv. 19. πρὶν ἢ. *sooner than*, before, Matt. i. 18. Mark xiv. 30. Luke ii. 26. Acts ii. 20. comp. Buttm. § 149. 1. p. 430. So after θέλω. 1 Cor. xiv. 19 θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι . . . ἢ μυρίους λόγ. κ. τ. λ.—Luc. D. Deor. 18. 1. Xen. Œc. 10. 6. Conv. 2. 3. c. θέλω Arr. Epict. 3. 1. Comp. Buttm. § 149. 1. p. 424. Matth. § 691. 3.

b) after ἄλλος, ἕτερος, and the like; Acts xvii. 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ. Comp. Matth. l. c.—Xen. Cyr. 3. 2. 17. Œc. 3. 3.—So with ἄλλος etc. implied, John xiii. 10 ὁ λελουμένος οὐ χρειαν [ἄλλην] ἔχει ἢ τοὺς πόδας κ. τ. λ. Acts xxiv. 21 τί ἀδίκημα [ἄλλον] ἢ περὶ μιᾶς κ. τ. λ.

c) after the positive, where it may be rendered *rather than, more than*, i. q. μᾶλλον ἢ, so that the positive with ἢ is equivalent to the comparative. The

grammarians supply μάλλον, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with יָדָ; see Winer § 36. 1. Matth. § 457. n. 1. Herm. ad Vig. p. 884. Matt. xviii. 8 καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ὥστε ἢ κυλλὸν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. ver. 9. Mark ix. 43, 45, 47. Luke xvii. 2. xviii. 14. So Sept. and יָדָ Gen. xxxviii. 26. xlix. 12. Ps. cxviii. 8. Jon. iv. 3. al. —Tob. iii. 6. Ecclus. xxii. 15. Menand. καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀθλίως. Phocyl. 77. Soph. Ajax 945 or 966. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26. Comp. Plaut. Rud. 4. 4. 70, 'tacita mulier est bona semper, quam loquens.' See also Kypke ad Matt. xviii. 9.

4. With other particles, viz. (α) ἀλλ' ἢ, *unless, except*, see in Ἀλλά 4.—(β) ἢ καὶ, *or also, or even*; Luke xviii. 11 ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ . . . ἢ καὶ ὡς οὗτος κ. τ. λ. 1 Cor. xvi. 6. 2 Cor. i. 13. Interrogatively, Luke xi. 11, 12. xii. 41. Rom. iv. 9. xiv. 10. non. al.—(γ) ἢπερ, *than perhaps, than indeed*, after μάλλον, John xii. 43. non. al.—2 Macc. xiv. 42. Luc. D. Mort. 6. 3.—(δ) ἢτοι, i. q. ἢ, *or, but stronger*; in N. T. only ἢτοι—ἢ, *whether indeed—or*, Rom. vi. 16. non. al. See Herm. ad Vig. p. 787, 410.—Menand. XIII, in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. AL.

ἦ, a particle of affirmation, *truly, assuredly, certainly*, in N. T. only in the connexion ἢ μὴν, the usual intensive form of oaths, *most certainly, most surely*. Heb. vi. 14 ἢ μὴν εὐλογῶν εὐλογήσω σε, quoted from Gen. xxii. 17 where Sept. for יָדָ, as also Gen. xlii. 16. for יָדָ Num. xiv. 23. יָדָ Judg. xv. 7. See Buttm. § 149. p. 424, 432. Passow in ἦ no. 1. —Jos. Ant. 5. 1. 2 ὁμόσαντες ἢ μὴν σώσειν αὐτήν. Xen. An. 2. 3. 26. Cyr. 6. 1. 3. —In the classics used also as an interrogative, Buttm. l. c. p. 424.

ἡγεμονεύω, f. εὐσω, (ἡγεμών,) *to go before, to go first*, c. dat. Hom. Od. 3. 386. ib. 8. 4. *to be a leader, chief*, c. gen. Æl. V. H. 12. 17. Xen. Ag. 1. 3. —In N. T. *to be governor*, sc. of a Ro-

man province, c. gen. either as a legatus Cæsaris, Luke ii. 2 τῆς Συρίας, or as a procurator, Luke iii. 1 τῆς Ἰουδαίας. See in ἡγεμών 2.

ἡγεμονία, ας, ἡ, (ἡγεμών,) *leadership, dominion, reign*, Luke iii. 1 ἡ ἡγεμονία Τιβερίου Καίσαρος.—Jos. Ant. 18. 2. 2. Hdot. 1. 5. 26. ib. 2. 9. 12. Xen. H. G. 7. 1. 33.

ἡγεμών, όνος, ό, (ἡγέομαι,) *a leader, guide*, Hom. Od. 10. 505. Xen. An. 4. 2. 1. Zonar. Suid. Phavor. ἡγεμών. ό τῆς όδοῦ ἡγούμενος. *leader, commander of an army*, i. q. στρατηγός, Xen. Mem. 3. 2. 4. Sept. for יָדָ Jer. xlii. 1, 8.—In N. T.

1. *a leader, chief, head*, Matt. ii. 6 ἐν τοῖς ἡγεμόσιν Ἰουδα, quoted from Mic. v. 1 where Heb. יְדָיָהּ, Sept. ἐν χιλιάσιν Ἰουδα. But יְדָיָהּ in Mic. l. c. is pp. *the families* into which each tribe was divided, the heads of which were called יְדָיָהּ Zech. xii. 5, 6; and Matthew by meton. puts ἡγεμόνες *heads of families*, for the families themselves, and so for the cities in which they dwelt. So Sept. ἡγεμών for יְדָיָהּ Gen. xxxvi. 15, 16 sq.—Jos. Ant. 11. 4. 4 οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν. Of Lacedemon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39. genr. Ag. 1. 3 ὥστε οὐ δευτέρων πρωτεύουσιν, ἀλλ' ἡγεμόνων ἡγεμονεύουσιν.

2. *a governor, president, prefect*, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into *provinciae senatoriae* and *provinciae imperitoriae* vel *Cæsarum*, ἐπαρχίαι τοῦ δήμου v. Καίσαρος, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phenicia and Judea. To the former the senate sent officers for one year, called *proconsuls*, ἀνθύπατοι, though sometimes only of prætorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the *provinciae Cæsarum* were called

legati Cæsaris pro consule, proprætores, legati consulares, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than the proconsuls. Such were Cyrenius, Lat. Quirinus, Luke ii. 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. II. p. 381.—In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Cæsaris*, who had charge of the revenue, and also had a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a governor or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. II. p. 382. See Adam's Rom. Ant. p. 165 sq. Jahn § 241. Krebs. Obs. e Jos. p. 61 sq.—Hence spoken

a) genr. of a proconsul, legate, president, Matt. x. 18. Mark xiii. 9. Luke xxi. 12. 1 Pet. ii. 14.—Hdian. 2. 9. 12. ib. 6. 2. 2.

b) of the procurator of Judea, viz. Pilate, Matt. xxvii. 2, 11 bis, 14, 15, 21, 23, 27. xxviii. 14. Luke xx. 20. Felix, Acts xxiii. 24, 26, 33, 34. xxiv. 1, 10. Festus, Acts xxvi. 30.—Jos. Ant. 18. 3. 1, Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμών. The usual Greek word for *procurator* is ἐπίτροπος, so of Pilate, Jos. B. J. 2. 9. 2. Philo Leg. ad Cai. p. 1033. E. genr. Hdian. 7. 4. 5, 11. ib. 4. 6 8 ἡγεμόνας τε καὶ ἐπιτρόπους.

Ἡγέομαι, οὔμαι, f. ἡσομαι, depon. Mid. (ἄγω,) *to lead*, i. e. *to go before, to go first, to lead the way*, Hom. Od. 10. 263. Jos. Ant. 6. 5. 2. Xen. Cyr. 4. 5. 13. *to be leader, chief*, in war, i. q. στρατηγέω, Xen. Mem. 3. 2. 4 of

a navy, Xen. An. 1. 4. 2.—Hence in N. T.

1. *to be a leader, chief*, genr. only in part. ἡγούμενος, ὁ, *a leader, chief*, i. q. ἡγεμών. So Acts xiv. 12 ὁ ἡγούμενος τοῦ λόγου, *chief-speaker*. Comp. Jamblic. de Myster. init. θεὸς ὁ τῶν λόγων ἡγεμών ὁ Ἑρμῆς. Luc. Pseudolog. 24.—Spoken genr. of those who have influence and authority, Luke xxii. 26. Acts xv. 22. of officers and teachers in the churches, Heb. xiii. 7, 17, 24. of a chief magistrate, as Joseph in Egypt, Acts vii. 10. of the Messiah, *a ruler, prince*, Matt. ii. 6, quoted from Mic. v. 1 where Heb. לְמֶלֶךְ, Sept. ἀρχων. Sept. ἡγούμενος for לְמֶלֶךְ 2 Chr. vii. 18. ix. 26. מֶלֶךְ Ez. xliii. 7, 9. שָׂרָא Deut. i. 13. v. 23. שָׂרָא 2 Sam. iii. 38. Jer. li. 57.—Ecclus. xxxii. [xxxv.] 1. Diod. Sic. i. 4 καθ' ὃν ἡγούμενος Γάιος Ἰούλιος Καῖσαρ. Pol. 1. 15. 4. comp. Xen. Lac. 14. 5.

2. Ἡγοῦμαι and also perf. ἡγήμαι Acts xxvi. 2. Phil. iii. 7, with pres. signif. Buttm. § 113. 6, like Lat. *ducere*, trop. *to lead out* before the mind, i. e. *to view, to regard* as being so and so, *to esteem, to count, to reckon*, spoken, e. g. of things, c. acc. 2 Pet. iii. 9 ὡς τινὲς βραδυτῆτα ἡγοῦνται. c. acc. et infin. Phil. iii. 8 bis, ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι. (Hdian. 3. 12. 7. Xen. Cyr. 6. 1. 8.) c. acc. et εἶναι impl. 2 Cor. ix. 5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι κ. τ. λ. Phil. ii. 25. 2 Pet. i. 13. James i. 2 πᾶσαν χαρὰν ἡγήσασθε, ὅταν κ. τ. λ. c. dupl. acc. et εἶναι impl. ἡγεῖσθαι τί τι, *to think to be such and such, to esteem as any thing*, Phil. ii. 6. iii. 7 ταῦτα ἡγήμαι ζημίαν. Heb. x. 29. xi. 26. 2 Pet. ii. 13. iii. 15. Sept. for מֶלֶךְ Job xli. 19.—Wisd. xv. 9. Jos. Ant. 7. 2. 1. Xen. Cyr. 8. 1. 47.—So of persons, *to hold or esteem one as such and such*, c. dupl. acc. et εἶναι impl. Acts xxvi. 2 ἡγήμαι ἐμὲ αὐτὸν μακάριον. Phil. ii. 3. 1 Tim. i. 12. vi. 1. Heb. xi. 11. μὴ ὡς ἐχθρόν 2 Thess. iii. 15. Sept. for מֶלֶךְ Job xix. 11. xxxiii. 10.—Wisd. i. 16. Xen. Cyr. 3. 1. 20.—With an accus. and adverb, 1 Thess. v. 13 ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, i. e. *to regard them as very highly deserving of love*.

Ἡδέως, adv. (ἡδύς), *sweetly*, i. e. with relish, of eating, Xen. Mem. 1. 3. 5. In N. T. trop. *with pleasure, gladly*, Mark vi. 20. xii. 37. 2 Cor. xi. 19.—2 Macc. vi. 30. Jos. Ant. iii. 8. 1. Xen. Cyr. 1. 4. 10.

Ἡδῆ, adv. *now, even now, already*, spoken

a) in reference to time past and present, marking an action as completed; Matt. iii. 10 ἡδῆ δὲ καὶ ἡ ἀξίνη κείται κ.τ.λ. v. 28 ἡδῆ ἐμοίχευσεν αὐτήν. xxiv. 32. Mark xv. 42, 44. Luke vii. 6. John iii. 18. iv. 35. al. sæp. 1 John iv. 3 νῦν ἡδῆ *now even already*. Phil. iv. 10 ἡδῆ ποτέ, *now at length*.—Tob. iii. 6. Jos. Ant. 5. 1. 13. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4. ἡδῆ ποτέ Dion. Hal. Ant. 7. 51.

b) by impl. of the immediate future, *now, presently, soon*. Rom. i. 10 εἰπὼς ἡδῆ ποτέ εὐδοωθήσομαι κ.τ.λ. *if perhaps I may shortly or at length be prospered to come etc.* See Viger. p. 413 sq. —Jos. Ant. 3. 14. 1 τὴν μὲν ἡδῆ ἔχετε, τὴν δὲ ἡδῆ λήψεσθε. Luc. D. Deor. 4. 2 bis. Thuc. 8. 69. AL.

Ἡδίστα, adv. pp. acc. plur. neut. of ἡδιστος superl. of ἡδύς, Buttm. § 115. 5, lit. *most sweetly*, i. e. with high relish, of eating and drinking, Xen. Mem. 1. 6. 5. In N. T. trop. *most gladly*, 2 Cor. xii. 9, 15.—Xen. Mem. 2. 7. 10. Comp. in Ἡδέως.

Ἡδονή, ἡς, ἡ, (ἡδος, ἡδομαι, ἀνδάνω,) *pleasure, gratification, enjoyment*, in N. T. only of the pleasures of sense, Luke viii. 14 ὑπὸ ἡδονῶν τοῦ βίου. Tit. iii. 3. James iv. 3. 2 Pet. ii. 13.—Test. XII Patr. p. 605. Jos. Ant. 3. 12. 1. Xen. Cyr. 8. 2. 4.—Meton. *desire, appetite, lust*, James iv. 1.—Jos. Ant. 4. 5. 2. Xen. Mem. 1. 5. 6.

Ἡδύοσμον, ου, τό, (neut. of adj. ἡδύοσμος sweet-scented, fr. ἡδύς, ὀσμή,) *mint, mentha viridis* Linn. garden or spear mint, i. q. μίνθη, Matt. xxiii. 23. Luke xi. 42. The Rabbins call it מִנְתָּה; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228.—Dioscor. 3. 41, ἡδύοσμον, οἱ δὲ μίνθη, γνῶριμον βοτάνιον.

Ἡθος, εος, ους, τό, (Ion. for ἔθος fr. ἔζομαι,) *accustomed seat, haunt, dwelling*, of animals and men, Hom. Il. 6. 511. Hes. Op. 169. Hdot. 1. 15. In N. T. *wont, custom, usage*, Plur. τὰ ἥθη, *manners, morals, character*, 1 Cor. xv. 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. p. 78 ed. Cler.—Sing. Ecclus. xx. 26. Luc. Phalar. pr. 7 χρηστὸν ἥθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1.

Ἡκω, f. ἥξω, later aor. 1 ἥξα Rev. ii. 25. iii. 9, see Lob. ad Phryn. p. 743 sq. Winer § 15. Buttm. Ausf. Sprachl. § 114. p. 146; *to come*, i. e. *to have come, to be here*, in the sense of a preterite, Buttm. l. c. p. 155. Gram. § 137. n. 8. Matth. § 504. I. 2. Genr. of persons, seq. ἀπό c. gen. of place whence, Matt. viii. 11 et Luke xiii. 29 ἀπὸ ἀναταλῶν καὶ δυσμῶν ἥξουσιν. Mark viii. 3. seq. ἐκ c. gen. John iv. 47, and in the sense of *to come forth, to arise*, Rom. xi. 26. seq. πρὸς c. acc. of pers. Acts xxviii. 23 ἤκου πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for נִצַּח Ex. xx. 24. Æl. V. H. 3. 19 pen.) trop. John vi. 37. seq. ἐπὶ τινα, *to come upon one*, in a hostile sense, Rev. iii. 3 bis. (Sept. for נִצַּח 2 Sam. xvii. 12. Dem. 319. 7.) absol. Matt. xxiv. 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου. Luke xii. 46. xv. 27. John viii. 42 ἐκ τοῦ θεοῦ ἐξηλθόν καὶ ἥκω, i. q. ἐξελθὼν ἥκω. Heb. x. 7, 9. (Sept. for נִצַּח Ps. xl. 8.) ver. 37. 1 John v. 20. Rev. iii. 9. xv. 4. Sept. for נִצַּח 1 K. viii. 42. Zech. viii. 20, 22.—Hdian. 2. 1. 20. Xen. An. 2. 1. 3.—Trop. of things, e. g. of time, John ii. 4 ὥρα ἥκει. Luke xiii. 35. 2 Pet. iii. 10. (Sept. and נִצַּח Ps. cii. 14. Dem. 11. 26.) of the end or consummation of any thing, Matt. xxiv. 14. of evils, calamities, Rev. xviii. 8. So seq. ἐπὶ τινα, *to come upon any one*, i. e. spoken of evil times, Luke xix. 43. of guilt and its punishment, *to be laid upon*, Matt. xxiii. 36.—Dem. 624. 19.

Ἡλί or Ἡλεί, ὁ, indec. *Heli*, Heb. הֵילִי Eli, pr. n. of the father of Joseph, Luke iii. 23.

Ἡλί, indec. Heb. הֵילִי eli, i. e. *my God!* Matt. xxvii. 46, from Ps. xxii. 2.

Ἡλίας, ου, ὁ, *Elias*, Heb. אֱלִיָּא and אֱלִיָּהוּ (my God is Jehovah) *Elijah*, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Matt. xvii. 12. Mark ix. 13. Luke i. 17. iv. 25, 26. al. See 1 K. c. 17 sq. Mal. iii. 23. [iv. 5.] AL.

Ἡλικία, ας, ἡ, (ἡλιξ adult, full-aged,) *adulthood, maturity*, of life, mind, person, i. e..

a) *age, full-age, vigour*; John ix. 21 αὐτὸς ἡλικίαν ἔχει, ver. 23. Heb. xi. 11. Luke ii. 52.—2 Macc. iv. 40. Jos. Ant. 7. 8. 4. Diod. Sic. 2. 5 init. Xen. An. 3. 1. 14.

b) *stature, size*. Luke xix. 3 τῇ ἡλικίᾳ μικρός. Matt. vi. 27. Luke xii. 25. trop. Eph. iv. 13. Sept. for גָּדוֹל Ez. xiii. 18.—Plut. Philop. 11. Hdot. 3. 16.

Ἡλίκος, η, ον, correl. pron. (ἡλιξ,) *how great, quantus*, Col. ii. 1. James iii. 5.—Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. See Buttm. § 79. 6.

Ἡλιος, ου, ὁ, (ἥλιος,) *the sun*, Matt. xiii. 43. Mark i. 32. al. Sept. for יְהוָה Gen. xv. 12, 17.—Dem. 197. 7. Xen. Mem. 3. 8. 9.—Meton. for *light, daylight*, Acts xiii. 11. Comp. Ps. lviii. 9. AL.

Ἡλος, ου, ὁ, *a nail*, John xx. 25 bis, τὸν τύπον τῶν ἡλῶν.—Sept. 1 Chr. xxii. 3. Æl. V. H. 9. 3 init. Xen. Ven. 9. 12.

Ἡμέρα, ας, ἡ, 1. *day*, i. e.

a) pp. the time from one sunrise or sunset to another, i. q. νυχθήμερον. (α) genr. Matt. vi. 34 ἀρεσκόν τῇ ἡμέρᾳ ἢ κακίᾳ αὐτῆς. Mark vi. 21. John xi. 9 ὥραι τῆς ἡμέρας. Acts ii. 15. xxi. 26. Rom. xiv. 5, 6. al. Luke ix. 28 ὥσει ἡμέραι ὀκτώ, as a parenthetic clause, see Winer § 64. 1. p. 436. So Matt. xv. 32. Mark viii. 2. (Comp. ὁσημέραι, Arr. A. M. 3. 26. 3. also Luc. D. Meretr. 10. 1, οὐ γὰρ ἰώρακα, πολὺς ἤδη χρόνος, αὐτὸν παρ' ἡμῖν.) Luke xxiv. 21 τρίτην ταύτην ἡμέραν ἄγει, see in Ἀγω 2. a. 2 Pet. ii. 13 τὴν ἐν ἡμέρᾳ τρυφήν, *daily riot*; others under b below. Rev. ii. 10 θλίψεις ἡμερῶν δέκα, *affliction of or for ten days*, Buttm. § 132. 4. 4. Luke i. 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, *the days of his official duty*. James v. 5 ὥς ἐν

ἡμέρᾳ σφαγῆς, as for the day of slaughter. So seq. gen. of a festival, etc. ἡ ἡμέρα τῶν σάββατων v. τοῦ σαββάτου, *the sabbath-day*, Luke iv. 16. John xix. 31. Sept. for שַׁבָּת Jer. xvii. 24, 27. ἡμ. τῶν ἀζύμων, *day or days of unleavened bread*, the passover, Acts xii. 3. xx. 6. Luke xxii. 7. see in Ἀζυμος a. ἡμέρα τῆς πεντεκοστῆς, *day of Pentecost*, Acts ii. 1. xx. 16.—Often in specifications of time, viz. in the *Genitive*, of time *when*, i. e. indefinite and continued, e. g. τῆς ἡμέρας, *in a day*, every day, Luke xvii. 4. comp. Buttm. § 132. 6. 4. (Xen. An. 1. 7. 18.) In the *Dative*, of time *when* i. e. definite; Matt. xvi. 21 τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Mark ix. 31. Luke ix. 22. xiii. 14. John ii. 1. Acts vii. 8. al. Buttm. § 133. 3. 4. (Xen. An. 4. 7. 21.) By Hebr. 2 Cor. iv. 16 ἡμέρα καὶ ἡμέρα, *day by day*, every day, daily; so Heb. יּוֹמָא יּוֹמָא, Sept. καθ' ἐκάστην ἡμέραν, Esth. iii. 4. יּוֹמָא יּוֹמָא, Sept. ἡμέραν καθ' ἡμέραν, Ps. lxviii. 20. See Gesen. Lehrs. p. 669. Stuart § 438. c. In the *Accusative*, of time *how long*, implying duration. Matt. xx. 6 ὅλην τὴν ἡμέραν ἀργοί. xxviii. 20 πάσας τὰς ἡμέρας i. e. always. Mark i. 13. John i. 40. Acts ix. 9. Gal. i. 18. Rev. xi. 9. So Matt. xx. 2 συμφωνήσας . . . ἐκ δηναρίου τὴν ἡμέραν, for a denarius the day, i. e. for a day's work. Acts v. 42 πᾶσαν τε ἡμέραν, every day, i. e. the whole time. 2 Pet. ii. 8 ἡμέραν ἐξ ἡμέρας, see in Ἐκ 2. See Buttm. § 131. 8. Matth. § 425. 2. (Xen. An. 6. 4. 1.) In these and similar specifications of time, ἡμέρα is very often construed with a preposition, viz. in the gen. after ἀπό, ἀχρι, διά, ἕως, πρό; in the dat. after ἐν; in the acc. after εἰς, ἐπί, κατά, μετά, πρός; for which constructions see these prepositions respectively.—(β) Emphatically, *a certain day, set day*, Acts xvii. 31 διότι ἐστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν κ. τ. λ. Heb. iv. 7. 1 Cor. iv. 3 see in Ἀνθρώπινος b.—Dem. 1072. 27.—(γ) Spec. ἡμέρα τοῦ κυρίου, *day of the Lord*, when the Saviour will return to judge the world and fully establish his kingdom, 1 Cor. i. 8 coll. ver. 7. v. 5. 2 Cor. i. 14. 1 Thess. v. 2, 4, coll. iv. 13 sq. 2 Pet. iii. 10. al. Luke xvii. 24 ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτοῦ,

comp. ver. 30 ἡμέρα ὁ υἱὸς τοῦ ἀνθρ. ἀποκαλύπτεται. absol. 1 Cor. iii. 13. So *ἐκείνη ἡ ἡμέρα*, *that day*, the great day of judgment, Matt. vii. 22. Mark xiii. 32. 2 Thess. i. 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. x. 15. xi. 22, 24, 36. al. comp. Rom. ii. 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός κ.τ.λ. and Jude 6 εἰς κρίσιν μεγαλῆς ἡμέρας. Also ἡμ. ὁργῆς Rom. ii. 5. Rev. vi. 17. ἡμ. ἀπολυτρώσεως Eph. iv. 30. Further, ἡ ἐσχάτη ἡμέρα, John vi. 39, 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, the day of God, by whose authority Christ sits as judge, 2 Pet. iii. 12. — Once ἡ ἡμέρα κυρίου, of Jehovah, Acts ii. 20, quoted from Joel iii. 4, [ii. 31,] where Sept. for יְהוָה יוֹם, the day of God's retribution in general; comp. Joel i. 15. Is. ii. 12. xiii. 6. Ez. xiii. 5. xxx. 3. Zeph. i. 7, 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. xvi. 14. prob. Heb. x. 25, comp. ver. 27, 31.

b) *day, day-light*, from sunrise to sunset, e. g. in antith. with νύξ, as in *Gen.* of time when, ἡμέρας καὶ νυκτός or νυκτὸς καὶ ἡμέρας, *by day and by night*, Luke xviii. 7. Acts ix. 24. Mark v. 5. 1 Thess. ii. 9. comp. above in a. (Xen. Cyr. 2. 3. 23.) or in *Accus.* of time how long, Matt. iv. 2 νηστεύσας ἡμέρας τεσσ. καὶ νύκτας τεσσ. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark iv. 27. Luke ii. 37. Acts xx. 31. xxvi. 7. comp. above in a. (Xen. An. 6.1. 14.) genr. Rev. viii. 12 ἡ ἡμ. μὴ φαίνῃ . . . καὶ ἡ νύξ ὁμοίως. — Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke xxi. 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσας, *at mid-day*, Acts xxvi. 13. ἡμέρας γενομένης, *day being come*, when it was day, Luke iv. 42. Acts xii. 18. xvi. 35. al. (Xen. An. 7. 2. 34.) ἡ ἡμέρα κλίνει, *the day declines*, Luke iv. 42. (comp. *Æl. Alex. M.* 3. 4. 4.) John ix. 4 ἕως ἡμέρα ἐστί, *so long as it is day*. xi. 9 περιπατεῖν ἐν τῇ ἡμέρᾳ. — Trop. for *the light* of true and higher knowledge, moral light, Rom. xiii. 12. 1 Thess. v. 5, 8. 2 Pet. i. 19.

2. *time*, in general, nearly, i. q. χρόνος.

a) sing. of a point or period of time; Matt. xiii. 1 ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰ. John xiv. 20. Eph. vi. 13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. H. G. 2. 4. 17.)

Seq. gen. of pers. Luke xix. 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest, etc. So John viii. 56 ἵνα ἴδῃ τὴν ἡμέραν ἐμὴν, *my time*, the time of my manifestation. Seq. gen. of thing, e. g. ἕως ἡμέρας ἀναδείξεως Luke i. 80. ἡμ. σωτηρίας 2 Cor. vi. 2. ἡμ. τοῦ πειρασμοῦ Heb. iii. 8. ἡμ. ἐπισκοπῆς 1 Pet. ii. 12, see in Ἐπισκοπή. 2 Pet. iii. 18 ἡμ. αἰῶνος, i. q. ἡμ. αἰώνιος, *time eternal*, for ever; Buttm. § 123. n. 4.

b) from the Heb. plur. ἡμέραι, *days*, i. e. *time*. (a) genr. Matt. ix. 15 ἐλεύσονται δὲ ἡμέραι. Mark ii. 20. xiii. 20. Luke xvii. 22. c. adj. Acts xv. 7 ἀφ' ἡμερῶν ἀρχαίων. Acts ii. 17 et James v. 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in Ἐσχατος. Acts iii. 24 καταγγ. τὰς ἡμέρας ταύτας. xi. 27. al. Matt. iii. 1 ἐν ταῖς ἡμ. ἐκείναις. Mark xiii. 24. Rev. ix. 6. al. also Heb. x. 32. xii. 10. Seq. gen. of pers. Matt. xi. 12. Luke iv. 25 ἐν ταῖς ἡμ. Ἡλίου. Acts vii. 45 ἕως τῶν ἡμ. Δαβίδ. Seq. gen. of an event, e. g. Luke ii. 6 αἱ ἡμ. τοῦ τέκειν αὐτήν. Acts v. 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. v. 7. Matt. xxiv. 38. So Heb. יוֹם and Sept. Ex. ii. 11. Judg. xviii. 1. 2 Sam. xxi. 1. 1 K. x. 21. Jer. i. 2. Gen. xxv. 24. — (β) spec. the time of one's life, i. e. one's *days, years, age, life*, e. g. fully, Luke i. 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. xlvii. 8, 9. Absol. Luke i. 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years*, in *age*, and so ver. 18. ii. 36. genr. Heb. vii. 3. So Sept. and Heb. יוֹם Gen. vi. 3. Job xxxii. 7 יוֹם בְּ יוֹם Gen. xxiv. 1. Josh. xiii. 1. AL.

Ἡμέτερος, α, ον, (ἡμεῖς,) possess. pron. of first pers. plur. *our, our own*, Acts ii. 11. xxiv. 6. xxvi. 5. Rom. xv. 4 1 Cor. xv. 31. 2 Tim. iv. 15. Tit. iii. 14. 1 John i. 3. ii. 2. — Xen. Cyr. 2.1. 4. Comp. Buttm. § 72. 4.

Ἡμιθανής, έος, οὔς, ὅ, ἡ, adj. (ἡμ. for ἡμισυ, θνήσκω), *half-dead*, Luke x. 30. Diod. Sic. 12. 62.

Ἡμισυς, εια, υ, Att. gen. εως, plur. εα, *half, dimidius, a, um*, Xen. H. G. 5. 3. 21. In N. T. only neut. τὸ ἡμισυ, as subst. *a half*, gen. ἡμίσους Matt. vi. 23, plur. τὰ ἡμίση Luke xix. 8, both being forms of the later Greek,

Buttm. § 51. n. 5. Winer § 9. 1. a, and 2. d. Lob. ad Phr. p. 246 sq. — Mark vi. 23 ἕως ἡμῶν τῆς βασιλείας. Luke xix. 8. Rev. xi. 9 ἡμέρας τρεῖς καὶ ἡμῖν. ver. 11. xii. 14. Sept. for ὥρα Ex. xxiv. 6. Zech. xiv. 2. — Tob. viii. 21. Jos. Ant. 7. 6. 1 τὰ ἡμῖν τῶν γενεών. Xen. H. G. 2. 4. 10.

Ἡμιώριον, ου, τό, (ἡμι for ἡμῖν, ὥρα,) a half-hour, half an hour, Rev. viii. 1.

Ἡνίκα, correl. adv. *when, whenever*, Buttm. § 116. 4. constr. c. indic. 2 Cor. iii. 15. c. subj. et ἄν ver. 16. — c. indic. Sept. Gen. xxxi. 10. Xen. Cyr. 1. 4. 27. c. subj. Jos. Ant. 5. 1. 2.

Ἡπερ, see in Ἡ no. 4. γ.

Ἡπιος, ου, ό, ή, adj. *mild, gentle, kind*, 1 Thess. ii. 7. 2 Tim. ii. 24. — Hdian. 2. 6. 3. Hdot. 3. 89.

Ἡρ, ό, indec. *Er*, Heb. ער (awake), pr. n. of a man, Luke iii. 28.

Ἡρεμος, ου, ό, ή, adj. *placid, quiet, tranquil*, 1 Tim. ii. 2 ἡρεμον καὶ ἡσύχιον βίον. — Xen. Cyr. 7. 5. 63 ἡρεμέστεροι γίνονται, sc. οἱ ἄνθρωποι. Comp. Passow in ἡρέμα. Tittm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ό, *Herod*, pr. n. of four persons in N. T. Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Relandi Palæst. p. 174 sq. Schlosser *Gesch. der Familie Herodes* Leipz. 1818.

1. *Herod*, surnamed *the Great*, Matt. ii. 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke i. 5. He was the son of Antipater an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B. C. 41. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Ju-

dea; he now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A. D. 2, aged 70 years, after a reign of about 40 years as king. See Jos. Ant. 14. c. 9 sq. 15. c. 6 sq. 16. c. 5 sq. et al. Jos. B. J. lib. 1 passim. — It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. ii. 16, comp. Macrobi. Saturn. 2. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχέλαος, — the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1, the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran). Luke iii. 1. Jos. Ant. 17. 11. 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the tetrarch*, Matt. xiv. 1, 3, 6 bis. Mark vi. 14, 16, 17, 18, 20—22. viii. 15. Luke iii. 1, 19 bis. viii. 3. ix. 7, 9. xiii. 31. xxiii. 7 bis, 8, 11, 12, 15. Acts iv. 27. xiii. 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of tetrarch, Luke iii. 1, comp. above; whence also he is called by the very general title βασιλεύς Matt. xiv. 9. Mark vi. 14. comp. in βασιλεύς b. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to

death, through the arts of Herodias. (Mark vi. 17 sq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 41. His territories were given to Herod Agrippa. Jos. Ant. 18. c. 5. c. 7.—In Mark viii. 15 Ἡρώδης is put collectively for Ἡρωδιανοί q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts xii. 1, 6, 11, 19—21. xxiii. 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias, see above in no. 1, and in Ἀβιληνῇ. To these were added those of Herod Antipas, see in no. 2; and Claudius afterwards gave him in A. D. 43 all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Cesarea, A. D. 44. Acts xii. 21. Jos. Ant. 18. c. 5 sq. 19. c. 4 sq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts xxv. 13, 22—24, 26. xxvi. 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then 17 years old. In A. D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. 19. c. 9: ib. 20. 5. 2. ib. 20. c. 6. c. 7.

Ἡρωδιανοί, ὧν, οἱ, *Herodians*, Matt. xxii. 16. Mark iii. 6. xii. 13. Prob. *partizans of Herod* (Antipas) and therefore supporters of the Roman domination, which the Pharisees were not. Hence prob. in general, i. q. Sadducees; comp. Mark viii. 15 with Matt. xvi. 6.

Ἡρωδιάς, ἄδος, ἡ, *Herodias*,

granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2.—Matt. xiv. 3, 6. Mark vi. 17, 19, 22. Luke iii. 19.

Ἡρωδίων, ωνος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενῆς, Rom. xvi. 11.

Ἡσαΐας, ου, ὁ, *Esaias*, Heb. יְהוֹשָׁעָה (Jehovah's deliverance) *Isaiah*, the celebrated Hebrew prophet, Matt. iii. 3. iv. 14. Mark vii. 6. al.—Meton. for *the book of Isaiah*, Acts viii. 28, 30. AL.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. יִצְחָק (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. ix. 13. Heb. xi. 20. xii. 16. See Gen. xxv. 25 sq. xxvii. 6 sq.

Ἡσυχάζω, f. ἄσω, (ἡσυχος,) *to be quiet, tranquil, still*, intrans. spoken of life, 1 Thess. iv. 11. Sept. for שָׁקַט Judg. iii. 11, 30.—Thuc. 1. 12. ib. 6. 38.—By impl. *to rest*, sc. from labour, Luke xxiii. 56. (Herodian. 7. 5. 5.) from further cavil, discussion, etc. *to hold one's peace, to be silent*, Luke xiv. 4. Acts xi. 18. xxi. 14. Sept. for שָׁקַט Neh. v. 8.—Jos. Ant. 1. 21. 1. Hdian. 8. 3. 7.

Ἡσυχία, ας, ἡ, (ἡσυχος,) *quiet, tranquillity, stillness*, e. g. quiet life, 2 Thess. iii. 12.—1 Macc. ix. 58. Æl. V. H. 3. 17. Dem. 145. 20.—In the sense of *stillness, silence*, Acts xxii. 2. 1 Tim. ii. 11, 12.—Sept. Job xxxiv. 29. Jos. Ant. 3. 4. 1. Hdian. 3. 12. 13.

Ἡσύχιος, ου, ὁ, ἡ, adj. i. q. ἡσυχος, *quiet, tranquil*, undisturbed from without, 1 Tim. ii. 2. 1 Pet. iii. 4.—Sept. Is. lxvi. 2. Rom. II. 21. 598. Dem. 150. 11.

Ἡτοί, see in Ἡ no. 4. δ.

Ἡττάομαι, ὦμαι, f. ἡσομαι, depon. Pass. (ἡττων,) *to be inferior*, genr. 2 Cor. xii. 13 τί . . . δ ἡττήθητε ὑπὲρ τὰς λ. ἐκκλ.—Æ. V. H. 2. 30. Xen. An. 2. 2. 23.—Hence, *to be overcome, to be vanquished by any one*, c. dat. 2 Pet. ii. 19 ὃ γὰρ τις ἡττηται κ. τ. λ. Buttm. § 134. 4. absol. 2 Pet. ii. 20.—Jos. Ant. 1. 19. 4 ἔρωτι ἡττηθείς. In war, Hdian.

5. 4. 10. Xen. Cyr. 3. 1. 24.—An Act. ἡττάω, *to subdue*, is found in a few late writers, Sept. Is. liv. 17. Pol. 1. 75. 3. ib. 3. 18. 5. Passow s. voc. Buttm. Ausf. Sprachl. II. p. 146.

Ἡττημα, ατος, τό, (ἡττάομαι,) *a being inferior, a worse state*, sc. as compared with any other or former state, duty, etc. Rom. xi. 12 ἡττημα αὐτῶν, i. e. their being brought into a worse state, i. q. diminution, degradation. Hence, *failure, fault*, 1 Cor. vi. 7.—Sept. Is. xxxi. 8 defeat.

Ἡττων or ἡσσων, ονος, ό, η, used as an irreg. comparative to κακός, viz. *worse, inferior, weaker*, see Buttm. § 68. 2. In N. T. only neut. ἡσσον, e. g. 1

Cor. xi. 17 εἰς τὸ ἡττον *for the worse*.—Luc. Somn. 18 εἰ τις πρὸς τὰ ἡττω ἀποκλίνει.—Adv. 2 Cor. xii. 15 ἡττον ἀγαπῶμαι, *the less* am I loved.—Dem. 104. 13. Thuc. 1. 8.

Ἡχέω, ῶ, f. ἡσω, (ἡχος,) *to sound, to resound*, intrans. 1 Cor. xiii. 1 χαλκός ἡχῶν.—Sept. Ex. xix. 16. Hes. Theog. 42.—Of the sea, *to roar*, Luke xxi. 25. Sept. for πρῶτ Jer. 1. 42. li. 50.—Hom. Il. 1. 157.

Ἡχος, ου, ό, (i. q. ἡχή,) *sound, noise*, Acts ii. 2. Heb. xii. 19. Sept. for γρῆ Ps. cl. 3.—Jos. Ant. 11. 4. 2. Hdian. 4. 8. 19.—Metaph. *fame, rumour*, Luke iv. 37, comp. Mark i. 28 ἀκοή.

Θ

Θαδδαῖος, ου, ό, *Thaddeus*, a surname of the apostle Jude, also called Lebbeus, the brother of James the less. Matt. x. 3. Mark iii. 18. Comp. Luke vi. 16.

Θάλασσα, Att. ττα, ης, ή, (prob. ἄλς,) *the sea, a sea*, viz.

a) genr. and as implying the vicinity of land, Matt. xiii. 47 σαγήνη βληθείση εἰς τὴν θάλασσαν. xviii. 6 πέλαγος τῆς θαλ. *depth of the sea*. Mark ix. 42. Luke xxi. 25. Rom. ix. 27. 2 Cor. xi. 26. Rev. xviii. 17 see in Ἐργάζομαι 2. b. Sept. for θ Gen. xxii. 17. Is. v. 30.—Æl. V. H. 9. 16. Xen. An. 1. 5. 1. ib. 5. 1. 2.—Also for *the ocean*, Rev. xx. 13. xxi. 1. ἡ γῆ καὶ ἡ θάλασσα, *land and sea*, for the whole earth, Rev. vii. 1—3. xii. 12. (Jos. Ant. 1. 19. 1.) ὁ οὐρανός, ἡ γῆ, καὶ ἡ θάλασσα, *heaven, earth, and sea*, for the universe, Acts iv. 24. xiv. 15. Rev. v. 13. So Sept. and θ Ex. xx. 11. Hag. ii. 7.—Jos. Ant. 4. 3. 2.—Poet. of the waters above the firmament, on which the throne of God is said to be founded, θάλασσα ὑαλίνη, *crystal sea*, Rev. iv. 6, xv. 2. Comp. Gen. i. 7. Ps. xxix. 10. cxlviii. 4. Others compare the

brazen sea or laver, θ, 1 K. vii. 23. 2 K. xxv. 13.

b) of particular seas and lakes, viz. (α) by impl. *the Mediterranean*, Acts x. vi. 32. xvii. 14. al. So Sept. and θ Gen. xiii. 14. Jon. i. 4.—(β) *the Red sea*, ἡ ἐρυθρὰ θάλασσα, fully Acts vii. 36. absol. 1 Cor. x. 1, 2. Sept. and θ Ex. xiii. 18. xiv. 2. al. See in Ἐρυθρός.—(γ) *the sea of Galilee or Tiberias*, ἡ θάλ. τῆς Γαλιλαίας ἡ τῆς Τιβερίადος, fully Matt. iv. 28. Mark i. 16. John xxi. 1. al. absol. Matt. iv. 15. John vi. 16—19. al. Sept. and θ Num. xxxiv. 11. See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ὑπὸ τὸν Καύκασον λίμνη, ἣ κάλουσιν οἱ ἐκεῖ θάλατταν. AL.

Θάλπω, f. ψω, *to warm, to make warm*, by fire, Hom. Od. 21. 179, 246. by warmth imparted, Sept. 1 K. i. 2, 4. Jos. Ant. 7. 14. 3. of a fowl brooding, Deut. xxii. 6.—In N. T. trop. *to cherish, to nourish*, trans. 1 Thess. ii. 7 ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα. Eph. v. 29.—Jos. A. J. 4. 3. 14. Anth. Gr. II. p. 239. III. p. 167.

Θάμαρ, ή, indec. *Thamar*, Heb

תמר (palm-tree), the widow of Er, Matt. i. 3. See Gen c. 38.

Θαμβέω, ὦ, f. ἤσω, (θάμβος,) *to be astonished, to be amazed*, Acts ix. 6 τρέμων τε καὶ θαμβῶν.—Sept. 1 Sam. xiv. 15. Hom. Il. 8. 77. Od. 1. 323.—Later also trans. Sept. 2 Sam. xxii. 5; and hence Pass. θαμβέομαι, *to be astonished, to be amazed*, Mark i. 27. x. 24, 32.—Wisdom. xvii. 3. 1 Macc. vi. 8. Plut. Cæs. 45.

Θάμβος, εος, ους, τό, (θάμαι,) *astonishment, amazement*, from admiration, Luke iv. 36. v. 9. Acts iii. 10.—Hom. Il. 4. 79. Thuc. 6. 31.

Θανάσιμος, ου, ὁ, ἡ, adj. (θάνατος,) *deadly*, e. g. poisonous, Mark xvi. 18.—Jos. Ant. 4. 8. 34. Diod. S. 1. 87. Comp. Lob. ad Phr. p. 651.

Θανατηφόρος, ου, ὁ, ἡ, adj. (θάνατος, φέρω,) *death-bringing, deadly*, James iii. 8 μεστή ἰοῦ θαν. Sept. for תמז Num. xviii. 22.—Diod. Sic. 3. 50. Xen. H. G. 2. 3. 32. Comp. Lob. ad Phr. p. 651.

Θάνατος, ου, ὁ, (θνήσκω, θανεῖν,) *death*, the extinction of life, naturally or by violence.

a) genr. and of natural death, John xi. 4 αὐτὴ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον. ver. 13. Rom. viii. 38. Phil. i. 20. Heb. vii. 23. al. So γεύεσθαι v. ἰδεῖν τὸν θάνατον, see in Γεύω b. Εἶδω I. c. Also Matt. xxvi. 38 et Mark xiv. 34 περίλυπος ἕως θανάτου *sorrowful even unto death*, comp. Engl. 'to grieve oneself to death.' Rev. xiii. 3 εἰς θάνατον. ib. πληγὴ θανάτου, *deadly wound*; Buttm. § 123. n. 4. John xii. 33 ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν, *by what death he should die*. xviii. 32. xxi. 19. comp. Buttm. § 133. 3. 2.—Epict. Ench. 5. Xen. Ag. 10. 3. θανάτῳ θανεῖν Hom. Od. 11. 412. ποίῳ θανάτῳ Act. Thom. § 21.—Plur. θάνατοι, *deaths*, i. e. exposures to death, 2 Cor. xi. 23.—Plut. Romul. 24, λοιμὸς θανάτους μὲν αἰφνιδίους ἀνθρώποις ἀνευ νόσων ἐπιφέρων.—Hence meton. for *plague, pestilence*, Rev. vi. 8. xviii. 8. So Sept. and תמז Ex. x. 17. Jer. xviii. 21. Sept. for תמז 1 K. viii. 37. Jer. xxi. 7. al.

b) spoken of a violent death, e. g. as a punishment, ἐνοχος θανάτου, Matt. xxvi. 66. Mark xiv. 64. ἄξιος θαν. Luke xxiii. 15. Acts xxiii. 29. al. κατακρίνειν τινὰ θανάτῳ Matt. xx. 18. Mark x. 33. θάνατος σταυροῦ Phil. ii. 8. genr. Matt. x. 21. Mark xiii. 12. Luke xxiii. 22. xxiv. 20. Acts xxii. 4. 2 Cor. i. 9, 10. Rev. ii. 10. al. So of the death of Jesus, 1 Cor. xi. 26. Phil. ii. 8. Heb. ii. 9. v. 7. as piacular, Rom. v. 10. Col. i. 22. Heb. ii. 14. ix. 15. Also by Hebraism, Matt. xv. 4 et Mark vii. 10 θανάτῳ τελευτάτω, quoted from Ex. xxi. 17 where Sept. for תמז תמז, comp. ver. 17. Rev. ii. 23 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, and so Sept. for תמז תמז Ex. xxii. 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

c) Heb. תמז and Sept. θάνατος often have the sense of *destruction, perdition, misery*, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. תמז to Sept. ζωή life and happiness; so Deut. xxx. 19. Prov. xi. 19. xii. 28. Is. xxv. 8. Ps. xvi. 11 coll. Acts ii. 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζωή is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, (see Ζωή c. β,) so θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John viii. 51 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Rom. vi. 16 δοῦλοι ἁμαρτίας εἰς θάνατον. ver. 21 τὸ γὰρ τέλος ἐκείνων, θάνατος. ver. 23. vii. 5, 10. viii. 2, 6. 2 Cor. ii. 16. iii. 7. 2 Tim. i. 10 καταργήσαντος μὲν τὸν θάνατον, φωτήσαντος δὲ ζωὴν . . . διὰ τοῦ εὐαγγελίου. Heb. ii. 15. James v. 20. 1 John iii. 14. v. 16, 17. al. Called also ὁ δεύτερος θάνατος, *the second death*, Rev. ii. 11. xx. 6, 14. xxi. 8. Comp. in Ἀποθνήσκω e.—In this sense ὁ θάνατος is used in a species of half-personification, the idea of physical death being prominent, Rom. v. 12, 14, 17, 21. 1 Cor. xv. 26, 54, 55, 56, coll. Is. xxv. 8. Hos. xiii. 14.

d) poet. ὁ Θάνατος personified, *death*, as the king of Hades, Rev. vi. 8. xx. 13, 14. xxi. 4. also i. 18. Acts ii. 24. So Sept. and מָוֶת Ps. xlix. 15. comp. Job xviii. 13.—Meton. for ἄδη itself, Matt. iv. 16 et Luke i. 79 ἐν χώρα καὶ σκιᾷ θανάτου *death-shade*, the shades of Orcus, i. e. *thickest darkness*, quoted from Is. ix. 1 where Sept. for מָוֶת. Comp. Prov. vii. 27. AL.

Θανατόω, ὦ, f. ὠσω, (θάνατος,) *to put to death*, in N. T. by the intervention of others, i. q. *to cause to be put to death*, *to deliver over to death*, trans.

a) pp. Matt. x. 21 θανατώσουσιν αὐτούς. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. 2 Cor. vi. 9. 1 Pet. iii. 18. Also hyperbol. Rom. viii. 36, quoted from Ps. xliv. 23 where Sept. for מָוֶת. Sept. for מָוֶת 1 K. xi. 40. Jer. xxxviii. 15.—Pol. 24. 4. 5. Xen. An. 2. 6. 4.

b) trop. *to mortify*, *to subdue* evil desires, etc. Rom. xiii. 13. Pass. *to become dead to* any thing, *to be freed from* its power, c. dat. Rom. vii. 4.

Θάπτω, f. ψω, aor. 2 ἐτάφην, *to perform funeral rites*, pp. including burning and burial, Hom. Od. 12. 12. Il. 21. 323. In N. T. genr. *to bury*, *to inter*, trans. Matt. viii. 21, 22. xiv. 12. Luke ix. 59. 60. xvi. 22. Acts ii. 29. v. 6, 9, 10. 1 Cor. xv. 4. Sept. for Gen. קָבַר xxiii. 4 sq.—Jos. Ant. 4. 8. 6. Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὁ, indec. Thara, Heb. תֵּרַח Terah, pr. n. of the father of Abraham, Luke iii. 34. See Gen. xi. 24 sq. Josh. xxiv. 2.

Θαρρέω, ὦ, f. ἦσω, (θάρρος later Att. for θάρσος,) *to be of good cheer*, *to have good courage*, *to be full of hope and confidence*, intrans. 2 Cor. v. 6. θαρροῦντες οὖν πάντοτε, ver. viii. Heb. xiii. 6.—Sept. Prov. i. 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.—Seq. ἐν τινι, *to have hope and confidence in* any one, 2 Cor. vii. 16. comp. Ἐν no. 3. c. γ. So Sept. θαρρεῖ ἐπ' αὐτῇ for אֶפְרַיִם Prov. xxxi. 11. (Pol. 5. 29. 4 ἐπὶ τινι.) Seq. εἰς τινα, *to be bold towards* any one, 2 Cor. x. 1. 2.

Θαρσέω, ὦ, f. ἦσω, (θάρσος), i. q. θαρρέω q. v. In N. T. *only imperat.* θάρσει, θαρσεῖτε, *be of good cheer*, *have good courage*, spoken by way of encouragement, Matt. ix. 2, 22. xiv. 27. Mark vi. 50. x. 49. Luke viii. 48. John xvi. 33. Acts xxiii. 11. Sept. for אֶפְרַיִם Gen. xxxv. 17. Joel ii. 21, 22.—Ecclus. xix. 10. Xen. Cyr. 1. 3. 18.

Θάρσος, εος, ους, τό, *cheer*, i. e. *cheerful mind*, *courage*, *spirit*, e. g. λαμβάνειν θάρσος, *to take courage*, i. e. *to be encouraged*, *to be full of hope and confidence*, i. q. θαρρέω, Acts xxviii. 15.—1 Macc. iv. 35. Jos. Ant. 5. 5. 4. Xen. Mem. 3. 5. 5.

Θαῦμα, ατος, τό, (prob. θάομαι,) *a wonder*, Xen. An. 6. 3. 23. In N. T. *wonder*, *admiration*, Rev. xvii. 6 ἐθαύμασα θαῦμα μέγα, comp. Buttm. § 131. 3.—Sept. Job xvii. 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Θαυμάζω, f. άσομαι Rev. xvii. 8, comp. Buttm. § 113. n. 7, aor. 1 ἐθαύμασα, (θαῦμα,) *to wonder*, viz.

a) intrans, *to be astonished*, *to be amazed*, absol. Matt. viii. 10 ὁ Ἰη. ἐθαύμασε καὶ εἶπε. ver. 27. ix. 8, 33. xv. 31. xxi. 20. xxii. 22. xxvii. 14. Mark v. 20. vi. 51. xv. 5. Luke i. 63. viii. 25. xi. 14. xxiv. 41. John v. 20. vii. 15. Acts ii. 7. iv. 13. xiii. 41. Rev. xvii. 7, 8. Sept. for תִּשְׁתַּחֲוֶה Is. xli. 23.—2 Macc. i. 22 Luc. D. Deor, 23. 1. Xen. Cyr. 7. 1. 6. — With adjuncts, *to wonder at* any thing, e. g. seq. acc. of pron. as remote object, John v. 28 μὴ θαυμ. τοῦτο. Luke xxiv. 12. See Buttm. § 131. 7. For Rev. xvii. 6 see in θαῦμα. Seq. διὰ τι Mark vi. 6. John viii. 21. ἐν τινι Luke i. 21, comp. Ἐν 3. c. γ. ἐπὶ τινι Mark xii. 17. Luke ii. 33. iv. 22. ix. 43. xx. 26. Acts iii. 12. comp. Ἐπὶ II. 3. c. ε. περὶ τινος Luke ii. 18. Seq. ὅτι, *to wonder that*, *because*, etc. Luke xi. 38. John iii. 7. iv. 27. Gal. i. 6. (Xen. Ven. 1. 3.) Seq. εἰ, *to wonder if*, *whether*, Mark xv. 44. 1 John iii. 13. Comp. Ei I. 2. g. a.—Xen. An. 3. 2. 35.

d) by impl. trans. *to wonder at*, i. e. *to admire*, c. acc. comp. Matth. § 317. n. Luke vii. 9 ὁ Ἰη. ἐθαύμασεν αὐτόν. Acts vii. 31. Pass. 2 Thess. i. 10.—Diod.

Sic. 4. 31 τὴν ἀρετήν. Luc. D. Deor. 16. 2. Xen. Lac. 1. 2.—From the Heb. Jude 16 θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for עֲבָדִים Is. ix. 15. Job xiii. 10. xxii. 8. רָחֵק Lev. xix. 15. In constr. prægians, Rev. xiii. 3 θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. to admire and follow him, to become his worshipper, comp. ver. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω), *wonderful, admirable*, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15. In N. T. neut. τὸ θαυμάσιον, *a wonder, miracle*, Matt. xxi. 15. Sept. for מֵלָא Ps. lxxvii. 12, 15. מֵלָא Josh. iii. 5. Ps. ix. 2.—Ecclus. xlviii. 4.

Θαυμαστός, ἡ, ὄν, (θαυμάζω), *wonderful, admirable, wondrous*. 1 Pet. ii. 9 εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. Rev. xv. 1, 3, σημείον, ἔργα, θαυμ. Matt. xxi. 42 et Mark xii. 11 αὐτὴ [for τοῦτό] ἐστὶ θαυμαστὴ ἐν ὀφθ. ἡμ. quoted from Ps. cxviii. 23 where Sept. for מֵלָא אֵי, comp. Gesen. Lehrs. p. 661. Stuart § 436. Sept. for מֵלָא Ps. viii. 1. מֵלָא Ex. xv. 11. xxxiv. 10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7.—In the sense of *strange, unusual*, 2 Cor. xi. 14 καὶ οὐ θαυμαστόν, *no wonder*, John ix. 30.—Xen. Mem. 1. 1. 17. Cyr. 4. 6. 4.

Θεά, ᾱς, ἡ, (fem. of θεός,) *a goddess*, e. g. Diana, Acts xix. 27, 35, 37 in text. rec.—Xen. Ven. 1. 6.

Θεάομαι, f. ᾰσομαι, depon. Mid. (θεῖα, θάομαι), aor. 1 pass. ἐθεάσθην in pass. sense, Buttm. § 113. n. 6; *to see, to look at, to behold*, trans.

a) pp. including the notion of desire, pleasure, etc. Tittm. de Syn. N. T. p. 111, 120. So Matt. xi. 7 et Luke vii. 24 τί ἐξήλθετε θεάσασθαι; Matt. xxii. 11. Luke xxiii. 55. John i. 14. iv. 35. xi. 45. 1 John i. 1. iv. 14. So πρὸς τὸ θεᾶσθαι αὐτοῖς *in order to be seen by them*, Matt. vi. 1. xxiii. 5. comp. Buttm. § 134. 4.—2 Macc. ii. 4. Jos. Ant. 3. 6. 4 pen. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—In the sense of *to visit*, Rom. xv. 24. So Sept. and מֵלָא 2 Chr. xxii. 6.—Jos. Ant. 16. 1. 2.

b) simply *to see*, to perceive with the eyes, i. q. ἰδεῖν, c. accus. John viii. 10 μηδένα θεασάμενος. Acts xxi. 27. xxii. 9. 1 John iv. 12. Pass. ἐθεάσθη ὑπ' αὐτῆς Mark xvi. 11.—Jos. Ant. 1. 11. 2. Xen. Ec. 8. 11.—Seq. acc. and particip. Mark xvi. 14. Luke v. 27 ἐθεάσατο τελῶνην . . καθήμενον κ. τ. λ. John i. 32, 38. Acts i. 11. (Xen. Cyr. 7. 1. 17.) Seq. ὅτι John vi. 5. Acts viii. 18.

Θεατρίζω, f. ἴσω, (θεάτρον,) *to be an actor in the theatre*, Suid. sub v. ἡθο-λόγος. Also *to bring upon the theatre, to present as a spectacle*, trans. Hence in N. T. genr. *to make a public spectacle of, to expose to public scorn*, Pass. Heb. x. 33. Criminals were sometimes exposed and punished in the theatre, see Philo in Flacc. p. 977.

Θέατρον, ου, τό, (θεάομαι,) *theatre*, i. e. place where dramatic and other public spectacles were exhibited, Ael. V. H. 3. 8. Xen. H. G. 4. 4. 3. Here too the people were accustomed to convene on other occasions, to hear harangues, to hold public consultations, etc. see Xen. H. G. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7. comp. Kypke II. p. 100. Wetstein II. p. 585. So Acts xix. 29, 31. Meton. *a spectacle*, public show, trop. 1 Cor. iv. 9. comp. Heb. x. 33.—Æsch. Dial. Socr. 3. 20 θέατρα ποιητῶν.

Θεῖον, ου, τό, (prob. neut. of θεῖος, see Passow sub v.) *sulphur, brimstone*, Rev. xix. 20 τὴν καιομένην ἐν τῷ θεῖῳ. So πῦρ καὶ θεῖον, *fire and brimstone*, i. e. sulphurous flames, Luke xvii. 29. Rev. xiv. 10. xx. 10. xxi. 8. πῦρ καὶ καπνὸς καὶ θεῖον, *sulphurous flames and smoke*, Rev. ix. 17, 18. So Sept. and מֵלָא Gen. xix. 24. Ez. xxxviii. 22.—Act. Thom. § 53. Hdian. 8. 4. 26.

Θεῖος, α, ου, (θεός,) *divine*, pertaining to God, 2 Pet. i. 3, 4. Sept. πνεῦμα θ. for מֵלָא Ex. xxxi. 3. xxxv. 29.—Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. τὸ θεῖον, *the divine nature, divinity*, Acts xvii. 29.—Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Θειότης, ητος, ἡ, (θεός,) *deity, Godhead*, i. e. the divine nature and

perfections, Rom. i. 20.—Wisd. xviii. 9. Clem. Alex. Strom. 5. 10.

Θειώδης, εος, ους, ό, ή, (Θεῖον,) *sulphurous*, i. e. made of sulphur, Rev. ix. 17.—Philostr. Imag. I. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

Θέλημα, ατος, τό, (Θέλω,) a form not Attic, Lob. ad Phryn. p. 7, *will*, i. e. active volition.

a) pp. *will*, the act of willing, *wish*, *good pleasure*; Matt. xxvi. 42 γενηθήτω τὸ θέλημά σου. Acts xxi. 14. 1 Cor. xvi. 12 οὐκ ἦν θέλημα. Eph. v. 17. 1 Pet. ii. 15. iv. 2, 3, 19. 1 John v. 14. So θέλημα σαρκός, carnal desire, John i. 13. Sept. for γρη Ps. i. 2. γρη Dan. viii. 4. xi. 3.—Ecclus. viii. 15.

b) meton. *will*, thing willed, what one wills to do or to have done, Matt. vii. 21 ἀλλ' ό ποιῶν τὸ θέλημα τοῦ πατρός. xii. 50. xxi. 31. Mark iii. 35. John v. 30. vi. 38. Acts xiii. 22. Rom. xii. 2. Eph. vi. 6. Heb. xiii. 21. al. Eph. ii. 3 τὰ θελήματα τῆς σαρκός. Sept. and γρη 1 K. v. 8, 9. γρη Ps. ciii. 21. cxliii. 10.—Hence by impl. *will*, i. e. *purpose*, *counsel*, *decree*, *law*. Matt. xviii. 14 οὕτως οὐκ ἔστιν θέλημα ἐμπρ. τοῦ πατρός. John vi. 39, 40. Acts xxii. 14. Heb. x. 7, 9, 10, 36. So collect. τὸ θέλημα τοῦ Θεοῦ, the counsels, the eternal purposes of God, Matt. vi. 10. Luke xi. 2.

d) meton. *will*, the faculty of willing, *free-will*. 1 Cor. vii. 37 ἐξουσίαν ἔχει περὶ τοῦ ιδίου θελήματος. Luke xxiii. 25. 2 Pet. i. 21. of God, Eph. i. 5, 11. 1 Pet. iii. 17 εἰ θέλει τὸ θέλημα τοῦ Θεοῦ. AL.

Θέλησις, εως, ή, (Θέλω,) *will*, *good-pleasure* of God, Heb. ii. 4.—Sept. Ez. xviii. 23. 2 Macc. xii. 16. A form of the later Greek, Lob. ad Phr. p. 7.

Θέλω and Ἐθέλω, f. θελήσω, both forms being used alike by the Atticists, though not indiscriminately; for the distinction see Passow in θέλω and ἐθέλω. Lob. ad Phryn. p. 7.—*To will*, *to wish*, *to desire*, pp. implying active volition and purpose, and thus differing from βούλομαι, see in Βούλομαι init.

a) pp. *to will*, i. e. *to have in mind*, *to purpose*, *to intend*, *to please*, viz. (a) of

God and Christ, seq. inf. aor. Rom. ix. 22 εἰ δὲ θέλων ό θεός ἐνδείξασθαι κ. τ. λ. Col. i. 27. (Hom. Il. 13. 743. Hdot. 2. 13.) seq. inf. et acc. 1 Tim. ii. 4. (Xen. Mag. Eq. 9. 9.) absol. c. inf. impl. John v. 21. Acts xviii. 21 τοῦ Θεοῦ θέλοντος. 1 Cor. iv. 19. James iv. 15.—Hom. Il. 20. 243. Xen. Cyr. 2. 4. 19 ult.—(β) of men, seq. infin. e. g. aor. Matt. v. 40. Mark vi. 19 καὶ ἤθελεν αὐτὸν ἀποκτεῖναι. John i. 44. Acts vii. 28. al. c. inf. pres. Matt. xix. 21 εἰ θέλεις τέλειος εἶναι. John vi. 67. Acts xiv. 13. x. 10. xviv. 6. al. seq. inf. et acc. Luke i. 62. absol. c. inf. impl. Matt. viii. 2 ἐὰν θέλῃς. Mark iii. 13. 1 Cor. vii. 36. Rev. xi. 6. al. (Palæph. 24. 4. Xen. Cyr. 1. 4. 10.) So c. neg. οὐ θέλω, *not to will*, *not to have in mind*, and by impl. *to will not*, *to determine not to do this or that*, *to refuse*, etc. seq. inf. aor. Matt. ii. 18 οὐκ ἤθελε παρακληθῆναι. Mark vi. 26. Luke xv. 28. al. c. inf. pres. John vii. 1. 2 Thess. iii. 10. absol. c. inf. impl. Matt. xviii. 30. xxi. 29. Rom. vii. 15 sq.—Palæph. 2. 6. Xen. Cyr. 1. 4. 10.—In antith. of *to will* and *to do*, Rom. vii. 18. 2 Cor. viii. 10, 11. Phil. ii. 13. Comp. Winer § 65. 6.—Further, with a negative the idea of θέλω sometimes approaches that of δύναμαι, *to be able*, *I can*, e. g. Matt. i. 19 μὴ θέλων αὐτὴν παραδειγματίσαι, being unwilling, unable, i. e. not being able to bring himself to do so and so. Luke xviii. 13 οὐκ ἤθελεν οὐδὲ τοὺς ὄφθ. ἐπάραι, would not, could not, dared not. Comp. Passow in ἐθέλω. Schæf. in Greg. Cor. p. 135.—Hom. Il. 13. 106. Xen. Cyr. 8. 1. 16. H. G. 5. 4. 61.—(γ) trop. of the wind, John iii. 8 ὅπου θέλει, πνεῖ, i. e. pro lubitu.—Xen. Cyr. 2. 4. 19 ὅ,τι ἤθελεν, of an eagle.

b) genr. *to wish*, *to desire*, *to choose*, seq. infin. e. g. aor. Luke viii. 20 ἰδεῖν σε θέλοντες. xxiii. 8. c. inf. pres. John xvi. 19. Gal iv. 20. seq. infin. et accus. Mark vii. 24. 1 Cor. vii. 7. xi. 3. xiv. 5. (Hdian. 1. 2. 3.) absol. c. inf. impl. Matt. xv. 28 γενηθήτω σοι ὡς θέλεις. Mark ix. 13. John xv. 7. 1 Cor. iv. 21. (Palæph. 28. 3.) So c. neg. οὐ θέλω, *to will not*, *to be unwilling*, *to choose not*, seq. infin. aor. Luke xix. 14 οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 1 Cor.

x. 20. (Palæph. 39. 3.) c. inf. pres. Rom. i. 13. 1 Cor. x. 1. 2 Cor. i. 8. (Luc. D. Mort. 2. 1 ult.) absol. c. inf. impl. John xxi. 18.—Seq. εἰ, Luke xii. 49 τί θέλω, εἰ ἤδη ἀνήφθῃ; sometimes with an accus. simply, where however an infin. is strictly implied, e. g. Luke v. 39 οὐδεὶς πινὼν παλαιὸν, εὐθέως θέλει νέον, sc. πίνειν. 2 Cor. xi. 12 τῶν θελούντων ἀφορμήν, sc. εὐρεῖν.—Seq. ἵνα c. subjunct. Matt. vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι. Mark vi. 25. John xvii. 24. So in interrogations, seq. fut. indic. or more properly aor. subjunct. pp. with ἵνα implied; e. g. Matt. xx. 32 τί θέλετε [ἵνα] ποιήσω ὑμῖν; as in Engl. *what will ye [that] I should do unto you?* xxvi. 17. Mark xiv. 12. xv. 9, 12. Luke ix. 54. al. But see Winer § 42. 4. p. 235. Herm. ad Vig. p. 742. (Anacr. 12. 1. Soph. Œd. R. 651. c. fut. Luc. Navig. 4 et 26.) Once with ἤ, i. e. *to choose rather, to prefer*, 1 Cor. xiv. 19, see in Ἡ 3. a.—Sometimes ἐθέλειν (but not θέλειν) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*, as John vi. 21 ἠθέλοντες οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, *they gladly received him into the vessel*. See Buttm. § 150. p. 440. Winer § 58. 4.—Xen. Hi. 7. 9. Cyr. 1. 1. 3. ib. 5. 1. 20.

c) by impl. *to be disposed, inclined to* any thing, *to delight in, to love*, i. q. φιλέω; so seq. infin. Luke xx. 43 τῶν θελούντων περιπατεῖν ἐν στόλαις, καὶ φιλοῦντων ἀσπασμούς, comp. Mark xii. 38 τῶν θελούντων ἐν στ. περιπατεῖν καὶ ἀσπασμούς, where it seems to take the accus. as being synonymous with φιλέω. But this is better referred to Hebraism, comp. Winer § 58. 4. So by Hebraism c. accus. Matt. xxvii. 43 εἰ θέλει αὐτόν, quoted from Ps. xxii. 9 where Sept. for יָבָרָה. Sept. and γῶν c. acc. Ez. xviii. 23. Also Matt. ix. 13 ἔλεον θέλω, καὶ οὐ θυσίαν, quoted from Hos. vi. 6 where Sept. for γῶν c. acc. Heb. x. 5, 8, quoted from Ps. xl. 7 where Sept. for γῶν c. acc.—Seq. ἐν τινι, *to delight in any thing*, Col. ii. 18 θέλων ἐν ταπεινοφροσύνῃ κ. τ. λ. So Sept. and יָבָרָה 1 Chr. xxviii. 4.

d) by impl. *to be so and so minded, to be of opinion, to affirm*. 2 Pet. iii. 5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, *for it*

escapes them who affirm this, who are thus minded, comp. ver. 4.—Hdian. 5. 3. 11 εἰκόνα τε ἡλίου ἀνέργαστον εἶναι θέλουσιν. ib. 5. 6. 10. So volo Cic. Acad. 4. 14.

e) θέλω seq. infin. is sometimes nearly, i. q. μέλλω, *to be about to*, i. e. it serves merely as an auxiliary and gives to the infin. a future sense, but only of inanimate things, e. g. Acts ii. 12 et xvii. 20 τί ἂν θέλοι τοῦτο εἶναι; *what then will this be?* or as in comm. Eng. ‘*what is this going to be?*’—Hdot. 1. 78, 109. ib. 2. 11, 14. See Schweigh. Lex. Herod. in ἐθέλω. Passow in ἠθέλω. Viger. p. 263 sq. AL.

Θεμέλιος, ὁ, ἡ, adj. (θέμα, τίθημι), pp. placed or laid as a foundation, fundamental; hence in N. T. as subst. *foundation*. Mæris, θεμέλια καὶ θεμέλιον οὐδετέρως, ἀττικῶς θεμέλιοι καὶ θεμέλιος, κοινῶς.

a) masc. ὁ θεμέλιος, sc. λίθος, pp. *foundation-stone*. Heb. xi. 10 τὴν τοῦ θεμ. ἔχουσιν πόλιν. Rev. xxi. 14, 19 bis. Sept. for יָבָרָה 1 K. v. 17. יָבָרָה Job xxii. 16. יָבָרָה Ezra iv. 12. v. 16.—Esdr. vi. 20. Pol. 1. 40. 9. Thuc. 1. 93.—Trop. of elementary doctrine and instruction, the foundation, 1 Cor. iii. 10 θεμέλιον τέθεικα. Eph. ii. 20. Rom. xv. 20. Heb. vi. 1. of a fundamental doctrine or principle, e. g. Christ 1 Cor. iii. 11, 12. Also 1 Tim. vi. 19 θεμέλιον καλόν, *a good foundation*, sc. on which hope and salvation may rest.—Meton. 2 Tim. ii. 19 θεμέλιος τοῦ θεοῦ, that which God hath founded, God’s building, the gospel scheme.

b) neut. τὸ θεμέλιον, *foundation*, in Luke’s writings, Acts xvi. 26 τὰ θεμέλια. Luke vi. 48, 49. xiv. 29. Sept. for יָבָרָה Prov. viii. 29. Is. lviii. 12. יָבָרָה Lam. iv. 11. Mic. i. 6.—Diod. Sic. 5. 66. Xen. H. G. 5. 2. 5.

Θεμελιόω, f. ὥσω, (θεμέλιος,) *to lay the foundation of any thing, to found*, trans. Matt. vii. 25 et Luke vi. 48 τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 6. Heb. i. 10 quoted from Ps. cii. 26 where Sept. for יָבָרָה. also Josh. vi. 26. al.—Xen. Cyr. 7. 5. 11.—Metaph. *to ground, to establish, to con-*

firm, Eph. iii. 17. Col. i. 23 τῇ πίστει τεθεμελιωμένον. 1 Pet. v. 10. — Diod. Sic. 11. 68. ib. 15. 1.

Θεοδίδακτος, ου, ό, ή, adj. (θεός, διδάσκω), *taught of God*, 1 Thess. iv. 9. comp. διδάκτοί τοῦ θεοῦ John vi. 45. — Theophil. ad Autol. II. p. 87.

Θεόλογος, ου, ό, (θεός, λέγω), *theologue*, one who treats of God and divine things, as Epimenides Diod. Sic. 5. 80. Pherecydes Plut. Sylla 36. In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. i. 2.

Θεομαχέω, ὦ, f. ήσω, (θεομάχος,) *to fight or contend against God*, Acts xxiii. 9 in text. rec. — 2 Macc. vii. 19. Xen. Ec. 16. 3.

Θεομάχος, ου, ό, ή, adj. (θεός, μάχομαι), *fighting against God*, contending with God, Acts v. 39. — Symm. for עֲנִיָּה Prov. ix. 18. xxi. 16.

Θεόπνευστος, ου, ό, ή, (θεός, πνέω), *God-inspired, given from God*, 2 Tim. iii. 16 πᾶσα γραφή θεόπνευστος. — Plut. ed. R. IX. p. 583. 9, τοὺς ὀνειρούς τοὺς θεοπνεύστους. Phocylid. 121 τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος. Comp. Jos. c. Ap. 1. 7 [αἱ γραφαὶ] τῶν προφητῶν κατὰ τὴν ἐπίπνοιαν τὴν ἀπὸ τοῦ θεοῦ μαθόντων. Cic. pro Arch. 8, poetam . . . quasi divino quodam spiritu inflari.

Θεός, οὔ, ό, *God, the divinity*; for the derivation see note below. On the voc. θεέ Matt. xxvii. 46. Act. Thom. § 44, 45, instead of the Attic voc. θεός, see Buttm. § 35. n. 2. Winer § 8. 2. c.

a) genr. *God*, the supreme Lord and Father of all, *Jehovah*; so ό θεός, Matt. i. 23. iii. 9. v. 8. vi. 30. John iv. 24. ix. 24. Rom. xvi. 26. James ii. 19. al. sæpiss. Without the art. θεός Matt. vi. 24. xix. 26. Luke ii. 14, 52. iii. 2. John i. 6, 18. iii. 2. Acts v. 29. Rom. i. 7, 18. 1 Cor. iv. 1. al. sæp. Comp. Winer § 18. p. 108. Sept. everywhere for עֲלֵינוּ Gen. i. 1, 2 sq. sæpiss. Also κύριος ό θεός, Matt. iv. 7, 10. xxii. 37. Mark xii. 29, 30. Luke i. 16, 32. 1 Pet.

iii. 15. Rev. iv. 8. xi. 17. So Acts ii. 39 κύριος ό θεός υμῶν. vii. 37. So Sept. for עֲלֵינוּ πῆπ? Gen. ii. 15, 16, 18 sq. i. i. 14. more freq. c. gen. for "עֲלֵינוּ πῆπ? Is. xliii. 3. Jer. iii. 13. Ez. xlv. 3. al. See Gesen. Heb. Lex. πῆπ? a. — In construction: (α) before a genitive, e. g. of person, ό θεός τινος, *the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. xxii. 32 ό θεός 'Αβραάμ κ. τ. λ. Mark xii. 26. Luke i. 68. Acts v. 30. vii. 32, 46. al. So voc. Matt. xxvii. 46 θεέ μου, θεέ μου, and Mark xv. 34 ό θεός μου, ό θεός μου, quoted from Ps. xxii. 2 where Heb. ה' ה', Sept. ό θεός ό θεός μου. Seq. gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. xv. 5. θ. τῆς ἐλπίδος ver. 13. θ. τῆς εἰρήνης xvi. 20. Phil. iv. 9. Heb. xiii. 20. θ. ἀκαταστασίας 1 Cor. xiv. 33. θ. πάσης χάριτος 1 Pet. v. 10. — (β) Genit. θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed *from God*, Matt. iii. 16 πνεῦμα τοῦ θ. Luke xi. 49 ή σοφία τοῦ θ. iii. 38 (υἱός) τοῦ θεοῦ. ix. 20 ό Χριστός τοῦ θ. Acts xxiii. 4 τὸν ἀρχιερέα τοῦ θ. Matt. vi. 33 ή βασιλεία τοῦ θ. 2 Tim. iii. 17 ό ἄνθρ. τοῦ θεοῦ *the man of God*, taught, furnished of God. 1 Thess. iv. 16 ή σάλπιγξ θεοῦ *trump of God*, which sounds by command of God. i. q. ή ἐσχάτη σάλπιγξ 1 Cor. xv. 52. See Winer § 37. 3. Also in a passive or objective sense, Winer § 30. 1. Luke xi. 42 ή ἀγάπη τοῦ θεοῦ *love to God*, see more in 'Αγάπη b. Luke vi. 12 προσευχή τοῦ θεοῦ *prayer to God*. Mark xi. 22 πίστις τοῦ θ. *faith in God*. So οἶκος τοῦ θ. i. e. consecrated to God, Luke vi. 4. 1 Cor. iii. 9. Rev. xv. 2 κίθαραι τ. θεοῦ harps for the praise of God, comp. 1 Chr. xvi. 42. Winer § 37. 3. Further, τὰ τοῦ θεοῦ, *the things of God*, e. g. his *counsels, purposes* 1 Cor. ii. 11, or things *pleasing* to him Matt. xvi. 23. Mark viii. 33, or things *belonging*, pertaining, to him, Matt. xxii. 21. Mark xii. 17. Luke xx. 25. (Xen. Cyr. 3. 3. 20.) In this last sense also we find τὰ πρὸς τὸν θεόν, *things pertaining to God*, his service and worship, Rom. xv. 17. Heb. ii. 17. v. 1. — (γ) Dat. θεῷ, e. g. after

adjectives, as ἀστέιος τῷ Θεῷ Acts vii. 20, and δυνατὰ τῷ Θεῷ 2 Cor. x. 4, as an intensive from the Heb. *exceedingly*, see in Ἀστέιος and Δυνατός. Winer § 37. 3. Elsewhere after verbs, etc. TO OR FOR *God*, e. g. Rom. vi. 10 et Gal. ii. 19 ζῆν τῷ Θεῷ, i. e. to his honour and praise, in accordance with his will, 2 Cor. v. 13. ix. 11. al.

b) spoken of Christ, *the Logos*, who is declared to be ὁ Θεός, e. g. John i. 1. xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 16. Heb. i. 8. 1 John v. 20. Rev. xix. 17 coll. ver. 7. xxii. 6.—So the Saviour is called ὁ Θεός in Test. XII Patr. Fabr. Cod. Pseud. V. T. Vol. I. p. 542, ὁ Θεὸς σῶμα λαβὼν ἔσωσεν αὐτούς· ἀναστήσει γὰρ κύριος [τὸν σωτήρα] Θεὸν καὶ ἄνθρωπον. p. 644, 645, ὁψέσθαι Θεὸν ἐν σχήματι ἀνθρώπου. p. 672 ὁφθήσεται Θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 696 Θεός εἰς ἄνδρα ὑποκρινόμενος. Comp. also Justin. Dial. c. Tryph. p. 284. Origen c. Cels. 5. 39. ib. 6. 60. Comm. in Joann. Tom. I. 42. II. § 2—6. VI. § 23.

c) from the Heb. spoken of *kings* as the representatives of God in the Jewish theocracy. John x. 34, 35 ἐγὼ εἶπα, Θεοὶ ἐστε; εἰ ἐκείνους εἶπε Θεοὺς κ. τ. λ. quoted from and in allusion to Ps. lxxxii. 1, 6, where Sept. and Heb. אֱלֹהִים, comp. ver. 7.

d) in the Greek sense, ὁ Θεός, *a god, the deity*, οἱ Θεοί, *the gods*, i. e. the heathen gods. Acts vii. 43 ὁ Θεὸς ὑμῶν Ῥεμφάν. xii. 22. xiv. 11 οἱ Θεοί. xix. 26. xxviii. 6. 1 Cor. viii. 4, 5. Gal. iv. 8. So Satan is called ὁ Θεὸς τοῦ αἰῶνος τούτου, *the god of this world*, its leader, etc. 2 Cor. iv. 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in Δαιμόνιον b.—Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6.—Once, fem. ἡ Θεός, *a goddess*, Diana, Acts xix. 37 in some edit. So Xen. An. 3. 2. 12 τῇ Ἀρτέμιδι . . . τῇ Θεῷ. ib. 5. 3. 6, 7, 9.—Meton. *an image, idol*, Acts vii. 40. Sept. for לְפָנַי Is. xlv. 17. אֱלֹהֵי 2 Sam. v. 21.

NOTE. The earliest derivation of Θεός is from τίθημι, e. g. Hdot. 2. 52 Θεοὺς δὲ προσωνόμασάν σφας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. So Clem. Alex.

Strom. I, Θεὸς δὲ παρὰ τὴν θέσιν εἴρηται καὶ τάξιν, τὴν διακόσμησιν.—Plato derives it from θέω *to run*, regarding the deity as having been first recognized in the sun, and moon, and earth, and stars, and heavens, ἅτε γοῦν αὐτὰ ὁρῶντες πάντα αἰὲν ἰόντα ὁρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν, Θεοὺς αὐτοὺς ἐπονομάσαι, Plato Crat. 16. p. 397. D. This idea is paraphrased by Theophil, ad Autol. I. p. 71, i. q. τρέχειν, κινεῖν, ἐνεργεῖν, τρέφειν, προνοεῖν καὶ κυβερνᾶν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. Θεός is of the same family with Ζεύς, Διός, Æol. Δεύς, Lat. *deus*. AL.

Θεοσεβεία, ας, ἡ, (Θεοσεβής,) *reverence towards God, godliness*, 1 Tim. ii. 10. Sept. for אֱלֹהִים Gen. xx. 11.—Baruch. v. 3. Xen. An. 2. 6. 26.

Θεοσεβής, έος, οὔς, ὁ, ἡ, adj. (Θεός, σέβομαι), *reverencing God, godly*, a worshipper of God, John ix. 31. Sept. for אֱלֹהִים Ex. xviii. 21. Job i. 1, 8—Judith xi. 17. Xen. Cyr. 8. 1. 25.

Θεοστυγής, έος, οὔς, (Θεός, στυγέω,) pass. *hated of the gods*, Eurip. Troad. 1243 or 1221. In N. T. act. *hating God, impious*, Rom. i. 30.—Eurip. Cycl. 395 or 396. Suidas, Θεοστυγεῖς· Θεομίσητοι, οἱ ὑπὸ Θεοῦ μισούμενοι καὶ οἱ Θεὸν μισοῦντες.

Θεότης, τητος, ἡ, (Θεός,) *deity, Godhead*, the divine nature and perfections, i. q. Θειώτες, Col. ii. 9. — Luc. Icarom. 9.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. n. of a person of distinction, κράτιστος, to whom Luke inscribed his Gospel and the book of Acts, Luke i. 3. Acts i. 1. Elsewhere unknown.

Θεραπεία, ας, ἡ, (Θεραπεύω,) *voluntary service, attendance, ministry*, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29. In N. T.

a) *care of the sick*, and by impl. *relief, healing*, Luke ix. 11 χρεῖαν ἔχοντας Θεραπείας ἰᾶτο. Rev. xxii. 2.—Jos. Ant. 19. 1. 16. Palæph. 2. 4. Xen. Hi. 8. 4.

b) meton. and collect. *attendants, domestics, retinue*, Matt. xxiv. 45. Luke xii. 42. Sept. for אֲדָמָה Gen. xlv. 16.—

Jos. Ant. 4. 6. 4 σὺν θεραπέια βασιλικῇ.
Hdian. 7. 1. 10. Xen. Mem. 3. 11.
4.

Θεραπέυω, f. εὔσω, (θεράπων,) *to wait upon, to minister unto*, i. e. to render voluntary service and attendance; see Passow sub v.

a) pp. Pass. Acts xvii. 25 οὐδὲ (ὁ θεός) ὑπὸ χειρῶν ἀνθρώπων θεραπέυεται.—Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7. ib. 5. 5. 29.

b) *to take care of the sick, to tend*, genr. Xen. An. 7. 2. 6. Hi. 8. 4. In N. T. by impl. *to relieve, to heal, to cure*, absol. Matt. xii. 10 et Luke vi. 7 ἐν τῷ σαββάτῳ θεραπέειν. c. acc. of pers. Matt. iv. 24 παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Mark i. 34. Luke x. 9. Acts iv. 14. al. Seq. acc. et ἀπό, Luke vii. 21 ἐθεράπευσε πολλοὺς ἀπὸ νόσων. viii. 2. —Tob. xii. 3. Palæph. 2. 4. of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12. —Seq. acc. of disease, Matt. iv. 23 θεραπέων πᾶσαν νόσον. Rev. xiii. 3 πληγὴ ἐθεραπεύθη. AL.

Θεράπων, οντος, ὁ, prob. (θέρω to cherish), *an attendant, minister*, implying always voluntary service and attendance, and therefore different from δοῦλος; once of Moses, Heb. iii. 5. Sept. for רַבִּי also of Moses Ex. xiv. 31. Num. xii. 7, 8. of Job, c. i. 8. ii. 3.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16. Comp. Passow sub v.

Θερίζω, f. ἴσω, (θέρω summer, harvest-time,) *to summer intrans.* Xen. An. 3. 5. 15. In N. T. *to harvest, to reap*, viz.

a) genr. and absol. Matt. vi. 26 οὐ σπείρουσιν, οὐδὲ θερίζουσιν. Luke xii. 24. James v. 4 οἱ θερίσαντες *the reapers*. Sept. for רִצָּר Ruth ii. 3 sq.—Plut. ed. R. VI. p. 422. 4. Xen. Œc. 18. 1.—Hence in proverbial expressions, e. g. θερίζων ὅπου οὐκ ἔσπειρας, i. e. turning the labours of others to one's own profit, Matt. xxv. 24, 26. Luke xix. 21, 22. In a like sense John iv. 37 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Comp. Job xxxi. 8. Mic. vi. 15. Further, ὃ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works, Gal. vi. 7; and in a similar sense

2 Cor. ix. 6 bis. Comp. Sept. and רִצָּר Jer. xii. 13. See in Σπείρω a, fin.

b) trop. *to reap the fruits of one's labours, to receive in recompence*, c. accus. 1 Cor. ix. 11 τὰ σαρκικά. Gal. vi. 8 bis, 9. So Sept. and רִצָּר Prov. xxii. 8.—Test. XII Patr. p. 576.—Fig. also of a Christian teacher gathering in converts into the kingdom of God, John iv. 36 bis, 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, comp. Matt. ix. 37 et Luke x. 2.

c) by impl. *to cut down, to destroy*, Rev. xiv. 14 bis, 16 καὶ ἡ γῆ ἐθερίσθη, i. e. the iniquity of men is fully ripe and is cut off. Comp. Joel iv. [iii.] 13. Is. xvii. 5.

Θερισμός, ου, ὁ, (θερίζω,) *harvest, harvesting*. John iv. 35 bis, ὁ θερισμός ἐρχεται, . . . λευκαί εἰσι πρὸς θερισμόν. Matt. xiii. 30 bis, 39. Mark iv. 29. Sept. for רִצָּר Gen. viii. 22. Jer. l. 16.—Pol. 5. 95. 5. Xen. Œc. 18. 3.—Meton. *the harvest* to be gathered, produce of the harvest, pp. Sept. for רִצָּר Jer. v. 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. ix. 37, 38 bis. Luke x. 2 ter. Also of those whose iniquity is fully ripe for punishment Rev. xiv. 15, comp. in θερίζω c.

Θεριστής, ου, ὁ, (θερίζω,) *a harvestman, reaper*, Matt. xiii. 30, 39.—Bel and Drag. 40. Xen. Hi. 6. 10.

Θερμαίνω, f. ανῶ, (θερμός warm, fr. θέρω,) *to warm*, Hom. Il. 14. 7. In N. T. only Mid. θερμαίνομαι, *to warm oneself*, e. g. by a fire Mark xiv. 54 καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. ver. 67. John xviii. 18 bis, 25. with clothing James ii. 16. Sept. for רִצָּר Is. xlv. 15, 16. 1 K. i. 1, 2.—Hdian. 8. 4. 27. Xen. Mem. 4. 3. 8.

Θέρμη, ης, ἡ, (θερμός, θέρω,) *warmth, heat*, Acts xxiii. 3. Sept. for רִצָּר Job vi. 17. פֶּרֶךְ Ps. xix. 7.—Ecclus. xxxii. 28. Thuc. 2. 49.

Θέρος, εος, ους, τό, (θέρω,) *summer*, i. e. the warm season, in Palestine corresponding to the whole of our spring and summer months, see Jahn § 21. So Matt. xxiv. 32. Mark xiii. 28. Luke xxi. 30. So Sept. and רִצָּר Prov. vi. 8. xxx. 25.—Diod. Sic. 5. 30. Xen.

Ven. 6. 13. Mem. 1. 6. 2.—Elsewhere also *harvest*, Sept. for תִּשְׁבֵּץ Prov. xxvi. 1. Jos. Ant. 4. 8. 21. Dem. 1253. 15.

Θεσσαλονικεύς, ἑως, ὁ, *a Thessalonian*, Acts xx. 4. xxvii. 2. 1 Thess. i. 1. 2 Thess. i. 1.

Θεσσαλονίκη, ης, ἡ, *Thessalonica*, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander Thessalonica after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman prætor and quæstor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. Acts xvii. 1, 11, 13. Phil. iv. 16. 2 Tim. iv. 10.—Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Liv. 45. 29. Rosenm. Bibl. Geog. III. p. 395 sq.

Θευδᾶς, ᾶ, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts v. 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions, see Jos. Ant. 17. c. 10 sq. Judas too, who came after him, (Acts v. 37,) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. 18. 1. 1. ib. 20. 5. 2.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45.

Θεωρέω, ὦ, ἰ. ἤσω, (θεωρός spectator, fr. θεάομαι,) pp. *to be a spectator of*, i. e. *to look on or at, to behold*, trans. nearly, i. q. θεάομαι q. v. comp. Tittm. de Syn. N. T. p. 120.

a) pp. including the notion of attention, wonder, etc. (a) genr. c. acc. of thing, Luke xxiii. 48 θεωροῦντες τὰ γενόμενα. John ii. 23. xvii. 24. Acts viii. 13. c. acc. pers. Rev. xi. 11, 12. seq. πῶς, ποῦ, Mark xii. 41. xv. 47. absol. Matt. xxvii. 55. Mark xv. 40. Luke xiv. 29. xxiii. 35. Acts xix. 26. Sept. for תִּיִן Ps. xxvii. 4. Chald. תִּיִן Dan. v. 5. vii. 21. —Theophr. Char. 13 or 6. Xen. Cyr. 4. 3. 3. of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27.—(β) *to look at, to*

view with attention, Matt. 28. 1 θ. τὸν τάφον. (Ceb. Tab. 1.) Trop. *to consider*, Heb. vii. 4 θεωρεῖτε δὲ, πηλίκος οὗτος.—Diod. Sic. 12. 15. Dem. 19. 23.—(γ) *to look at*, by impl. *to comprehend, to recognize, to acknowledge*, c. acc. of pers. John vi. 40 πᾶς ὁ θεωρῶν τὸν υἱόν. xii. 45 bis. xiv. 17.—Wisd. xiii. 5. Diod. Sic. 19. 52 τοὺς λόγους.

b) simply *to see, to perceive with the eyes, to behold*, nearly, i. q. ἰδεῖν. (α) genr. seq. acc. pers. Mark iii. 11. Luke xxiv. 37. John ix. 8. xiv. 19. xvi. 10, 16, 17, 19. Acts iii. 16. ix. 7. xxv. 24. c. part. added Luke x. 18 ἐθεώρουν τὸν Σατανᾶν πεσόντα. xxiv. 39. Mark v. 15. John vi. 19, 62. xx. 12, 14. Seq. acc. of thing Luke xxi. 6. John vii. 3. Acts xx. 38. c. part. add. John x. 12 θ. τὸν λύκον ἐρχόμενον. xx. 6. Acts vii. 56. x. 11. Sept. for תִּיִן Ps. xxii. 8. xxxi. 12.—1 Macc. xiii. 29. Diod. Sic. 13. 57.—(β) *to perceive, to mark, to note*. seq. ὅτι Mark xvi. 4. John iv. 19. xii. 19. Acts xxvii. 10. seq. πόσος Acts xxi. 20. Seq. acc. of thing Mark v. 38 καὶ θεωρεῖ θόρυβον. Acts iv. 13. c. part. add. Acts xvii. 16. xxviii. 6. Seq. acc. of pers. c. part. 1 John iii. 17. c. part. impl. Acts xvii. 22.—2 Macc. ix. 23. Diod. S. 13. 28.—(γ) from the Heb. *to see, for to experience*, e. g. τὸν θάνατον John viii. 51. See in Εἶδον I. c.

Θεωρία, ας, ἡ, (θεωρέω,) *a beholding, viewing*, Diod. Sic. 1. 94. Thuc. 6. 16. In N. T. *a sight, spectacle*, Luke xxiii. 48.—3 Macc. v. 24. Arr. Epict. 1. 2. 12.

Θήκη, ης, ἡ, (τίθημι,) pp. place to put or set any thing, *repository, receptacle*, e. g. for a sword, *a sheath*, John xviii. 11.—Jos. Ant. 7. 11. 7. cell, chamber, Xen. Cæc. 8. 17. sepulchre, Cyr. 7. 5.

Θηλάζω, f. ἄσω, (θηλή breast.)

1. pp. causat. *to suckle, to give suck*, absol. Matt. xxiv. 19 οὐαὶ ταῖς θηλαζούσαις. Mark xiii. 17. Luke xxi. 23. xxiii. 29. Sept. for תִּיִן Gen. xxi. 7. Ex. ii. 7.—Æl. 13. 1 init.

2. immed. *to suck at the breast*, for which more usually θηλάζομαι, Lob. ad Phr. p. 468. Seq. acc. Luke xi. 27 μαστοὶ οὗς ἐθήλασας. Part. θηλάζων,

suckling, Matt. xxi. 16, quoted from Ps. viii. 3 where Sept. for רָנָה. So Sept. μαστοὺς ἐθήλασα for רָנָה Job. iii. 12. Cant. viii. 1. — Theocr. 3. 15 μασδοὺς ἐθήλαζε. Plut. Romul. 6.

Θῆλυς, θήλεια, θῆλυ, adj. *female*.

a) ἡ θήλεια, as subst. *a female, a woman*, Rom. i. 26, 27. So Sept. for נְקִיָּה Lev. xxvii. 4 sq. — Hdian. 1. 14. 16. Xen. Lac. 1. 4.

b) τὸ θῆλυ, only in the phrase ἄρσεν καὶ θῆλυ, *male and female*, Matt. xix. 4. Mark x. 6. Gal. iii. 28. So Sept. for נְקִיָּה Gen. i. 27. vi. 19. — Luc. de Salt. 12. Hdot. 2. 85 τὸ θῆλυ γένος.

Θήρα, ας, ἡ, (θήρ,) *hunting, the chase*, Hom. Il. 5. 49. Xen. Cyr. 1. 4. 5. *prey, game*, Od. 9. 158. Xen. Ven. 6. 13. — In N. T. meton. *destruction*, i. e. cause of destruction, Rom. xi. 9 γεννηθήτω ἡ τραπέζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κ. τ. λ. quoted laxly from Ps. lxix. 23 where there is no corresponding word in the Heb. text. But Sept. for נֶפֶשׁ *net* Ps. xxxv. 8.

Θηρεύω, f. εὐσω, (θήρα,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9. In N. T. trop. *to catch at one's words, to lay hold of*, c. acc. Luke xi. 54 ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ. — Comp. Sept. for נָחַל *to lie in wait* Ps. lix. 4. Pol. 23. 8. 11 τὴν εὐνοίαν. Xen. Cyr. 8. 2. 2 τὴν φιλίαν.

Θηριομαχέω, ῶ, f. ἥσω, (θηρίον, μάχομαι,) *to fight with wild beasts*, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Absol. 1 Cor. xv. 32 εἰ κατὰ ἀνθρώπον ἐθηριομάχησα ἐν Ἐφέσῳ, prob. figuratively in allusion to Acts xix. 29 sq. *if to human view, as men would count it, I fought with wild beasts*. So Theophyl. θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην. — trop. Ignat. Ep. in Rom. c. 5 ἀπὸ Συρίας μεχρὶ Ῥώμης θηριομαχῶ. — Others, lit. *if so far as depended on man's will, I fought*, etc. supposing that the infuriated multitude (Acts 1. c.) may have demanded that Paul should be thus punished. So Chrysost. ὅσον εἰς ἀνθρώπους ἤκον, ἐθηριομάχησα. — pp. Artemid. II. 59. Diod. Sic. 3. 43 ult.

Θηρίον, ου, τό, (i. q. θήρ,) *a beast, wild-beast*, Mark i. 13. Acts x. 12. xi. 6. xxviii. 4, 5. Heb. xii. 20. James iii. 7. Rev. vi. 8. Sept. for נֶפֶשׁ Deut. xxviii. 6. Jer. vii. 31. נֶפֶשׁ Gen. i. 24. Deut. vii. 22. — Hdian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7. — Trop. of brutal, savage men, Tit. i. 12. — Aristot. Moral. 2. 5. Jos. Ant. 17. 5. 5 ult. comp. Xen. Mem. 3. 11. 11. — Elsewhere symbolically in the Apocalypse, e. g. Rev. xi. 7. xiii. 1 sq. xiv. 9, 11. al. sarp. AL.

Θησαυρίζω, f. ἴσω, (θησαυρός,) *to treasure up, to lay up in store*, seq. acc. et dat. expr. or impl. Matt. vi. 19, 20, θησαυρίζετε ὑμῖν θησαυρούς. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. Sept. for תָּבַח 2 K. xx. 17. Am. iii. 10. תָּבַח Zech. ix. 3. — Baruch. iii. 10. Ael. V. H. 6. 12. Xen. Cyr. 8. 2. 24. — Trop. of evil, punishment, Rom. ii. 5 ὀργήν. James v. 3, coll. ver. 5. Sept. for תָּבַח Prov. i. 18. — By impl. *to keep in store, to reserve*, Pass. c. dat. 2 Pet. iii. 7.

Θησαυρός, οὔ, ὁ, (τίθημι,) 1. *treasure*, any thing laid up in store, *wealth*, e. g. temporal, Matt. vi. 19, 21. xiii. 44. Luke xii. 32. Heb. xi. 26. Sept. for תָּבַח 1 K. xiv. 26. Prov. xv. 17. תָּבַח Gen. xliii. 23. Prov. ii. 4. — 1 Macc. i. 24. Hdian. 3. 9. 20. Xen. Cyr. 3. 1. 33. — Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22. 2 Cor. iv. 7. Col. ii. 3. — Ecclus. xx. 30. Xen. Mem. 1. 6. 14.

2. *treasury*, place where treasures, stores, are laid up, *store-house*, Matt. xiii. 52 οἰκοδεσπότης ὅστις ἐκβάλλει ἐκ τοῦ θησ. αὐτοῦ καινά κ. τ. λ. Trop. of the store-house of the mind, where the thoughts, feelings, counsels are laid up, Matt. xii. 35 bis. Luke vi. 45 bis. Sept. pp. for תָּבַח Neh. xiii. 12. 1 K. vii. 51. — pp. Diod. Sic. 17. 71. Xen. An. 5. 4. 27. — Hence of *a chest, box, casket*, in which precious things are kept, Matt. ii. 11 ἀνοίξαντες τοὺς θησαυροὺς αἰπῶν. — Jos. Ant. 9. 8. 2 ξύλινον θησαυρόν, comp. 2 K. xii. 10.

Θιγγάνω, f. θιζομαι, aor. 2 ἔθιγον, a lengthened form of the pres. instead

of θίγω, Buttm. § 112. 13. § 114. Matth. § 237; *to touch*, c. c. gen. Heb. xii. 20 *κὰν θηρίον θίγγ τοῦ ὄρους*, comp. Ex. xix. 12 where Sept. for *γγ*. absol. Col. ii. 21.—Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5.—Intens. *to touch forcibly*, i. q. *to smite, to harm*, Heb. xi. 28 *ἵνα μὴ ὁ ὀλοθρεύων θίγγ αὐτῶν*. So Heb. *γγ* Gen. xxxii. 26, 33, al. Sept. *ἄπτομαι*.—Act. Thom. § 12 *ὣν αἱ βλάβαι αὐταὶ οὐ θιγγάνουσι*.

θλίβω, f. ψω, *to press, to press upon*, trans. e. g. the lips by a kiss Theocr. 20. 4. In N. T.

a) pp. a person in a crowd, Mark iii. 9 *ἵνα μὴ θλίβωσιν αὐτόν*.—Ecclus. xvi. 28. Artemidor. 2. 37.—In the sense of *to press together, to compress*, Pass. part. *τεθλιμμένος, pressed together*, made narrow, whence Matt. vii. 14 *τεθλιμμένη ἡ ὁδός narrow is the way*.—comp. Wisd. xv. 7 *κεραμεὺς ἀπαλὴν γῆν θλίβων*. Arr. Epict. 1. 25.

b) trop. *to oppress with evils, to afflict, to distress*, 2 Thess. i. 6 *τοῖς θλίβουσιν ὑμᾶς*. Pass. 2 Cor. i. 6. iv. 8. vii. 5. 1 Thess. iii. 4. 2 Thess. i. 7. 1 Tim. v. 10. Heb. xi. 37. Sept. for *רצח* Deut. xxviii. 53, 55. *רצח* Ex. xxii. 21. *רצח* 1 K. viii. 37. *רצח* Ps. xxiii. 5.—Diod. Sic. 12. 66. ib. 13. 109.

θλίψις, εως, ἡ, (θλίβω,) *pressure, compression, straitness*, Artemid. 1. 79. Hesych. *θλίψις· στένωσις*.—In N. T. only trop. *pressure from evils, affliction, distress*, 2 Cor. ii. 4 *ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα*. Phil. i. 16. Of a woman in travail John xvi. 21. Sept. for *רצח* Deut. iv. 30. *רצח* Neh. ix. 37.—1 Macc. v. 16. 2 Macc. i. 7.—Often by meton. *evils by which one is pressed, affliction, distress, calamity*, Matt. xiii. 21 *γενομένης δὲ θλίψεως*. Acts vii. 10, 11. Rom. v. 3. 2 Cor. i. 4. Heb. x. 33. al. In apposit. Mark xiii. 19 *ἔσονται ἡμέραι ἐκεῖναι θλίψις*. So with synonym. as *θλίψις καὶ στενοχωρία* Rom. ii. 9. *θλ. καὶ ἀνάγκη* 2 Cor. vi. 4. 1 Thess. iii. 7. Sept. for *רצח* Ps. cxix. 143. *רצח* 1 Sam. x. 19. Is. viii. 22.—Ecclus. li. 5. 1 Macc. xii. 13. AL.

Θνήσκω, f. θανοῦμαι, aor. 2 ἔθανον, perf. τέθνηκα, inf. τεθνάναι. Buttm. § 114,

to die, in N. T. only perf. τέθνηκα, *to have died*, i. e. *to be dead*, in a present sense, Buttm. § 113. 6. Matt. ii. 20. Mark xv. 44 *εἰ ἤδη τέθνηκε*. Luke vii. 12. vii. 49. John xi. 21, 39, 41, 44. xii. 1. xix. 33. Acts xiv. 19. xxv. 19. 1 Tim. v. 6 *ζῶσα τέθνηκε*, though *living is dead*, i. e. as good as dead. Sept. for *מת* 2 Sam. xii. 18. 1 K. xxi. 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

Θνητός, ἡ, όν, (θνήσκω,) *mortal*, e. g. σῶμα Rom. vi. 12. viii. 11. σὰρξ 2 Cor. iv. 11. Neut. τὸ θνητόν, *mortal nature, mortality*, 1 Cor. xv. 53, 54. 2 Cor. v. 4.—Sept. Is. li. 12. 3 Macc. iii. 29. Luc. D. Deor. 16. 4. Xen. Cyr. 8. 7. 19 bis.

Θορυβέω, ῶ, f. ἤσω, (θόρυβος,) *to make a noise, uproar, clamour*, spoken of a multitude, genr. Xen. Cyr. 4. 5. 8. as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27. Isocr. 233. B. In N. T.

a) Mid. spoken of loud lamentation, wailing, *to make a noise together*, among themselves, *to wail together*, Matt. ix. 23 *ιδὼν αὐλητὰς καὶ ὄχλον θορυβούμενον*. Mark v. 39. Acts xx. 10. See Jahn § 211. Calmet art. *Mourning*, also art. *Shechem*.

b) trans. *to set in an uproar, to excite tumult in*, e. g. a city, τὴν πόλιν Acts xvii. 5.—Dion. Hal. Ant. 9. 68 *καὶ ἐθορύβησαν ἱκανῶς τὴν πόλιν*.

Θόρυβος, ου, ό, (kindr. with θρόος,) *noise, uproar, clamour*, of a multitude, viz.

a) genr. Matt. xxvii. 24 *μᾶλλον θόρυβος γίνεται*. Acts xxi. 34. xxiv. 18. Sept. for *רעש* Jer. xlix. 2.—Jos. Ant. 4. 4. 2. Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16. of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Of loud lamentation, wailing, Mark v. 38, comp. in θορυβέω 2.

b) popular commotion, tumult, Matt. xxvi. 5 *ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ*. Mark xiv. 2. Acts xx. 1, coll. στάσις in xix. 40.—Hdian. 5. 8. 15 *τοὺς αἰτίους στάσεως καὶ θορύβου*.

Θραύω, f. σω, perf. pass. τέθραν-σμαι, *to break in pieces, to crush*, e. g. τοὺς λίθους Pol. 16. 1. 15. Hdot. 1. 174.

—In N. T. trop. *to break, to crush*, sc. the strength of any one; hence τεθραυσμένος, *crushed, bruised, oppressed*, Luke iv. 18 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, quoted generally from Is. lxi. 1, 2, but with this clause inserted from Is. lviii. 6 where Sept. for גָּזַל.—trop. of hope Hdian. 3. 2. 4.

Θρέμμα, τος, τὸ, (τρέφω,) pp. nursling, thing bred, *breed*, and hence *cattle, flocks, herds*, John iv. 12.—Jos. Ant. 7. 7. 3. Xen. Œc. 20. 23.

Θρηνέω, ὦ, f. ἤσω, (θρήνος,) *to weep aloud, to wail, to mourn*, viz.

a) intrans. John xvi. 20 κλαύσετε καὶ θρηνήσετε ὑμεῖς. Sept. for לַבְיָנָה Ez. vii. 12. לַבְיָנָה Joel i. 5. Zeph. i. 12.—Æl. V. H. 3. 18. Hdian. 4. 13. 14.—Of hired mourners wailing for the dead, Matt. xi. 17. Luke vii. 32. Sept. for מִתְנַחֵם Mic. ii. 4. מִתְנַחֵם Jer. ix. 16. comp. 2 Sam. i. 17. iii. 33.—Hom. Il. 24. 722.

b) trans. in later usage, *to bewail*, Luke xxiii. 27 καὶ ἐθρήνονεν αὐτόν. Sept. for לַבְיָנָה Jer. li. 8. מִתְנַחֵם Ez. xxxii. 16.—Hdian. 3. 4. 13.

Θρήνος, ου, ὁ, (θρέω, θρέομαι,) *loud weeping, wailing*, Matt. ii. 18. Sept. for מִתְנַחֵם 2 Sam. i. 17. Am. viii. 10. מִתְנַחֵם Jer. ix. 17.—Diod. S. 1. 72. Xen. Ag. 10. 3.

Θρησκεία, ας, ἡ, (θρησκεύω, θρησκος,) *a worshipping, worship*, often with the idea of superstition, e. g. θρ. τῶν ἀγγέλων Col. ii. 18, comp. for this worship Tob. xii. 12, 15. Test. XII. Patr. p. 547. p. 657 ἐγγίζετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς. So of a severe mode or form of worship, Acts xxvi. 5.—Wisd. xiv. 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17.—Genr. of the worship of God, and hence *religion, piety*, James i. 26, 27.—Jos. Ant. 1. 13. 1.

Θρησκος, ου, ὁ, ἡ, adj. (θρέω, θρέομαι, see Passow), *fearing God, pious, religious*, James i. 26.—Hesych. θρησκος· εὐσεβής v. εὐλαβής, δεισιδαιμων.

Θριαμβεύω, f. σω, (θρίαμβος hymn in honour of Bacchus, also triumph, Diod. Sic. 4. 5 bi,) *to triumph, to hold*

a triumph, Plut. Marcell. 4. Hdian. 1. 6. 16.—In N. T.

a) *to lead in triumph, to triumph over*, c. accus. Col. ii. 15.—Plut. ed. R. I. p. 153. 1, βασιλεῖς ἐθριάμβευσε καὶ ἡγεμόνας.

b) causat. *to cause to triumph*, c. acc. 2 Cor. ii. 14.

Θρίξ, τριχός, ἡ, plur. τρίχες, dat. pl. θριξί, *a hair*, plur. *the hair*, sc. of the head, sing. Matt. v. 36. Luke xxi. 18 et Acts xxvii. 34, comp. 1 Sam. xiv. 45 et 1 K. i. 52. Plur. Matt. x. 30. Luke vii. 38, 44. xii. 7. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. ix. 8. Sept. for גִּזְיוֹ Num. vi. 5, 18. Judg. xvi. 23. Ezra ix. 3.—Hdian. 4. 8. 13. Thuc. 1. 6.—Of the hair of animals, Matt. iii. 4. Mark i. 6. Rev. ix. 8. Sept. for מִתְנַחֵם Ex. xxv. 4. xxxv. 6, 24.—Xen, Ven. 4. 6. ib. 5. 10.

Θροέω, ὦ, f. ἤσω, (θρόος, θρέω,) *to make a clamour, tumult*, Æschyl. Prometh. 608 or 612. Jos. Ant. 19. 1. 16.—In N. T. and late usage trans. *to disturb, to trouble, to terrify*, Pass. Matt. xxiv. 6 μὴ θροεῖσθε. Mark xiii. 7. 2 Thess. ii. 2. Sept. for מִתְנַחֵם Cant. v. 4.—Test. XII Patr. p. 651.

Θρόμβος, ου, ὁ, *a large drop, clot*, Luke xxii. 44 ἰδρῶς ὥσει θρόμβοι αἵματος, *his sweat was as it were clots of blood*.—Dioscor. 1. 44, 102. Hdot. 1. 179.

Θρόνος, ου, ὁ, (obsol. θράω to seat, comp. θράνος, θρήνος,) *a seat*, pp. a high seat with a footstool, Hom. Od. 1. 145. ib. 3. 389. ib. 16. 408. Xen. Conv. 9. 2, 3. Comp. Hom. Od. 10. 414 sq. 466 sq. ib. 8. 422. Later and in N. T. *a throne*, as the emblem of regal authority.

a) pp. as attributed to kings, Luke i. 52. Acts ii. 30. Sept. for מִתְנַחֵם 1 K. x. 18. Job xxxvi. 7. al.—Hdian. 1. 8. 8. Xen. An. 2. 1. 4.—Also to God, as the sovereign of the universe, Matt. v. 34. xxiii. 22. Acts vii. 49. (comp. Is. lxvi. 1.) Heb. iv. 16. xii. 2. al. Sept. and מִתְנַחֵם Ps. xlvii. 9. ciii. 19. al. To Jesus as the Messiah, Matt. xix. 28. xxv. 31. Rev. iii. 21. xx. 11. al. To the apostles in the kingdom of God, see in Βασιλεύω b. Matt. xix. 28. Luke xxii. 30. Rev. xx. 4. also symbolically to the elders around

God's throne, Rev. iv. 4. xi. 16.—Further, to Satan Rev. ii. 13. xiii. 2. (Act. Thom. § 32.) Symbolically to the beast Rev. xvi. 10.

5) meton. for *dominion*, Luke i. 32 καὶ δώσει αὐτῷ τὸν θρόνον Δαβίδ. Heb. i. 8 quoted from Ps. xlv. 7 where Sept. for נָשָׂא, as also 2 Sam. iii. 10. vii. 13, 16.—Wisd. vii. 8.—Also for a *potentate*, *higher power*, Col. i. 16 εἴτε θρόνοι, κ. τ. λ. where θρόνοι is spoken generally of earthly or of celestial potentates, i. e. archangels. So too Test. XII Patr. p. 548, where the seven heavens and classes of angels are described, in the seventh are said to be θρόνοι, ἐξουσίαι, ἐν ᾧ (οὐρανῷ) αἰεὶ ὕμνοι τῷ θεῷ προσφέρονται. AL.

Θυάτεια, ων, τά, *Thyatira*, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 29), now *Akhisar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts xvi. 14. Rev. i. 11. ii. 18, 24. It was famous for the art of dying purple; comp. the inscription found there, in Kuinoel on Acts l. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. Miss. Herald 1821. p. 251.

Ἔθυγατήρ, τέρος, τρός, ἡ, (see Buttm. § 47,) a *daughter*.

a) pp. and genr. Matt. ix. 18. x. 35, 37. xiv. 6. xv. 22, 28. Mark v. 35. vi. 22. vii. 26, 29, 30. Luke ii. 36. viii. 42, 49. xii. 53 bis. Acts ii. 17. vii. 21. xxi. 9. Heb. xi. 24. Sept. for נָשָׂא Gen. v. 4, 7. Ex. ii. 5. al. sæpiss.—Xen. Cyr. 3. 3. 3.—Trop. as expressing a relation of kindness and tenderness. 2 Cor. vi. 18 εἰς υἱοὺς καὶ θυγατέρας, sc. θεοῦ, comp. Jer. xxxi. 1, 9. Also voc. in a direct address, Matt. ix. 22 θάρσει θύγατερ. Mark v. 34. Luke viii. 48. So Sept. and נָשָׂא Ruth ii. 8. iii. 10, 11.

b) from the Heb. *daughter*, i. e. a *female descendant*. Luke xiii. 16 θυγ. Ἀβραάμ. i. 5 ἐκ τῶν θυγ. Ἀαρών. So Sept. and נָשָׂא Gen. xxxvi. 2. Ex. ii. 1. al.

c) from the Heb. put before names of places, e. g. Luke xxiii. 28 θυγατέρες Ἱερουσαλὴμ *daughters of Jerusalem*, i. e. born and living there, female inhabitants. So Sept. and נָשָׂא Cant. ii. 7.

iii. 5. נָשָׂא נָשָׂא Is. iii. 16, 17. iv. 4.—Hence in Sing. θυγατήρ Σιών *daughter of Sion*, pp. collect. for *the inhabitants* of Sion, and in poet. personification put for Sion itself, i. e. Jerusalem, Matt. xxi. 5 et John xii. 15, quoted from Zech. ix. 9. See Gesen. Comm. on Is. i. 8. Heb. Lex. נָשָׂא no. 5. So Sept. and Heb. נָשָׂא נָשָׂא Zech. l. c. Is. i. 8. x. 32.

Θυγάτριον, ου, τό, (dimin. of θυγατήρ,) a *little daughter*, female child, Mark v. 23. vii. 25.—Athenæus 13. p. 581. C.

Θυέλλα, ης, ἡ, (θύω,) a *tempest*, *whirlwind*, Heb. xii. 18. Sept. for שָׁרָף Deut. iv. 11. v. 22.—Hom. Od. 5. 317. Aristot. de Mund. 4. Luc. Contempl. 7.

Θύϊνος, ης, ου, (θύια,) *thyine*, Rev. xviii. 12 ξύλον θύϊνον, *thyine wood*. See Wetstein ad loc.—The θύια or θύα was an evergreen African tree with aromatic wood, from which statues according to Theophrastus and costly vessels were made, Lat. *citrus*; but it is not agreed whether it was a species of cedar, savin, or lignum vitæ, which latter constitutes the modern genus *thuja* or *thyia*. Many suppose it to be the *Juniperus oxycedrus* Linn. while others refer it to the *Thuja articulata* Linn. See Rees' Cyclop. art. *Thuja* init. and art. *Juniperus*.

Θυμίαμα, ατος, τό, (θυμιάω,) *incense*, burnt in religious worship, Rev. v. 8. viii. 3, 4. xviii. 13. Sept. for תְּבַרֵּךְ Ex. xxx. 7, 8. al.—Jos. Ant. 3. 6. 1. Diod. Sic. 1. 62.—Meton. Luke i. 10 ὥρα τοῦ θυμ. and ver. 11 θυσιαστήριον τοῦ θυμ. *hour* and *altar of incense*, i. e. for burning incense. Sept. θυσιαστήριον τοῦ θυμ. and תְּבַרֵּךְ Ex. xxx. 1, 27.

Θυμιατήριον, ίου, τό, (θυμιάω,) a *censer*, for burning incense, Heb. ix. 4. Sept. for תְּבַרֵּךְ 2 Chr. xxvi. 19. Ez. viii. 11.—Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6, 46.—Others *altar of incense*, as in Jos. Ant. 3. 6. 8.

Θυμιάω, ὦ, f. άσω, (θύμα, θύω,) to *burn incense*, absol. Luke i. 9 ἐλαχε τοῦ θυμιάσαι. Sept. for תְּבַרֵּךְ Ex. xxx. 7, 8. al.—Jos. Ant. 3. 8. 3. Diod. Sic. 1. 84.

Θυμομαχέω, ὦ, f. ἤσω, (θυμός, μάχομαι,) *to fight fiercely*, Diod. Sic. 17. 33. In N. T. *to be greatly offended, to be enraged against*, seq. dat. Acts xii. 20.—Pol. 9. 40. 4.

Θυμός, οὐ, ὁ, (θύω, see Plato Cratyl. p. 419. E,) pp. *mind, soul*, e. g. as the principle of life Hom. Il. 4. 470, 524. ib. 16. 743. as the seat of the *will, desire*, Il. 6. 439, 444. Hdot. 1. 1. or of the *emotions, passions*, Il. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.—Hence genr. and in N. T. *passion*, i. e. violent commotion of mind, *indignation, anger, wrath*, differing from ὀργή in the mode of conception rather than in the thing signified; see Tittm. de Syn. N. T. p. 131 sq. Luke iv. 28 ἐπλήσθησαν πάντες θυμοῦ. Acts xix. 28. Eph. iv. 31 θυμός καὶ ὀργή. Col. iii. 8. Heb. xi. 27. Rev. xii. 12. Sept. for חַם Gen. xlix. 6, 7. Deut. vi. 15. חַם 1 K. xi. 20. 2 Chr. xxxiv. 21.—Hdian. 3. 11. 17. Xen. Eq. 9. 2.—Plur. θυμοί, *bursts of anger*, 2 Cor. xii. 20. Gal. v. 20.—Jos. B. J. 4. 5. 2. Aristot. Probl. § 30. Plut. Coriolan. 1.—Spoken of God, and including the idea of punishment, punitive judgments, Rev. xv. 1. Rom. ii. 8 θυμός καὶ ὀργή, the direst judgments, comp. Sept. and Heb. חַם Jer. xxxvi. 7. Ez. v. 13. חַם Gen. xxvii. 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of the wrath of God*, Rev. xiv. 10. xvi. 19. also xiv. 8. xviii. 3. and with οἶνος impl. Rev. xv. 7. xvi. 1. Comp. Sept. and Heb. Jer. xxv. 15. Is. li. 17. Job xxi. 20. Ez. xxiii. 31—33. See Gesen. Lex. Heb. art. חַם. By a similar figure, ἡ ληνὸς τοῦ θυμοῦ τοῦ θεοῦ, Rev. xiv. 19 et xix. 15, *the wine-press of the wrath of God*, in allusion to Is. lxiii. 3, comp. Joel iv. 18. See Gesen. Comm. on Isa. l. c.

Θυμώω, ὦ, f. ὠσω, (θυμός,) *to provoke to anger*, Pass. *to be angry, to be wroth*, Matt. ii. 16. Sept. for חַם Judg. xiv. 19. 1 Sam. xx. 29. for חַם אֶלְמָנָה Esth. iii. 5. v. 9.—Xen. Cyr. 5. 5. 11.

Θύρα, ας, ἡ, *a door*, plur. αἱ θύραι *doors*, i. e. perhaps double-doors.

a) pp. and genr. Matt. vi. 6. xxv. 10. Mark i. 33. Luke xi. 7. xiii. 25 bis. John xviii. 16. xx. 19, 26. Acts v. 9. xii. 13 τὴν θύραν τοῦ πυλῶνος, i. e. a *small door* or wicket within a larger. So *door* of a prison Acts v. 19, 23. xii. 6. xvi. 26, 27. of the temple Acts iii. 2. xxi. 30. of a fold or enclosure John x. 1, 2. Mark xi. 4. Symbolically Rev. iii. 20 bis. iv. 1. Sept. for חַם Gen. xix. 6, 9, 10. חַם Gen. xviii. 1, 2, 10, al.—Diod. S. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7.—Hence τὰ πρὸς τὴν θύραν, i. q. τὸ πρόθυρον, vestibule, porch, Mark ii. 2. (τὰ πρόθυρα Xen. Cyr. 7. 5. 22.) So ἐπὶ θύραις εἶναι *to be at the door*, i. e. near at hand, Matt. xxiv. 33. Mark xiii. 29. also James v. 9 πρὸ θυρῶν ἕστηκεν.

b) by impl. *entrance*, e. g. of a cave or sepulchre, *mouth*, Matt. xxvii. 60. xxviii. 2. Mark xv. 46. xvi. 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243.—Metaph. *access, opportunity*, as ἀνοίγειν τὴν θύραν, *to set open a door*, i. e. to give access, to present opportunity, Acts xiv. 27. 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. So Rev. iii. 8 θύρα ἀνεφγμένη, *free access to oneself*. See in Ἀνοίγω a. Meton. one who is the medium of access to any thing, John x. 7, 9, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.—Ignat. ad Philad. § 9 [Χριστός] ἡ θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ οἱ προφῆται.

Θυρεός, οὐ, ὁ, (θύρα,) pp. *a door*, i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 340.—In later Greek and in N. T. *a shield*, sc. large and of an oblong shape like a door, trop. Eph. vi. 16 τὸν θυρεὸν τῆς πίστεως. Sept. for חַם 2 Sam. i. 21. חַם 1 Sam. xvii. 42. 2 Chr. ix. 15.—Jos. Ant. 8. 7. 2. Pol. 6. 23. 2. Diod. S. 5. 30. See Lob. ad. Phr. p. 366.

Θυρίς, ἴδος, ἡ, (dimin. of θύρα,) *a little door, aperture*, Pol. 12. 25. 3. In N. T. *a window*, Acts xx. 9 καθήμενος ἐπὶ τῆς θυρίδος, where in Engl. *in a window*. 2 Cor. xi. 33. Sept. for חַם Josh. ii. 15, 18, 21. Judg. v. 28.—Diod. S. 20. 85. Plut. Cato Min. 2.

Θυρωρός, οὐ, ὁ, ἡ, (θύρα, οὐρος,) *a door-keeper, porter, male or female*, Mark xiii. 34 ὁ θυρ. John viii. 16, 17 ἡ θυρ. Of a shepherd keeping watch at the door of a fold, John x. 3. — Sept. 2 Sam. iv. 6. Luc. Navig. 22. Xen. Cyr. 8. 8. 20.

Θυσία, ας, ἡ, (θύω,) *sacrifice*, i. e. a) pp. the act and rite of sacrificing, *mactation*, Matt. ix. 13 et xii. 7 ἔλεον θέλω καὶ οὐ θυσίαν. (comp. Sept. and תָּזִיחַ Hos. vi. 6.) Heb. ix. 26 διὰ τῆς θυσίας αὐτοῦ. xi. 4. So x. 5, 8, quoted from Ps. xl. 7 where Sept. for תָּזִיחַ.—Hdian. 5. 6. 21. Luc. de Sacrif. 1. Xen. Cyr. 3. 3. 34.—Of an expiatory sacrifice for sin, Eph. v. 2. Heb. v. 1 θ. ὑπὲρ ἁμαρτιῶν. vii. 27. viii. 3. ix. 9, 23. x. 1, 11, 12, 26. Heb. תָּזִיחַ, comp. Lev. c. 4. c. 9.

b) meton. the thing sacrificed, *victim*, the flesh of victims, part of which was burned on the altar, and part given to the priests, see Lev. c. 2. c. 3. Mark ix. 49 πᾶσα θυσία ἀλλ' ἀλισθήσεται. (comp. Lev. ii. 13 where Sept. for תָּזִיחַ.) Mark xii. 33. Luke xiii. 1. Acts vii. 41, 42. 1 Cor. x. 18 οἱ ἐσθίουσες τὰς θυσίας *who eat of the victims*, as was done by the priests and persons offering the sacrifice, see Lev. viii. 31. Deut. xii. 6, 7, 18, 27. 1 Sam. ii. 13 sq. So Sept. and תָּזִיחַ Deut. xii. 27. Ex. xxxiv. 15. So of birds as a sin-offering, Luke ii. 24. comp. Lev. xii. 6.—Hdian. 8. 6. 14. Luc. de Sacrif. 12. Xen. Mem. 1. 1. 3.—Metaph. 1 Pet. ii. 5 πνευματικαὶ θυσίαι, comp. Ps. li. 19. Rom. xii. 1 παραστήσαι τὰ σώματα θυσίαν ζῶσαν, see in Ζάω a. γ.

c) trop. of service, obedience, praise, offered to God, *offering, oblation*, Phil. ii. 17 θυσία τῆς πίστεως. iv. 18. So θυσία αἰνέσεως *offering of praise*, Heb. xiii. 15, 16. Sept. for תָּזִיחַ Ps. cxvii. 22. cxvi. 17. comp. l. 23.

Θυσιαστήριον, ου, τό, (θυσιάζω,) *an altar*, genr. Matt. v. 23, 24. xxiii. 18, 19, 20. Rom. xi. 3. Heb. vii. 13. James ii. 21. Sept. for תָּזִיחַ Gen. viii. 20. xii. 7. al. sæp.—Jos. Ant. 8. 4. 1. Philo de Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπαίθρῳ βωμὸν εἶωθε καλεῖν θυσιαστήριον.—Spec. of the altar for burnt offerings in the temple, Matt. xxiii. 35. Luke xi. 51. So 1 Cor. ix. 13 bis, et x. 18

κοινωνοὶ τοῦ θυς. and Heb. xiii. 10 φαγεῖν ἐκ τοῦ θυς. i. e. of the victims laid upon the altar. Symbolically in heaven, Rev. vi. 9. xi. 1. xiv. 18. xvi. 7 ἤκουσα τοῦ θυς. λέγοντος i. e. a voice from the altar. Sept. and תָּזִיחַ Ex. xxx. 27. xxxv. 15.—Of the altar of incense in the temple, made of gold, comp. 1 Chr. xxviii. 18. 1 Macc. i. 21. pp. Luke i. 11. symbolically in heaven, Rev. viii. 3 bis, 5. ix. 13. Sept. and תָּזִיחַ Ex. xxx. 27. xxxv. 14.

Θύω, f. ὑσω, perf. pass. τέθυμαι, aor. 1 pass. ἐτύθην, (Buttm. § 18. n. 2. § 95. n. 4,) *to sacrifice, to kill and offer in sacrifice, to immolate*, absol. Acts xiv. 13 ἤθελε θύειν. c. dat. ver. 18. c. acc. et dat. 1 Cor. x. 20 bis. Sept. for תָּזִיחַ Gen. xlvi. 1. Ex. iii. 18. viii. 26. al. sæp.—Hdian. 2. 13. 4. Luc. D. Deor. 4. 1. Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—So τὸ πάσχα θύειν, *to kill the paschal lamb*, sc. as a species of sacrifice, Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. So Sept. and Heb. תָּזִיחַ תָּזִיחַ Deut. xvi. 2, 4, 5, 6. also Sept. for תָּזִיחַ תָּזִיחַ Ex. xii. 21.—Hence, as sacrifices were connected with feasting, (see in θυσία b, and comp. Gen. xxxi. 54. 1 Sam. ix. 12, 13, 22 sq.) θύειν is also simply *to kill, to slaughter*, sc. animals for a feast, Matt. xxii. 4. Luke xv. 23 τὸν μόσχον τὸν σιτευτὸν θύσατε. ver. 27, 30. Acts x. 13. xi. 7. genr. John x. 10. So Sept. and תָּזִיחַ 1 Sam. xxviii. 24. 1 K. xix. 21. Deut. xii. 15.

Θωμάς, ᾱ, ὁ, *Thomas*, (Heb. תָּמָר twin,) one of the twelve apostles, also called Δίδυμος, q. v. Matt. x. 3. Mark iii. 18. Luke vi. 15. John xi. 16. xiv. 5. xx. 24, 26, 27, 28, 29. xxi. 2. Acts i. 13.

Θώραξ, ακος, ὁ, *a breast-plate, cuirass*, Lat. *lorica*, i. e. armour covering the body from the neck to the thighs, consisting of two parts, one covering the front and the other the back, Potter Gr. Ant. II. p. 29. Calmet p. 101. So pp. Rev. ix. 9 bis, 17. Sept. for תָּזִיחַ Jer. xlvi. 4. תָּזִיחַ 1 Sam. xvii. 5. Neh. iv. 16.—Æl. V. H. 3. 24. Xen. Mem. 3. 10. 9.—Trop. Eph. vi. 14 τὸν θώρα. τῆς δικαιοσύνης. 1 Thess. v. 8 θώρα. πίστεως. Comp. Sept. Is. lix. 17. Wisd. v. 19.—In late writers θώραξ is also the breast, chest, *thorax*, see Passow.

I

Ἰάειρος, ου, ὁ, *Jairus*, Heb. יָאִיר (he gives light) *Jair*, an officer of a synagogue, Mark v. 22. Luke viii. 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב i. e. heel-catcher, supplanter, Gen. xxv. 26. xxvii. 36, pr. name of two persons in N. T. a) the patriarch of the Jewish nation, Matt. i. 2. Luke xiii. 28. Acts vii. 8, 12, 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. xi. 26. —b) the father of Joseph the husband of Mary, Matt. i. 15, 16. —Josephus writes the name Ἰάκωβος, Ant. 1. 18. 1 sq. AL.

Ἰάκωβος, ου, ὁ, pp. i. q. Ἰακώβ q. v. *James*, pr. n. of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Matt. iv. 21. x. 2. Mark iii. 17. Acts i. 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts xii. 2.

2. *James the less*, ὁ μικρός Mark xv. 40, the brother of Jude, (Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου Jude i. Acts i. 13. Luke vi. 16,) and like him the son of Mary, sister to our Lord's mother, and wife of Clopas or Alpheus Matt. xiii. 55. xxvii. 56. Luke xxiv. 10, comp. John xix. 26; hence called the son of Alpheus Matt. x. 3. Mark iii. 18. Acts i. 13; and also the brother i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ κυρίου Gal. i. 19. Matt. xiii. 55. So also Acts xii. 17. xv. 13. xxi. 18. Gal. ii. 9, 12; and according to all tradition 1 Cor. xv. 7. James i. 1. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananias the high priest after the death of Festus and before the arrival of his successor Albanus, about A. D. 62. —Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons. AL.

Ἰαμα, ατος, τό, (ἰάομαι,) *healing, cure*, as χαρίσματα ἰαμάτων 1 Cor. xii. 9, 28, 30. Sept. for יִפְּחֵן Jer. xli. 11. מִרְפָּא Jer. xxxiii. 6. — Pol. 7. 14. 2. Thuc. 2. 51.

Ἰαμβρῆς, οὔ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man, Luke iii. 23.

Ἰαννῆς, οὔ, ὁ, *Jannes*, and Ἰαμβρῆς *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. iii. 8, comp. Ex. vii. 11 sq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbins. See Buxtorf. Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. I. p. 816. Plin. H. N. 31. 1.

Ἰάομαι, ὦμαι, f. ἄσομαι, depon. Mid. *to heal, to cure*, trans. The present, imperf. ἰώμην, and aor. 1 mid. ἰασάμην, have the active signification; while perf. pass. ἰαυαί, aor. 1 pass. ἰάθην, and f. 1 pass. ἰαθήσομαι, retain the passive sense, Buttm. § 113. n. 6. So c. acc. Luke v. 17 εἰς τὸ ἰᾶσθαι αὐτούς. vi. 19. ix. 2, 11, 42. xiv. 4. xxii. 51. John iv. 47. Acts x. 38. xxviii. 8. Pass. Matt. viii. 8 καὶ ἰαθήσεται ὁ παῖς μου. ver. 13. xv. 28. Luke vii. 7. viii. 47. xvii. 15. John v. 13. Acts iii. 11. ix. 34. Pass. seq. ἀπό, *to be healed from or of any thing*, Mark v. 29. Luke vi. 17. Sept. for נָרַךְ Gen. xx. 17. Lev. xiv. 3. 2 K. xx. 8. — Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4. —Metaph. of moral diseases, *to heal, to save*, sc. from the consequences of one's sins, Matt. xiii. 15 μήποτε . . . ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς, and so John xii. 40 et Acts xxviii. 27, quoted from Is. vi. 10 where Sept. for נָרַךְ. So Luke iv. 18, comp. Is. lxi. 1. Heb. xii. 13. James v. 16. 1 Pet. ii. 24, comp. Is. liii. 5.

Sept. for יָרֵד Is. liii. 5. lxi. 1. and parall. with σῶζειν Jer. xvii. 14.

Ἰάρεδ, ὁ, indec. *Jared*, Heb. יָרֵד (descent), pr. n. of a man Luke iii. 37.

Ἰασίς, εἰς, ἡ, (ἰάομαι,) *healing, cure*, Luke xiii. 32. Acts iv. 22, 30. Sept. for יָשַׁם Prov. iii. 8. יָשַׁם Prov. iv. 22. Mal. iv. 2.—Antiphon. 140. 34. Plut. ed R. VIII. p. 712.

Ἰασπίς, ἰδος, ἡ, *jasper*, a precious stone of various colours, as purple, cerulean, green, etc. Rev. iv. 3. xxi. 11, 18, 19. Sept. for יָשַׁם Ez. xxviii. 13. See Rees' Cyclop. art. *Jasper*, common. Others in Rev. i. c. *adamant*, because Sept. incorrectly for יָשַׁם Ex. xxviii. 18, see Gesen. Lex. art. יָשַׁם.

Ἰάσων, υἱος, ὁ, *Jason*, a kinsman of Paul Rom. xvi. 21, and his host at Berea Acts xvii. 5—7, 9.

Ἰατρός, οὗ, ὁ, (ἰάομαι,) *a physician*, Mark v. 26 πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν. Matt. ix. 12. Mark ii. 17. Luke iv. 23. v. 31. viii. 43. Col. iv. 14. Sept. for יָרֵד 2 Chr. xvi. 12. Jer. viii. 22.—Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

Ἰδε, once ἰδέ Gal. v. 2, ἰδε being the later form for ἰδέ imper. aor. 2 of εἶδον to see, comp. Buttm. § 103. I. 4. c. Winer § 6. 1. a. Comp. in Εἶδω I. In N. T. often as a particle of exclamation, *see, lo, behold!* e. g. as calling attention to something present, Matt. xxv. 20, 22, 25. Mark xi. 21. John i. 48. xix. 5 ἰδε ὁ ἄνθρωπος. ver. 14. Addressed apparently to several, but directed to one, Mark iii. 34. John i. 29. vii. 26. xi. 36. xix. 4.—In the sense of *behold, observe, consider!* Mark xv. 4. John v. 14. Gal. v. 2. AL.

Ἰδέα, ας, ἡ, (εἶδω,) *aspect, appearance*, Matt. xxviii. 3. Sept. for יָרֵד Dan. i. 13, 15.—Test. XII Patr. p. 742. Diod. Sic. 1. 12. Thuc. 6. 4.

Ἰδιος, ἰα, ον, *own, one's own*, i. e.

a) as pertaining to a private person and not to the public, *private, particular, individual*, opp. to δημιος Hom. Od. 3. 82, to δημόσιος Xen. Vect. 4. 21, to κοι- νός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1.

Hence in N. T. adverbially (a) ἰδίᾳ, *individually, severally*, (opp. to δημοσίᾳ Xen. Hi. 11. 9, to κοινῇ Mem. 2. 6. 38,) 1 Cor. xii. 11 διαποῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. See Buttm. § 115. 4.—Luc. Tox. 49. Xen. Cyr. 6. 2. 34. ib. 8. 1. 2.—(β) κατ' ἰδίαν, *privately, by oneself*, apart from others, e. g. of an individual, *alone*, Matt. xiv. 13, 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν. xvii. 1. Mark vi. 31. al. Of several as apart from all others Matt. xvii. 19. Mark iv. 34. ix. 2, 28. Acts xxiii. 19. Gal. ii. 2. al.—Jos. B. J. 4. 5. 5. Pol. 4. 84. 8. opp. to κοινῇ 2 Macc. iv. 5.

b) as belonging to oneself and not to another, *own, proper, peculiar*, viz. (a) denoting ownership, that of which one is himself the owner, possessor, producer, *my own, thy own, his own*, etc. Of things, Matt. xxii. 5 εἰς τὸν ἴδιον ἀγρόν. xxv. 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Mark xv. 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. Luke vi. 41, 44. John v. 43 ἐν ὀνόματι τῷ ἰδίῳ. vii. 18. x. 3, 4. Acts xx. 28. xxviii. 30. Rom. x. 3 τὴν ἰδίαν δικαιοσύνην. xiv. 5. 1 Tim. iii. 4, 5. 2 Pet. i. 20 ἰδίας ἐπιλύσεως, see in Ἐπίλυσις. iii. 17. al. So εἰς τὴν ἰδίαν πόλιν, *one's own city*, where one resides Matt. ix. 1, or the seat of one's family Luke ii. 3. ἐν τῇ ἰδίᾳ πατρίδι John iv. 44. Pleonast. with a genit. of person in addition, John x. 12 οὐ οὐκ εἰσι τὰ πρόβατα ἴδια. 2 Pet. iii. 3, 16.—Sept. Job ii. 11. Ez. xxi. 30. Hdian. 4. 11. 8. Xen. Cyr. 1. 1. 1. c. gen. add. Dem. 1244. 24. Plato Menex. p. 247. B. Georg. p. 502. E. See Lob. ad Phryn. p. 441.—Hence τὰ ἴδια, genr. *possessions, property*, Luke xviii. 28 in MSS. (Xen. Hi. 10. 5.) spec. *own house, home*, John xix. 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. xvi. 32. Acts xxi. 6. (Sept. for יָרֵד Esth. v. 10. vi. 12. Jambl. Vit. Pythag. 19. Jos. Ant. 8. 15. 4, 6. Pol. 2. 57. 5.) *own nation, people*, John i. 11 ἦλθεν εἰς τὰ ἴδια. Also πράσσειν τα ἴδια *to do one's own business, duties*, 1 Thess. iv. 11. (comp. Phryn. et Lob. p. 441.) λαλεῖν ἐκ τῶν ἰδίων *to speak out of one's own heart, disposition, character*, John viii. 44.—Spoken of persons, e. g. ἴδιος ἀδελφός John i. 42. ἀνὴρ husband 1 Cor. vii. 2. δεσπότης 1 Tim.

vi. 1. δούλος Matt. xxv. 14. κύριος Rom. xiv. 4. πατήρ John v. 18. υἱός Rom. viii. 32. συμφυλέται countrymen 1 Thess. ii. 14. ἰδ. προφήται *their own prophets* i. e. of their own country 1 Thess. ii. 15, and with a genit. added ἰδιος αὐτῶν προφήτης Tit. i. 12, comp. Lob. ad Phr. p. 441. Winer § 22. 7. (Palæph. 31. 5. Hdian. 2. 6. 19.) Hence οἱ ἱδιοὶ, i. e. *own household, family*, 1 Tim. v. 8; *own friends, companions*, John xiii. 1. Acts iv. 23. xxiv. 23; *own people, countrymen*, John i. 11. Collect. τὸ ἶδιον John xv. 19.—2 Macc. xii. 22. Jos. B. J. 4. 4. 6. Diod. Sic. 13. 92.

(β) in the sense of *peculiar, particular*, as distinguishing one person from others, e. g. ἰδία διάλεκτος Acts i. 19. ii. 6, 8. δεισιδαιμονία xxv. 19. χάρισμα 1 Cor. vii. 7.—Jos. c. Apion. 1. 22 init. Diod. S. 11. 26.

(γ) as denoting that which in its nature or by appointment pertains in any way to a person or thing, e. g. Acts xiii. 36 Δαβὶδ μὲν γὰρ ἰδία γενεᾷ ὑπηρετήσας *his own generation*, in which he lived. 1 Cor. iii. 8 τὸν ἶδιον μισθόν . . . κόπον. xv. 23. Jude 6. Acts i. 25 εἰς τὸν ἶδιον τόπον *to his own place*, i. e. proper and appointed for him. (Clem. Rom. Ep. I. ad Cor. Ignat. ad Magnes § 5, ἕκαστος εἰς τὸν ἶδιον τόπον μέλλει χωρεῖν.) So καιρὸς ἰδιος, καιροὶ ἱδιοὶ, *own time*, i. e. *due, proper time*, as determined of God. Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3.

(δ) sometimes ἰδιος is put instead of a possessive pronoun, without any emphasis, e. g. Matt. xxii. 5. xxv. 14. 1 Pet. iii. 1, 5. Also i. q. ἐαυτοῦ, 1 Cor. vii. 2 ἕκαστος τὴν ἐαυτοῦ γυναῖκα, καὶ ἐκάστη τὸν ἶδιον ἄνδρα. John i. 42. See Lob. ad Phryn. p. 441. Winer § 22. 7. AL.

Ἰδιώτης, ον, ό, (ἰδιος,) *a private citizen*, opp. to one in a public station, Æl. V. H. 4. 5. Xen. Ag. 11. 6. *an individual*, opp. to the many Jos. Ant. 3. 9. 1. *a private* sc. soldier Xen. An. 1. 3. 11.—In N. T. *plebeian*, i. e. *unlettered, unlearned*. Acts iv. 13 ἀνθρ. ἀγράμματοι καὶ ἰδιῶται. 1 Cor. xiv. 16, 23, 24 2 Cor. xi. 6.—Æl. V. H. 4. 15. Xen. Mem. 3. 7. 7. See Wetstein N. T. II. p. 161, 206.

Ἰδοῦ, a demonstrative particle, *lo! behold!* (pp. for ἰδοῦ imp. of aor. mid. εἰδόμην,) serving to call attention to something external, exterior to oneself; usually put at the beginning of a clause or only with καὶ before it, but sometimes in the middle before words which are to be particularly noted, e. g. Matt. xxiii. 34. Luke xiii. 16. Acts ii. 7. Construed

a) with a nom. and finite verb, Matt. i. 20 ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. ii. 1, 13. Mark iii. 32. Luke ii. 10. John iv. 35. Acts ix. 11. al. sæp. So in quotations from O. T. Matt. i. 23. xxi. 5. Mark i. 2. Rom. ix. 33; comp. respectively Is. vii. 14. Zech. ix. 9. Mal. iii. 1. Is. xxviii. 16, in all which Sept. and πᾶν.—Luc. D. Deor. 20. 10. Timon 11.

b) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. iii. 17 ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. Luke v. 12. John xix. 26, 27. Acts viii. 27, 36 ἰδοὺ ὕδωρ. 2 Cor. vi. 2. Rev. vi. 2. So Sept. and πᾶν Josh. ix. 25, and so πᾶν Num. xxiii. 17. Gen. xlvii. 1. al. where Sept. inserts εἶναι.—Seq. ἐγώ or an equivalent word, expressing resignation, obedience, Luke i. 38. Heb. ii. 13 quoted from Is. viii. 18 where Sept. for יְהוָה πᾶν. So in answers, Acts ix. 10 ἰδοὺ ἐγώ. Sept. for יְהוָה Gen. xxii. 11. 1 Sam. iii. 8. Is. vi. 8. AL.

Ἰδουμαία, ας, ή, *Idumea*, only Mark iii. 8. Heb. אֱדוֹם and מֶדִּינַת שֵׁיר, the land of Edom or Mount Seir, the name *Idumea* being the softened Greek pronunciation for אֱדוֹם, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side, which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. viii. 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name *Idumea* includes also this region; comp. 1 Macc. v. 65 with Ez. xxxvi. 5. For a

full description of the people and country, see Bibl. Repos. III. p. 247 sq.

Ἰδρώς, ὠτος, ὁ, (ιδος,) *sweat*, Luke xxii. 44 see in Θρόμβος. Sept. for נַחֲלִיתִי Gen. iii. 19.—2 Macc. ii. 26. Xen. Mem. 1. 4. 6.

Ἰεζαβήλ, ἡ, indec. *Jezebel*, Heb. יֵזַבֵּל (prob. chaste), comp. the modern Isabella, pr. n. of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. ii. 20. Comp. 1 K. xvi. 31. xviii. 4. xix. 2. xxi. 5 sq. 2 K. ix. 30 sq.

Ἱεράπολις, εως, ἡ, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Bambuk Kulasi*, Col. iv. 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

Ἱερατεία, ας, ἡ, (ἱερατεύω,) *priesthood*, i. e. *priest's office*, Luke i. 9. Heb. vii. 5. Sept. for הַקֹּהֲנִים Ex. xxix. 9. Num. iii. 10.—Aristot. Polit. 7. 8.

Ἱεράτευμα, ατος, τό, (ἱερατεύω,) *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said ἀνευρέγκαι πνευματικὰς θυσίας 1 Pet. ii. 5, and are called also βασιλεῖον ἱερατεύμα ver. 9, see in Βασιλεῖος a.—Sept. Ex. xix. 6. comp. Is. lxi. 6. Rev. i. 6. v. 10. xx. 6. Comp. also Test. XII Patr. p. 613.

Ἱερατεύω, f. εὔσω, (ἱερεύς,) *to be a priest, to officiate as priest*, Luke i. 8. Sept. for הָקָהֵן Ex. xxviii. 1, 3, 4.—Jos. Ant. 3. 8. 1. Hdian. 5. 6. 6.

Ἱερεμίας, ίου, ὁ, *Jeremiah*, Heb. יֵרֵמְיָהּ or יְרֵמְיָהּ (appointed of Jehovah), a celebrated prophet of the O. T. Matt. ii. 17. xvi. 14. In Matt. xxvii. 9 text. rec. a quotation is referred to Jeremiah, διὰ Ἱερεμίου τοῦ προφήτου, which is not found in his writings but in Zech. xi. 12, 13. Some MSS. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. See Olshausen in loc.

Ἱερεύς, έως, ὁ, (ἱερός,) *a priest*, one who performs the sacred rites, τὰ ἱερά. E. g. of heathen priests, ὁ δὲ ἱερεὺς

τοῦ Διός Acts xiv. 13. Sept. i. τοῦ Βάαλ for יְהוָה 2 K. xi. 18. 2 Chr. xxiii. 17.—Hdian. 1. 9. 6. Xen. Conv. viii. 40.—Of the Jewish priests, the descendants of Aaron, genr. Matt. viii. 4 σεαυτὸν δεῖξον τῷ ἱερεῖ. xii. 4, 15. Mark i. 44. ii. 26. Luke i. 5. v. 14. vi. 4. x. 31. xvii. 14. John i. 19. Acts vi. 7. Heb. ix. 6. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24, and the heads of these classes were sometimes called ἀρχιερεῖς, see in Ἀρχιερεύς b. These seem to be meant Acts iv. 1. Sept. everywhere for הַקֹּהֲנִים, as Lev. i. 5 sq.—Spoken of the high-priest, ὁ ἱερεύς, or ἱερεὺς μέγας (Heb. x. 21), Acts v. 24. Heb. vii. 21, 23. viii. 4 bis. x. 11. So Sept. and הַקֹּהֲנִים Ex. xxxv. 18. xxxviii. 21. ὁ ἱ. ὁ μέγας for הַקֹּהֲנִים Lev. xxi. 10. Num. xxxv. 25, 28. So of Melchisedec as a high priest of God, Heb. vii. 1, 3. Of Jesus as a spiritual high-priest, Heb. v. 6 coll. ver. 5. vii. 11, 15, 17, 21. x. 21.—Trop. Christians also are called ἱερεῖς τῷ Θεῷ, *priests unto God*, as yielding him spiritual sacrifices, Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5, and see in Ἱεράτευμα.

Ἱεριχώ, ἡ, indec. *Jericho*, Heb. יֵרִיחוֹ, pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. vi. 26, but was afterwards rebuilt 1 K. xvi. 34, and become the seat of schools of the prophets 2 K. ii. 5, 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (יְרִיחוֹ עֵץ, πόλις φοινίκων, city of palm-trees, Deut. xxxiv. 3. ὡς φυτὰ ῥόδου ἐν Ἱεριχῷ Eccclus. xxiv. 14,) and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the East. Jos. Ant. 4. 6. 1, Ἱεριχώ πόλις εὐδαίμων αὕτη, φοινίκας τε φέρειν ἀγαθὴν, καὶ βάλσαμον νενομένην, comp. Calmet art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland Palæst. p. 829. Rosenm. Bibl. Geogr. II. ii. p. 153 sq. Calmet art. *Jericho*.—Matt. xx. 29. Mark x. 46 bis. Luke x. 30 xviii. 35. xix. 1. Heb. xi. 30.

Ἱερόθυτος, ου, ὁ, ἡ, adj. (ἱερός, θύω,) *offered in sacrifice, sacrificed*, spoken of the flesh of victims, 1 Cor. x. 19, 28, in MSS. for the common εἰδωλόθυτον.—Aristot. Œc. 2. 20. Plut. ed. R. VIII. p. 909. 14. See Lob. ad Phryn. p. 159.

Ἱερόν, οὔ, τό, (pp. neut. of ἱερός,) *a temple*, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances, comp. Diod. Sic. 1. 15. Tittm. de Syn. N. T. p. 178 sq. Spoken of a heathen temple, Acts xix. 27 Ἀρτέμιδος ἱερόν.—1 Macc. x. 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1.—Elsewhere only of the temple in Jerusalem, Heb. הַיְיָהוּה Sept. οἶκος κυρίου 1 K. vi. 1, 37. vii. 12. Is. lxvi. 1. הַיְיָהוּה Sept. οἶκος τοῦ θεοῦ Ezra iii. 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1 sq. According to him the whole circuit of the temple, τὸ ἱερόν, consisted of three parts or enclosures, περίβολοι, viz. the proper temple or ναός (B. J. 5. 5. 1, 4) in the midst, and two circular courts or areas around it, one exterior to the other. The first or outer court or enclosure, περίβολος, which was also the lowest and surrounded the whole temple, was open for all, and contained the porches, piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, and also money exchanged, הֵיחָל Buxt. Lex. Chald. 793; it is often called by christian writers the ‘court of the Gentiles,’ Lightfoot Opp. I. p. 415, 590. ed. Ultraj. From this to the second or inner court or enclosure, τὸ δεύτερον ἱερόν Jos. B. J. 5. 5. 2, was an ascent of fourteen steps, and then of five more; this was divided into the court (or separate place) of the women and the court of Israel or of the priests; it is called by Josephus l. c. ἄγιον, and none but such as were *clean* were permitted to enter in; here too the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός, Jos. Ant. 8. 4. 1. ib. 15. 14. 5. comp. Matt. xxiii. 35. The third

and highest enclosure, περίβολος, was the temple itself, ναός, τὸ ἱερόν τριτόν Jos. Ant. 15. 11. 5, into which only the priests might enter, Comp. Luke i. 9, 10, and which was divided into two parts, the sanctuary, τὸ ἅγιον, and the holy of holies, τὸ ἅγιον ἁγίων. The whole temple therefore consisted strictly of two parts, ὁ ναός, and τὸ πρόναον or the courts and appurtenances. Hence τὸ ἱερόν is put for the whole, and also for the πρόναον, but not for the ναός. E. g.

a) genr. and for the whole, Matt. xxiv. 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Matt. xiii. 1. 3. Luke xxi. 5. xxii. 52.

b) of the courts, πρόναον, Matt. xii. 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβήλουνσι. Mark xi. 11. Luke ii. 27, 37. xviii. 10. Acts ii. 46. iii. 1 sq. xxi. 26 sq. al.

c) of the outer court, where things were bought and sold, Matt. xxi. 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. ver. 14, 15. Mark xi. 15, 16. al. Here too Jesus disputed and taught. Matt. xxi. 23. xxvi. 55. Mark xi. 27 ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ. Luke ii. 46. John v. 14. vii. 14, 28. al. So the apostles Acts v. 20, 21, 25, 42.

d) Matt. iv. 5 et Luke iv. 9 τὸ πτερύγιον τοῦ ἱεροῦ, *the pinnacle of the temple*, i. e. prob. the apex or summit of Solomon’s porch, which Josephus describes (Ant. 20. 9. 7) as being exterior to the ναός on the east side, and built up to the giddy height of 400 cubits (?) from the foundation in the valley of the Cedron below; comp. Ant. 15. 11. 3. AL.

Ἱεροπρεπής, ἑός, οὗς, ὁ, ἡ, adj. (ἱερός, πρέπω), pp. *becoming to a sacred place or person*, hence *becoming to religion*. Tit. ii. 3 ἐν καταστήματι ἱεροπρεπεῖς i. e. in their conduct adorning the christian profession, comp. 1 Tim. ii. 2.—Jos. Ant. 11. 8. 5. Plut. ed. R. VI. p. 37. 12. Xen. Conv. 8. 40.

Ἱερός, ἁ, όν, *sacred, consecrated to God*, Hdian. 5. 5. 5. Xen. An. 4. 7. 21. In N. T.

a) 2 Tim. iii. 15 τὰ ἱερὰ γράμματα, *the sacred writings, holy scriptures*, i. e. the O. Test. comp. ver. 16.—2 Macc. viii. 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βίβλοις.

b) τὰ ἱερά, *sacred things, sacred rites*, 1 Cor. ix. 13 οἱ τὰ ἱερά ἐργαζόμενοι, *those performing the sacred rites*, ministering in holy things.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, *Jerusalem*, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark i. 5. John vii. 25.—Jos. de Vita sua § 65.

Ἱεροσυλέω, ὦ, f. ἦσω, (ιερόσυλος,) *to rob temples, to commit sacrilege*, trop. to rob God of due honour, worship, obedience, Rom. ii. 22.—pp. Pol. 31. 4. 10.

Ἱερόσυλος, ου, ὁ, ἡ, (ιερόν, συλάω,) *robbing temples, sacrilegious*, as subst. *temple-robber*, Acts xix. 37.—2 Macc. iv 42. Xen. Mem. 1. 2. 62.

Ἱερουργέω, ὦ, f. ἦσω, (ιερουργός fr. ιερόν and obsol. ἔργω,) i. q. τὰ ἱερά ἐργάζω, *to perform sacred rites*, espec. sacrifice, *to officiate as priest*, Jos. Ant. 6. 6. 2. Hdian. 5. 3. 16. In N. T. trop. in the Christian sense, Rom. xv. 16 ιερουργοῦντα τὸ εὐαγγέλιον *ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 6.—4 Macc. vii. 8 τοὺς ιερουργοῦντας τὸν νόμον ἰδίῳ αἵματι.

Ἱερουσαλήμ, ἡ, indec. *Jerusalem*, Chald. ܡܠܟܝܬܐ, Heb. ܡܠܟܝܬܐ (for ܡܠܟܝܬܐ dwelling of peace) in the earlier books; so once in Matt. xxiii. 37 and Mark xi. 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ων, τά, Heb. dual. ܡܠܟܝܬܐ in the later books, perhaps in allusion to the two parts of the city, ἡ ἄνω ἀγορά καὶ ἡ κάτω πόλις; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἡ, indec. only Matt. ii. 3. iii. 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City, and among the Arabs of the present day its current name is *El Kods*, the Holy. It is situated near the middle of Palestine, among the

mountains, nearly 40 miles distant from the Mediterranean, and some 25 from the Jordan and Dead Sea. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. ܫܠܡ, Gen. xiv. 18. Ps. lxxvi. 3; then *Jebus*, ܝܒܘܫ, as belonging to the Jebusites, Judg. xix. 10, 11. David first reduced it, 2 Sam. v. 6, 9, and made it the capital of his kingdom, whence it is also called the city of David, ܕܐܝܕ ܕܕܐܒܝܬ ܕܕܐܒܝܬ ܕܕܐܒܝܬ ܕܕܐܒܝܬ. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and at a later period Herod the Great expended large sums in its embellishment. Jerusalem as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Sion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus ἡ ἄνω ἀγορά; *Moriah*, on which stood the temple, a lower hill on the north-east quarter of Sion, and separated from it by a ravine; *Acra*, lying north of Sion and covered by ἡ κάτω πόλις, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. In A. D. 136 the emperor Adrian caused all the remaining buildings to be demolished, and erected a new city which he called *Ælia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Josephus l. c. Reland Palæst. p. 832 sq. Rosenm. Bibl. Geogr. II. ii. p. 202 sq. 235 sq. Miss. Herald 1824. p. 40.—In N. T.

a) pp. the city itself, as ἡ Ἱερουσ. Mark xi. 1. Luke ii. 25, 38. Rom. xv. 19, 25. al. τὰ Ἱερ. Matt. ii. 1. iv. 25. Mark iii. 8. Gal. i. 17, 18. ii. 1. al.

b) meton. for the inhabitants of Jerusalem, only in fem. ἡ Ἱεροσόλυμα. Matt. ii. 3 πᾶσα Ἱερ. iii. 5. ἡ Ἱερουσ. Matt. xxiii. 37. Luke xiii. 34.

c) metaph. *Jerusalem for the Jewish state, church, dispensation*, spoken (α) of the former or Mosaic dispensation, Gal. iv. 25 ἡ νῦν Ἱερουσαλήμ.—(β) of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat. Gal. iv. 26 ἡ ἄνω Ἱερουσαλήμ. Heb. xii. 22 Ἱερ. ἐπουράνιος. Rev. iii. 12 ἡ καινὴ Ἱερ. xxi. 2, 10. AL.

Ἱερωσύνη, ης, ἡ, (ἱερός,) *priesthood, priest's office*, Heb. vii. 11, 12, 14, 24.—1 Macc. ii. 54. Jos. Ant. 5. 10. 4. Plato de Leg. 6. p. 759. B.

Ἱεσσαί, ὁ, indec. *Jesse*, Heb. יְשׁוּעָה (rich), pr. n. of the father of David Matt. i. 5, 6. Luke iii. 32. Acts xiii. 22. Rom. xv. 12.

Ἱεφθάε, ὁ, indec. *Jephthah*, Heb. יִפְתָּח (he delivered), a leader יִפְתָּח, of Israel, whose rash vow fell upon his daughter, Heb. xi. 32. See Judg. c. 11, 12.

Ἱεχονίας, ου, ὁ, *Jechonias*, Heb. pp. יְחִיָּזָכָר (Jehovah appointed) *Jehoiachin*, also written יְחִיָּזָכָר and יְחִיָּזָכָר *Jechoniah*, a king of Judah about 600 B. C. son of Jehoiakim and grandson of Josiah, Matt. i. 11, 12. Comp. 1 Chr. iii. 15, 16. 2 K. xxiv. 8 sq. 2 Chr. xxxvi. 8 sq. 2 K. xxv. 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωακείμ, being omitted in the genealogy in text. recept. though found in MSS.

Ἰησοῦς, ὁ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, Heb. יְהוֹשֻׁעַ (Jehovah his help), contr. יְהוֹשֻׁעַ Neh. viii. 17, pr. n. of three persons in N. T.

1. *Jesus*, the Christ, the Saviour of men, Matt. i. 1, 16. al. sæpiss. AL.

2. for *Joshua*, the successor of Moses and leader of Israel, Acts vii. 45. Heb. iv. 8. non al.

3. *Jesus*, surnamed Justus, a fellow-labourer with Paul, only Col. iv. 11.

Ἱκανός, ἡ, ὄν, (ἵκω, ἱκάνω,) pp. coming to, reaching to, and hence *sufficing*, i. e.

a) *sufficient*, (α) of things, *enough*. 2 Cor. ii. 6 ἱκανὸν τῷ ποιούτῳ ἡ ἐπιτιμία αὐτῇ, where for the neut. see

Buttm. § 129. 6. Luke xxii. 38 ἱκανὸν ἐστὶ *it is enough*, desist. Sept. for יִשׁ Is. xl. 16. Ex. xxxvi. 5. וְגַם Gen. xxx. 15.—Diod. Sic. 1. 60 ult. Xen. Mem. 4. 2. 38.—Hence τὸ ἱκανὸν *satisfaction*, e. g. τὸ ἱκ. ποιεῖν τι, to make satisfaction, to satisfy, Mark xv. 15. (Pol. 32. 7. 13. App. de Reb. Punic. § 74.) τὸ ἱκ. λαβεῖν, to take satisfaction, i. e. security, Acts xvii. 9.—(β) Of persons, *adequate, competent*, seq. πρὸς τι, 2 Cor. ii. 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) Seq. infin. aor. 2 Cor. iii. 5. 2 Tim. ii. 2. (Jos. Ant. 1. 1. 1. Xen. Cyr. 1. 2. 10, 15.) So in the sense of *competent, worthy*, seq. infin. aor. Matt. iii. 11 οὐ οὐκ εἰμὶ ἱκανὸς τὰ ὑπ. βαστάσαι. Mark i. 7. Luke iii. 16. pres. 1 Cor. xv. 9. (Hdot. 8. 36. Dio Chrys. VII. p. 117. D.) seq. ἵνα, Matt. viii. 8. Luke vii. 6.

b) spoken of number or magnitude, *abundant, great, much*, plur. *many*. Matt. xxviii. 12 ἀργύρια ἱκανά. So ὄχλος ἱκανός a great multitude Mark x. 46. Luke vii. 12. Acts xi. 24, 26. xix. 26. λαὸς ἱκ. Acts v. 37. also Luke vii. 11. viii. 32. xxiii. 9. Acts xii. 12. xiv. 21. xix. 19. xx. 8, 37. xxii. 6. 1 Cor. xi. 30. Sept. for עַל Ez. i. 24.—1 Macc. xiii. 49. Jos. Ant. 5. 7. 4. Xen. An. 4. 8. 25.—So of time, ἱκαναὶ ἡμέραι, *many days*, Acts ix. 23, 43. xviii. 18. xxvii. 7. ἱκανὸς χρόνος, a long time, genit. Acts xxvii. 9. dat. Acts viii. 11. acc. xiv. 3. acc. χρόνους ἱκανούς Luke xx. 9. So ἐκ χρόνων ἱκανῶν of a long time Luke viii. 27. ἐξ ἱκανοῦ id. Luke xxiii. 8. ἐφ' ἱκανόν a long while Acts xx. 11.—Palæph. 28. 2. Aristoph. Plut. 1093.

Ἱκανότης, ητος, ἡ, (ἱκανός,) *sufficiency, competency, ability*, 2 Cor. iii. 5.—Lysias Frag. 27. 35. Hesych. ἱκανότης· δύναμις, ἰσχός.

Ἱκανόω, ῶ, f. ὠσω, (ἱκανός,) *to make sufficient, to render competent or worthy*, c. acc. 2 Cor. iii. 6. Col. i. 12.—Pass. to be satisfied Dion. Hal. Ant. 2. 74.

Ἱκετηρία, ας, ἡ, fem. of ἱκετήριος fr. ἱκέτης,) pp. *the suppliant-branch* i. e. the olive-branch which suppliants held in the hand, ἐλαία or ῥάβδος being impl. Hdot. 5. 51. Diod. S. 17. 22, 102.—In N. T. *supplication*, Heb. v. 7 δεή-

σεις καὶ ἱκετηρίας.—2 Macc. ix. 18. Pol. 3. 112. 8.

Ἰκμάς, ἄδος, ἡ, *moisture, dampness*, Luke viii. 6. Sept. for יִבֵּי Jer. xvii. 8.—Jos. Ant. 3. 1. 3. Plut. ed. R. VIII. p. 738. 9.

Ἰκόνιον, οὐ, τό, *Iconium*, a large and populous city of Asia Minor, now *Konieh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is assigned to Phrygia Xen. An. 1. 2. 1, to Lycaonia Strabo 12. p. 385. Plin. H. N. 5. 27, to Pisidia Amm. Marc. 14. 6; probably on account of the shifting boundaries of these provinces.—Acts xiii. 51. xiv. 1, 19, 21. xvi. 2. 2 Tim. iii. 11.

Ἰλαρός, ἁ, ὄν, (ἴλαος,) Lat. *hilaris*, i. e. *cheerful, joyous*, e. g. ἰλ. δότης 2 Cor. ix. 7. Sept. for יֵצֵא בְּחֵן Prov. xxii. 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

Ἰλαρότης, ητος, ἡ, (ἰλαρός,) *cheerfulness, alacrity*, Rom. xii. 8 ἐν ἰλαρότητι i. q. ἰλαρῶς, *cheerfulness*. Sept. for יֵצֵא Prov. xviii. 22.—Act. Thom. § 14. Diod. Sic. 16. 11 init.

Ἰλάσκομαι, f. ἄσομαι, (ἴλαος,) a Middle verb without an active form except in a later age, see Passow s. voc. Buttm. § 114. § 113. 3.—*to reconcile to oneself*, sc. by expiation, *to propitiate*, τὸν θεόν Jos. Ant. 6. 6. 5. τοὺς θεούς Xen. Oec. 5. 20. In N. T. c. acc. τὰς ἁμαρτίας *to propitiate AS TO sins, to make propitiation for sins*, Heb. ii. 17. So Sept. c. dat. for יִפְּחַ Ps. lxxv. 4. lxxix. 9.—Aor. 1 imperat. ἰλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke xviii. 13. comp. Buttm. § 113. n. 6. Sept. for יִפְּחַ Ps. xxv. 11. Dan. ix. 19.—Phavorin. ἰλάσθητι· ἰλεῶς μοι γένοιτο.

Ἰλασμός, οὐ, ὁ, (ἰλάσκομαι,) *propitiation, expiation*, for coner. propitiator, 1 John ii. 2. iv. 10. pp. Sept. for יִפְּחַ Ps. cxxx. 4. יִפְּחַ Num. v. 8. תִּשְׁפֹּחַ Ez. xliv. 27.—2 Macc. iii. 33.

Ἰλαστήριος, α, ον, (ἰλάσκομαι,) *propitiatory, expiatory*, e. g. ἰλ. μνήμα Jos. Ant. 16. 7. 1. In N. T.

a) masc. ὁ ἰλαστήριος, a *propitiator*, one who makes propitiation, Rom. iii. 25.

b) neut. τὸ ἰλαστήριον, *mercy-seat*, Heb. ix. 5, pp. the lid or cover of the ark of the covenant, Heb. כִּפֹּת i. e. simply *cover*, but rendered by Sept. ἰλαστήριον in allusion to Pi. יִפְּחַ to make expiation, and because the high priest was accustomed once a year to sprinkle upon the lid of the ark the blood of an expiatory victim, see Lev. xvi. 11 sq. Sept. for יִפְּחַ Ex. xxv. 17—22. Lev. xvi. 13—15.

Ἰλεως, ω, ὁ, ἡ, adj. (Attic for ἴλαος,) of the gods, *appeased, propitious*, Xen. Cyr. 2. 1. 1. of men *cheerful*, Æl. V. H. 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. viii. 12 ἰλεως ἔσομαι ταῖς ἀδικίαις, i. e. I will pardon thee. So Sept. ἰλεως εἰμί for יִפְּחַ 2 Chr. vi. 25, 27. Jer. xxxi. 34, 36.—c. dat. pers. Xen. Cyr. 1. 6. 3. Mem. 1. 1. 9.—From the Heb. ἰλεῶς σοι sc. ἔστω ὁ θεός, God be *merciful to thee*, God *forgive thee*, i. q. God forbid, μὴ γένοιτο, far be it from thee! as an exclamation of aversion, Matt. xvi. 22. So Sept. for יִפְּחַ 2 Sam. xx. 20. xxiii. 17. xxiii. 17. 1 Chr. xi. 19.—1 Macc. ii. 21. Comp. in Γίνομαι I. c.

Ἰλλυρικόν, οὐ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it, Rom. xv. 19.

Ἰμάς, ἄντρος, ὁ, a *thong, strap*, of leather, genr. Xen. Cyr. 6. 2. 32. In N. T. spec.

a) plur. *thongs* with which the hands of captives or criminals were bound and then drawn up into the position for scourging, Acts xxii. 25 προέτεινεν αὐτὸν τοῖς ἱμάσι.—Ecclus. xxx. 26. 4 Macc. ix. 11. Luc. Asin. 23.—Others, a *scourge*.

b) a *shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark i. 7. Luke iii. 16. John i. 27. Sept. for יִפְּחַ Is. 1. 27.—Plut. Symp. IV. cu. 2. § 3. Xen. An. 4. 5. 14.

Ἰματίζω, f. ἴσω, (ἱμάτιον,) *to clothe*, in N. T. only Pass. perf. part. ἱματισμένος, *clothed*, Mark v. 15. Luke viii. 35.—Suid. ἱματισμένος ἱμάτια ἐνδεδυμένος.

Ἰμάτιον, ου, τό, (ἱμα, εἶμα,) *a garment*, e. g.

a) genr. any garment, Matt. ix. 16 ἐπὶ ἱματίῳ παλαιῷ. xi. 8. Mark ii. 21. Luke v. 36. vii. 25. Heb. i. 11. al. sæp. Plur. τὰ ἱματία, *garments, clothing, raiment*, including the outer and inner garment, mantle and tunic, Matt. xvii. 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. xxiv. 18. xxvii. 31, 35. Mark xv. 24. John xiii. 4, 12. James v. 2. Rev. iv. 4. al. sæp. So in the phrase *to rend the clothes*, Matt. xxvi. 65. Acts xiv. 14. xvi. 22. xxii. 23. Sept. sing. for תָּרַבּ Ps. cii. 27. Is. l. 9. Plur. Gen. xxvii. 27. xxxviii. 19. also 2 Sam. i. 2. iii. 31. 2 K. v. 8.—Luc. Dial. Meretr. 8. 1. Æschin. 26. 14. Xen. An. 7. 5. 5.

b) the outer garment, *mantle, pallium*, different from the tunic or χιτὼν and worn over it, comp. Acts ix. 39. Æl. V. H. 4. 22. Diod. Sic. 4. 38. It seems to have been a large piece of woollen cloth nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night, Ex. xxii. 26, 27; hence it might not be taken by a creditor, though the tunic could be, comp. Ex. l. c. Matt. v. 40. Luke vi. 29. See Jahn § 122. So Matt. ix. 20, 21. xiv. 36. John xix. 2. Acts xii. 8. al. sæp. Plur. τὰ ἱματία, *outer garments*, which were often laid aside, Acts vii. 58. xxii. 20. Matt. xxi. 7, 8. al. Sept. for תָּרַבּ and תָּרַבּ Ex. xxii. 26, 27. 1 Sam. xxi. 10. Is. iii. 6, 7.—Luc. D. Mort. 10. 8. Palæph. 52. 6. Xen. Mem. 2. 7. 5. AL.

Ἰμαστισμός, οὔ, ό, (ἱματιζω,) *clothing, raiment*, i. e. genr. clothes, garments, Luke vii. 25 οἱ ἐν ἱματισμῷ ἐνδόξῳ ὑπάρχοντες. ix. 29 coll. Mark ix. 3. Acts xx. 33. 1 Tim. ii. 9. So Matt. xxvii. 35 et John xix. 24 quoted from Ps. xxii. 19 where Sept. for תָּרַבּ. Sept. also for תָּרַבּ 1 K. xxii. 30. 2 K. vii. 8.—Pol. vi. 15. 4. Plut. Alex. M. 39 pen.

Ἰμείρω, also ἱμείρομαι depon. (ἱμερος, a defective verb, see Passow in voc. Buttm. Ausf. Sprachl. II. p. 156. *to long for*, and hence *to have a strong affection for*, c. c. gen. 1 Thess. ii. 8 in text. rec. ἱμειρόμενοι ὑμῶν. Others ὁμειρόμενοι q. v. Sept. for תָּרַבּ Job iii. 21.—Pol. 1. 66. 8. Dem. 422. 6.

Ἰνα, conjunct. *that*, construed usually with the Subjunctive, seldom with the Optative, often with the Indicative, pp. τελικῶς or final, as marking the end, purpose, cause *for* or *on account of* which any thing is done, TO THE END THAT, IN ORDER THAT *it might* or *may be so and so*; but also ἐκβατικῶς, ecbatic, as marking simply the event, result, upshot of any action, that in which the action terminates, so THAT *it was, is, will be, so and so*. Some late writers have denied this ecbatic use of Ἰνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. On the other hand it has been amply established by Steudel in Bengel's Neue Archiv IV. p. 504 sq. and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work *De Synon.*, in N. T. Lib. II. Lips. 1832. p. 32 sq. translated in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Herm. ad Vig. p. 850 sq. p. 556 sq. Winer § 42. p. 237. § 57. p. 382 sq. Still, these two significations are often so nearly related, that the distinction then consists rather in a different mode of conception than in any thing essential

.. pp. τελικῶς, as marking the final end, purpose, cause, *to the end that, in order that*, and Ἰνα μή, *in order that not, lest*.

A) With the Subjunctive. a) preceded by the *present* or an aorist of any mood except the Indicative, or by the perfect in a present sense, John vi. 38. Here the Subjunct. marks what it is supposed will really take place, comp. Winer § 42. b. p. 237. Matth. § 518. Herm. ad Vig. p. 791, 850.—Matt. ix. 6 Ἰνα δὲ εἰδῇτε . . . τότε λέγει, *to the end that ye may know*, comp. Mark ii. 10 et Luke v. 24. Matt. xviii. 16. xix. 16. Luke viii. 10. xii. 36. John i. 7 οὗτος ἦλθεν

εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ κ. τ. λ. v. 34 ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. vi. 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. xi. 4. xvii. 21 ἵνα ὁ κόσμος πιστεύσῃ. Acts xvi. 30. Rom. i. 11. 1 Cor. ix. 12. 2 Cor. iv. 7, 10, 11. Gal. vi. 13. James iv. 3. al. sæpiss. ἵνα μὴ Luke viii. 12. John vii. 23. Rom. xi. 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) preceded by the *imperative*, the Subjunctive as above in a. E. g. after imper. pres. Luke xxi. 36 ἀγρυπνεῖτε . . . ἵνα καταξιώσῃτε κ. τ. λ. John vii. 3. 1 Cor. vii. 5. bis. Eph. iv. 28. vi. 3. 1 Tim. v. 7. al. ἵνα μὴ Matt. vii. 1. John. v. 14. 1 Cor. xi. 34. al. After an imper. aor. Matt. xiv. 15 ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες ἀγοράσωσιν κ. τ. λ. Mark xv. 32. Luke xvi. 9. 1 Cor. iii. 18. Eph. vi. 13. al. ἵνα μὴ Matt. xvii. 27. John iv. 15. Heb. xii. 13. al. So after an exhortation, e. g. ἄγωμεν Mark i. 38. also Luke xx. 14. Rom. iii. 8. After an imperat. implied Matt. xxvi. 5. John i. 22. 1 Pet. iv. 11.—Sept. for יִשְׁרָאֵל Josh. iv. 6. Hom. Od. 1. 302. ib. 5. 91.

c) preceded by the *future*, the Subjunctive as above in a. Luke xvi. 4 ἐγνων τί ποιήσω, ἵνα δέξωνταί με κ. τ. λ. 1 Cor. xvi. 6. 2 Cor. xii. 9. Eph. vi. 21. 2 Thess. ii. 12. al. interrog. Matt. xix. 16. John vi. 5. ἵνα μὴ Luke xviii. 5.—Hom. Od. 2. 307. ἵνα μὴ Luc. de Dom. 21.

d) preceded by a *past* tense; here the Subjunctive strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain, comp. Winer § 42. b. p. 237 sq. Matth. § 518. 1. Herm. ad Vig. p. 850.—(α) genr. Mark iii. 14 ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ καὶ ἵνα κ. τ. λ. Luke i. 4 ἔδοξε . . . σοι γράψαι, ἵνα ἐπιγνῶς κ. τ. λ. Matt. xii. 10. John i. 31. iii. 16, 17. viii. 6. Acts xxvii. 42. Rom. i. 13. 1 Cor. i. 27, 28. 2 Cor. ii. 4. Gal. i. 16. ii. 4, 5. Heb. ii. 14, 17. al. sæp. ἵνα μὴ 1 Cor. xii. 25. Eph. ii. 9. Heb. xi. 28. So elliptically, John i. 8 ἀλλ' [ἦλθεν] ἵνα κ. τ. λ. ix. 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κ. τ. λ. al. sæp.—Hom. Il. 1. 203. Od. 3. 77. Hdian. 8. 5. 11.—(β) In simple narrations, where Thucydides and later writers employ also the Sub-

unct. Winer l. c. Matth. § 518. p. 996. Matt. xxvii. 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark vi. 41 καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα παραδῶσιν αὐτοῖς. ix. 18, 22. x. 13. Luke xix. 4 ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν. ver. 15. John i. 19. al. sæp. ἵνα μὴ John xviii. 28. xix. 31.—Æl. H. 12. 3, 30. Hdot. 1. 29.

B) With the Optative, preceded by the present, where the Opt. marks what may possibly take place; in N. T. twice, Eph. i. 17 οὐ παύομαι εὐχαριστῶν . . . ἵνα ὁ θεὸς δόξῃ ὑμῖν πνεῦμα κ. τ. λ. iii. 16. See Winer § 42. b. p. 237. Herm. ad Vig. p. 851. Passow ἵνα no. 2.

C) With the Indicative, but in N. T. only the Indic. *future* and *present*, and not with a *past* tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 851. Passow in ἵνα no. 3.

a) c. Indic. *future*, in the same sense as the Subjunctive in A. a. above, and preceded only by the present. 1 Cor. xiii. 3 ἐὰν παραδῶ τὸ σῶμα μου ἵνα καυθήσομαι or καυθήσωμαι, where καυθήσωμαι and also 1 Pet. iii. 1 ἵνα . . . κερδηθῶσονται are corrupt forms of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 751. So fut. and Subj. together, Rev. xxii. 14 ἵνα ἔσται ἡ ἐξουσία αὐτῶν . . . καὶ εἰσέλθωσιν εἰς τὴν πόλιν. Eph. vi. 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος, where however ἔσῃ may be taken independently of ἵνα, i. e. *and thou shalt live long*, etc.—Act. Thom. §§ 7, 37, 39, 45, comp. Philo ad p. 61. Epiphan. II. p. 332. B. Classic writers here use ὅπως, Winer § 42. p. 239.

b) c. Indic. *present*, in the same sense, preceded by the present etc. twice, Gal. iv. 17 ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. iv. 6 ἵνα μὴ φυσιοῦσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 851 ult.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολοῦνται. Himer. 15. 3. comp. Act. Ignat. p. 358. ed. Ittig.

2. ἐκβατικῶς, ecbatic, as marking simply the event, result, upshot of an action, *so that*, *so as that*, in N. T. only with the Subjunctive implying something which really takes place; in

classic writers oftener with the Indicative of a past tense, see Tittmann. l. c. p. 37.

a) preceded by the *present*, etc. Luke xxii. 30 καὶ διατίθεται ὑμῖν . . . ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου. John vi. 7 ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. Rom. iii. 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. vi. 1. vii. 13. xv. 6, 16, 31, 32. Rev. xiv. 13 καὶ, λέγει τὸ πνεῦμα, [ἀποθνήσκουσι] ἵνα ἀναπαύσωνται κ. τ. λ. comp. Winer § 57. p. 386. ἵνα μὴ Acts ii. 25. Gal. v. 17.—Sept. for Josh. iv. 6. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) πρὸς τοσοῦτον ἤκομεν συμφορῶν, ἵνα ἡμᾶς ἐλεήσωσι καὶ πολέμιοι. Marc. Antonin. 11. 3. Sext. Empir. Pyrrh. III. 50 ἐπιμίγνυται τὸ κώνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὄλῳ, ἵνα οὕτως ἡ κρᾶσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) preceded by the *imperative*, Acts viii. 19 ὁ δὲ κάμοι τὴν ἐξουσίαν ταύτην, ἵνα . . . λαμβάνῃ κ. τ. λ. James i. 4. 1 Pet. iv. 13. v. 6. 1 John ii. 28. ἵνα μὴ Tit. iii. 14. Rev. iii. 11.—Aristoph. Nub. 58 δεῦρ' ἔλθ' κλάρης. Comp. Tittm. l. c. p. 37.

c) preceded by the *future*, John v. 20 μεῖζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Luke xi. 50 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώκουσιν, ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφ. John xvi. 24. 2 Cor. i. 11 ῥύσεται . . . ἵνα κ. τ. λ. Phil. i. 26. al.—Marc. Antonin. 7. 25 πάντα ὅσα ὁρᾷς μεταβαλεῖ ἢ τὰ ὅλα διοικοῦσα φύσις . . . ἵνα αἰεὶ νεαρὸς ᾖ ὁ κόσμος. Just. Mart. p. 504.

d) preceded by a *past tense*, comp. above in 1. A. d. Luke ix. 45 οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο . . . ἵνα μὴ αἰσθῶνται αὐτό. John ix. 2 τίς ἡμαρτεν . . . ἵνα τυφλὸς γεννηθῇ; Rom. v. 20. vi. 4, 6. xi. 11 μὴ ἑπταίσειν, ἵνα πέσωσι; ver. 31.—Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἡ τῶν ὄλων φύσις οὔτε παρεῖδεν οὔτε ἡμαρτεν . . . ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσεις τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφυρμένως συμβαίνειν. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὐ τις ἀλοιητῆρας ἰδεῖν τέτληκεν ὀδόντας ὑμετέρους, ἵνα σοῖς ἐν μεγάροις πελάσῃ.—

Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηθῆναι, etc. used as a formula of quotation, and implying that something took place not *in order that* a prophecy might be fulfilled, but *so that* it was fulfilled; not *in order to make* the event correspond to the prophecy, but *so that* the event *did* correspond to it. Comp. Tittm. l. c. p. 43, 44. Matt. i. 22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθῆναι. ii. 15. xxi. 4. xxvi. 56. John xv. 25. al. With a past tense implied, Mark xiv. 49. John xiii. 18. al. See in Πληρώ.

3. In the later Greek, ἵνα in various constructions lost the power of marking either purpose or event, and became simply a *demonstrative* conjunction, like our *that*, i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα c. Subjunct. came often to be employed where earlier writers used the infinitive or other particles, e. g.

a) used instead of the construction with the *infinitive*, originally perhaps because the infinitive also often implies purpose; comp. Buttm. § 140. 1, 2. Matth. § 531. 1. Thus (a) after words and phrases implying *command* and the like, as in Engl. 'I command *that* you do it,' for, 'I command you *to* do it;' comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a. comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι Mark xiii. 34 τῷ θυρωρῷ ἐντεῖλατο, ἵνα γρηγορῇ. John xi. 57 δεδώκεισαν ἐντολήν, ἵνα κ. τ. λ. xiii. 34. Acts xvii. 15 λαβόντες ἐντολήν, ἵνα κ. τ. λ. So ἵνα after ἀγγαρεύω Matt. xxvii. 32. ἀπαγγέλλω Matt. xxviii. 10. ἀποστέλλω Acts xvi. 36. γράφω Mark xii. 19. διαστέλλομαι Mark xiii. 34. εἶπον Matt. iv. 3. Mark iii. 9. Rev. vi. 11. ἐξορκίζω Matt. xxvi. 63. ἐπιτιμάω Matt. xii. 16. Mark iii. 12. λέγω Acts xix. 4. John xiii. 29. 1 John v. 16. παραγγέλλω Mark vi. 8. (c. inf. Mark viii. 6.) συντίθεται John ix. 22. So also ἐδόθη αὐτοῖς ἵνα Rev. ix. 5. οὐκ ἤφιεν ἵνα Mark xi. 16. With some word of command implied Eph. v. 33.—Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 εἶπε ἵνα. Arr. Epict. 4. 11. 29 ἀπελθ

καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλίηται.—(β) after verbs of *entreating*, *persuading*, and the like, comp. Winer, Matth. Tittm. 1. c. E. g. δέομαι, Luke ix. 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό. xxii. 32. (c. inf. 2 Cor. viii. 4. x. 2.) So after διαμαρτύρομαι 1 Tim. v. 21. ἐρωτάω Mark vii. 26. Luke vii. 36. John xvii. 15 bis. al. παρακαλέω Matt. xiv. 36. Mark v. 10. Luke viii. 31, 32. al. προσεύχομαι Matt. xxiv. 20. (εὐχ. c. inf. 2 Cor. xiii. 7.)—So δέομαι seq. ἵνα Esdr. iv. 46. Jos. Ant. 12. 3. 2. Dion. Hal. II. p. 666. seq. infin. 3 Macc. i. 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46. seq. ὅπως Thuc. 5. 36. Hdot. 9. 117. παρακαλῶ ἵνα Chariton. 3. 1. —Also after πείθω Matt. xxvii. 20, where Greek writers usually put ὡς or the infin. see Matth. § 531. n. 1. § 533. 3. —(γ) After verbs of desire, and the like, comp. as above, and Winer § 45. 9. b. E. g. θέλω, Matt. vii. 12 πάντα ὅσα ἂν θέλητε ἵνα ποιήσωσιν ὑμῖν κ. τ. λ. Mark vi. 25. Luke vi. 31. xviii. 41. John xvii. 24. al. s̄ap. θέλημά ἐστι ἵνα, Matt. xviii. 14. John vi. 39, 40. 1 Cor. xvi. 12. ζητεῖται ἵνα 1 Cor. iv. 2. With θέλω, etc. impl. Gal. ii. 10.—θέλω ἵνα Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. So βουλέται ἵνα Dion. Hal. de Comp. Verb. p. 296 sq. ἐπιθυμεῖν ἵνα Teles ap. Stob. 95. p. 524. Comp. Schæfer Melet. p. 121.—(δ) After ποίεω in the sense of *to cause*, *to effect*, etc. where in earlier Greek the infin. is used, Matth. § 531. 1. Herm. ad Vig. p. 761, or also ὅπως Hdot. 1. 209. ib. 5. 109. comp. Passow in ποίεω no. 1. c. John xi. 37 οὐκ ἐδύνατο οὗτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. iv. 16. and so in an attraction Rev. iii. 9. xiii. 12, 15, 16. comp. Buttm. § 151. I. 6. In Rev. iii. 9 the future also is joined with the Subj. after ἵνα. —(ε) After words implying *fitness*, *sufficiency*, *need*, and the like, e. g. ἀξίος, John i. 27 ἐγὼ οὐκ ἀξίος εἰμι ἵνα λύσω κ. τ. λ. After ἱκανός Matt. viii. 8. Luke vii. 6. ἀρκετός Matt. x. 25. χρεῖαν ἔχειν ἵνα John ii. 25. xvi. 30. 1 John ii. 27. Rev. xxi. 23. For the construction of all these with an infin. see Matth. § 533. 3, and in Ἀξίος, Ἰκανός, Ἐχω c. β. —Also after impers. τυμφίρει, Matt. v. 29 συμφ. γάρ σοι, ἵνα

ἀπόληται ἐν κ. τ. λ. ver. 30. xviii. 6. John xi. 50. xvi. 7. c. infin. see in Συμφέρω. After λυσιτελεῖ Luke xvii. 2. c. infin. Tob. iii. 6. Comp. Matth. § 532. d.—(ζ) After a word or phrase followed by a defining or explanatory clause, this latter is sometimes introduced by ἵνα, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John iv. 34 ἐμὸν βρῶμά ἐστι, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με. John xviii. 39 ἐστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω. 1 Cor. iv. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ. So especially after οὗτος, αὕτη, τοῦτο, used emphatically or δεικτικῶς in reference to a following clause, comp. Winer § 45 penult. p. 282. Luke i. 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τ. κ. πρὸς με; more usual in John e. g. vi. 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε. ver. 39 τοῦτο δὲ ἐστι τὸ θέλημα . . . ἵνα πᾶν κ. τ. λ. xvii. 3. 1 John iii. 11, 23. iv. 21. 2 John 6. (Test. XII Patr. p. 606.) So ἐν τούτῳ ἵνα, 1 John iv. 17. John xv. 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρητε, i. q. classic ἐν τῷ ὑμ. καρπὸν φέρειν. Also John xv. 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις θῇ κ. τ. λ. 3 John 4. So with οὗτος or ἐν τούτῳ implied, 1 Cor. ix. 18 τίς οὖν μοι ἐστὶν ὁ μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κ. τ. λ.—Comp. Wisd. xiii. 9 εἰ γὰρ τοσοῦτον ἰσχυσαν εἰδέναι, ἵνα κ. τ. λ. Arr. Epict. 2. 1. 1 εἰ ἀληθές ἐστι τόδε, ἵνα ᾧ κ. τ. λ.

b) instead of ὅπως, after verbs of *taking care*, *endeavouring*, and the like, Matth. § 531. n. 1, 2. § 623. 2. comp. § 519. E. g. βλέπειν, 1 Cor. xvi. 10 βλέπετε, ἵνα ἀφόβως γένηται. Col. iv. 17. 2 John 8. ζηλώω 1 Cor. xiv. 1. ζητέω 1 Cor. xiv. 12. μεριμνάω 1 Cor. vii. 34. φυλάσσεσθε ἵνα μὴ 2 Pet. iii. 17. So with a verb of this kind implied, 2 Cor. viii. 7.—Comp. σπουδὴν ἔχω seq. ὅπως et ἵνα Dion. Hal. de Comp. Verb. p. 398. ζητεῖν ὅπως Luc. de Merc. Conduct. 41.

c) instead of ὅτι, e. g. after γράφω, Mark ix. 12 καὶ πῶς γέγραπται . . . ἵνα πολλὰ πάθῃ κ. τ. λ.—c. ὅτι Rom. iv. 23. 1 Cor. ix. 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 386.—For Rev. xiv. 13 see above in 2 a. Prob. to be so taken after ἀγαλλιάω, John viii. 56 ἡγαλλιάσατο,

ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν. Comp. the frequent construction χαίρω ὅτι in N. T. Luke x. 20. John xi. 15. al. Sept. Ex. iv. 31.

d) of time, but only in John, after ὥρα instead of the more usual ὅτε or ἐν ᾧ. John xii. 23 ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. xiii. 1. xvi. 2, 32. So Engl. *the hour is come THAT the son of man should be glorified*, for, *when or in which*.—c. ὅτε John iv. 21, 23. v. 25. c. ἐν ᾧ v. 28.—Or we may take ἵνα here as ecbatic, *so that* he shall be glorified. Comp. Winer § 45. p. 282.—Others regard ἵνα here as an adverb of place, used trop. of time, like Engl. *wherein*. Comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. l. c. p. 49. Passow ἵνα B. c. AL.

Ἰνατί, or ἵνα τί, as an interrog. particle, elliptically for ἵνα τί γένηται, *in order that what sc. may take place?* i. q. *to what end? why? wherefore?* Buttm. § 149. l. p. 423. Winer § 25. l ult. Herm. ad Vig. p. 849. Matt. ix. 4 ἵνατί ὑμεῖς ἐνθυμεῖσθε πονηρά; xxvii. 46. Luke xiii. 7. Acts iv. 25. vii. 26. 1 Cor. x. 29. Sept. for כִּי־לָמָּה Ps. ii. 1. כִּי־לָמָּה Num. xxii. 32.—Aristoph. Eccles. 714 or 719. Plato Apol. Soc. 14.

Ἰόππη, ης, ἡ, Joppa, so in N. T. and Josephus, in classic writers Ἰώππη, Heb. יָפֹה or יָפֹ, Japho, now Jaffa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts ix. 36, 38, 42, 43. x. 5, 8, 23, 32. xi. 5, 13.—Sept. Josh. xix. 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. See Reland Palæst. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, ου, ὁ, Jordan, Heb. יַרְדֵּן, now El Sheriat, i. e. the Ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Caesarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the

lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian Gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters.—Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks Matt. iii. 5, 6, 13. iv. 15, 25. xix. 1. Mark i. 5, 9. iii. 8. x. 1. Luke iii. 3. iv. 1. John i. 28. iii. 26. x. 40. See Reland Palæst. p. 270 sq. Rosenm. Bibl. Geogr. II. i. 196. sq. Calmet p. 232, 414, 577. Bibl. Repos. II. p. 775 sq.

Ἰός, οὔ, ὁ, (ἵημι,) pp. *something sent out, emitted*, hence *a missile weapon*, arrow, Hom. Il. 15. 451. Sept. Lam. iii. 13. In N. T.

a) *rust*, as being *emitted* on metals, James v. 3. Sept. for כִּי־לָמָּה Ez. xxiv. 6.—Ep. Jer. 12, 24. Theogn. 443. or 451. Pol. 6. 10. 3.

b) *poison, venom*, as *emitted* by serpents, etc. James iii. 8. Rom. iii. 13 ὡς ἀσπίδων, quoted from Ps. cxl. 4 where Sept. for כִּי־לָמָּה.—Æl. H. A. 5. 31. Luc. Fugit. 19.

Ἰουδαία, ας, ἡ, (pp. fem. of Ἰουδαῖος, supp. γῆ,) Judea, Heb. יְהוּדָה, Judah, pr. n. strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it

denoted the territories of Judah and Benjamin, Josh. xi. 21. coll. ver. 16. 2 Sam. v. 5. 1 Chr. xxi. 5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. i. 1, 14. ii. 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John iv. 4, 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus (q. v.) but was afterwards made a Roman province dependant on Syria and governed by procurators, see in Ἡγεμών. For a time also portions of it belonged to Herod Agrippa the elder, comp. in Ἡρώδης no. 3. See Jos. B. J. 3. 3. 5. Relandi Palæst. p. 31, 174, 178. Jahn § 25. Rosenm. Bibl. Geogr. II. ii. p. 149. —Matt. ii. 1, 5, 22. iii. 1. iv. 25. xix. 1. Luke i. 65. al. Meton. *people of Judea* Matt. iii. 5. AL.

Ἰουδαῖζω, f. ἰσω, (Ἰουδαῖος,) to *Judaize*, to live like the Jews, to follow their manners, customs, rites, Gal. ii. 14, parall. to Ἰουδαϊκῶς ζῆν.—Ignat. ad Magnes. 10. Comp. Esth. viii. 17.—For such verbs see Buttm. § 119. 3. d.

Ἰουδαϊκός, ἡ, όν, *Jewish*, current among the Jews, e. g. μύθοι Tit. i. 14.—Jos. Ant. 20. 11. 1, 4.

Ἰουδαϊκῶς, adv. *Jewishly*, in the Jewish manner, Gal. ii. 14.—Jos. B. J. 6. 1. 3.

Ἰουδαῖος, αἰα, ον, (Ἰούδας, Sept. Ἰούδα, Judah,) pp. adj. *Jewish*; in N. T.

a) fem. pp. ἡ Ἰουδαία χώρα v. γῆ, the land of Judea, Mark i. 5. John iii. 22. ἡ Ἰουδαία γυνή, a Jewess, Acts xvi. 1. xxiv. 24. non. al.—Sept. 1 Chr. iv. 19. Jos. 11. 1. 1.

b) masc. ὁ Ἰουδαῖος, as adj. see below; mostly as subst. a *Jew*, pp. one of the tribe or country of Judah Sept. 2 K.

xvi. 6, but in later usage applied to all the inhabitants of Judea and Palestine and their descendants, Esth. iii. 6, 10. Dan. iii. 8. 2 Macc. ix. 17. So in N. T. John iv. 9. Acts xviii. 2, 24. al. Usually plur. οἱ Ἰουδαῖοι *the Jews*, Matt. ii. 2. xxviii. 15. John xix. 21. Acts x. 22. xx. 19. al. sæp. Ἰουδαῖοι καὶ Ἕλληνες Acts xiv. 1. xviii. 4. xix. 10. 1 Cor. i. 23, 24. See in Ἕλλην b. By synecd. οἱ Ἰουδαῖοι is put in John for *the chief men, leaders of the Jews*, John i. 19. v. 15, 16 sq. vii. 1, 11, 13. ix. 22. xviii. 12, 14. Acts xxiii. 20, comp. ver. 14 sq. Once including *Jewish proselytes* Acts ii. 5 coll. ver. 10.—As adj. joined with a noun, e. g. ἀνὴρ Ἰουδαῖος Acts x. 28 plur. ii. 14. xxii. 3. ψευδοπροφήτης Acts xiii. 6. ἀρχιερεύς Acts xix. 14.—Esth. ii. 3. Jos. B. J. 3. 7. 31. AL.

Ἰουδαϊσμός, οὗ, ό, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism 2 Macc. ii. 21. xiv. 38. In N. T. as opp. to Christianity, Gal. i. 13, 14.

Ἰούδας, α, ό, *Judas*, Heb. יְהוֹדָא (renowned), Sept. Ἰούδα, *Judah*, pr. n. of eight persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. i. 2, 3. Luke iii. 33.—Meton. for *the tribe or posterity of Judah*, Matt. ii. 6 bis. Luke i. 39. Heb. vii. 14. Rev. v. 5. vii. 5. So οἶκος Ἰούδα, *the house*, i. e. kingdom of Judah, opp. to that of Israel Heb. viii. 8.

2. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke iii. 26, 30.

3. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord, see in Ἰάκωβος 2. He also wrote the Epistle of Jude. Matt. xiii. 55. Mark vi. 3. Luke vi. 16. John xiv. 22. Acts i. 13. Jude i. Comp. Matt. x. 3.

4. *Judas* surnamed *Ischariot*, i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John xii. 6. On the manner of his death, see in Ἀπάγχω. Matt. x. 4. xxvi. 14, 25, 47. xxvii. 3. Mark iii. 19. xiv. 10, 43. Luke

xxii. 3, 47, 48. John vi. 71. xii. 4. xiii. 2, 26, 29. xviii. 2, 3, 5. Acts i. 16, 25.

5. *Judas* surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts xv. 22, 27, 32.

6. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts ix. 11.

7. *Judas* surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts v. 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαυλονίτης Ant. 18. 1. 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus ll. cc.

Ἰουλία, ας, ἡ, *Julia*, pr. n. of a female Christian, Rom. xvi. 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts xxvii. 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἰοῦστος, ου, ὁ, *Justus*, 1. pr. n. of a Christian at Corinth, with whom Paul lodged, Acts xviii. 7. Some read Τίτου ὄν. Ἰούστου.

2. as surname a) of Joseph called also Barsabas, nominated as an apostle, Acts i. 23. b) of Jesus a friend and fellow-labourer of Paul, Col. iv. 11.

Ἰππεύς, εως, ὁ, (ἵππος,) *a horseman*, Plur. ἱππεῖς *horsemen, cavalry*, Acts xxiii. 23, 32. Sept. for ὡρῆ Gen. 1. 9. Ex. xiv. 9.—Xen. Mem. 3. 4. 1.

Ἰππικός, ἡ, ὄν, (ἵππος,) *equestrian*, opp. to πεζικός Xen. Cyr. 2. 4. 18. *skilled in riding*, a horseman, Xen. Mag. Eq. 1. 6, 12. In N. T. neut. τὸ ἱππικόν collect. *the horsemen, cavalry*, as in Engl. *the horse*, Rev. ix. 16.—Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

Ἰππος, ου, ὁ, *a horse*, James iii. 3. Rev. vi. 2, 4, 5, 8. ix. 7, 9, 17 bis. xiv. 20. xviii. 13. xix. 11, 14, 18, 19, 21. Sept. for ὁ Gen. xlvii. 17. al.—Xen. Cyr. 5. 2. 1.

Ἰρις, ιδος, ἡ, (Ἰρις *a goddess*),

acc. ἶριδα and ἶριν comp. Buttm. § 44, *a rainbow, iris*, Rev. iv. 3. x. 1.—Æl. V. H. 4. 17. Hesych. ἶρις ἡ ἐν οὐρανῷ ζώνη.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (derider), pr. n. of the son of Abraham by Sarah, Matt. i. 2. viii. 11. xxii. 32. al Comp. Gen. c. 21 sq. AL.

Ἰσάγγελος, ου, ὁ, ἡ, adj. (ἴσος ἄγγελος), *like to angels, angel-like*, Luke xx. 36.—Clem. Al. Strom. 7. 12. Comp. the Homeric ἰσόθεος Il. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׁכָר, Keri יִשָּׁר (purchased), pr. n. of the ninth son of Jacob by Leah, Gen. xxx. 18. Meton. for *the tribe of Issachar* Rev. vii. 7.

Ἰσημι a false root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under Εἶδω II.

Ἰσκαριώτης, ου, ὁ, *Iscaiot*, surname of Judas the traitor, Heb. יִשְׁכָּרְיָהוּ i. e. *man of Kerioth*, a town in the territory of Judah Josh. xv. 25.—Matt. x. 4. xxvi. 14. Mark iii. 19. xiv. 10. Luke vi. 16. xxii. 3. John vi. 71. xii. 4. xiii. 2, 26. xiv. 22.

Ἰσος, ἴση, ἴσον, *like, alike, equal*, spoken of measure, quantity, condition, and the like. Matt. xx. 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke vi. 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts xi. 17. Rev. xxi. 16. Sept. for ὡρῆ Ez. xl. 5, 6.—Diod. S. 1. 20. Xen. Cyr. 5. 2. 1.—So of nature and condition, John v. 18 ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Phil. ii. 6 οὐχ ἄρπαγμόν . . . τὸ εἶναι ἴσα θεῷ, where for neut. pl. ἴσα see Matth. § 443. 1. § 446. 7. comp. Buttm. § 129. 6. § 115. 4 ult. Greg. Cor. ed. Schæfer. p. 130, 1055. See in Ἀρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Hence *alike, consistent*, e. g. μαρτυρίαι Mark xiv. 56, 59.

Ἰσότης, ητος, ἡ, (ἴσος,) *likeness, equality*, i. e. equal state or proportion, 2 Cor. viii. 13 ἐξ ἰσότητος. ver. 14. (Luc. Zeux. 5. Pol. 6. 8. 4.) In the sense of *equity*, what is equitable, Col. iv. 1.—Plut. ed. R. VI. p. 367. 2 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης. Clem. Al. Strom. 6. 6.

Ἰσότιμος, ου, ὁ, ἡ, adj. (ἴσος, τιμή,) *alike honoured, alike prized*, i. e. of

equal honour or standing, Jos. Ant. 8. 8. 1. Xen. Hi. 8. 10. In N. T. *alike precious, of like value* or estimation, i. e. genr. *like, equal*, c. dat. 2 Pet. i. 1 τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν. Buttm. § 133. 2.—Hdian. 3. 6. 10.

Ἰσόψυχος, ου, ὁ, ἡ, adj. (ἴσος, ψυχή,) *like-minded*, Phil. ii. 20. Sept. for יִשְׁרָאֵל Ps. liv. 14.

Ἰσραήλ, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל (wrestler with God), a name given to Jacob after wrestling with the angel, Gen. xxxii. 24 sq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ. Matt. x. 6. Acts vii. 42. ὁ λαὸς Ἰ. Acts iv. 10. xiii. 17. υἱοὶ Ἰ. Acts vii. 23, 37. ix. 15. al.—So genr. *Israel* for the *Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος b. Matt. ii. 6, 20, 21. viii. 10. xv. 31. Rom. x. 1, 19. AL.

Ἰσραηλίτης, ου, ὁ, an *Israelite*, in N. T. i. q. ὁ Ἰουδαῖος, see in Ἰσραήλ. John i. 48. Acts ii. 22. iii. 12. v. 35. xiii. 16. xxi. 28. Rom. ix. 4. xi. 1. 2 Cor. xi. 22.—genr. Jos. Ant. 2. 9. 1.

Ἰστημι, f. στήσω, aor. 1. ἴστησα, aor. 2. ἴστην, perf. ἴστηκα, plupf. ἴστήκειν Luke viii. 20 and εἰστήκειν Matt. xii. 46, Buttm. § 107. n. I, 7; perf. infin. ἴστηκέναι contr. ἴσάναι, perf. part. ἴστηκώς contr. ἴσώς, ὦσα, ὤς, Buttm. § 107. II. 3; aor. 1 pass. ἰστάθην, fut. 1 pass. σταθήσομαι. See in general, Buttm. § 107 passim. A less usual form is pres. ἰσάω Rom. iii. 31, Buttm. § 106. n. 5. § 107. n. I, 2. Pluperf. 3 pers. plur. ἴστήκεσαν Att. for ἴστήκεισαν Rev. vii. 11, see in Mattaire Dial. p. 67. ed. Reitz.—The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*, see Buttm. § 107. II.

I. *Transitive*, in the present, imperfect, fut. and aor. 1, of the Active, *to cause to stand, to set, to place*.

a) pp. c. acc. and with an adjunct implying place where, e. g. εἰς αὐτοὺς *before them*, Acts xxii. 30 Παῦλον ἴστησαν

εἰς αὐτούς. So ἐκ δεξιῶν Matt. xxv. 33. ἐν μέσῳ, comp. in Ἐν no. 2. Matt. xviii. 2. John viii. 3. Acts iv. 7. also ἐν τῷ συνεδρίῳ Acts v. 27. (Dem. 1370. 25.) ἐνώπιόν τινος Acts vi. 6. Jude 24. (comp. Lev. xxvii. 11.) ἐπὶ c. acc. Matt. iv. 5 ἴστησιν αὐτὸν ἐπὶ τὸ πτερύγιον. Luke iv. 9. (ἐπὶ τινι Palæph. 9.) παρά c. dat. Luke ix. 47. Genr. *to cause to stand forth*, Acts i. 23 καὶ ἴστησαν δύο. vi. 13. Opp. to falling Rom. xiv. 4. Sept. for יִשְׁתָּקֵן Gen. xlvii. 7. Lev. xiv. 11. 1 K. vi. 14. יִשְׁתָּקֵן Ex. xl. 2. 16. Josh. iv. 9.—Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

b) *to establish, to confirm*. Rom. iii. 31 νόμον. x. 3. Heb. x. 9. Sept. for יִשְׁתָּקֵן Ex. vi. 4. 1 K. vi. 12.—So of time, *to fix, to appoint*, ἡμέραν Acts xvii. 31.

c) *to place* sc. in a balance, i. q. *to weigh*, c. acc. et dat. Matt. xxvi. 15 ἴστησαν αὐτῷ τριάκοντα ἀργύρια *they weighed out to him*, etc. Sept. for יִשְׁתָּקֵן Ezra viii. 25, 26, 33. Is. xlv. 6.—Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἰσᾶσι σταθμῷ πρὸς ἀργύριον τὰς τρίχας Hdot. 2. 65.—Metaph. *to impute*, e. g. τινὶ τὴν ἀμαρτίαν Acts vii. 60.

II. *Intransitive*, in the perfect, pluperf. and aor. 2 of the Active, in the Mid. and by impl. in aor. 1 and fut. 1 of the Passive, (comp. Buttm. § 136. 2. § 113. n. 2, 3,) *to stand*, and so perf. Act. ἴστηκα as present, whence plupf. ἴστήκειν as imperf. Buttm. § 107. II. 2.

a) pp. and absol. e. g. as opp. to falling 1 Cor. x. 12 ὁ δοκῶν ἰστάναι, βλέπω μὴ πέσῃ. So in prayer or sacrifice Matt. vi. 5. Heb. x. 11.—With an adjunct implying place where, e. g. an adv. Matt. xii. 46 ἔξω. Mark xi. 5 ἐκεῖ. xiii. 14. Luke ix. 27. xvii. 12. xviii. 13. al. Seq. εἰς c. acc. see in Εἰς 4, εἰς τὸ μέσον John xx. 19. ἐκ δεξιῶν Luke i. 11. (1 Chr. vi. 39.) ἐν c. dat. of place, Matt. xx. 3 ἐν τῇ ἀγορᾷ. John xi. 56. Acts v. 20. vii. 33. impl. Matt. xx. 6 col. ver. 3. John vii. 37 coll. ver. 28. (Xen. Cyr. 6. 2. 17.) ἐν αὐτοῖς *among* i. e. *before* them Acts xxiv. 21. ἐνώπιόν τινος Acts x. 30. Rev. vii. 9. ἐπὶ c. gen. of place Luke vi. 17 ἴστη ἐπὶ τόπου πεδινού. Rev. x. 5. (Xen. Cyr. 3. 3. 66.) and so ἐπὶ in the sense of *before*, Acts xxv. 10 ἐπὶ τοῦ βήματος. xxiv. 20 ἐπὶ τοῦ συνεδρίου.

Mark xiii. 9. c. acc. of place Matt. xiii. 2. Rev. vii. 1. (2 Chr. xxiii. 19.) also ἐπὶ τοὺς πόδας *to stand upon the feet*. Acts xxvi. 16. impl. Acts iii. 8. (Sept. 2 Chr. iii. 12.) μετὰ τινος John xviii. 5. παρά c. acc. Luke v. 1. vii. 38. (2 Chr. ix. 18.) πέραν τῆς θαλ. John vi. 22. πρὸ τῶν θυρῶν Acts v. 23. πρὸς τῇ θυρᾷ John xviii. 16. (Judg. ix. 35.) c. acc. πρὸς τὸ μνημεῖον xx. 11. σὺν αὐτοῖς Acts iv. 14. Also κύκλῳ τινός *round about any one* Rev. vii. 11. μέσος ὑμῶν ἔστηκεν John i. 26.—Without an adjunct of place expressed, but in the sense of *to stand by, near, there*, according to the context, i. q. *to be present*, Matt. xxvi. 73 προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ. Luke xix. 8. xxiii. 35. John i. 35. iii. 29. xviii. 18. Acts ii. 14. al. Joined with an adj. or particip. Acts ix. 7 εἰστήκεισαν ἐν νεοί. Eph. vi. 14. (Xen. Cyr. 1. 4. 8.) So of persons standing before a judge, either as accusers Luke xxiii. 10, or as accused Acts xxvi. 6 ἔστηκα κρινόμενος. Matt. xxvii. 11 ἔμπροσθεν τοῦ ἡγεμόνος, comp. also above in constr. with ἐπί. Also before Christ as Judge, where it is by impl. *to stand erect, firm*, in the consciousness of acquittal and final approval, Luke xxi. 36.—Spoken of fishing-boats, *to stand, to be stationed*, in Engl. *to lie*, Luke v. 2.

b) trop. *to stand fast*, i. e. *to continue, to endure, to persist*, e. g. of things, ἡ βασιλεία Matt. xii. 25. Luke xi. 18. θεμέλιος 2 Tim. ii. 19. Of persons, Acts xxvi. 22 ἄχρι τῆς ἡμέρας ταύτης ἔστηκα. 1 Cor. vii. 37 ἔστηκα ἰδραῖος. Col. iv. 12. John viii. 44 ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν. Rom. v. 2. 1 Pet. v. 12 εἰς ἣν ἐστήκατε, comp. εἰς no. 4. 2 Cor. i. 24. So Sept. and תָּמַךְ 2 K. xxiii. 3. Ecc. viii. 3. Is. lxvi. 22. עָמַךְ Is. xlvi. 10. Josh. ii. 11.—Xen. H. G. 5. 2. 23.—So *to stand fast* against an enemy, opp. to φεύγω, Eph. vi. 13. c. πρὸς τι ver. 11. Sept. for תָּמַךְ Ex. ix. 12. Nah. ii. 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. *to endure, to sustain*, Rev. vi. 17.—In the sense of *to be established, confirmed*, Matt. xviii. 16 et 2 Cor. xiii. 1 ἵνα ἐπὶ στόματος δύο μαρτύρων ἡ τριῶν σταθῇ πᾶν ῥῆμα, in allusion to Deut. xix. 15 where Sept. for עָמַךְ. also Num. xxx. 5, 12.

c) ἔστην and ἐστάθην, *to stand still, to stop*, e. g. of persons, Matt. xx. 32 καὶ στάς ὁ Ἰησοῦς. Mark x. 49. Luke vii. 14. xviii. 40. Of things, Matt. ii. 9. Acts viii. 38. *to cease*, Luke viii. 44. Sept. for תָּמַךְ Hab. iii. 11. Jon. i. 15. Josh. iii. 13.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. An. 1. 3. 2. AL.

Ἰστορέω, ὦ, f. ἦσω, (ἴστωρ fr. εἰδέναι,) *to ascertain* sc. by inquiry and personal examination Pol. 9. 14. 3. ib. 10. 7. 1. *to know, to have seen personally* Jos. Ant. 8. 2. 5. In N. T. *to see, to visit* a person in order to make his acquaintance, Gal. i. 18 ἱστορήσαι Πέτρον.—Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Hesych. ἱστορεῖ. ὁρᾷ. Comp. Winer's Comm. in Gal. 1. c.—More usually *to narrate* Pol. 1. 37. 3. Hdian. 3. 7. 15.

Ἰσχυρός, ἄ, ὄν, (ισχύω,) *strong, mighty, powerful*.

a) of persons, spoken of the powers both of body and mind, physical and moral. Matt. iii. 11 ἰσχυρότερός μου ἐστίν. Mark i. 7. Luke iii. 16. Heb. xi. 34 ἰσχυροὶ ἐν πολέμῳ, and so Matt. xii. 29 bis εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark iii. 27 bis. Luke xi. 21, 22. 1 Cor. x. 22. So 1 Cor. i. 25. 1 John ii. 14 *strong*, i. e. *firm* in faith. Of angels Rev. v. 2. x. 1. xviii. 21. of God Rev. xviii. 8. So Sept. for תָּמַךְ Judg. v. 13. Josh. x. 2. of God Deut. x. 17. לַיהוָה of God Neh. i. 5. ix. 32. עָמַךְ Num. xiii. 19. Josh. xvii. 18.—Æl. V. H. 2. 24. Xen. Mem. 1. 6. 7.—Trop. *strong* in influence and authority, *mighty, honourable*, 1 Cor. iv. 10. Rev. vi. 15 in later edit. xix. 18. 1 Cor. i. 27 τὰ ἰσχυρά for concr. οἱ ἰσχυροί. Sept. οἱ ἰσχ. τῆς γῆς for עָמַךְ 2 K. xxiv. 15. also for תָּמַךְ 1 Chr. vii. 7, 40.—Xen. Cyr. 5. 5. 9.

b) of things, *strong*, i. e. *vehement, great*, as ἄνεμος Matt. xiv. 30. λιμός Luke xv. 14. κραυγή Heb. v. 7. φωνή Rev. xviii. 2 in some edit. βρονταί Rev. xix. 6. Sept. Gen. xli. 31. Ex. xix. 19, Dan. vi. 20. (Xen. Cyr. 1. 6. 34, 39 χειμών.) Also *firm, sure*, as ἰσχ. παράκλησις Heb. vi. 18. (Pol. 31. 20. 8.) *severe*, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. x. 10.—Xen. Cyr. 3. 3. 48.—Of a city, *strong, fortified*, Rev. xviii. 10 Βαβ. ἡ πόλις ἡ ἰσχ.

Sept. for רִיחַ Ez. xxvi. 17.—Xen. Cyr. 7. 5. 7, 8.

ἰσχύς, ὕος, ἡ, (ἰς, ἰσχω,) *strength, might, power*, spoken of the powers both of body and mind, physical and moral, e. g. once physical, Rev. xviii. 2 ἐκραξεν ἐν ἰσχύϊ, i. e. *mightily, vehemently*. Comp. Sept. Is. lviii. 1. Sept. for רִיחַ Dan. iii. 4. iv. 11.—Hdian. 6. 8. 2 ἰσχ. σώματος. Xen. Ven. 13. 14.—Of mental and moral *power, might, ability, faculty*. Mark xii. 30 ἐξ ὅλης τῆς ἰσχύος σου *with all thy might*. ver. 33. Luke x. 27. 1 Pet. iv. 11. Sept. for רִיחַ Gen. xxxi. 6. רִיחַ 2 K. xxiii. 25. Also genr. *power, potency, pre-eminence*, e. g. with δύναμις, 2 Pet. ii. 11 ἄγγελοι ἰσχύϊ καὶ δύνامي μείζονες. Eph. i. 19 et vi. 10 κράτος τῆς ἰσχύος i. q. *κράτος ἰσχυρόν*, *mighty power*. 2 Thess. i. 9. Comp. Buttm. § 123. n. 4. —So in ascriptions to God, Rev. v. 12. vii. 12. Sept. for רִיחַ Jer. x. 11. xxvii. 4. xxxii. 17. רִיחַ Is. xi. 2. Others here render it *praise*, like Heb. יָד Sept. αἶνος, Ps. viii. 3.

ἰσχύω, f. ὕσω, (ἰσχύς,) *to be strong*, i. e. to have strength, ability, power, both physical and moral.

a) physical, *to be strong, robust*, Matt. ix. 12 et Mark ii. 17 οἱ ἰσχύοντες *the strong*, i. e. the well, not the weak and sick. Sept. for רִיחַ Josh. xiv. 11. comp. Is. xxxix. 1. Ez. xxxiv. 16.—Ecclus. xxx. 14 ὑγιῆς καὶ ἰσχύων. Xen. Mem. 3. 12. 4.

b) genr. *to be able, I can*, seq. infin. Matt. viii. 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. xxvi. 40. Mark v. 4. xiv. 37. Luke vi. 48. viii. 43. xiv. 6, 29, 30. xvi. 3. xx. 26. John xxi. 6. Acts vi. 10. xv. 10. xxv. 7. xxvii. 16. c. inf. impl. Mark ix. 18. Luke xiii. 24. Phil. iv. 13 πάντα ἰσχύω, i. e. *I can do or endure all things*, etc. Better perhaps πάντα as acc. of manner, etc. Buttm. § 131. 6.—Sept. 2 Chr. ii. 6. Diod. Sic. 1. 83 ult.

c) i. q. *to have efficacy, to avail*, to have force and value, Gal. v. 6 et vi. 15 οὐτε περιτομή τι ἰσχύει. Heb. ix. 17. James v. 16. εἰς οὐδὲν ἰσχύει *it has no value*, is worthless, Matt. v. 13.—Jos. Ant. 3. 12. 3. Æl. V. H. 2. 38. Diod. S. 2. 33.

d) i. q. *to prevail*, seq. κατὰ τινος, *against or over any one* Acts xix. 16. absol. Rev. xii. 8. So Sept. c. πρὸς for

רִיחַ Dan. vii. 21. Ps. xiii. 5.—1 Macc. x. 49. Comp. ἰσχύειν ὑπὲρ Luc. Navig. 42. —Trop. i. q. *to spread abroad*, to acquire strength and efficacy, as Acts xix. 20 ὁ λόγος τοῦ κ. ηὗξανε καὶ ἰσχυεν.

ἰσως adv. (ἴσος), pp. *equally, alike*, Dem. 35. 26. In N. T. *it may be, perhaps, doubtless*, Luke xx. 13. Sept. for רִיחַ Gen. xxxii. 21. רִיחַ Dan. iv. 24 [27]. —Æl. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

Ἰταλία, ας, ἡ, *Italy*, Acts xviii. 2. xxvii. 1, 6. Heb. xiii. 24.

Ἰταλικός, ἡ, ὄν, *Italian*, sc. σπείρα, q. v. Acts x. 1.—Arr. Tactic. p. 73. 5. Comp. Wetstein N. T. in loc.

Ἰτουραία, ας, ἡ, *Iturea*, a region of which the exact situation is doubtful, though it made part of Cæle-Syria, Plin. H. N. 5. 23.—Luke iii. 1 Φιλίππου τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, *Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1. comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others suppose Iturea to be the same with Auranitis, Rel. Palæstina p. 106 sq. Cellari Notit. Orb. II. lib. 3. c. 13. § 251 sq. According to Münter, de Reb. Ituræor. p. 4, Iturea lay westward of Damascus and eastward of Hamath, around Mount Hermon, whose ὄρεινά this people inhabited. The Itureans were celebrated as skilful archers and daring robbers. Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Lucan. Phars. 7. 230, 514. Strabo 16. 2. 18 τὰ μὲν οὖν ὄρεινά ἔχουσι πάντα Ἰτουραῖοί τε καὶ Ἀραβες, κακοῦργοι πάντες. Heb. רִיחַ Gesen. Lex. s. voc. See Rosenm. Bibl. Geogr. II. ii. p. 5.

Ἰχθύδιον, ου, τό, (dimin. of ἰχθύς,) *a small fish*, Matt. xv. 34. Mark viii. 7. —Plut. ed. R. X. p. 138.

Ἰχθύς, ὕος, ὁ, *a fish*, Matt. xv. 36. xvii. 27. Luke v. 6. John xxi. 6, 8. al. Sept. for רִיחַ Gen. ix. 2.—Xen. H. G. 4. 1. 16. AL.

ἰχθυός, εος, ους, τό, (ἰκω, ἰκνέομαι,) *a footstep*, Xen. An. 7. 3. 42. In N. T.

only trop. in the phrase *to walk or follow in one's footsteps*, i. e. to imitate his example, Rom. iv. 12 *στοιχοῦσι τοῖς ἰχνεσι τοῦ Ἀβραάμ*. 2 Cor. xii. 18. 1 Pet. ii. 21.—Ecclus. xxi. 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יְהוֹאָחָם (Jehovah is perfect), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759—743 B. C. Matt. i. 9 bis. See 2 K. xv. 7, 32 sq. 2 Chr. c. 27.

Ἰωάννα, ἡς, ἡ, *Joanna*, fem. of Ἰωάννης, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke viii. 3. xxiv. 10.

Ἰωαννᾶς, ᾱ, ὁ, *Joannas*, pp. i. q. Ἰωάννης, one of the ancestors of Jesus, Luke iii. 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוֹנָן (Jehovah-given) *Johanan*, pr. n. of four persons in N. T.

1. *John the Baptist* Matt. iii. 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke i. 13, 60, 63. Matt. iii. 4, 13, 14. xiv. 2—4, 8, 10. al. sæp. Comp. Jos. Ant. 18. 5. 2.

2. *John* the apostle, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. iv. 21. x. 2. xvii. 1. Mark i. 19, 29. Luke iii. 10. al. sæp.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrim, once Acts iv. 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts xii. 12, 25. xiii. 5, 15. xv. 37. AL.

Ἰώβ, ὁ, indec. *Job*, Heb. יוֹב (ill-treated), the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James v. 11.

Ἰωήλ, ὁ, *Joel*, Heb. יְהוֹאֵל (Jehovah his God), one of the minor Hebrew prophets, Acts ii. 16. Comp. Joel i. 1.

Ἰωνάν, ὁ, indec. *Jonan*, pp. i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke iii. 30.

Ἰωνᾶς, ᾱ, ὁ, *Jonas*, Heb. יוֹנָתָן

(dove) *Jonah*, pr. n. of two persons in N. T.

1. A noted prophet of the O. T. Matt. xii. 39—41 bis. xvi. 4. Luke xi. 29, 30, 32 bis. Comp. Jon. i. 1 sq.

2. The father of the apostle Peter, a fisherman, John i. 42. xxi. 15—17. Comp. in Βάρ-ἰωνᾶς.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְהוֹרָם (Jehovah is high) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. i. 8 bis. See 2 K. viii. 16 sq.

Ἰωρεῖμ, ὁ, indec. *Jorim*, perhaps, i. q. Ἰωράμ, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (Jehovah-judged) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. i. 8 bis. See 1 K. xv. 14. xxii. 41 sq.

Ἰωσή or ἡ, ὁ, indec. *Jose*, pp. i. q. Ἰωσής, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσής, ὁ, indec. *Joses*, pr. n. a) of a brother of James the Less, a kinsman of Jesus, Matt. xiii. 55. xxvii. 56. Mark vi. 3. xv. 40, 47.—b) of Barnabas, the companion of Paul, Acts iv. 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יוֹסֵף (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John iv. 5. Acts vii. 9, 13 bis, 14, 18. Heb. xi. 21, 22. Rev. vii. 8 φυλὴ Ἰωσήφ, put for the half-tribe of Ephraim, comp. ver. 6.

2. Three of the ancestors of Jesus, Luke iii. 24, 26, 30.

3. The husband of Mary the mother of Jesus, Matt. i. 16, 18—20, 24. ii. 13, 19. Luke i. 27. ii. 4, 16, 33, 43. iii. 23. iv. 22. John i. 46. vi. 42.—Act. Thom. § 2.

4. *Joseph* of Arimathea, a member of the Sanhedrim, βουλευτής, a disciple of Jesus, who assisted at his burial, Matt. xxvii. 57, 59. Mark xv. 43, 45. Luke xxiii. 50. John xix. 38.

5. *Joseph* called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts i. 23.

Ἰωσίας, ου, ὁ, *Josias*, Heb. יהושׁיָא (whom Jehovah heals), *Josiah*, pr. n. of a pious king of Judah, the son and successor of Ammon, r. 642—611 B. C. Matt. i. 10, 11. See 2 K. xxii. 1 sq. 2 Cor. c. 34, 35.

Ἰῶτα, τό, indec. *iota*, Heb. yodh, (י) the smallest Heb. letter, trop. for the minutest part, Matt. v. 18. For the Rabbinic usage see Wetstein N. T. ad Matt. l. c.

K

Κἀγώ crasis for καί ἐγώ, dat. κάμοι, acc. κάμέ, and *I*, etc. the καί everywhere retaining its own separate power just as if written separately, see in Καί. Matt. ii. 8. Luke ii. 48. John i. 34. 2 Cor. xi. 22. al. Dat. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8. non. al. Acc. John vii. 28. 1 Cor. xvi. 4. non. al.—It is often written with iota subscript, καῖγω, but improperly, see Buttm. § 29. n. 2. b. Ibid. n. 7. AL.

Καθά adv. pp. for καθ' ἧ, (Buttm. § 115. n. 5,) lit. according to what, i. e. according as, as simply as, Matt. xxvii. 10 καθὰ συνέταξέ μοι ὁ κ. Sept. for וְכַפַּר Gen. vii. 9. for כּ Gen. xix. 8.—Pol. 3. 107. 10. Xen. Œc. 15. 3.

Καθαίρεσις, εως, ἡ, (καθαίρειω,) a pulling down, demolition, e. g. of a fortress, 2 Cor. x. 4.—Pol. 23. 7. 6. Xen. H. G. 2. 2. 15.—Trop. of religious knowledge and experience, demolition, destruction, opp. to οἰκοδομή, 2 Cor. x. 8. xiii. 10.—Comp. 1 Macc. iii. 43. Hdian. 2. 4. 9.

Καθαίρειω, ῶ, f. ἥσω, (κατά, αἰρέω,) aor. 2 καθεῖλον, to take down, sc. from a higher place, trans. e. g. from the cross, Mark xv. 36 εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν. ver. 46. Luke xxiii. 53. Acts xiii. 29. Sept. for וְיָרִיד Josh. viii. 29. x. 27.—Philo in Flacc. p. 977. Pol. 1. 86. 6.—With the idea of force, violence, e. g. to pull down, to demolish, as buildings Luke xii. 18. (1 Macc. v. 65. Xen. Cyr. 6. 1. 20.) a people, to overthrow, to conquer, Acts xiii. 19 καθελὼν ἔθνη ἐπτά. (Sept. for וְיָרִיד Jer. xxiv. 6 xlii. 10. Hdian. 3. 4. 16.) princes, po-

tentates, to cast down, sc. from their thrones, to dethrone, Luke i. 52.—Æl. V. H. 2. 25. Hdot. 2. 152.—Trop. to subvert, to destroy, as τὴν μεγαλειότητα Acts xix. 27. λογισμούς 2 Cor. x. 4. Sept. καθ. τὴν ὑβριν for וְיָרִיד Zech. ix. 6.—Jos. Ant. 6. 9. 2 τὴν ἀλαζονείαν. Diod. Sic. 4. 8.

Καθαίρω, f. ἀρῶ, (καθαρός q. v.) to cleanse from filth, trans. Luc. Necym. 7. grain by winnowing, Sept. 2 Sam. iv. 6. Xen. Œc. 18. 6. In N. T.

a) to cleanse a tree or vine from useless branches, to prune, John xv. 2.—Philo de Agric. p. 189. A. de Somn. p. 1116. E. Comp. Loesner Obs. p. 155.

b) trop. to cleanse from sin, to purify, sc. by expiation, Heb. x. 2. Sept. for וְיָרִיד Jer. xiii. 27.—Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

Καθάπερ adv. i. e. καθά strengthened by περ, according as, i. q. as, even as, Rom. iv. 6 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. i. 14. iii. 13, 18. 1 Thess. ii. 11. iii. 6, 12. iv. 5. Heb. iv. 2. v. 4. Seq. οὕτως or οὕτω, so, Rom. xii. 4. 1 Cor. xii. 12. 2 Cor. viii. 11. Sept. for וְכַפַּר Gen. xii. 4. Ex. vii. 6, 10.—Jos. c. Ap. 1. 7. Xen. Mem. 1. 2. 29.

Καθάπτω, f. ἀψω, (κατά, ἄπτω,) to adapt, to fit down upon any thing, whence to bind or fasten upon, trans. Pol. 8. 8. 3. Xen. Ven. 6. 9. In N. T. intrans. or with ἐαυτόν impl. i. q. Mid. καθάπτομαι, to fix oneself upon, to fasten to, seq. gen. Acts xxviii. 3 ἔχιδνα . . καθῆψε τῆς χειρὸς αὐτοῦ, comp. Buttm. § 132. 6. 3. See also in Ἄγω no. 3.—This is a later Active to the earlier and more

usual depon. Mid. καθαίρομαι, Passow sub v.

Καθαρίζω, f. ἴσω, (καθαρός,) a later verb instead of the earlier καθαίρω, *to make clean, to cleanse*, trans.

a) pp. Matt. xxiii. 25 καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου. ver. 26. Luke xi. 39. —Sept. Ps. xii. 7.—Spoken of lepers afflicted with a filthy disease and accounted as unclean, *to cleanse* i. q. *to heal*, Matt. viii. 2, 3. x. 8. xi. 5. Mark i. 40—42. Luke iv. 27. v. 12, 13. vii. 22. xvii. 14, 17. Prægn. Matt. viii. 3 καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα *his leprosy was cleansed and removed*, i. e. was healed, comp. Luke v. 13 et Mark i. 42. So Sept. and קָדַשׁ Lev. xiv. 7, 8, 11. xv. 27.

b) trop. *to cleanse*, in a moral sense, i. e. (a) from sin or pollution, sc. by expiation, *to purify*, Heb. ix. 22, 23. seq. ἀπό τινος, 1 John i. 7 τὸ αἷμα Ἰησοῦ . . . καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. ver. 9. So Sept. for קָדַשׁ Ps. li. 4. קָדַשׁ Ex. xxix. 37. So Tit. ii. 14 ἵνα καθάρσῃ ἑαυτῷ λαόν, that he might purify, sanctify, etc.—(β) genr. and without expiation, *to cleanse, to purify, to free from* moral uncleanness, c. c. ἀπό τινος, 2 Cor. vii. 1 καθάρσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. Without ἀπό, Acts xv. 9. Eph. v. 26. Heb. ix. 14. James iv. 8.—Ecclus. xxxviii. 10. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

c) in the sense of *to declare clean*, i. e. Levitically, i. e. *to make lawful*, trans. Acts x. 15 ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. xi. 9. So Sept. and קָדַשׁ Lev. xiii. 6, 23, 28, 34.—So Mark vii. 19 πᾶν τὸ ἔξωθεν εἰσπορευόμενον . . . εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, i. e. *making lawful all meats*, shewing them to be clean and lawful, where the part. καθαρίζον refers to the whole preceding context by way of apposition, comp. Buttm. § 131. n. 5. Winer § 48. 1. b.

Καθαρισμός, οὗ, ὁ, (καθαρίζω,) *a cleansing, purification*.

a) pp. e. g. of the Jewish washings before meals, John ii. 6, comp. Matt. xv. 2. Trop. of the ceremonial purification of lepers, Mark i. 44. Luke v. 14.

and see Lev. c. 14. Also of a woman after child-birth, Luke ii. 22, see Lev. c. 12. Sept. for קָדַשׁ Lev. xiv. 32. קָדַשׁ Lev. xv. 13. So of *baptism* as a rite of purification John iii. 25.—Clem. Alex. Strom. 6. 6.

b) metaph. *purification* from sin, *expiation*, Heb. i. 3. 2 Pet. i. 9.—Sept. Ex. xxx. 10. Job vii. 20. expiatory offering Luc. Asin. 22.

Κάθαρμα, see Περικάθαρμα.

Καθαρός, ἁ, ὁν, *clean, pure*, i. e. unsoiled, unalloyed. It is a primitive word having no affinity with αἶρω, see Passow. Comp. Tittm. de Synon. N. T. p. 26.

a) pp. Matt. xxiii. 26. xxvii. 59 ἐντύλιξεν αὐτὸ σινδόνι καθάρᾳ. Heb. x. 22 ὕδατι καθαρῷ. Rev. xv. 6. xix. 8, 14. xxi. 18 bis, 21. xxii. 1. trop. Luke xi. 41, see in Ἐνεμι. Sept. for קָדַשׁ Ez. xxxvi. 25. Ex. xxv. 31, 36. Chald. קָדַשׁ Dan. vii. 9.—Jos. Ant. 3. 8. 5 οὐρανός. Æl. V. H. 13. 1 med. ὕδατα. Xen. Œc. 10. 7, 12.—Trop. in the Levitical sense, John xiii. 10 ἐστὶ καθαρὸς ὅλος. By impl. *lawful*, not forbidden, Rom. xiv. 20. Tit. i. 15 bis, πάντα καθάρᾳ, οὐδὲν καθαρὸν.

b) metaph. *clean, pure*, in a moral sense, i. e. (a) *guiltless, innocent*, Acts xviii. 6 καθαρὸς ἐγώ. Seq. ἀπό τινος, Acts xx. 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. So Sept. for קָדַשׁ Gen. xlv. 10. Job iv. 7. c. ἀπό for קָדַשׁ Gen. xxiv. 8.—Jos. Ant. 4. 8. 16. Æl. V. H. 8. 5. Dem. 122. 17.—(β) *sincere, upright*, void of evil, Matt. v. 8 οἱ καθарοὶ τῇ καρδίᾳ. John xiii. 10 ὑμεῖς καθарοὶ ἐστε. ver. 11. 1 Tim. i. 5. iii. 9. 2 Tim. i. 3. ii. 22. Tit. i. 15 τοῖς καθарοῖς. James i. 27. 1 Pet. i. 22. So John xv. 3, the figure being taken from the vine, *cleansed, pruned*, see in Καθαίρω. Sept. for קָדַשׁ Ps. xxiv. 4. קָדַשׁ Ps. li. 11. קָדַשׁ Gen. xx. 5, 6.—Comp. Xen. Cyr. 8. 7. 20, 23.

Καθαρότης, ητος, ἡ, (καθαρός,) *cleanness, pureness*, in the Levitical sense, Heb. ix. 13.—pp. Xen. Mem. 2. 1. 22. trop. Clem. Alex. 6. 6 ἡ τοῦ βίου κ.

Καθέδρα, ας, ἡ, (καθίζομαι,) *a seat*, Matt. xxi. 12 et Mark xi. 15 τὰς κ. τῶν πολυόντων. Matt. xxiii. 2 καθίζειν ἐπὶ τῆς καθέδρας Μωσέως *to sit in Moses'*

seat, trop. to occupy his place as an expounder of the law. Sept. for מוֹשֵׁב 1 Sam. xx. 17, 24. שֶׁבַח 1 K. viii. 13. x. 19.—Ecclus. xii. 12. Pol. 1. 21. 2. Hdian. 2. 3. 17.

Καθεζομαι, (κατά, ἕζομαι,) imperf. ἐκαθεζόμην, for the augm. see Buttm. § 86. n. 2, pp. to seat oneself, i. e. *to sit down, to sit*, Matt. xxvi. 55. Luke ii. 46. John iv. 6. xx. 12. Acts vi. 15. John xi. 20 ἐν τῷ οἴκῳ ἐκαθέζετο, i. e. *continued sitting*, Buttm. § 137. 4. Sept. for שָׁבַע Ez. xxvi. 16.—Act. Thom. § 39. Hdian. 4. 2. 5. Xen. Conv. 1. 8.

Καθεῖς i. e. καθ' εἷς, see in Εἷς b. γ.

Καθεξῆς, adv. (κατά, ἐξῆς,) lit. 'according to the order or succession,' i. e. *successively, consecutively*, in connected order. Luke i. 3 καθεξῆς σοι γράψαι, i. e. *to write a connected narrative*. Acts xi. 4. xviii. 23.—Æl. V. H. 8. 7. Test. XII Patr. p. 618.—With the art. ὁ καθεξῆς, *successive*, i. e. *subsequent, following*, spoken of order Acts iii. 24 καὶ τῶν καθεξῆς, sc. προφητῶν. of time Luke viii. 1.—Among classic writers ἐφεξῆς is more usual, see Passow.

Καθεύδω, (κατά, εὕδω,) imperf. ἐκάθευδον, for the augm. see Buttm. § 86. n. 2, pp. *to lie down to sleep*, Hom. Il. 1. 611. Od. 4. 304. Sept. for שָׁכַב 1 Sam. iii. 2, 3, 5 sq. In N. T. genr. *to sleep, to go to sleep*, and impf. *to be asleep*, intrans. Matt. viii. 24. xiii. 25. xxv. 5. xxvi. 40, 43, 45. Mark iv. 27, 38. xiii. 36. xiv. 37, bis, 40, 41. Luke xxii. 46. 1 Thess. v. 7 bis. So Sept. for שָׁכַב Cant. v. 3. שָׁכַב Gen. xxviii. 13. 2 Sam. xii. 3.—Hdian. 7. 1. 22. Xen. Cyr. 8. 3. 42.—By impl. *to be in a deep sleep*, in a state of unconsciousness like one dead, Matt. ix. 24 οὐ γὰρ ἀπέθανε . . . ἀλλὰ καθεύδει. Mark v. 39. Luke viii. 52. Hence spoken of those really dead, 1 Thess. v. 10 εἴτε γρηγοροῦμεν εἴτε καθεύδωμεν. So Sept. for שָׁכַב Dan. xii. 2. Heb. שָׁכַב Sept. ἀποθνήσκω 2 Chr. xii. 16. al.—Trop. for *to be slothful, secure*, not vigilant, Eph. v. 14 ἐγείρε ὁ καθεύδων. 1 Thess. v. 6.—Xen. An. 1. 3. 11.

Καθηγητής, οὗ, ὁ, (καθηγέομαι,)

a leader, guide, in N. T. in the sense of *teacher, master*, i. q. ῥαββί, Matt. xxiii. 8, 10 bis.—Plut. Alex. M. 5. ib. T. VIII. p. 511. 1. ed. Reiske.

Καθήκω, (κατά, ἤκω,) *to come or reach down to*, as mountains to the sea, Hdian. 8. 1. 12. Xen. H. G. 5. 4. 17. In N. T. impers. καθήκει, *it is becoming, it is fit, right*, absol. Acts xxii. 22 οὐ καθήκειν (text. rec. καθήκον) αὐτὸν ζῆν. Part. neut. τὸ καθήκον *what is right*, Rom. i. 28 τὰ μὴ καθήκοντα i. e. by impl. *things abominable*.—Ecclus. x. 23. Xen. Cyr. 8. 1. 4. part. 2 Macc. vi. 4. Xen. Cyr. 1. 2. 5.

Κάθημαι, (κατά, ἤμαι,) 2 pers. κάθη Acts xxiii. 3 and imperat. κάθου Heb. i. 13, later forms instead of κάθησαι and κάθησο, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359.—pp. *to sit down*, but in common usage, i. q. ἤμαι, *to sit*, intrans. and more frequent than ἤμαι itself, Buttm. l. c.

a) pp. (α) *to sit down* Matt. xv. 29. xxvii. 36. John vi. 3. al. Sept. for שָׁבַע Gen. xxi. 16.—Hom. Il. 1. 569.—(β) genr. *to sit*, absol. i. e. *to sit there, to sit by*, Matt. xiii. 2. Luke v. 17. 1 Cor. xiv. 30. With an adjunct of place, e. g. ἐκεῖ Mark ii. 6. οὐ Acts ii. 2. ὧδε James ii. 3. and so with a prep. e. g. ἀπέναντί τινος Matt. xxvii. 61. (Sept. Gen. xxi. 16.) εἰς c. acc. of place Mark xiii. 3, comp. in Εἰς no. 4. ἐκ δεξιῶν Matt. xxii. 44. Acts ii. 34. comp. in Ἐκ no. 1. b. ἐν c. dat. of place Matt. xi. 16. Mark iv. 1. Luke x. 13. (Sept. 2 K. vi. 32. Xen. H. G. 4. 4. 3.) ἐν δεξιᾷ v. ἐν τοῖς δεξιοῖς Col. iii. 1. Mark xvi. 5. ἐπάνω τινος Matt. xxviii. 2. Rev. vi. 8. ἐπί c. gen. Matt. xxiv. 3. Acts viii. 28. Rev. iv. 2. ix. 17. (Sept. 1 Sam. i. 9. Esth. v. 1. Diod. S. 1. 53.) c. dat. of place Acts iii. 10. (Sept. Is. xxxvi. 12. Xen. An. 4. 2. 6.) c. acc. Matt. ix. 9. Mark ii. 14. John xii. 15. Rev. vi. 2. (Sept. Jer. xxv. 30.) μετά c. gen. of pers. Matt. xxvi. 58. παρά c. acc. of place Matt. xiii. 1. Mark x. 46. περί c. acc. of pers. *around* whom, in whose circle one sits Mark iii. 32, 34. (Xen. An. 4. 2. 5 ἀμφὶ πῦρ.) πρὸς τὸ φῶς Luke xxii. 56. ὑπὸ τὸ ὑποπόδιον James ii. 3.—Sept. Judg. iv. 5. 1 K. xiii. 14.—(γ) Spoken of any digni-

tary who *sits* in public, e. g. as a judge Matt. xxvii. 19. Acts xxiii. 3. a queen, βασίλισσα, Rev. xviii. 7. — Sept. Ex. xviii. 14. Philostr. Vit. Apol. 8. 2.

b) in the sense of *to abide, to dwell, to be*, seq. ἐν c. dat. of place Matt. iv. 16 bis, τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, quoted from Is. ix. 1 where Sept. κατοικέω for כָּשָׁׁׁ. Luke i. 79. Acts xiv. 8. (So Sept. for כָּשָׁׁ Neh. xi. 6, 25. Ecclus. i. 26. *sedeo* Cic. ad Div. 16. 7.) Seq. ἐπὶ c. gen. of place Rev. xiv. 6 καθ' ἐπὶ τῆς γῆς, where text. rec. κατοικοῦντας. c. acc. Luke xxi. 35 καθ' ἐπὶ πρόσωπον τῆς γῆς.—Alciph. I. Ep. 25 ἐπὶ τινι. AL.

Καθ' ἡμέραν, *day by day*, see in Κατά II. 2.

Καθημερινός, ἡ, όν, (κατά, ἡμέρα,) *daily*, Acts vi. 1 ἐν τῇ διακονίᾳ τῇ καθ' ἐν τῇ πόλει Luke xxiv. 49. absol. Acts xviii. 11. Sept. for כָּשָׁׁ Jer. xlix. 32. כָּשָׁׁ Ex. xvi. 29. Judg. ix. 41.—1 Macc. ii. 7, 29. Test. XII Patr. p. 644. comp. *sedeo* Cic. de Div. 16. 7.

Καθίζω, (κατά, ἵζω,) f. καθίσω Matt. xxv. 31 instead of fut. καθιζήσω or Att. καθιῶ, see Buttm. § 114 ἵζω. Matth. § 181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, augm. see in Buttm. § 86. n. 2.—Trans. *to cause to sit down, to seat*, and intrans. *to sit down, to sit*.

1. Trans. *to cause to sit down, to seat*, e. g. c. ἐν of place, Eph. i. 20 καὶ ἐκάθισεν [αὐτόν] ἐν δεξιᾷ αὐτοῦ. Sept. for כָּשָׁׁׁ 1 K. ii. 8. 2 Chr. xxiii. 20.—Diod. Sic. 2. 8. Xen. An. 2. 1. 4. H. G. 5. 4. 6.—So *to cause to sit, to set*, sc. as judges, 1 Cor. vi. 4 τούτους καθίζετε, sc. κριτάς v. δικαστάς.—Fully Luc. Tox. 62 οὐ γὰρ ἐκαθίσασμέν τινα δικαστήν τοῦ λόγου. Jos. Ant. 20. 9. 1, 6. Dion. Hal. Ant. 3. 30 ult. ib. 11. 19.

2. Intrans. or with ἐαυτόν impl. and also Mid. *to seat oneself, i. e. to sit down, to sit*, see in Ἄγω no. 3, and Buttm. § 113. n. 2.

a) pp. and genr. Matt. v. 1 ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ κ. τ. λ. xiii. 48. Mark ix. 35. Luke iv. 20. v. 3. xiv. 28, 31. xvi. 6. John viii. 2. Acts xiii. 14. xvi. 13. 1 Cor. x. 7. Sept. for כָּשָׁׁׁ Gen. xxxvii. 24. Neh. i. 4.—Xen. Cyr. 8. 4. 2.—With an adjunct of place,

e. g. αὐτοῦ here Matt. xxvi. 36. ὧδε Mark xiv. 32. So with prepositions, εἰς τὸν ναὸν τοῦ θ. 2 Thess. ii. 4, comp. in Eἰς no. 4. (Xen. Mem. 4. 2. 1.) ἐκ δεξιῶν Matt. xx. 21, 23. Mark x. 37, 40. xvi. 19. ἐν c. dat. ἐν τῷ θρόνῳ Rev. iii. 21 bis. ἐν δεξιᾷ Heb. i. 3. viii. 1. x. 12. xii. 2 (Sept. Jer. xxxix. 3.) ἐπὶ c. gen. ἐπὶ θρόνου Matt. xix. 28 bis. xxv. 31. Luke xxii. 30. Acts ii. 30. (Sept. 1 K. ii. 12. viii. 20. Xen. Eq. 7. 5.) ἐπὶ τοῦ βήματος of a judge, etc. John xix. 13. Acts xii. 21. xxv. 6, 17. (Diod. Sic. 1. 92.) ἐπὶ τῆς Μωϋσέως καθέδρας Matt. xxiii. 2, see in Καθέδρα. c. dat. ἐπὶ αὐτῷ, sc. τῷ πώλῳ Mark xi. 7. c. acc. ἐφ' οὗ Mark xi. 2. Luke xix. 30. John xii. 14. Rev. xx. 4. trop. Acts ii. 3. (Sept. Gen. xlviii. 2. Thuc. 1. 136.) κατέναντί τινος Mark xii. 41. μετά τινος Rev. iii. 21 bis. σὺν τινι Acts viii. 31.

b) by impl. *to abide, to continue*, e. g. ἐν τῇ πόλει Luke xxiv. 49. absol. Acts xviii. 11. Sept. for כָּשָׁׁ Jer. xlix. 32. כָּשָׁׁ Ex. xvi. 29. Judg. ix. 41.—1 Macc. ii. 7, 29. Test. XII Patr. p. 644. comp. *sedeo* Cic. de Div. 16. 7.

Καθίημι, f. καθήσω, (κατά, ἵημι,) aor. 1 καθήκα, Buttm. § 108. I. pp. *to send or throw down*, i. e. in N. T. *to let down*, trans. seq. εἰς Luke v. 19 καθήκαν αὐτόν . . . εἰς τὸ μέσον. Acts ix. 25 καθ' διὰ τοῦ τείχους. (Palæph. 13. 3.) Pass. or Mid. part. καθιέμενος, seq. ἐπὶ τῆς γῆς Acts x. 11. ἐκ τοῦ οὐρανοῦ xi. 5.—Sept. 1 Sam. ii. 16. Jos. Ant. 2. 3. 4. c. εἰς. Xen. An. 6. 5. 25, 27. Mag. Eq. 8. 3.

Καθίστημι, also καθιστάω Acts xvii. 15 comp. in Ἰστημι init. fut. καταστήσω, aor. 1 κατέστησα, *to sit down*, i. q. genr. *to set, to place*, in N. T. found only in the trans. forms. Pass. or Mid. *to be set, to be*, etc. Comp. Buttm. § 107. 2.

a) *to set, to cause to stand*, pp. Sept. 1 K. v. 2. Xen. An. 7. 7. 22. Mid. or Pass. *to stand*, Xen. Cyr. 8. 3. 1. In N. T. trop. καθισταμαι *to stand, to be set*, i. q. *to be*, James iii. 6 οὕτως ἡ γλῶσση καθίσταται ἐν τοῖς μέλεσιν. iv. 4.—Thuc. 4. 92 καθίσταται. —Hence also Act. καθίστημι, *to cause to be, to render, to make*, 2 Pet. i. 8 ταῦτα οὐκ ἀργοὺς [ὕμᾱς] καθίστησιν κ. τ. λ. Pass. *to be*

made, to become, Rom. v. 19 bis, ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ κ. τ. λ. — Jos. Ant. 6. 5. 6 τὸν θεὸν αὐτοῖς εὐμενῇ καταστήσαι. Xen. An. 6. 3. 18.

b) of persons, *to set, to constitute*, e. g. seq. acc. et ἐπὶ c. gen. *to set one over any thing*, Matt. xxiv. 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ. xxv. 21, 23. Luke xii. 42. Acts vi. 3. ἐπὶ c. dat. Matt. xxiv. 47. Luke xii. 44. ἐπὶ c. acc. Heb. ii. 7. — ἐπὶ c. gen. Sept. for יָרָא Gen. xli. 41, 43. c. acc. Jer. i. 10. Xen. Cyr. 8. 1. 9. H. G. 7. 1. 45. — Seq. dupl. acc. of pers. and station, *to constitute, to make*, Luke xii. 14 τίς με κατέστησε δικάστην ἢ μεριστήν ἐφ' ὑμᾶς; Acts vii. 10, 27, 35. Heb. vii. 28. So with acc. of pers. omitted Tit. i. 5. (Xen. An. 3. 4. 40.) Pass. seq. acc. of manner Heb. v. 1, see Buttm. § 131. 7. seq. εἰς τι viii. 3. Sept. for יָרָא Ex. ii. 14. Gen. xlvii. 6. al. — 1 Macc. xi. 59. Palæph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5. εἰς τι Xen. Cyr. 8. 1. 7.

c) as in Engl. *to set one down on a journey*, i. e. *to accompany, to conduct*, out of respect or for security, Acts xvii. 15 οἱ καθιστῶντες τὸν Παῦλον. Sept. for יָרָא 2 Chr. xxviii. 15. יָרָא Josh. vi. 23. — Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

Καθό adv. for καθ' ὅ, lit. 'according to what,' i. q. καθά, *as, according as*, Rom. viii. 26 καθὸ δεῖ. 2 Cor. viii. 12 bis. καθὸ ἐὰν ἔχη τις κ. τ. λ. in proportion as. 1 Pet. iv. 13. Sept. for יָרָא Lev. ix. 5. Comp. Phryn. et Lob. p. 425.

Καθολικός, ἡ, όν, (κατά, ὅλος,) *catholic*, i. e. *general, universal*, found in many editions in the inscriptions to the Epistles of James, Peter, John and Jude, i. e. the *catholic* epistles, so called as being addressed not to any particular church, but to Christians at large. — Arr. Epict. 2. 20. 2. Pol. viii. 4. 11.

Καθόλου adv. i. q. καθ' ὅλου pp. *throughout the whole*, i. e. *wholly, entirely*, and καθόλου μὴ, *not at all*, Acts iv. 18. So Sept. c. neg. for יָרָא Ez. xiii. 3, 22. xvii. 14. — Diod. Sic. 4. 5. Xen. Eq. 8. 1.

Καθοπλίζω, f. ίσω, (κατά intens. ὀπλίζω,) *to arm fully*, trans. Pass. *to be*

fully armed, Luke xi. 21. — Sept. Jer. xlvi. 9. Jos. Ant. 2. 16. 3. Xen. Cyr. 2. 1. 11.

Καθοράω, ὦ, (κατά, ὁράω q. v.) *to look down upon*, from a higher place, *to behold*, Sept. for יָרָא Num. xxiv. 2. Xen. Cyr. 3. 2. 10. In N. T. genr. and trop. *to perceive, to see clearly*, Pass. Rom. i. 20. — 3 Macc. iii. 11. Luc. Pseudom. 25. pp. Hdian. 4. 15. 7. Xen. An. 1. 8. 26.

Καθότι adv. for καθ' ὅτι, lit. 'according to what,' i. e.

a) *according as, as*, Acts ii. 45 et iv. 35 καθότι ἂν τις χρεῖαν εἴχῃ. Sept. for יָרָא Ex. i. 12, 17. יָרָא Lev. xxvii. 12. — Diod. Sic. 4. 5. Thuc. 4. 34, 118.

b) *for that, because that, inasmuch as*, Luke i. 7 καθότι ἡ 'Ελ. ἦν στέρρα. xix. 9. Acts. ii. 24. — Sept. for Chald. יָרָא Dan. ii. 8. Pol. 18. 21. 6.

Καθώς, adv. (κατά, ὥς), a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74 sq. — pp. *according as*, i. q. simple ὥς, *as*.

a) pp. implying manner, (α) genr. Matt. xxi. 6 καθὼς προσέταξεν αὐτοῖς ὁ 'Ι. Mark xi. 6. Luke xi. 1. John i. 23 Acts x. 47. 1 Cor. iv. 17. Gal. ii. 7. al. sæpiss. Prægn. Mark xv. 8 ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς, *began to demand* [that he should do] *according as he had ever done to them*, John vi. 58. With εἰμί, i. q. *such as*, 1 Thess. ii. 13. 1 John iii. 2. comp. in Εἰμι II. g. So with οὕτως responding, John iii. 14. 2 Cor. i. 5. 1 Thess. ii. 4. al. ὁμοίως Luke vi. 31. Sept. for יָרָא Ex. x. 29. comp. 1 Chr. xxiv. 31. xxvi. 12. — Palæph. 52. 7. Himer. Or. I. 362. Plut. de Pyth. Orac. 21. Vol. III. p. 124. ed. Tauchn. comp. Greg. Cor. p. 319. ed. Schæf. — (β) after verbs of speaking, etc. *how*, Acts xv. 14 Συμεὼν ἐξηγήσατο, καθὼς πρῶτον κ. τ. λ. 3 John 3. — (γ) in the sense of proportion, comparison, Mark iv. 33 καθὼς ἠδύναντο ἀκούειν. John v. 30. Acts xi. 29. 1 Pet. iv. 10. — Sept. Num. xxvi. 54. Pol. vii. 9. 15.

b) in a causal sense, *as*, i. e. *even as, inasmuch as*, John xvii. 2 καθὼς ἔδωκας αὐτῷ κ. τ. λ. Rom. i. 28. 1 Cor. i. 6. v. 7. Eph. i. 4. Phil. i. 7.

c) of time, *as, when*, Acts vii. 17 καθὼς δὲ ἡγγιζεν ὁ χρόνος. — 2 Macc. i. 31. AL.

Kai copulative conjunction, *and*, *also*, a particle which occurs perhaps more frequently than any other word in the Greek language. Its significations have been unnecessarily multiplied, and may properly be reduced to the two above given. See Passow in Kai. Winer § 57. 2 sq. Buttm. § 149. p. 424. Matth. § 620.

1. *And*, copulative. a) as simply joining single words and clauses, e. g. nouns, Matt. ii. 11 χρυσὸν καὶ λίβανον καὶ σμύρναν. xiii. 55. xxiii. 6, 7. Luke vi. 38; and so when the latter noun is in place of a genitive, by Hendiadys, Acts xxiii. 6 περὶ ἐλπίδος καὶ ἀναστάσεως. Rom. ii. 20. (Sept. Gen. i. 14. iii. 16.) Pronouns, Matt. viii. 29 τί ἐμοὶ καὶ σοί, see in Ἐγώ c. Adj. Rom. vii. 12 ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. Verbs, Mark iv. 27. καθεύδῃ καὶ ἐγείρεται . . . βλαστάνῃ καὶ μηκύνεται. Acts i. 21. vii. 17. ix. 28; and so where one verb is taken adverbially, Luke vi. 48 ἔσκαψε καὶ ἐβάθυνε, see in Βαθύνω. Rom. x. 20. al. Adv. Heb. i. 1 πολυμερῶς καὶ πολυτρόπως. So clauses, Matt. vii. 25 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ ἐπνευσαν οἱ ἄνεμοι, κ. τ. λ. Matt. i. 17. John i. 1. Rom. xiv. 7. al.—Hence καὶ is mostly a simple *continuative*, marking the progress of a continued discourse, e. g. Matt. i. 23 ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι κ. τ. λ. ii. 11. Mark iv. 32. Luke ii. 34. xi. 44. 1 Cor. xii. 5, 6. al.—Hdian. 3. 12. 5. Xen. An. 4. 1. 15 sq.—So as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of καὶ, e. g. James iii. 14 μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κ. τ. λ. 2 Cor. xii. 21. comp. Matt. xiii. 15. Mark iv. 12. John xii. 40. Acts xxviii. 27. See Winer § 59. 6. p. 413. Passow in καὶ no. 13. (Jos. Ant. 2. 15. 5 init.) But in two examples after οὔτε, the καὶ does not thus carry forward the negative, as John iv. 11 οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ. 3 John 10.—Luc. Dial. D. Mar. 14. 1 οὔτε τὴν παῖδα ἠδίκησεν, καὶ αὐτὸ ἤδη τέθνηκε. See Winer l. c. p. 412.—The use of καὶ in this continuative sense takes a strong colouring in N. T. from the Heb. use of ו, espec. ו con-

versive both of fut. and præt. which is also continuative, see Gesen. Lex. arts. ו and ו. Lehrs. § 88. Ewald Heb. Gr. p. 547. Hence the simple καὶ is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as δέ, ἀλλά, τότε, and the like. So espec. in Matt. Mark, Luke, and Rev. e. g. Matt. xiv. 9 sq. xxvii. 28 sq. Mark i. 31 sq. iii. 13 sq. Luke ii. 25 sq. iv. 14 sq. Rev. xi. 7 sq. al. sæp. Comp. ו and Sept. καὶ 1 Sam. xv. 3 sq. Is. xi. 12 sq. Ez. v. 1 sq. comp. 1 Macc. i. 1 sq.

b) as continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time, viz. (α) At the beginning of a sentence where any thing is narrated as done immediately or soon after that which the preceding context narrates. Here καὶ is equivalent to the more usual τότε, then, after that, Matt. iii. 16. iv. 3, 21 καὶ προβάς ἐκεῖθεν. x. 1. xiv. 12, 14. Mark i. 29. iv. 21, 24, 26. al. comp. τότε Matt. xv. 22.—Xen. Hi. 1. 8. Cyr. 1. 3. 11. An. 4. 1. 11. Hom. Il. 1. 92.—Here belongs the form καὶ ἐγένετο then it came to pass, corresponding to the Heb. וַיְהִי, see Gesen. Lex. art. ו. Ewald Heb. Gr. p. 525 sq. Usually with a notation of time, e. g. by ὅτε Matt. vii. 28. x. 1. xix. 1. ὥς Luke ii. 15. ἐν c. dat. Mark i. 9. iv. 4. Luke i. 59. ix. 18. xiv. 1. al. μετὰ Luke ii. 46. seq. genit. absol. Matt. ix. 10. seq. acc. et inf. Mark ii. 23. Elsewhere ἐγένετο δέ id. Luke iii. 21. v. 1. vi. 1.—(β) In the apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. *and immediately*, Mark i. 27 τοῖς πνεύμ. ἀκαθ. ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ. Luke viii. 25. Matt. viii. 15. Mark ii. 14. Luke iv. 36. Matt. xxvi. 53. Also where the time is less definite, i. q. *and then*, *and afterwards*, without any notation of time, Mark xii. 1 καὶ ἐξέδοτο αὐτὸν γεωργοῖς. Luke i. 56 ἔμεινε δέ . . . μῆνας τρεῖς, καὶ ὑπέστρεψεν κ. τ. λ. John iv. 40 vi. 58. Acts v. 7. vii. 7.—Theocr. Id. 7. 10—12. Comp. Passow in καὶ no. 5.—So with a notation of time, Matt. xxviii. 9 ὥς δὲ ἐπορεύοντο . . . καὶ ἰδοὺ ὁ Ἰησοῦς κ. τ. λ. (Xen. An. 1. 10. 15 ὅτε.) So after καὶ ἐγένετο or ἐγένετο δέ with a note

of time, see above in α. Matt. ix. 10 καὶ ἰδοὺ. Mark ii. 15. Luke v. 1. ii. 15, 21. ix. 28, 51. Spec. in the construction ἡγγικεν ἡ ὥρα καὶ κ. τ. λ. Matt. xxvi. 45, and ἦν δὲ ὥρα τρίτη καὶ κ. τ. λ. Mark xv. 25. Luke xxiii. 44, where others needlessly take καὶ as in the place of a relative.—Soph. Œd. R. 710 or 718. Thuc. 1. 50 ἡδὴ δὲ ἦν ὁψέ, καὶ οἱ Κυρίνθιοι κ. τ. λ. Xen. An. 6. 4. 26 ἡδὴ μὲν ἀμφὶ ἡλίου δυσμὰς ἦν, καὶ οἱ Ἕλληνες κ. τ. λ. See Matth. § 620. p. 1257.

c) as continuative in respect to sense, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, viz. (α) where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually seq. fut. or pres. in a future sense. So c. imperat. in the protasis, Matt. iv. 19 δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλλεῖς ἀνθρώπων. v. 15. vii. 7. ix. 18 ἐπίθες τὴν χειρὰ σου ἐπ' αὐτήν, καὶ ζήσεται. xi. 29. Mark vi. 22. xi. 29. Luke vi. 35. John ii. 19. iv. 35. vii. 33. Acts ix. 6. 2 Cor. xiii. 11. James i. 5. al. sæp. (Sept. and ὁ 1 Sam. xv. 16. Epict. Ench. c. 21, 23. Xen. Mem. 2. 3. 16 μὴ ὀκνεῖ . . . καὶ κ. τ. λ.) Also genr. Matt. xxvii. 64 καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. Luke xii. 19. Heb. iii. 19 καὶ βλέπομεν. xii. 9. (Sept. and ὁ Gen. xxiv. 40.) So after εἰ or ἐάν in the protasis, *then*, James iv. 15 ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κ. τ. λ. *if God will and we live, THEN we shall do this or that.* Rev. iii. 20 ἐὰν . . . καὶ. So Sept. ἐάν . . . καὶ for ὁ . . . ON Lev. xxvi. 3, 4. Deut. xi. 13, 14. εἰ . . . καὶ Judith v. 20. Xen. Cyr. 8. 7. 22.—Once seq. imper. John vii. 52 ἐρεῦνησον καὶ ἵδε, where the second imperat. is equiv. to a fut. *and so thou shalt see.* See Winer § 44. 2. Gesen. Lehrs. p. 776. Stuart § 505. a.—Baruch ii. 21. comp. Luc. D. Deor. 2. 2. βαῖνε καὶ ὄψει. Comp. Lat. *divide et impera.*—(β) Where the apodosis affirms what is or will be done *in consequence of, because of* that which is contained in the protasis, i. q. *and so, and therefore*, i. q. *so that, wherefore.* E. g. seq. fut. Acts vii. 43 καὶ μετοικιῶ ὑμᾶς κ. τ. λ. quoted from Amos v. 27 where Sept. and ὁ. Rom. xi. 35. Seq.

pres. Matt. xi. 18, 19, καὶ λέγουσιν. John vii. 22. Seq. præter. Rom. iv. 3. Gal. ii. 16. iii. 6. James ii. 23. Acts x. 28? Sept. and ὁ 1 Sam. xv. 23.—Xen. Œc. 7. 22.

d) as an *explicative* copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525. 838. (α) Between nouns which are strictly in apposition, e. g. Matt. xxi. 5 ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου. So in ὁ θεὸς καὶ πατήρ when alone, 1 Cor. xv. 24. James i. 27. iii. 9. But in the phrase ὁ θ. κ. πατήρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. i. 3. xi. 31. Eph. i. 13. al. Also Matt. xiii. 41 πάντα τὰ σκάνδαλα καὶ τοὺς κ. τ. λ. Rom. i. 5. Comp. ὁ 1 Sam. xxviii. 3. xvii. 40.—Luc. Tox. § 26. Xen. An. 4. 5. 9 γυναῖκας καὶ κόρας.—(β) Before a clause added by way of explanation, (καὶ *epexegetic*), e. g. Matt. i. 25 ἐποίησεν ὡς προσέταξεν αὐτῷ . . . καὶ παρέλαβε τὴν γυναῖκα. Luke v. 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ κ. τ. λ. John ii. 16 καὶ χάριν ἀντὶ χάριτος. 1 Cor. iii. 5.—Xen. An. 2. 5. 38 ἔχει τὴν δίκην καὶ τέθνηκεν. Comp. Winer § 57. note, c. Fritzsche Comm. in Matt. p. 56.

e) as having an *intensive* force, viz. (α) Where two or more words are connected by καὶ, and καὶ is then also inserted emphatically before the first word, καὶ—καὶ, Lat. *et—et*, Engl. *both—and*. Matt. x. 28 φοβήθητε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Mark ix. 22. Acts xxvi. 29. Rom. xiv. 9 bis. Phil. iv. 12, 16.—Hdian. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1.—(β) Before comparatives, *and even*, Matt. xi. 9 ναὶ, καὶ περισσότερον προφήτου. Luke vii. 26. John x. 10. Comp. Passow καὶ no. 6. Matth. § 620. p. 1258 d.—Hom. Il. 10. 556. Xen. An. 6. 6. 35.—(γ) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*, comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark x. 26 λέγοντες· καὶ τίς δύναται σωθῆναι; *and who, who then*, (in that case) *can be saved?* Luke iii. 14. x. 29. 2 Cor. ii. 2. καὶ πόθεν Mark xii. 37. καὶ πῶς Luke xx. 44. John xiv. 9. genr. Acts xxiii. 3.

1 Cor. v. 2.—Luc. D. Deor. 1. 2 καὶ τί πλέον ἔξω; Xen. Mem. 1. 3. 10, 11. καὶ πῶς Hi. 7. 11.—(δ) Before an imperative καὶ is often intensive in the classic writers, see Viger. et Matth. l. c. Some apply this also to several passages in N. T. as Matt. xxiii. 32. Mark ix. 5. xi. 29. Luke xii. 29. xx. 3. Eph. iv. 26. But in all these καὶ is simply copulative, without any intensive force, and may be referred to some of the significations above given. See Winer § 57. 2. note, a.—(ε) Where a part is subjoined to a whole by way of emphasis, καὶ may be rendered *and especially, inprimis*. Mark i. 5. xvi. 7 εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ. 1 Cor. ix. 5. Matt. viii. 33. Comp. Passow καὶ no. 6 ult.—Æschyl. Pers. 747.—Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. xxvi. 59 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον *the chief priests and the elders and [in a word, yea,] the whole Sanhedrim*. Mark xv. 1. See Winer § 57. 2. note, d. Fritzsche Comm. in Matt. p. 786.—Dem. 36 ult. Comp. Plato Phædo. 13 καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθείας ἀρετή.

f) apparently *adversative*, but only where the opposition or antithesis of the thought is sufficiently strong in itself without the aid of an adversative particle. E. g. (a) *and yet, and nevertheless*, Matt. vi. 26 ὅτι οὐ σπείρουσιν . . . καὶ ὁ πατήρ ὑμῶν τρέφει αὐτά. x. 29. xii. 5 οἱ ἱερεῖς τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι. John i. 10. vi. 70. vii. 19. ix. 30. xvii. 25 καὶ ὁ κόσμος σε οὐκ ἔγνω *and yet the world hath not known thee*, i. e. notwithstanding all thy love, comp. ver. 23, 24. Winer § 57. p. 372. Gal. iv. 14. 1 John ii. 4. Rev. iii. 1. So Sept. and 2 Sam. iii. 8. Mal. ii. 14.—Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32.—So Heb. iii. 9 ἰδοκίμασαν με, καὶ εἶδον τὰ ἔργα μου, *they proved me, and yet* i. e. although *they saw my works*, quoted from Ps. xcv. 9 where Sept. καὶ for וְ, comp. Gesen. Lex. וְ no. 4.—(β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not neces-

sarily use *but*, e. g. Matt. xii. 39 σημεῖον ἐπιζητεῖ. καὶ σημεῖον οὐ δοθήσεται αὐτῷ. xiii. 14, 17. xvii. 16. xxvi. 60 καὶ οὐχ εὖρον. Mark ix. 18. xiv. 55, 56. John x. 25. al. sæp. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. ἔλεον θείλω καὶ οὐ θυσίαν i. e. *I will have mercy and not [merely] sacrifice*, Matt. ix. 13 et xii. 7, quoted from Hos. vi. 6 where Heb. וְ and Sept. ad sensum, ἔλεος θείλω [μᾶλλον] ἢ θυσίαν. See Passow in καὶ no. 13. Winer § 57. note, b.—(γ) Rarely in a strong antithesis without a negative καὶ may be given by *but*, though not necessarily, e. g. Acts x. 28 καὶ ἐμοὶ ὁ θεὸς ἔδειξε, but see above in c. β. Mark xii. 12 ἐζητούν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, where we may also render *and yet, and nevertheless*, as in a. 1 Cor. xii. 5, coll. ver. 6. Comp. Winer l. c.

2. Also, too, not merely copulative but likewise emphatic, implying increase, addition, something more, e. g. always so in the connexion δὲ καὶ or καὶ δέ, *and also*, i. e. *and in addition, and likewise*, see in Δέ d. Buttm. § 149. p. 425. Comp. Passow καὶ no. 3.

a) genr. Matt. v. 39 στρέψον αὐτῷ καὶ τὴν ἄλλην. vi. 12. Mark ii. 16, 28. Luke i. 35. vi. 16 ὃς καί. John viii. 19 εἰ ἐμε ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. Rom. i. 15. 1 Cor. xiv. 12. al. sæp.—Hdian 1. 1. 4. Xen. Cyr. 5. 1. 2 ᾧ καὶ τὴν στολὴν ἐκδύς ἔδωκε. Mem. 2. 3. 1.—For πολλά καὶ ἄλλα v. ἕτερα, see Ἄλλος a.

b) in comparisons, e. g. οὕτω καί, *so also*, after ὥς, ὥσπερ, καθὼς, etc. 1 Cor. xi. 12 ὥσπερ γὰρ ἡ γυνή . . . οὕτω καὶ ὁ ἀνὴρ. xv. 22. So with οὕτω impl. Matt. vi. 10 ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Luke vi. 31. John xiii. 15. Acts vii. 51. Gal. i. 9.—Xen. Mem. 1. 6. 3. Luc. 8. 4. with οὕτω impl. Hdot. 7. 128 ὥς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα. Plut. Apotheg. Gelon. in Mor. II. p. 9 ed. Tauchn. or VI. p. 668. 7 ed. Reisk. Thuc. 8. 1 ult.—Also καθὼς καί, *as also, even as also*, 1 Cor. xiii. 12. xiv. 34. ὥς καί, *as also*, 1 Cor. vii. 7. Acts xi. 17, where καί is pleonastic, see Winer § 67. p. 487. c. Comp. Matth. § 620. b.—Xen. Cyr. 4.2.1.

c) in interrogations, e. g. τί καί; *why also? why too?* 1 Cor. xv. 29, 30. ἵνατι καί, *why moreover?* Luke xiii. 7.—Jos. Ant. 18. 6. 6 τί καί ἔχοι λέγειν. Eurip. Phœn. 1373 πῶς καί. Comp. Herm. ad Vig. p. 837.

d) before a participle καί implies an emphatic antithesis with what precedes, and may be rendered *even, although*, Matt. 26. 60. Luke xviii. 7 καὶ μακροθυμῶν ἐπ' αὐτοῖς. 1 Cor. xvi. 9. Comp. Passow καί no. 4. Herm. ad Vig. p. 837.—Æl. V. H. 1. 21 καὶ μὴ προσκυνήσαντι. Theogn. 1114 σὺν σοί, καὶ κακὸς ὢν, γίγνομαι ἐσθλὸς ἀνὴρ. Xen. Cyr. 4. 1. 17 φεύγουσι καὶ πολλὰ οὔσαι.

e) as intensive, *even, even also, yea*. Matt. x 30 ὑμῶν δὲ καὶ αἱ τρίχες, i. e. *the very hairs*, etc. Mark i. 27. iv. 25 et Luke viii. 18 καὶ ὃ ἔχει ἀρθρήσεται. Rom. viii. 23 καὶ ἡμεῖς αὐτοί. 1 Cor. ii. 10 καὶ τὰ βάθη. xi. 6 καὶ κειράσθω *let her be even also shorn*. 2 Cor. viii. 3 ὅτι κατὰ δύναμιν, καὶ ὑπὲρ δύναμιν, *yea above their ability*. Mark ix. 13 ὅτι καὶ Ἡλίας ἐλήλυθε *that Elias is even already come*.—Esth. vii. 8. Luc. D. Deor. 5. 4. Xen. Cœc. 18. 9 ἐπιστάμενος καὶ πάλαι. Cyr. 5. 2. 33 εὖ ἴσθι, εἶναι καὶ τοῦτο ἤδη. Mem. 4. 2. 12. Comp. Winer § 57. note, e. Passow καί no. 6.

3. With other particles, chiefly καὶ δέ and also, but also, likewise δὲ καὶ but also Matt. iii. 10. John xv. 24, see in Δέ II. d. Buttm. § 149. p. 425. τε καί, see in Τέ. Buttm. l. c. p. 424.—Others are: ἀλλὰ καὶ but also, see in Ἀλλά 1 a. γὰρ καὶ see in Γάρ II. εἰ καὶ, εἰ γὰρ καί, εἴ γε καί, εἴ δὲ καί, see in Εἰ III. γ. δ. Γέ II. γ. ἢ καὶ see in ἢ 4. β. καὶ γὰρ see in Γάρ II. καί γε see in Γέ II. ε. καὶ δέ see above. καὶ εἰ, καὶ γὰρ εἰ, καὶ γὰρ εἴπερ, see in Εἰ III. δ. AL.

Καϊάφας, α, ὁ, Caiaphas, Aram. נְדַבְיָא (depression, Buxt. Lex. Ch. 1076,) pr. n. of a high priest, Ἰώσηπος ὁ καὶ Καϊάφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A.D. 26, and deposed by Vitellius in A.D. 35, Jos. Ant. 18. 4. 3. See in Ἀννας.—Matt. xxvi. 3, 57.

Luke iii. 2. John xi. 49. xvi. 13, 14, 24, 28. Acts iv. 6.

Καίγε, see in Γέ II. ε.

Καῖν, ὁ, indec. Cain, Heb. כַּיִן (possession), the first-born of Adam and the first homicide, Heb. xi. 4. 1 John iii. 12. Jude 11. Comp. Gen. c. 4.

Καῖνάν, ὁ, indec. Cainan, Heb. כַּיִן (possession), pr. n. a) of a son of Enos Luke iii. 37, comp. Gen. v. 9 sq. —b) of a son of Arphaxad according to the Sept. Gen. x. 24. xi. 12, but not found in the Hebrew. Luke follows the Sept. c. iii. 36, where several MSS. omit Καῖνάν.

Καινός, ἡ, ὄν, new, i. e.

a) pp. newly made, not impaired by time or use, as ἀσκοί Matt. ix. 17. Mark ii. 22. Luke v. 38. (So Sept. and שְׂתֵּי Josh. ix. 13.) μνημεῖον Matt. xxvii. 60. John xix. 41. ἱμάτιον Luke v. 36. (Sept. 1 K. xi. 29 sq.) So Matt. xiii. 52 καὶ τὰ παλαιὰ pp. garments new and old. Also τὸ καινόν Mark ii. 21. Luke v. 36 bis.—2 Macc. ii. 30. Xen. H. G. 3. 4. 28.

b) new, i. e. not before known or current, newly introduced, e. g. διδαχὴ Mark i. 27. Acts xvii. 19. ἐντολή John xiii. 34. 1 John ii. 7, 8. 2 John 5. ὄνομα Rev. ii. 17. iii. 12. Sept. for שְׂתֵּי Is. lxii. 2.—Hdian. 3. 13. 15. Luc. Rhet. Præc. 17. Xen. Mem. 2. 3. 10.—Comparat. Acts xvii. 21 λέγειν τι καὶ ἀκούειν καινότερον *to tell or hear something newer*, comp. Winer § 36. 3.—Dem. 43. 7. ib. 160. 2. comp. Hdot. 1. 27 εἴ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα. Eurip. Orest. 1327.—Also in the sense of *other, foreign*, Mark xvi. 17 γλώσσαις λαλήσουσι καιναῖς *with new, i. e. other tongues*, new to them.—Xen. Mem. 1. 1. 3.

c) new as opp. to old or former τὸ παλαιόν, τὸ πρῶτον, and hence implying also *better*, e. g. καινὴ διαθήκη, *a new and better covenant*, see in Διαθήκη b. γ. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. (Sept. for שְׂתֵּי Jer. xxxi. 31.) So οἶνον πίνειν καινόν, *to drink wine new*, in its best state according to the Hebrew taste, Matt. xxvi. 29. Mark

xiv. 25. *ῥῆθρ. καινή* a new song, i. e. nobler, loftier strain, Rev. v. 9. xiv. 3. Sept. and *שִׁיר* Ps. xxxiii. 3. xl. 4. Is. xlii. 10. Also for *renewed*, made new, and therefore superior, more splendid, e. g. *καινοὶ οὐρανοὶ καὶ καινὴ γῆ* 2 Pet. iii. 13 bis. Rev. xxi. 1. (Sept. Is. lxv. 17. lxvi. 22.) *ἡ καινὴ Ἱερουσαλήμ* Rev. iii. 12. xxi. 2. So Rev. xxi. 5 *καινὰ πάντα ποιῶ*. —Metaph. of Christians as *renewed* and changed from evil to good by the Spirit of God. 2 Cor. v. 17 bis *καινὴ κτίσις*. Gal. vi. 15 κ. *ἀνθρώπος*. Eph. ii. 15. iv. 24. Sept. *καρδία καινὴ* for *שִׁיר* *בִּלְבָב* Ez. xviii. 31. xxxvi. 26.

Καινότης, *ητος, ἡ*, (καινός,) *newness*, e. g. in a moral sense, Rom. vi. 4 *ἐν καινότητι ζωῆς* i. q. *ἐν ζωῇ καινῇ*, comp. *ζωή* b. Buttm. § 123. n. 4. So also Rom. vii. 6.—pp. Thuc. 3. 38.

Καίπερ conjunct. (*καί, περ*,) *although*, comp. Buttm. § 149. p. 432. Matth. § 566. 3. Seq. particip. Phil. iii. 4. Heb. v. 8. vii. 5. xii. 17. 2 Pet. i. 12. Seq. fin. verb Rev. xvii. 8 *καίπερ παρέσται*, where later edit. read *καί*.—c. part. Xen. Ag. 1. 11. Conv. 2. 12.

Καιρός, *οὔ, ὁ*, pp. *right proportion, just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7. Conv. 2. 19. In N. T. only of *time, season*, i. e.

a) *fit time, proper season*, viz. (a) genr. i. q. *opportunity, occasion*, Acts xxiv. 25 *καιρὸν δὲ μεταλαβών*. Rom. xii. 11 *καιρῷ δουλεύοντες* see in *Δουλεύω* b. 2 Cor. vi. 2 bis. Gal. vi. 10. Eph. v. 16 et Col. iv. 5 see in *Ἐξαγοράζω*. Heb. xi. 15. *καιρὸς ὑμέτερος* John vii. 6. — 1 Macc. xv. 34. Jos. Ant. 18. 6. 6. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8. — (β) *appointed time, set time, certain season*, i. e. a fixed and definite time or season. E. g. seq. gen. Matth. xiii. 30 *ἐν καιρῷ τοῦ θερισμοῦ* in the time of harvest, i. e. the usual season. xxi. 34, 41. Mark xi. 13 *καιρὸς σύκων*. Luke i. 20. viii. 13. Acts iii. 20 *καιροὶ ἀναψύξεως* times of refreshing sc. appointed of God. Luke xix. 44. 2 Tim. iv. 6. Heb. ix. 10. xi. 11. (Sept. for *רַגְלֵי* Ecc. iii. 1 sq. Xen. Apol. Socr. 7.) Seq. gen. of pers. or a pron. as *ὁ καιρός μου* v. *ὁ ἐμός*, *my time*, as appointed of God, e. g. in which

I am to suffer Matt. xxvi. 18, or accomplish any duty John vii. 6, 8. Luke xxi. 24 *καιροὶ ἐθνῶν*. 2 Thess. ii. 6. Rev. xi. 18. So *ἰδιος καιρός* one's own due time, Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3. With a demonstrative art. or pron. as *ὁ νῦν, οὗτος, ἐκεῖνος*, *this present time, that time*, definitely marked out and expressed, Matt. xi. 25. xii. 1. xiv. 1. Mark x. 30. Luke xiii. 1. xviii. 30. Acts xii. 1. Rom. iii. 26. viii. 18. xi. 5. 2 Cor. viii. 14. Eph. ii. 12. Also *καιρός ἐσχατος* 1 Pet. i. 5. κ. *ὑστεροὶ* 1 Tim. iv. 1. κ. *ἐνεστηκώς* Heb. ix. 9.—Genr. Acts xvii. 26 *προτεταγμένους καιρούς*. Gal. iv. 10. 2 Tim. iv. 3 *ἔσται γὰρ καιρός* sc. appointed of God. Rev. xii. 12. dat. *τῷ καιρῷ* at the proper season, Mark xii. 2. With prepositions, e. g. *ἀχρι καιροῦ* for or during a certain season Luke iv. 13. Acts xiii. 11. (*μεχρι* Diod. Sic. 1. 3.) *ἐν καιρῷ* in due time Matt. xxiv. 45. Luke xx. 10. 1 Pet. v. 6. *ἐν ᾧ καιρῷ* Acts vii. 20. (Xen. H. G. 7. 2. 8.) *κατά καιρόν* at the set time John v. 4. Rom. v. 6. *κατὰ τὸν κ. τοῦτον* Acts xix. 23. Rom. ix. 9. (Xen. H. G. 1. 1. 32.) *πρὸ καιροῦ* before the proper time 1 Cor. iv. 5. *πρὸς καιρόν* for a season Luke viii. 13. 1 Cor. vii. 5. *πρὸς κ. ὥρας* i. e. for a short time 1 Thess. ii. 17.—So in allusion to the set time for the coming of the Messiah in his kingdom or for judgment, Matt. viii. 29. xvi. 3. Mark i. 15. xiii. 33. Luke xii. 56. xxi. 8. Acts i. 7. Rom. xiii. 11. 1 Cor. vii. 29. Eph. i. 10. 1 Thess. v. 1. 1 Pet. i. 11. iv. 17. Rev. i. 3. xxii. 10.—Plur. *καιροί* absol. times, circumstances, appointed of God, 2 Tim. iii. 1.

b) genr. *time, season*, i. q. *χρόνος*. (α) pp. Luke xxi. 36 *ἐν παντὶ καιρῷ δεόμενοι*. Eph. vi. 18.—(β) *a season of the year*, as *παιροὶ παρποφόροι* fruitful seasons Acts xiv. 17.—(γ) in the prophetic style put for *a year*, Rev. xii. 14 *ter καιρός καὶ καιροὶ καὶ ἡμίση καιροῦ*, i. e. three years and a half, (comp. ver. 6,) in allusion to Dan. vii. 25 where Sept. for Chald. *ἔτη*, and where *καιροί* stands as here for the dual, *two years*, comp. Wiener § 27. 2. p. 150.—So *χρόνος* in later writers for *a year*, see Passow in *χρόνος* no. 4.

Καῖσαρ, *αρος, ὁ*, *Cæsar*, pp. surname of the Julian family at Rome,

but applied, after Julius Cæsar, to his successors of the same family as the usual title of dignity. At a later period, it became the title of the heir apparent. In N. T. the title *Cæsar* is applied to Augustus Luke ii. 1. Tiberius Luke iii. 1. xx. 22, 24, 25. al. Claudius Acts xi. 28. Nero Acts xxv. 8 sq. Phil. iv. 22. Caligula who succeeded Tiberius is not mentioned. AL.

Καيسάρεια, ας, ἡ, *Cæsarea*, pr. n. of two cities in Palestine.

1. *Cæsarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Paneas*. Matt. xvi. 13. Mark viii. 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. It is generally supposed to have occupied the site of the ancient city called *Laish* or *Leshem* Judg. xviii. 28. John xix. 47, and *Dan* Judg. xviii. 2. At present the village Banias occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burckhardt Travels in Syria, etc. p. 38 sq. Reland Palæst. p. 918 sq.

2. *Cæsarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was Στρατώνιος πύργος Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. *Stratonis turris* Plin. H. N. 5. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Cæsarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palæst. 670 sq.—Acts viii. 40. ix. 30. x. 1, 24. xi. 11. xii. 19. xviii. 22. xxi. 8, 16. xxiii. 23, 33. xxv. 1, 4, 6, 13.

Καίτοι or καί τοι, and yet, nevertheless, although. Heb. iv. 3 εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γεννηθέντων,

they shall not enter into my rest, the works nevertheless having been finished at the foundation of the world, i. e. the rest here spoken of, MY rest, could not have been God's resting from his works, Gen. ii. 2, for this rest, the sabbath, had already existed from the creation of the world.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 840.

Καίτοιγε, see in Γε II. ζ.

Καίω, f. καύσω, aor. 1 pass. ἐκαύθην, comp. Buttm. § 114, to burn, i. e.

a) causat. to make burn, to kindle, to light, e. g. a fire, lamp, etc. Pass. part. καίόμενος burning, flaming. Matt. v. 15 οὐδὲ καίουσι λύχνον. [Mark iv. 21.] Luke xii. 35. Heb. xii. 18 κεκαυμένῳ πυρὶ flaming fire. Rev. iv. 5. viii. 8, 10. xix. 20. xxi. 8. Sept. Lev. xxiv. 3, 4 where Heb. קָרַץ. Pass. for קָרַץ Deut. iv. 11. v. 23. comp. Dan. iii. 6 sq.—Thuc. 7. 80. Xen. An. 7. 4. 18.—Trop. λύχνος καίόμενος καὶ φαίνων, a burning and shining light, spoken of John the Baptist as a distinguished teacher, John v. 35. comp. Eccles. xlviii. 1.—Metaph. καίομαι to burn, i. e. to be greatly moved, of the heart, Luke xxiv. 32.—Test. XII Patr. p. 671 ἐκαίομην τοῖς σπλάγχνοις.

b) trans. to burn, i. e. to consume with fire. John xv. 6 καὶ καίεται, sc. τὰ κλήματα. [Matt. xiii. 40.] 1 Cor. xiii. 3, see in "Iva 1. C. a. Sept. for קָרַץ Lev. iv. 12. 1 K. xiii. 2. לָקַח Is. v. 24.—Jos. Ant. 4. 8. 23. Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

Κακεῖ, crasis for καὶ ἐκεῖ, each retaining its own signification just as if written separately, see Καί and Ἐκεῖ. Buttm. § 29. n. 7. and n. 2. b. Matt. v. 23. x. 11. xxviii. 10. Mark i. 35, 38. John xi. 54. Acts xiv. 7. xvii. 13. xxii. 10. xxv. 20. xxvii. 6. Sept. for קָרַץ Ruth. i. 17.—Xen. H. G. 1. 2. 9.

Κακεῖθεν, crasis for καὶ ἐκεῖθεν, comp. in Κακεῖ above. Mark x. 1. Acts vii. 4. xiii. 21. xiv. 26. xx. 15. xxi. 1. xxvii. 4, 12. xxviii. 15. Sept. for קָרַץ 2 K. ii. 25.—Luc. D. Deor. 7. 4. Xen. H. G. 1. 6. 8.

Κακεῖνος, η, ο, by crasis for καὶ ἐκεῖνος, η, ο, where each retains its

own power just as if written separately, see Καί and Ἐκεῖνος. Buttm. § 29. n. 7. and n. 2. b. Matt. xv. 18. xx. 4. xxiii. 23. Luke xx. 11. xxii. 12. John vii. 29. xiv. 12. al.—Luc. D. Deor. 2. 3. Xen. Cyr. 5. 5. 29. AL.

Κακία, ας, ἡ, (κακός,) *badness*, e. g. external, as of water Jos. Ant. 3. 1. 1, 2. of a soldier *cowardice*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, in a moral sense, viz.

a) of heart, life, character, *wickedness*, Acts viii. 22 μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης. James i. 21. 1 Pet. ii. 16. 1 Cor. xiv. 20 τῇ κακίᾳ νηπιάζετε, opp. ταῖς φρεσίν, comp. Matt. xviii. 3. Sept. for πγγ Ex. xxxii. 11, 13. ירשׁ Is. xxix. 20.—Xen. Mem. 1. 2. 28.

b) in an active sense, *malice*, *malignity*, the desire of evil to others, espec. 1 Cor. v. 8 ἐν ζύμῃ κακίας καὶ πονηρίας. Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Sept. γγ Prov. i. 16. πγγ Nah. iii. 19.—Jos. Ant. 1. 1. 4. Diod. Sic. 1. 1 ult.

c) *evil*, i. e. *trouble*, *affliction*, Matt. vi. 34. So Sept. and πγγ Ecc. vii. 14.—1 Macc. x. 46. Thuc. 3. 58.

Κακοήθεια, ας, ἡ, (κακοήθης *evil-disposed*, mischievous, from κακός, ἥθος,) *mischievousness*, *malevolence*, *malignity*, the desire of evil to others, Rom. i. 29.—3 Macc. iii. 22. Arr. Epict. 4. 8. 1. Plut. VI. p. 250. 1 et 15. ed. R. In the sense of *bad habits*, *corrupt morals*, Xen. Ven. 13. 16.

Κακολογέω, ὦ, f. ἤσω, (κακολόγος fr. κακός, λέγω,) *to speak evil of*, *to revile*, seq. acc. Mark ix. 39. Acts xix. 9. —2 Macc. iv. 1. Plut. ed. Reisk. VI. p. 671. 13. Isocr. p. 136. C.—As opp. to τιμάω, by impl. *to dishonour*, *to contemn*. Matt. xv. 4 et Mark vii. 10 ὁ κακολογῶν πατέρα ἢ μητέρα, quoted from Ex. xxi. 17 where Sept. for עָרָא *to curse*, as also Prov. xxii. 20. Ez. xxii. 7. The earlier form was κακῶς λέγω, see Lob. ad Phr. p. 200.

Κακοπάθεια, ας, ἡ, (κακοπαθέω,) *a suffering of evil*, i. e. genr. *suffering*, *affliction*, James v. 10. Sept. for פָּשָׁה Mal. i. 13.—2 Macc. ii. 27, 28. Dem. 1412. 25.

Κακοπαθέω, ὦ, f. ἤσω, (κακοπαθής fr. κακός and πάθος, πάσχω,) *to suffer evil*, *to be afflicted*, intrans. 2 Tim. ii. 9. James v. 13.—Jos. Ant. 1. 10. 3. Xen. Mem. 1. 4. 11.—Especially of soldiers and others, *to endure hardships*, trop. 2 Tim. ii. 3 κακοπάθησον ὡς καλὸς στρατιώτης. iv. 5.—Jos. Ant. 10. 11. 1. Hdian. 8. 7. 14. Comp. Sept. for חָנַן Jon. iv. 10. Xen. Mem. 2. 1. 17.

Κακοποιέω, ὦ, f. ἤσω, (κακοποιός,) *to do evil*, i. e.

a) to others, i. q. *to injure*, *to harm*, absol. Mark iii. 4. Luke vi. 9. Sept. for גָּרַם Gen. xxxi. 7. 1 Sam. xxv. 4. for Chald. רָגַם Ezra iv. 13, 15.—c. acc. Diod. Sic. 15. 45. absol. Xen. Cyr. 8. 8. 14.

b) genr. and absol. i. q. *to commit sin*, 1 Pet. iii. 17. 3 John 11. Sept. for פָּשָׁה 2 Sam. xxiv. 17.—Xen. Œc. 3. 11.

Κακοποιός, οὔ, ὁ, ἡ, (κακός, ποιέω,) *an evil doer*, 1 Pet. ii. 12, 14. iii. 16. iv. 15. *malefactor*, John xviii. 30.—Pol. 15. 25. 1.

Κακός, ἡ, ὁ, *bad*, *worthless*, sc. externally, as a breastplate, Xen. Mem. 3. 10. 12. soil Œc. 16. 7. of a soldier, *coward*, *craven*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, viz.

a) in a moral sense, *wicked*, *vicious*, *bad*, in heart, conduct, character. Matt. xxi. 41 κακοὺς κακῶς ἀπόλεσει αὐτούς. xxiv. 48 ὁ κακὸς δοῦλος. Phil. iii. 2. Rev. ii. 2 κακοὺς, i. e. impostors. Of things, Mark vii. 21 διαλογισμοὶ οἱ κακοί. Rom. xiii. 3 κακῶν, sc. ἔργων. 1 Cor. xv. 33 ὁμιλῶ κακαί. Col. iii. 5. Sept. for γγ Prov. xv. 3. xxviii. 5. ירשׁ Prov. vi. 18.—Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis.—Neut. τὸ κακόν, plur. τὰ κακά, *evil*, *evil things*, i. e. *wickedness*, *fault*, *crime*, Matt. xxvii. 23 τί γὰρ κακὸν ἐποίησεν. Mark xv. 14. Luke xxiii. 22. John xviii. 23. Acts xxiii. 9. Rom. i. 30. ii. 9. iii. 8. vii. 19, 21. ix. 11. xiii. 4 bis. xvi. 19. 1 Cor. x. 6. 2 Cor. v. 10. xiii. 7. 1 Tim. vi. 10. Heb. v. 14. James i. 13. 1 Pet. iii. 12. 3 John 11. Sept. for γγ 1 K. iii. 9. Pro. iii. 7. al.—Xen. Mem. 2. 6. 4.

b) act. causing evil, i. e. *hurtful*, *baneful*. Rom. xiv. 20 ἀλλὰ κακὸν τῷ ἀνθρώπῳ κ. τ. λ. Rev. xvi. 2 ἔλκεσ κακόν. Tit

i. 12 κατὰ θηρία *ravenous beasts*. Sept. for γῆ Am. vi. 3. Prov. xvi. 5.—Xen. Mem. 4. 1. 4.—Neut. τὸ κακόν, *evil*, i. e. cause or source of evil James iii. 8; evil done to any one, *harm, injury*, Acts xvi. 28. xxviii. 5. Rom. xii. 17 bis, 21 bis. xiii. 10. 1 Cor. xiii. 5. 1 Thess. v. 15 bis. 1 Pet. iii. 9, 11. in words, *evil-speaking*, 1 Pet. iii. 10. Sept. for γῆ Mic. vii. 3.—Plur. τὰ κακά, *evils*, i. e. troubles, afflictions, Luke xvi. 25 Λάζαρος ὁμοίως τὰ κακά sc. ἀπέλαβε. Acts ix. 13. 2 Tim. iv. 14. Sept. for γῆ Gen. xlv. 34. xlviii. 16. πῆξ Is. xlv. 7. Jer. xiv. 8.

Κακοῦργος, ου, ὁ, ἡ, (for κακό-εργος fr. κακός, absol. ἔργω,) *an evil-worker, malefactor*, genr. 2 Tim. ii. 9. Sept. for ἡξ ἕξ Prov. xxi. 15.—Xen. An. 1. 9. 13.—Of robbers, λησταί, Luke xxiii. 32, 33, 39, comp. Matt. xxvii. 38.—Æl. V. H. 3. 44. Diod. Sic. 20. 81.

Κακουχέω, ὦ, f. ἤσω, (κακός, ἔχω,) *to hold or treat ill, to maltreat*, in N. T. only Pass. part. κακουχούμενος, *maltreated, afflicted*, Heb. xi. 37. xiii. 3. Sept. for πῆξ 1 K. ii. 26. xi. 39.—Diod. Sic. 3. 23 ult. Plut. VI. p. 436. 2. ed. Reiske.

Κακόω, ὦ, f. ὠσω, (κακός,) *to affect with evil*, i. e.

a) physically, *to do evil to any one, to maltreat, to harm, to afflict*, c. acc. of pers. Acts vii. 6, 19 ἐκάκωσε τοὺς πατέρας ἡμῶν. xii. 1. xviii. 10. 1 Pet. iii. 12. Sept. for πῆξ Judg. ii. 18. γῆ Ex. v. 22. πῆξ Gen. xv. 13. Num. xxiv. 24.—Hom. Od. 4. 754. Hdian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

b) in N. T. and Josephus in a moral sense, *to make evil-affected, to exasperate*, e. g. τὰς ψυχὰς Acts xiv. 2.—Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακοῦτο ὑποψίαις. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

Κακῶς, adv. (κακός,) *badly, ill, evil*.

a) physically, e. g. in phrases: (α) κακῶς ἔχειν, *to be sick*, see in ἔχω f. Matt. iv. 24. viii. 16. ix. 12. xiv. 35. Mark i. 32, 34. ii. 17. vi. 55. Luke v. 31. vii. 2.—Æl. H. An. 11. 34. Xen. Œc. 3. 11.—(β) κακῶς πάσχειν, *to suffer badly* i. e. grievously, Matt. xvii. 15.—Hom.

Od. 16. 275. Pol. 3. 90. 13.—(γ) κακοῦς κακῶς ἀπολέσαι *malos male perdere*, i. e. *to destroy miserably, utterly*, Matt. xxi. 41. For the paronomasia see Winer § 62. 1.—Jos. Ant. 12. 5. 4. ult. κακοὶ κακῶς ἀπώλοντο. Ceb. Tab. 32 ἀπόλ-λυνται κακὸς κακῶς. Xen. Œc. 5. 18.—(δ) genr. in the sense of *grievously*, Matt. xv. 22 κακῶς δαιμονίζεται.—Hesych. κακῶς. δεινῶς.

b) morally, e. g. (α) κακῶς ἐρεῖν, *to speak evil of any one, to revile*, seq. accus. Buttm. § 131. 4. Acts xxiii. 5 ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς, quoted from Ex. xxii. 28 where Sept. for ἡξ, as also Is. viii. 21.—Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in Εἰπον a. ζ.—(β) genr. κακῶς λάλειν absol. *to speak evil*, i. e. *amiss*, John xviii. 23. So James iv. 3 κακῶς αἰτεῖσθε, *ye ask amiss*.—Luc. Mere. cond. 5 κακῶς βεβουλεῦσθαι.

Κάκωσις, εως, ἡ, (κακῶς,) *evil condition, affliction*, Acts vii. 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. iii. 7 where Sept. for ἡξ, as also ver. 17.—Hdian. 6. 6. 11. Thuc. 7. 82.

Καλάμη, ης, ἡ, *the stalk of grain*, Xen. An. 5. 4. 27. In N. T. *stubble, straw*, after the ears are removed, 1 Cor. iii. 12. Sept. for ὥξ Ex. xv. 7. Joel ii. 5.—Theocr. Id. 5. 7 et ibi Schol. Xen. Ven. 5. 18.

Κάλαμος, ου, ὁ, *a reed*, i. e. a plant with a jointed hollow stalk growing in wet grounds.

a) pp. the plant itself Matt. xi. 7. Luke vii. 24. Matt. xii. 20 κάλαμον συν-τετριμμένον, quoted from Is. xlii. 3 where Sept. for πῆξ, as also 1 K. xiv. 15. Job xl. 16.—Luc. Hermotim. 68. Xen. An. 1. 5. 1.

b) of the stalk as cut for use, *a reed*, i. e. (α) as a mock sceptre, Matt. xxvii. 29, 30. Mark xv. 36.—(β) *a stalk or stem of hyssop*, Matt. xxvii. 48. Mark xv. 19. Comp. John xix. 29.—(γ) *a measuring reed, measure*, Rev. xi. 1. xxi. 15, 16. Sept. and πῆξ Ez. xl. 3, 5, 6.—(δ) *a reed for writing, calamus*, 3 John 13. Sept. for ὥξ Ps. xlv. 2. Lal. *calamus*, see Adam's Rom. Ant. 508.—Themist. II. 31. C. Liban. Ep. 849. Plato Phædr. p. 1241. D. Comp. Wetstein in loc.

Καλέω, ὦ, f. έσω, Buttm. § 95. n. 3, aor. 1 έκάλεσα, perf. κέκληκα, aor. 1 pass. εκλήθην, Buttm. § 114. § 110. 11.—*To call*, trans.

1. *to call to* any one in order that he may come or go any where

a) pp. with the voice, as a shepherd his flock, John x. 3 τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. Luke xix. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ i. e. calling them together. Matt. xx. 8. Mark iv. 21 et Mark i. 20 έκάλεσεν αὐτούς sc. to follow him and become his disciples.—1 Macc. i. 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) genr. *to call* sc. in any way, to send for, to direct to come. Matt. ii. 7 λάθρα καλέσας τοὺς Μάγους. Seq. εκ c. gen. of place Matt. ii. 15 ἐξ Αἰγύπτου. c. εκ impl. Heb. xi. 8. Comp. נקרא Hos. xi. 1, Sept. μετακαλέω.—Xen. An. 1. 3. 4. Mem. 2. 10. 5. .

c) *to call* with the idea of authority, *to call forth*, *to summon*, e. g. before a judge, etc. Acts iv. 18. xxiv. 2. (Hdian. 7. 3. 5. Xen. Apol. Soc. 1 εἰς τὴν δίκην.) Trop. of God, Rom. iv. 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence, etc. So Sept. and נקרא Is. xli. 4. xlviii. 13.—Philo de Creat. p. 728 τὰ μὴ ὄντα έκάλεσεν εἰς τὸ εἶναι.

d) in the sense of *to invite*, pp. to a banquet, as εἰς τοὺς γάμους Matt. xxii. 3, 9. εἰς τὸν γάμον John ii. 2. absol. Matt. xxii. 8. Luke vii. 39. xiv. 8 bis, 17. 1 Cor. x. 27.—Dem. 402. 15. Luc. Jon. Trag. 15. ἐπὶ δεῖπνον Xen. Mem. 2. 3. 11.—Metaph. *to call*, *to invite*, sc. *to any thing*, e. g. of Jesus, κ. εἰς μετάνοιαν *to call to repentance*, to exhort, Matt. ix. 13. impl. Mark ii. 17. Of God, Rev. xix. 9 εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι see in Γάμος a. 1 Tim. vi. 12 εἰς τὴν ζωὴν αἰώνιον. 1 Cor. i. 9. 2 Thess. ii. 14. 1 Pet. ii. 9. v. 10. So καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, to the duties, privileges, and final bliss of the Christian life here and hereafter, 1 Thess. ii. 12, and so by impl. Rom. ix. 24. 1 Cor. vii. 15, 17 sq. Gal. v. 8, 13. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. ii. 21. al. sæp.

e) in the sense of *to call to* any station, i. q. *to appoint*, *to choose*. Heb. v. 4

ἀρχιερεὺς καλούμενος ὑπὸ τοῦ Θεοῦ. Gal. i. 15. Comp. Sept. and נקרא Is. xlix. 1. li. 2.

3. *to call*, i. e. *to name*, *to give name to* any person or thing.

a) pp. and spoken (a) of a proper name or surname, e. g. of persons, seq. τὸ ὄνομα and the name in apposit. Matt. i. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, *thou shalt call his name Jesus*. ver. 23, 25. Luke i. 13. ii. 21. Rev. xix. 13. Pass. with τί sc. ὄνομα Luke i. 62. Comp. Matth. § 420. b. p. 769. So Sept. and נקרא Gen. xxvii. 36. xxix. 34.—comp. Plato Cratyl. init.—Seq. acc. of pers. and the name in apposit. Matt. x. 25 εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ έκάλεσαν in text. rec. others επεκάλ. In the passive construction Luke i. 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts i. 23. Rev. xii. 9. So of places, Matt. xxvii. 8. Luke ii. 4 ἥτις καλεῖται Βηθλεέμ. Acts iii. 11. xxviii. 1. Rev. i. 9. So Sept. for נקרא Gen. xxxi. 47. 2 K. xviii. 4.—Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.—With ἐπὶ τῷ ὀνόματι added, i. e. *after the name* of any one Luke i. 59, see in Ἐπὶ 11. 3. c. η. Pass. with dat. τῷ ὀνόματι, *by name*, Luke i. 61. xix. 2. So c. ἐν, Rom. ix. 7 et Heb. xi. 18 ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. *in* and through Isaac, in his line, shall thy seed bear name, quoted from Gen. xxi. 12 where Sept. for נקרא. Comp. in Ἐν 3. d. α.—(β) Of an epithet or appellation, e. g. of persons, Matt. ii. 23 Ναζωραῖος κληθήσεται. xxii. 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; xxiii. 7, 8 μὴ κληθῆτε ῥαββί. ver. 10. Luke vi. 15. xv. 19, 21. Acts xiv. 12. Rom. ix. 26. James ii. 23. 1 John iii. 1. Of things, Acts x. 1.—Palæph. 1. 8. Xen. Œc. 7. 2, 3. Cyr. 1. 2. 13.—Hence.

b) Pass. in the sense of *to be regarded*, *accounted*, i. q. *to be*, Matt. v. 9, 19 bis ἐλάχιστος κληθήσεται ἐν τῇ βασ. τῶν οὐρ. κ. τ. λ. Luke i. 32, 35, 36, 76. ii. 23. xv. 19. 1 Cor. xv. 9. Heb. iii. 13. Matt. xxi. 13 et Mark xi. 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. lvi. 7 where Sept. for נקרא, as also Is. xxxv. 8. xlvii. 1, 5. xlviii. 8. See Gesen. Lex. נקרא Niph. no. 2 ult. Passow in καλέω no. 2 ult.—Hom. Il. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. AL.

Καλλιέλαιος, ου, ὁ, ἡ, adj. (καλός, ἔλαιον,) pp. 'yielding fine oil,' and hence ἡ καλλιέλαιος sc. ἐλαία, a good olive-tree, i. e. cultivated and yielding fine oil, opp. to ἀγριέλαιος, Rom. xi. 24.—Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

Καλλίων, ονος, ὁ, ἡ, (compar. of καλός,) better, once neut. as compar. of καλῶς, Buttm. § 115. 4, 5. Acts xxv. 10 ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, as thou also better knowest, i. e. better than I can explain. Comp. in Βελτίων.

Καλοδιδάσκαλος, ου, ὁ, ἡ, adj. (καλός, διδάσκαλος,) teaching that which is good, and as subst. teacher of good, Tit. ii. 3. Comp. Buttm. § 123. 3. Not found in the classics.

Καλοὶ λιμένες, (καλός, λιμήν,) as pr. n. plur. Fair Havens, comp. Engl. Fairhaven, a port in the island of Crete, Acts xxvii. 8.

Καλοποιέω, ὦ, f. ἤσω, a later form for the earlier τὸ καλόν v. καλῶς ποιέω, Lob. ad Phr. p. 199, 200; to do well, to live virtuously, 2 Thess. iii. 13. Others, to do good sc. to others. Sept. in cod. Alex. for כִּי־יִשְׁׁ Lev. v. 4.

Καλός, ἡ, ὄν, handsome, beautiful, pp. as to external form and appearance, Sept. for כִּי־יִשְׁׁ Gen. xii. 14. Xen. Mem. 2. 6. 12. In N. T. of quality, etc. good, handsome, excellent, viz.

a) good, as to quality and character, (a) genr. γῆ Matt. xiii. 8, 23. Mark iv. 8, 20. Luke viii. 15. δένδρον Matt. xii. 33. Luke vi. 43. σπέρμα Matt. xiii. 24, 27, 37, 38. μέτρον i. q. Engl. handsome measure Luke vi. 38. οὐ καλόν not good, i. e. bad, worthless, 1 Cor. v. 6. Sept. for כִּי־יִשְׁׁ Gen. i. 4. Ez. xvii. 8.—Xen. Cyr. 1. 6. 6.—(β) by impl. choice, excellent, e. g. καρπός Matt. iii. 10. vii. 17, 18, 19. Luke iii. 9. vi. 43. οἶνος John ii. 10 bis. (Hdian. 5. 5. 16.) μαργαρίται Matt. xiii. 45. λίθοι Luke xxi. 5. also Matt. xiii. 48. Rom. vii. 16. 1 Tim. iii. 1, 13. iv. 6 διδασκαλία. vi. 12, 13 ὁμολογία. ver. 19. 2 Tim. i. 14. Heb. vi. 5. So τὸ καλόν the good 1 Thess. v. 21. Sept. for כִּי־יִשְׁׁ Gen. xxvii. 9. xxx. 20. Zech. i. 13.—Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9.

—(γ) in the sense of honourable, distinguished, 1 Tim. i. 18. iii. 7. James ii. 7 τὸ καλὸν ὄνομα.—Xen. Cyr. 7. 3. 11.

b) good, as to effect, influence, etc. useful, profitable, e. g. ἄλας Mark ix. 50. Luke xiv. 34. so 1 Tim. i. 8. iv. 4. Sept. for כִּי־יִשְׁׁ Gen. ii. 9.—Ecclus. xiv. 3. Xen. Mem. 3. 8. 4 sq.—Hence καλόν ἐστι it is good, profitable, juvat, seq. acc. et infin. Matt. xvii. 4. et Mark ix. 5 et Luke ix. 33 καλόν ἐστι ἡμᾶς ὥδε εἶναι. seq. dat. of pers. et inf. as subj. Matt. xviii. 8, 9. Mark ix. 43, 45, 47. 1 Cor. vii. 1, 26 bis. ix. 15. seq. εἰ, Matt. xxvi. 24 et Mark xiv. 21. ix. 42 καλόν ἐστὶν αὐτῷ μᾶλλον εἰ κ. τ. λ. it were better for him if etc. seq. εἰ 1 Cor. vii. 8.

c) good in a moral sense, virtuous, spoken (a) of thoughts, feelings, actions, e. g. κ. συνείδησις a good conscience Heb. xiii. 18. κ. ἀναστροφή James iii. 13 et 1 Pet. ii. 12. 1 Tim. vi. 12 κ. ἀγών. 2 Tim. iv. 7. 1 Tim. ii. 3 et v. 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ Θεοῦ, comp. in Ἐνώπιον c. Once καλός καὶ ἀγαθός spoken of ἡ καρδία, where ἀγαθός refers to the disposition of the heart itself, and καλός to the external manifestation, Luke viii. 15.—Æl. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16. Comp. Sturz Lex. Xenoph. καλός no. 20.—So ἔργον καλόν, ἔργα καλά, τὰ καλὰ ἔργα, a good deed, good works, i. e. (1) genr. well-doing, virtue, pp. as in Engl. a handsome act, noble deeds. Comp. in Ἐργον b. γ. 2. Matt. v. 16. 1 Tim. v. 25. Tit. ii. 7, 14. Heb. x. 24. 1 Pet. ii. 12. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32.) So with ἔργα impl. Rom. xii. 17 2 Cor. viii. 21. Tit. iii. 8 τὰ καλά.—Xen. Mem. 2. 1. 27. al.—(2) or in the sense of useful work, i. e. benefit, etc. Matt. xxvi. 10. Mark xiv. 6. John x. 32, 33. 1 Tim. v. 10. vi. 18. Tit. iii. 8, 14.—(β) Neut. τὸ καλόν, pp. that which is handsome, good, right, Rom. vii. 18. Heb. v. 14. So τὸ καλὸν ποιεῖν to do good, i. e. to do well, to act virtuously, Rom. vii. 21. 2 Cor. xiii. 7. Gal. vi. 9. James iv. 17.—Xen. Cyr. 5. 3. 2.—Hence καλόν ἐστι it is good, it is right, seq. inf. Matt. xv. 26. Mark vii. 27. Rom. xiv. 21. Gal. iv. 18. Heb. xiii. 9.—(γ) Of persons in reference to the performance of duty, e. g. ὁ ποιμὴν ὁ καλός John x. 11 bis, 14. διό-

κονοι 1 Tim. iv. 6. στρατιώτης 2 Tim. ii. 3. οίκονόμοι 1 Pet. iv. 10.—Xen. Mem. 1. 6. 13.

Κάλυμμα, ατος, τό, (καλύπτω,) *a covering, veil*, 2 Cor. iii. 13. Comp. Ex. xxxiv. 33 sq. where Sept. for $\pi\eta\rho\eta$.—Trop. for *impediment*, 2 Cor. iii. 14, 15, 16, see in Ἀνακαλύπτω.—Act. Thom. § 34 οὐ καὶ τὸ κάλυμμα προηγείται σκότος.

Καλύπτω, f. ψω, (kindr. with κεύφη, κρύπτω, κλέπτω,) *to cover over or around, to envelope*, trans

a) pp. Matt. viii. 24. Luke viii. 16 καλύπτει αὐτὸν σκεύει. xxiii. 30. Sept. for $\pi\eta\rho\eta$ Gen. vii. 19. Ex. viii. 6. al.—Lycurg. p. 159. 7. Xen. Eq. 12. 5. Cyr 5. 1. 4.

b) by impl. *to hide*, Matt. x. 26 οὐδὲν κεκαλυμμένον. 2 Cor. iv. 3 bis. So James v. 20 et 1 Pet. iv. 8 καλύψει πλῆθος ἁμαρτιῶν, *shall cover, hide, a multitude of sins*, i. e. cause them to be overlooked, not punished. Comp. Sept. and $\pi\eta\rho\eta$ Ps. xxxii. 1.

Καλῶς, adv. (καλός,) pp. *handsomely*, in N. T. *well, good, bene*, in various connexions and shades.

a) as to manner and external character, *well*, i. e. *right, suitably, properly*. John xviii. 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts x. 33. 1 Cor. vii. 37, 38. xiv. 17. Phil. iv. 14. Heb. xiii. 18. James ii. 8, 29. 2 Pet. i. 19. 3 John 6. So οὐ καλῶς *not well* Gal. iv. 17. Sept. for $\beta\eta\eta$ 1 K. viii. 18.—Æl. V. H. 14. 25. Xen. Mem. 3. 8. 6. Cyr. 1. 3. 1.—Spoken in regard to office or duty, *well, faithfully*, 1 Tim. iii. 4, 12, 13. v. 17.—1 Macc. viii. 23. Xen. Cyr. 4. 5. 45.—With emph. *very well, excellently*, Mark vii. 37. Gal. v. 7 ἐτρέχετε καλῶς. Ironically, Mark vii. 9 καλῶς ἀδετέετε τὴν ἐντολήν τ. θεοῦ. 2 Cor. xi. 4.—Æl. V. H. 1. 16.—In the sense of *honourably*, James ii. 3 σὺ κάθου ὧδε καλῶς.

b) as to effect, tendency, etc. *well*, i. e. *justly, aptly*, as of declarations, etc. Matt. xv. 7 καλῶς προεφήτευσεν περὶ ὑμῶν. Mark vii. 6. xii. 28 ὅτι καλῶς ἀπεκρίθη. ver. 32. Luke xx. 39. John iv. 17. viii. 48. xiii. 13. Acts xxviii. 25. Rom. xi. 20.—Xen. Mem. 2. 7. 11.

c) in phrases, e. g. (α) καλῶς εἰπεῖν *to speak well of, to praise*, seq. acc. Luke

vi. 26. Comp. Buttm. § 131. 4. Εἰπον α. ζ.—(β) καλῶς ἔχειν, *to be well, to recover* sc. from sickness, Mark xvi. 18. See in Ἐχω f.—comp. Xen. Cyr. 7. 5. 47. (δ) καλῶς ποιεῖν seq. accus. or dat. *to do well to any one, to benefit*, Matt. v. 44. Luke vi. 27. absol. Matt. xii. 12. Comp. Buttm. § 131. 4.

Κάμέ, see in Κάγω.

Κάμηλος, ου, ό, ή, *a camel*, Matt. iii. 4. Mark i. 6. Sept. for $\lambda\eta\eta$ Gen. xii. 16. xxiv. 10 sq.—Diod. S. 3. 43. Xen. Cyr. 6. 1. 30.—In proverbs, e. g. Matt. xix. 24 et Mark x. 25 et Luke xviii. 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, applied to that which is extremely difficult or impossible; comp. Buxtorf. Lex. Rab. Talm. 1722. So too Matt. xxiii. 24 οἱ διωλιζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf. l. c. 1516.

Κάμινος, ου, ή, *a furnace*, for smelting metals, burning pottery, etc. genr. Matt. xiii. 42, 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. i. 15. ix. 2. Sept. for $\pi\eta\rho\eta$ Gen. xix. 28. $\gamma\eta$ Jer. xi. 3. $\gamma\eta$ Dan. iii. 6 sq.—Diod. Sic. 5. 27. Xen. Vect. 4. 49.

Καμύω, f. ύσω, (contr. for καταμύω,) *to shut down, to close*, sc. the eyes so as not to see, trans. Matt. xiii. 15 et Acts xxviii. 27 τοὺς ὀφθ. αὐτῶν ἐκκάμυσαν, quoted from Is. vi. 10 where Sept. for $\gamma\gamma\psi$ Hiph.—trop. Philo de Somn. p. 589.—This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq. Some suppose it to have been used by Xenophon, Cyr. 8. 3. 28; see Schæfer ad Bos. Ellips. p. 368 sq.

Κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. κέκμηκα, Buttm. § 110. 11, *to be weary, faint*, sc. from labour, intrans. Rev. ii. 3 κεκοπίακας καὶ οὐ κέκμηκας. Heb. xii. 3.—Sept. Job x. 1. Xen. An. 3. 4. 47.—Hence *to be sick*, James v. 15 ἡ εὐχὴ τῆς πίστεως σώσει κάμνοντα.—Diod. Sic. 1. 25. Xen. Mem. 1. 2. 51.

Κάμοι, see in Κάγω.

Κάμπτω, f. ψω, *to bend*, e. g. ἵνυ Hom. Il. 4. 486. In N. T. spoken only of the knees.

a) trans. seq. τὸ γόνυ, *to bend the knee* sc. in homage, worship, seq. dat. Rom. xi. 4, and so Sept. for לָרַךְ 1 K. xix. 18. Seq. πρὸς c. acc. Eph. iii. 14. — genr. Hom. Il. 7. 118. comp. Xen. Eq. 1. 6.

b) intrans. πᾶν γόνυ κάμψει, *every knee shall bow*, i. e. bend itself, in homage, worship, seq. dat. Rom. xiv. 11 quoted from Is. xlv. 23 where Sept. for לָרַךְ. Seq. ἐν Phil. ii. 10.

Κᾶν crasis for καὶ ἐάν, *and if, also if*, sometimes written κᾶν but improperly, Buttm. § 29. n. 2. b, and n. 7.

a) *and if*, c. Subj. aor. or perf. and in the apodosis the fut. or οὐ μή c. Subj. James v. 15. Mark xvi. 18 κᾶν θανάσιμόν τι πίωσιν κ. τ. λ. Luke xiii. 9 κᾶν μὲν ποιήσῃ καρπὸν, sc. καλῶς.—Xen. An. 3. 1. 36.

b) *also if, even if, although*, c. Subjunct. (a) genr. c. Subj. aor. and the apodosis with fut. Matt. xxi. 21 κᾶν τῷ ὄρει τούτῳ κ. τ. λ. John xi. 25 κᾶν ἀποθάνῃ, ζήσεται. Heb. xii. 20. Also c. Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. xxvi. 35. John viii. 14. x. 38.—Luc. D. Deor. 20. 12.—(β) *if even, if but, at least*, where καί is intens. by way of diminution, Passow in καί no. 8. Herm. ad Vig. p. 839. Seq. Subj. aor. and in the apodosis the fut. Mark v. 28 κᾶν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. Ellipt. without apodosis, Mark vi. 56. Acts v. 15. 2 Cor. xi. 16.—Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανᾶ, ἡ, indec. *Cana*, Heb. קָנָא, a village of Galilee, a few miles N. E. of Nazareth. John. ii. 1, 11. iv. 46. xxi. 2. —Jos. B. J. 1. 17. 5.

Καναναῖος, ον, ὁ, in some MSS. for Κανανίτης q. v.—Act. Thom. § 1.

Κανανίτης, ου, ὁ, *Cananite*, an epithet derived from Heb. קָנָא. Aram. קָנָא, zeal, and signifying i. q. ζηλωτής q. v. Hence Σίμων ὁ κανανίτης is the same as Σίμων ὁ ζηλωτής, Matt. x. 4. Mark iii. 18. comp. Luke vi. 15 et Acts i. 13. Perhaps the same with Simon the

brother of James and Jude, Matt. xiii. 55. Mark vi. 3.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts viii. 27. This country was then governed by females, Strabo lib. XVII. p. 1134. B. p. 1175. D. Dio Cass. lib. 54. p. 335. Plin. H. N. VI. 29.

Κανών, ὄνος, ὁ, (κάνη, καννα, reed,) *a reed, rod, staff*, employed to keep any thing stiff, erect, asunder, Hom. Il. 8. 103. ib. 13. 407. *a measuring rod or line*, Test. XII Patr. p. 662. Æschin. p. 82. 5. Dion. Hal. Ant. 3. 67. In N. T. trop. *canon*, i. e. *a standard, rule*, e. g. of life and doctrine, Gal. vi. 16 ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν. Phil. iii. 16 in text. rec.—Eurip. Hec. 602 κανὼν τοῦ καλοῦ. Dem. 327. 25. Xen. Ag. 10. 2.—In the sense of *limit, sphere of action or duty*, assigned to any one. 2 Cor. x. 13 κατὰ τὸ μέτρον τοῦ κανόνος κ. τ. λ. ver. 15, 16.—Jos. c. Ap. 2. 17.

Καπερναούμ, ἡ, indec. *Capernaum*, written also Καφαρναούμ, Heb. prob. קָנַח נָחֻם (village of Nahum), a town or city of Galilee in the confines of Zebulon and Naphtali and on the N. W. shore of the sea of Tiberias not very distant from the confluence of the Jordan, comp. Matt. iv. 13 εἰς Καπ. τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus (Matt. l. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Matt. ix. 1 coll. Mark ii. 1. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Hûm* between Tabagha and the Jordan. Comp. Reland Palæst. p. 682. Rosenm. Bibl. Geogr. II. ii. p. 68.—Matt. iv. 13. viii. 5. xi. 23. xvii. 24. Mark i. 21. ii. 1. ix. 33. Luke iv. 23, 31. vii. 1. x. 15. John ii. 12. iv. 46. vi. 17, 24, 59.

Καπηλεύω, f. εὔσω, from ὁ κάπηλος *a retailer, huckster*, Xen. Cyr. 4. 5. 42. *a vintner, inn-keeper*, Æl. V. H. 10. 9. From the difference between

κάπηλος and ἔμπορος, see in Ἐμπορος. The κάπηλοι were notorious for adulterating their commodities. Sept. Is. i. 22. Luc. Hermot. 59 ὥσπερ οἱ κάπηλοι, κερασάμενοι καὶ δολώσαντες καὶ κακομετροῦντες.—Hence καπηλεύω is pp. *to be a retailer, vintner*, Hesych. καπηλεύει μεταπωλεῖ, οἶνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις. In N. T. trop. *to adulterate, to corrupt*, trans. 2 Cor. ii. 17 καπηλεύοντες τὸν λόγον τοῦ Θεοῦ.—Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Anthol. Gr. III. p. 130 τύχη καπηλεύουσα πάντα τὸν βίον. comp. Philo de Carit. p. 707. C. Leg. ad Cai. p. 1021. D.

Καπνός, οὐ, ὁ, *smoke*, Acts ii. 19. Rev. viii. 4. ix. 2 ter, 3, 17, 18. xiv. 11. xv. 8. xviii. 9, 18. xix. 3. Sept. for רֶחַק Ex. xix. 18. Josh. viii. 20.—Æl. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

Καππαδοκία, ας, ἡ, *Cappadocia*, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. Acts ii. 9. 1 Pet. i. 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram:

Vipera Cappadocem nocitura momordet; at illa
Gustato perit sanguine Cappadocis.

Καρδία, ας, ἡ, (kindr. with κίαρ, κῆρ,) *the heart*, as the seat and centre of circulation and therefore of life in the human system, Hom. Il. 10. 94. ib. 13. 282. In N. T. only trop.

a) as the seat of the desires, feelings, affections, passions, impulses, etc. *the heart, the mind*. (α) genr. Matt. v. 8 οἱ καθαροὶ τῇ καρδίᾳ. ver. 28. vi. 21. Mark iv. 15. Luke i. 17. John xiv. 1. Acts xi. 23. Rom. ii. 5. 1 Cor. iv. 5 τὰς βουλὰς τῶν καρδιῶν. 2 Tim. ii. 22. Heb. iii. 8, 12. x. 22. al. sæp. So Sept. for כִּלְיֹת Ps. li. 12. Prov. xxxi. 11.—Plut. ed. R. VI. p. 314. 4. Xen. Conv. 4. 28.—(β) In phrases: ἐκ v. ἀπὸ καρδίας, *from the heart*, i.e. willingly, Matt. xviii. 35. Rom. vi. 17. (Luc. Jov. Trag. 19.) ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ, *with the whole heart*, Matt. xxii. 37. Mark xii. 30. Sept. for כִּלְיֹת-כִּלְיֹת Deut. vi. 5. Ps. cxix. 34. (Luc.

Philopat. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) ἡ καρδία καὶ ἡ ψυχὴ μία *one heart and one soul*, i. e. entire unanimity Acts iv. 32. ἐνθυμεῖσθαι v. διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, *to consider with oneself*, to reflect, Matt. ix. 4. Luke iii. 15. συμβάλλειν ἐν τῇ κ. *to ponder in mind* Luke ii. 19. ἀναβαίνειν ἐν τῇ κ. v. ἐπὶ τὴν κ. *to come up in or into one's heart*, Luke xxiv. 38. Acts vii. 23. (Sept. Is. lxxv. 17. Jer. iii. 16.) βάλλειν εἰς τὴν κ. *to put into one's heart*, to suggest. John xiii. 2. διδόναι ἐπὶ καρδίας *to place upon the hearts*, i. e. put into them Heb. x. 16 coll. viii. 10. Rev. xvii. 17. (Sept. Neh. vii. 5.) ἔχειν ἐν καρδίᾳ, *to have in one's heart*, i. e. to love, to cherish, Phil. i. 7. εἶναι ἐν τῇ κ. τίνας *to be in one's heart*, to be the object of his love, 2 Cor. vii. 3. ἀνὴρ κατὰ τὴν καρδίαν τινός *a man after one's own heart*, i. e. like-minded and therefore approved and beloved, Acts xiii. 22. ὁ κρυπτός τῆς καρδίας ἄνθρωπος i. q. ὁ ἔσω ἄνθρωπος 1 Pet. iii. 4.—(γ) By synecdoche for the person himself, in cases where various affections, passions, etc. are attributed to *the heart* or mind, comp. Gesen. Lehrs. p. 752, 753. Stuart § 475. 2. John xvi. 22 χαρήσεται ὑμῶν ἡ καρδία Acts ii. 26 εὐφράνθη ἡ κ. μου. xiv. 17 Col. ii. 2. 2 Thess. ii. 17. James i. 26. v. 5. So in εἰπεῖν v. λέγειν ἐν τῇ καρδίᾳ *to say in one's heart*, i. e. to think, see in Εἰπον a. ζ. Matt. xxiv. 48. Rom. x. 6. Rev. xviii. 7. See Gesen. Lex. כִּלְיֹת no. 2.

b) as the seat of the intellect according to the Heb. views, *the heart, mind, understanding*. Matt. xiii. 15 bis, καὶ τῇ καρδίᾳ συνιῶσι. Mark vi. 52. Luke xxiv. 25. John xii. 40. Rom. i. 21. 2 Pet. i. 19. Eph. i. 18 in lat. edit. where text. rec. διανοία. So Sept. and כִּלְיֹת Is. vi. 10. Job xii. 3. xxxiv. 10. comp. Gesen. Lex. כִּלְיֹת no. 1. e.—Hom. Il. 21. 441.—So θέσθαι v. διατηρεῖν ἐν τῇ καρδίᾳ *to lay up or keep in one's mind* Luke i. 66. ii. 51.—In the sense of *conscience*, Rom. ii. 15. 1 John iii. 20 bis, 21.

c) trop. *the heart* of any thing for the middle, midst, the central part, e. g. κ. τῆς γῆς Matt. xii. 40. So Sept. and כִּלְיֹת Ez. xxvii. 4. Jonah ii. 4. AL.

Καρδιογνώστης, ου, ὁ, (καρδία, γινώσκω,) *heart-knower, searcher of hearts*, Acts i. 24. xv. 8. Found only in N. T.

Καρπός, οὔ, ὁ, *fruit, produce*, both of trees and plants and of the earth.

a) pp. Matt. iii. 10 δένδρον μὴ ποιοῦν καρπὸν καλόν. xiii. 8. Luke xii. 17 οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. xiii. 6, 7, 9. John xii. 24. 2 Tim. ii. 6, al. Allegor. John xv. 2 ter, 5, 8. Also ἀποδιδόναι καρπούς *to pay over the fruits* sc. a share of them as rent, Matt. xxi. 41. Luke xx. 10. Sept. for ירפ Ps. i. 3. Jer. xii. 2.—Diod. S. 2. 36, 49 init. Xen. Ec. 4. 8. Vect. 4. 6, 9.—By Hebraism of children, offspring, as καρπὸς τῆς κοιλίας *fruit of the womb* Luke i. 42. κ. τῆς ὀσφύος *fruit of the loins*, Acts ii. 30. So Sept. and ירפ Gen. xxx. 2. Mic. vi. 7. al.

b) metaph. *fruit*, i. e. (α) for *deeds, works, conduct*, Matt. iii. 8 ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. vii. 16, 20. xxi. 43. Luke iii. 8. al. Sept. for פרי Prov. x. 16.—(β) for *effect, result*, Rom. xv. 28. Gal. v. 22 ὁ καρπὸς τοῦ πνεύματος. Eph. v. 9. Heb. xii. 11. James iii. 17. Sept. and ירפ Jer. xvii. 10. Mic. vii. 13.—(γ) by impl. for *profit, advantage, good*, John iv. 36 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. i. 13. vi. 21, 22. James iii. 18. al. So Sept. and ירפ Ps. lviii. 12.—Hdian. 8. 3. 15. Xen. Cyr. 7. 2. 11.—(δ) καρπὸς τῶν χειλέων *fruit of the lips* i. e. praise Heb. xiii. 15, in allusion to Sept. Hos. xiv. 3 καρπὸς χειλέων for ירפ, where the Heb. now reads פרי calves, bullocks. Comp. Sept. and Heb. Prov. xii. 14. Is. lvii. 19. AL.

Κάρπος, ου, ὁ, *Carpus*, pr. n. of a man 2 Tim. iv. 13.

Καρποφορέω, ὦ, f. ἦσω, (καρποφόρος,) *to bear fruit*, intrans.

a) pp. Mark iv. 28 αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ. Sept. for פרי Hab. iii. 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 5.

b) metaph. of life and conduct, genr. Col. i. 10 καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. xiii. 23. Mark iv. 20. Luke viii. 15. Seq. dat. commodi et incom. e. g. τῷ Θεῷ Rom. vii. 4, τῷ θανάτῳ ver. 5, i. e. to live worthy of God or of death.

c) Mid. *to bear fruit to oneself*, i. e. *to propagate oneself; to increase*. Col. i. 6 εὐαγγέλιόν ἐστι καρποφορούμενον καὶ αὐξανόμενον.

Καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, φέρω,) *fruit-bearing, fruitful*. Acts xiv. 17 καιροὶ καρπ. Sept. ξύλον κ. for ירפ γγ Ps. cxlviii. 9. γῆ Ps. cvii. 34.—Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φοίνικες.

Καρτερέω, ὦ, f. ἦσω, (καρτερός fr. κάρτος i. q. κράτος,) *to be strong, firm, to endure, to persevere*, intrans. Heb. xi. 27 τὸν ἀόρατον ὡς ὁρῶν ἐκαρτέρησε.—Ecclus. ii. 2. Diod. Sic. 3. 5 ult. Xen. H. G. 3. 1. 17.

Κάρφος, εος, ους, τό, (κάρφω *to become dry*,) pp. *something dry*, i. e. any small dry particle, as of chaff, wood, etc. *a twig, mote, bit*, put as the emblem of lesser faults, opp. δόκος, Matt. vii. 3, 4, 5. Luke vi. 41, 42 bis. For the Heb. proverb see Buxtorf. Lex. Rab. 2080.—Sept. Gen. 8. 1. Anthol. Gr. IV. p. 23. Luc. Astrol. 29. Hesych. κάρφος· ἄχυρον, χόρτος, κεραία ξύλου λεπτή.

Καρχηδών, όνος, ἡ, (pp. pr. n. Carthage,) in N. T. *a carbuncle* Rev. xxi. 19 in MSS. for χαλκηδών *chalcedony*.

Κατά, prep. governing the genitive and accusative, with the primary signif. *down*, i. e. *down from, down upon, down in*, etc. Buttm. § 147. n. 4. Matth. § 581. Winer § 51. p. 327. § 53. p. 340. Passow in κατά.

I. With the genitive. E. g.

1. Of place, i. e. a) of motion *down from* a higher to a lower place, e. g. κατά τοῦ κρημνοῦ εἰς θάλασσαν *down from* i. e. *down a precipice into the sea*, Matt. viii. 32. Mark v. 13. Luke viii. 33. So κατά κεφαλῆς ἔχειν *to have depending from the head*, 1 Cor. xi. 4, see in Ἐχω c. γ.—Jos. B. J. 1. 7. 5 κατά τῶν κρημνῶν ἐρρίπτουν ἑαυτούς. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) of motion *down upon* a lower place, *upon*, Mark xiv. 3 κατέχεεν αὐτοῦ κατά τῆς κεφαλῆς.—Jos. B. J. 2. 3. 2 κατά κεφαλῆς αὐτῶν ἠφίεσαν τὰ βέλη sc. from the porticos. Æl. V. H. 8. 14. Xen. Cyr. 5. 1. 5.—Trop. ἡ κατά βάθους πτωχεία lit. *poverty down to the very*

depths, i. e. *deepest poverty*, 2 Cor. viii. 2. —Comp. Xen. Cyr. 4. 6. 5.

c) genr. of motion or direction *upon, towards, through, any place or object.* (a) pp. e. g. in the sense of *upon, against*, Acts xxvii. 14 ἔβαλε κατ' αὐτῆς ἀνεμος τυφωνικός. — Hdian. 6. 7. 18. Dem. 403. 3. Comp. Matth. et Passow l. c. — (β) In the sense of *through, throughout*, where κατά c. acc. is more usual. Luke iv. 14 φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου. xxiii. 5 διδάσκων καθ' ὅλης τῆς Ἰουδαίας. Acts ix. 31, 42. x. 37. For adv. καθ' ὅλου, see Καθόλου. — Hom. Od. 6. 102. Ael. V. H. 1. 14. Pol. 1. 17. 10. Comp. Passow κατά no. 3. — (γ) after verbs of swearing, i. e. to swear *upon or by* any thing, at the same time stretching out the hand *over, upon, towards* it. Matt. xxvi. 63 ἐξορκίζω σε κατὰ τοῦ Θεοῦ. Heb. vi. 13 bis, ὤμοσε καθ' ἑαυτοῦ. ver. 16. Sept. for אֲנִי יְהוָה 2 Chr. xxxvi. 13. Is. xlv. 23. — Dem. 553. 17, ib. 1268. 24. Comp. Passow l. c.

2. Metaph. of the object *towards or upon* which any thing tends, aims, etc. *upon, in respect to.* 1 Cor. xv. 15. Jude 15 ποιῆσαι κρίσιν κατὰ πάντων. — Plut. de puer. educ. 4 init. (I. p. 3. Tauchn.) ὁ κατὰ τῶν τεχνῶν καὶ τῶν ἐπιστημῶν λέγειν εἰώθαμεν. Xen. Cyr. 1. 2. 16. Apol. Soc. 13. Comp. Buttm. Matth. l. c. Lob. ad Phr. p. 272. — More usually in a hostile sense, *against*, after words of speaking, accusing, warring, and the like. Matt. v. 11 πᾶν πον. ῥῆμα καθ' ὑμῶν. ver. 23 ἔχει τὶ κατὰ σοῦ. x. 35. xii. 14 συμβούλιον ἔλαβον κατ' αὐτοῦ. ver. 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστί. xxvi. 59. Mark xi. 25. xiv. 55 sq. Luke xxiii. 14 ὦν κατηγορεῖτε κατ' αὐτοῦ. John xviii. 29. Acts iv. 26. xvi. 22. xxi. 28. 2 Cor. xiii. 8. Gal. v. 17. al. sæp. — Palæph. 6. 3. Jos. Ant. 4. 2. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5.

II. With the accusative, where the primary and general idea is *down upon, out over*, etc. See the grammarians as above cited, and Winer § 53. d. p. 340.

1. Of place, i. e. a) of motion expr. or impl. or of extension *out over, through, throughout* a place. Luke viii. 39 καθ' ὅλην τὴν πόλιν κηρύσσων. xv. 14. ἐγένετο λιμὸς κατὰ τὴν χώραν ἐκείνην. Acts

v. 15. viii. 1. xi. 1 ὄντες κατὰ τὴν Ἰουδαίαν *who were throughout Judea.* xv. 23. xxiv. 12. So πορεύεσθαι κατὰ τὴν ὁδὸν *to travel through i. e. along the way* Acts viii. 36, and genr. κατὰ τὴν ὁδὸν *along or by the way*, while travelling upon it, Luke x. 4. Acts xxv. 3. xxvi. 13. — Jos. Ant. 1. 7. 6. Diod. Sic. 1. 72 οἱ κατὰ τὴν Αἴγυπτον. Xen. Cyr. 6. 2. 22. Mem. 3. 5. 11 ἀριστεύοντες καὶ κατὰ γῆν καὶ κ. θάλ. Thuc. 5. 3 καθ' ὁδόν. — Hence from the idea of motion *throughout every part* of a whole, arises the *distributive* sense of κατά, e. g. Matt. xxiv. 7 κατὰ τόπους *throughout all places*, in various parts. Luke viii. 1 διώδευε κατὰ πόλιν καὶ κώμην, *throughout city and village* i. e. every one, generally. ver. 4. ix. 6. xiii. 22. Acts ii. 46 κλῶντές τε κατ' οἶκον ἄρτον i. e. from house to house. viii. 3. xiv. 23. xv. 21, 36. xxii. 19. al. — Diod. S. 2. 28 κατὰ κώμας. Hdian. 2. 15. 11. Thuc. 1. 122. Hdot. 1. 196 κατὰ κώμας ἐκάστας. Comp. Passow κατά II. 2. See below in no. 3.

b) of motion or situation *upon, at, near to*, adjacent to, etc. Luke x. 32 γενόμενος κατὰ τὸν τόπον. ver. 33 ἦλθε κατ' αὐτόν. Acts ii. 10 τῆς Λιβύης τῆς κατὰ Κυρήνην. xvi. 7. xxvii. 2 τοὺς κατὰ τὴν Ἀσίαν τόπους i. e. places on and near the coast of Asia Minor. ver. 7. — Diod. S. 1. 22. Xen. An. 5. 2. 16, 23.

c) of motion or direction *upon, i. e. towards* any place. Acts viii. 26 πορεύου κατὰ μεσημβρίαν. xxvii. 12 λιμένα βλέποντα κατὰ Λίβα. Phil. iii. 14 κατὰ σκοπὸν διώκω. — Thuc. 7. 6 ὅπερ καθ' αὐτοὺς ἦν i. q. over against. Xen. An. 7. 2. 1. — Trop. κατὰ πρόσωπον ἀντιστῆναι, *to withstand one to his face*, Gal. ii. 11. — Soph. Trach. 102 κατ' ὄμμα. Xen. Hi. 1. 14 κατ' ὀφθαλμούς.

d) of place where, i. e. of being *at, in, within* a place, where sometimes ἐν might be employed though not strictly synonymous, just as in Engl. 'at a house' and 'in a house' may be used interchangeably, comp. Winer l. c. p. 340 marg. (a) seq. acc. of place. as Rom. xvi. 5 τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν *the church at or in their house* i. e. accustomed to meet there. 1 Cor. xvi. 19. Philem. 2. Acts xiii. 1 ἦσαν κατὰ τὴν ἐκκλησίαν προφῆται

ε. τ. λ.—Luc. D. Deor. 20. 13 κατ' ἄστυ ζῆν. Diod. Sic. 2. 28 τοῖς κατὰ τὴν πόλιν. Palæph. 5. 3 κρύψαι κατὰ γῆν.—(β) seq. acc. of pers. implying place, *in, with, among*. Acts xxi. 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους *the Jews dispersed among* (pp. throughout) *the Gentiles*. xxvi. 3 τῶν κατὰ Ἰουδαίους ἑθῶν. xvii. 28 τινὲς τῶν καθ' ὑμᾶς ποιητῶν i. e. your own poets. xviii. 15. Eph. i. 15 τὴν καθ' ὑμᾶς πίστιν.—Diod. Sic. 4. 8 ἐκ τοῦ καθ' αὐτοὺς βίου. Xen. Cyr. 5. 1. 11.—So καθ' ἑαυτὸν *in or with oneself*, pp. in one's own house, *chez soi*, and hence genr. *by or for oneself, alone*, Acts xxviii. 16 μένειν καθ' ἑαυτόν. Rom. xiv. 22. James ii. 17. Comp. Matt. l. c. p. 1155.—Xen. An. 6. 2. 11. Cyr. 7. 4. 15.—(γ) seq. acc. of thing implying place, e. g. κατὰ πρόσωπόν τινος *in the presence of, before* any one Luke ii. 31. Acts iii. 13. c. gen. impl. e. g. αὐτοῦ Acts xxv. 16. ὑμῶν 2 Cor. x. 1. So κατ' ὀφθαλμούς sc. ὑμῶν Gal. iii. 1.—Metaph. of a state or condition *in* which any thing is or is done, thus implying also *manner*; e. g. κατ' ὄναρ *in or by a dream*, Matt. i. 20. ii. 12, 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνους.) 1 Cor. ii. 1 ἡλθου οὐ καθ' ὑπεροχὴν λόγου *I came not in excellency of speech*. Adverbially, κατ' ἐξουσίαν Mark i. 27, see in Ἐξουσία a. κατὰ κράτος *strongly, vehemently*, Acts xix. 20. (Thuc. 1. 64.) κατ' ἰδίαν *in private*, see in Ἰδιος a. β. κατὰ μόνας see in Καταμόνας. So καθ' ὑπερβολὴν i. e. *exceedingly*, Rom. vii. 13. Gal. i. 13. 2 Cor. iv. 17, see in Ὑπερβολή; or *excellently, par excellence*, 1 Cor. xii. 31. Also οἱ κατ' ἐξοχὴν *those in distinction*, i. q. the distinguished Acts xxv. 23. Comp. Buttm. § 125. 6.

2. Of time i. e. of a period or point of time *down upon* which, i. e. *in, at, during* which, any thing takes place, e. g. κατὰ το αὐτό *at the same time, together*, Acts xiv. 1 see in Αὐτός III. a. γ. Rom. v. 6 κατὰ καιρὸν *in due time*. Acts xii. 1 κατ' ἐκεῖνον τὸν καιρὸν *during* that time. xix. 23. Rom ix. 9. Acts xiii. 27. xvi. 25 κατὰ τὸ μεσονύκτιον *about* midnight. xxvii. 27. Heb. i. 10 σὺ κατ' ἀρχὰς *in the beginning*, of old. iii. 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ *during the* time of temptation. ix. 9. Sept. for 2

Gen. xviii. 10. Comp. Gesen. Lex. 2 B. 3. Passow κατά II. 7. Winer § 53. d. p. 340.—2 Macc. xi. 12. Diod. Sic. 4. 9. Hdot. 1. 67. Thuc. 3. 99.—So *distributively*, comp. above in no. 1. a, also no. 3 below. E. g. καθ' ἡμέραν *daily*, every day, Matt. xxvi. 55. Mark xiv. 49. al. also τὸ καθ' ἡμέραν Luke xi. 3. xix. 47. κατ' ἔτος, κατ' ἐνιαυτόν, *yearly*, every year, Luke ii. 41. Heb. ix. 25. x. 1, 3. κατὰ ἑορτήν *at each passover* Matt. xxvii. 15. Luke xxiii. 17. κατὰ καιρὸν *at certain* times, from time to time, John v. 4. κατὰ μίαν σαββάτων *every* first day of the week 1 Cor. xvi. 2. Also Acts xvii. 17 κατὰ πάσαν ἡμέραν. xviii. 4. Heb. iii. 13 καθ' ἐκάστην ἡμ. Rev. xxii. 2 κ. μῆνα ἕνα ἕκαστον.—Luc. D. Deor. 24. 2. Thuc. 3. 37, 58. Xen. An. 3. 2. 12.

3. In a *distributive* sense, derived strictly from the idea of pervading *all the parts* of a whole; so of place see above in no. 1. a, and of time see in no. 2. Also genr. of any parts, number, etc. e. g. κατὰ μέρος i. e. *part for part, particularly*, Heb. ix. 5. (2 Macc. ii. 30. Pol. 1. 4. 3, 6.) Of number, καθ' ἕνα *one by one* 1 Cor. xiv. 31, see in Εἷς b. γ. as also for οἱ καθ' ἕνα, καθ' ἑ, εἷς καθ' εἷς, etc. Also κατὰ δύο *two and two* 1 Cor. xiv. 27. Comp. Passow κατά II. 2. Matth. l. c. Winer l. c.—Æl. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Tropically as expressing the *relation* in which one thing stands *towards* another, thus also every where implying *manner*. Spoken

a) Of accordance, conformity, etc. E. g. (a) of a norm, rule, standard of comparison, etc. *according to, conformably to, after, secundum*, see Passow II. 4. Matth. l. c. p. 1153. Winer l. c. p. 340. Matt. ix. 29 κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. xxiii. 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Matt. vii. 5. Luke ii. 22 κατὰ τὸν νόμον M. ver. 39. xxiii. 56. John viii. 15 κατὰ τὴν σάρκα κρίνετε i. e. from external circumstances. xix. 7. Acts xxii. 12. xxiii. 31. xxvi. 5. Rom. ii. 2 ἐστὶ κατὰ ἀλήθειαν i. q. ἐστὶ ἀληθῆς. ver. 6, 7. viii. 4, 5, κατὰ σάρκα, κατὰ πνεῦμα, i. e. conformably to the will of the flesh or of the Spirit. x. 2. xiv. 15. Eph. iv. 22. Col. ii. 8. al. sæp. Sept. for 2 Ps. vii. 9. al.—Palæph. 32. 11. Diod. Sic. 1. 73.

Xen. Cyr. 1. 6. 3. ib. 2. 3. 15, 16.—So c. acc. of person, i. e. *according to the will of any one*, Rom. viii. 27 *κατὰ θεόν*. 2 Cor. vii. 9, 10, 11. 1 Pet. iv. 6. Rom. xv. 5. 1 Cor. xii. 8. *by command of any one* 2 Cor. xi. 17. *according to the narrative or writing of any one*, only in the inscriptions of the gospels. (2. Macc. ii. 13. Plat. Phædr. 1 *κατὰ Πίνδαρον* as Pindar says. Cratyl. 18.) Gal. i. 11 οὐκ ἔστι *κατὰ ἄνθρωπον*, is not human i. e. of human origin.—With the idea of *proportion*, Matt. ii. 16. xxv. 15 *ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν*. Rom. xii. 6. 1 Cor. iii. 8. 2 Cor. x. 13.—Xen. Mem. 2. 7. 1.—Adverbially, as Luke x. 31 *κατὰ συγκυρίαν* by chance, accidentally. (Hdot. 8. 87 *κατὰ τύχην*.) John x. 3 *κατ' ὄνομα*. Acts xviii. 14 *κατὰ λόγον* reasonably. (Luc. Icarom. 18.) 1 Cor. xiv. 40. Eph. vi. 6. Phil. iii. 6 *κατὰ ζῆλον* zealously. 1 Pet. iii. 7 *κατὰ γνῶσιν* discreetly. So *κατὰ τί, how?* Luke i. 18.

(β) of an occasion, *by virtue of, because of, for, by, through*, where the idea of accordance, adaptedness, still lies at the bottom, comp. Winer l. c. p. 341. Matth. l. c. Matt. xix. 3 *ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν* *for any cause*. Acts iii. 17 *κατὰ ἄγνοιαν* *because of ignorance*, ignorantly. Rom. ii. 5. 2 Cor. viii. 8. Gal. i. 4. ii. 2. Eph. i. 5 sq. iii. 3. Phil. ii. 3. iv. 11. 2 Thess. ii. 9. 1 Tim. i. 1. Philem. 14 *κατ' ἀνάγκην*. Heb. ii. 4. al. sæp.—2 Macc. vi. 11. Jos. Ant. 4. 8. 23 *κατ' ἄλλην αἰτίαν*. Diod. Sic. *κατ' ἀνάγκην*. Xen. An. 7. 3. 39.

(γ) of any general reference, allusion, etc. *in respect to, as to*, Winer and Matth. l. c. Rom. i. 3 *ἐκ σπέρμ. Δαβιδ κατὰ σάρκα*. ix. 5. xi. 28. Phil. iii. 6 *κατὰ τὴν δικαιοσύνην*. Tit. i. 4. Heb. ix. 9. *κατὰ συνείδησιν*. 1 Pet. iv. 14.—Jos. B. J. 4. 4. 3 *κατ' ἐμαντόν*. Palæph. 32. 5 *κατὰ γένος Αἰθίοπες*. Hdot. 1. 49. ib. 2. 3.—Hence seq. acc. with a preced. article it forms a periphrase for the cognate adjective, e. g. Rom. xi. 21 οἱ *κατὰ φύσιν natural* sc. branches. Col. iii. 22 τοῖς *κατὰ σάρκα κυρίοις*. So τὰ *κατὰ τὸν Παῦλον Paul's affairs*, his cause, Acts xxv. 14. τὰ *κατ' ἐμέ my affairs* Eph. vi. 21. Col. iv. 7.—2 Macc. iii. 16.

Diod. Sic. 1. 10 ἡ *κατὰ φύσιν βῶλος*. Æl. V. H. 2. 42. Thuc. 1. 138. Xen. Cyr. 7. 1. 16 τὰ *καθ' ἡμᾶς*.—Also in phrases, e. g. *κατὰ πάντα in all respects*, in all things, Acts iii. 22. Heb. ii. 17. (Thuc. 4. 81.) *κατὰ πάντα τρόπον in every respect*, every way, Rom. iii. 2. c. neg. 2 Thess. ii. 3. Buttm. § 147. p. 412. (2 Macc. xi. 31. Pol. 1. 88. 11.) *καθ' ὅσον by how much*, i. e. *inasmuch, quatenus*. Heb. iii. 3. vii. 20. *κατὰ τοσοῦτον insomuch* vii. 22. τὸ *κατ' ἐμέ*, lit. 'as to what concerns me,' so far as in me lies, Rom. i. 15. 1 Cor. xv. 32 see in *θηριομαχέω*.—Xen. H. G. 1. 6. 5 τὰ *κατ' ἐμέ*. Comp. Matth. § 283. Buttm. § 125. n. 5.

b) Of likeness, similitude, etc. *like, after the manner of*. 2 Cor. i. 17 et x. 2 *κατὰ σάρκα* i. e. like a frail and feeble man. Heb. v. 6, 10 *κατὰ τὴν τάξιν Μελχισεδέκ* i. e. of an order like that of Melchisedec. Acts xiii. 22 see in *Καρδία* a. β. Sept. for *Deut. iv. 32*. Lam. i. 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 *μέγαθος κατὰ μῆλον*.) So c. acc. of pers. Gal. iv. 28 *κατὰ Ἰσαάκ like Isaac*, as Isaac. Rom. iii. 5 et Gal. iii. 15 *κατὰ ἄνθρωπον λέγω I speak as a man*, and also with the idea of a *common man* 1 Cor. iii. 3.—Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. H. G. 2. 3. 30.—Adverbially, *καθ' ὃν τρόπον as, even as*, Acts xv. 11. *κατὰ ταῦτά, thus, so*, Luke xvii. 30. [vi. 23, 26.] *καθ' ὁμοιότητα, like, similarly*, Heb. iv. 15.

c) Of the end, aim, purpose, *towards* which any thing is directed, *for, by way of, etc.* 2 Cor. xi. 21 *κατὰ ἀτιμίαν [ἐμὴν v. ὑμῶν v. αὐτῶν] λέγω I say it by way of disparagement, reproach*. 1 Tim. vi. 3 ἡ *κατ' ἐνσίβειαν ἐξαχθή*. 2 Tim. i. 1. Tit. i. 1.—Jos. Ant. 3. 11. 4 *κατὰ τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιῶν*. Palæph. 43. 4. Thuc. 6. 31 *κατὰ θέαν ἤκειν*. Hdot. 2. 152.

NOTE. In composition *κατά* implies: 1. motion *downwards*, as *καταβαίνω, καθαιρέω, καταπίπτω*, etc. 2. *against*, in a hostile sense, as *καταγινώσκω, κατηγορέω, καταλαλέω*. 3. distribution, as *κατακληροδοτέω*. 4. in a general sense, *down, down upon*, and also *throughout*, where it often cannot be expressed in English, and is then to us simply in-

tensive. 5. Sometimes it gives to an intrans. verb a transitive sense, as *καταργέω*. Comp. Buttm. § 147. n. 9. Passow *κατά* IV. Viger. p. 638. AL.

Καταβαίνω, f. *βήσομαι*, (*βαίνω*), aor. 2 *κατέβην*, imper. *κατάβηθι* and *κατάβα* Mark xv. 30. Buttm. § 107. n. I, 14. § 114 *βαίνω*.—*To go or come down, to descend*, sc. from a higher to a lower place, intrans.

a) spoken of persons, etc. seq. *ἀπό* c. gen. of place whence. Matt. viii. 1 *καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους*. xvii. 9. Mark ix. 9. Matt. xiv. 29 *ἀπὸ τοῦ πλοίου*. Mark xv. 30 *κατάβα ἀπὸ τοῦ σταυροῦ*. Sept. for *יָרַד* Ex. xxxiv. 29. Judg. iv. 14. (Xen. Chr. 5. 5. 6.) Seq. *εἰς* c. acc. of place whither, Mark xiii. 15 *μὴ καταβάτω εἰς τὴν οἰκίαν*. Acts viii. 38. Eph. iv. 9. Sept. for *יָרַד* Job vii. 9. Jonah ii. 7. (Hdian. 8. 2. 1. Xen. Cyr. 3. 1. 5.) *ἐπὶ τὴν θάλασσαν down upon the sea-shore* sc. from the mountain John vi. 16. (Xen. Ag. 1. 18.) *πρὸς τινα* Acts x. 21. xiv. 11. Sept. for *יָרַד* Ex. xix. 14. Absol. Matt. xxiv. 17. Luke vi. 17. John v. 7.—Xen. Cyr. 1. 4. 8.—Spoken of those who go from a higher to a lower region of country, e. g. *ἀπὸ Ἱερουσαλὴμ* Mark iii. 22. Luke x. 30. seq. *εἰς*, John ii. 12 *εἰς Καπερναούμ*. Acts vii. 15 *εἰς Αἴγυπτον*. xiv. 25. xvi. 8. al. Absol. Luke ii. 51. John iv. 47. Acts viii. 15. xxiv. 1. Sept. for *יָרַד* Gen. xii. 10. xlii. 3. al. sæp.—Hdot. 5. 206. Xen. H. G. 3. 4. 11.—Spoken of those who *descend, come down from heaven*, e. g. God as affording aid to the oppressed, Acts vii. 34 quoted from Ex. iii. 8 where Sept. for *יָרַד*. Of the Son of man, seq. *ἐκ* John vi. 38, 42. seq. *ἀπὸ* 1 Thess. iv. 16. Of the Holy Spirit, seq. *ἐκ* John i. 32. *ἐπὶ τινα* Luke iii. 22. John i. 33. Of angels, seq. *ἐξ οὐρανοῦ* Matt. xxviii. 2. *ἐν* c. dat. of place whither John v. 4, see in *Εἰς* no. 4. *ἐπὶ τινα* John i. 52 see in *Ἀναβαίνω*. Sept. for *יָרַד* Gen. xxviii. 12. Of Satan as *cast down* from heaven, Rev. xii. 12, comp. ver. 9, 10.

b) spoken of things, e. g. a way leading down from a higher to a lower tract of country, Acts viii. 26 *ὁδὸν τὴν καταβ. ἀπὸ Ἱερους. εἰς Γάζαν*. So *יָרַד* Sept. *κατάγω* Prov. vii. 27. Of things *descend-*

ing from heaven, i. e. let down or sent down from God, e. g. a vessel Acts x. 11. xi. 5. spiritual gifts seq. *ἀπὸ* James i. 17. the new Jerusalem *ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. Θεοῦ* Rev. iii. 12 in an anacoluthon. So genr. from the heavens, the clouds, *to fall*, e. g. *ἡ βροχὴ* Matt. vii. 25, 27. (Jos. Ant. 2. 16. 3.) *λαίλαψ* Luke viii. 23. *πῦρ ἀπὸ τοῦ οὐρ.* Luke ix. 54. *πῦρ ἐκ τοῦ οὐρ.* Rev. xiii. 13. So Sept. and *יָרַד* 2 K. i. 10, 12.—Also in the general sense of *to fall, to drop*, e. g. of sweat, *ὥσεί θρόμβοι αἵματος καταβ. ἐπὶ τὴν γῆν* Luke xxii. 44.—Ecclus xxxii. or xxxv. 15 *δάκρυα ἐπὶ σιαγόνα καταβαίνει*. AL.

Καταβάλλω, f. *βαλῶ*, (*βάλλω*), *to cast down*, trans. e. g. from heaven Rev. xii. 10 *καταβλήθη ὁ κατήγορος*. (Pol. 1. 24. 12. Xen. H. G. 5. 2. 41.) In the sense *to prostrate*, 2 Cor. iv. 9. Sept. for *יָרַד* Ps. lxxiii. 18.—Luc. D. Deor. 14. 2. Xen. Cyr. 1. 3. 14. ib. 1. 4. 8.—Mid. *to lay down*, sc. a foundation, Heb. vi. 1.—Jos. Ant. 15. 11. 3. Pol. 10. 27. 9.

Καταβαρέω, ὤ, f. *ήσω*, (*βαρέω* q. v. ult.) *to bear down, to weigh down*, sc. as a burden; in N. T. trop. *to burden* in a pecuniary sense, c. acc. 2 Cor. xii. 16. Comp. 2 Sam. xiii. 25.—genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

Καταβαρύνω, i. q. *καταβαρέω*, *to weigh down, to oppress*. Pass. of the eyes, Mark xiv. 40 *οἱ ὀφθ. καταβαρυνόμενοι* in later edit. for *βεβαρημένοι* in text. rec.—pp. Sept. Joel ii. 8. 2 Sam. xiv. 26. trop. Ecclus. viii. 15.

Κατάβασις, εως, ἡ, (*καταβαίνω*), *a going down*, e. g. towards the coast Xen. An. 7. 8. 26. In N. T. *descent*, i. e. place of descending, *declivity*, Luke xix. 37 *κατάβ. τοῦ ὄρους τῶν ἐλαιῶν*. Sept. for *יָרַד* Josh. x. 11. Mic. i. 4.—Pol. 11. 15. 8. Xen. An. 3. 4. 37.

Καταβιβάζω, f. *άσω*, (*βιβάζω*), *to cause to descend, to bring down*, e. g. *ἕως ἄδου* Matt. xi. 23. Luke x. 15. Sept. for *יָרַד* Ez. xxxi. 16, 18. xxviii. 8.—Hdot. 8. 119. Xen. Cyr. 7. 5. 18. H. G. 4. 6. 5.

Καταβολή, ἥς, ἥ, (καταβάλλω,) a casting down, i. e.

a) a laying down, founding, foundation, in N. T. only in the phrase καταβ. τοῦ κόσμου *foundation of the world*, i. e. the creation, beginning of the world, Matt. xiii. 35. xxv. 34. Luke xi. 50. John xvii. 24. Eph. i. 4. Heb. iv. 3 see in Καίτοι. ix. 26. 1 Pet. i. 20. Rev. xiii. 8. xvii. 8.—Plut. Aq. et Ignis. Comp. 2. Mor. V. p. 422. Tauchn. ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

b) of seed, a casting in, trop. Heb. xi. 11 δύναμις ἔλαβεν εἰς καταβολὴν σπέρματος, lit. *strength for the casting in* (implanting) of seed, i. e. strength for conception, procreation.—Hippoer. Aphorism. IV. τὰ κνούμενα ἐν μὲν τῷ πρώτῳ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epic. 1. 13. 3 υἱὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβαλλόμενα. Galen. de Potent. I. This seems to have been a technical mode of expression, see the passages collected by Wetstein in loc.

Καταβραβεύω, f. εὐσω, (βραβεύω q. v.) to give the prize against any one, to deprive of the palm, Zonar. in Can. 35 Conc. Laod. τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβείου, ἀλλ' ἐτέρῳ διδόναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος. In N. T. trop. to deprive of a due reward, to defraud, trans. Col. ii. 18.—Dem. 544 ult.

Καταγγελεύς, ἕως, ὁ, (καταγγέλλω,) an announcer, proclaimer, Acts xvii. 18.

Καταγγέλλω, f. γελῶ, (κατά intens.) aor. 2 pass. κατηγγέλην Acts xvii. 13, see Buttm. § 101. n. 4; pp. to bring word down upon any one, i. q. to bring it home to him, trans. Hence

a) to announce, to proclaim, to publish. Acts xiii. 38 ὑμῖν ἄφεις ἀμαρτιῶν καταγγέλλεται.—Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—In the sense of to laud, to celebrate, Rom. i. 8. 1 Cor. xi. 26.

b) by impl. to preach, to set forth, to inculcate. Acts iv. 2 καταγγέλειν τὴν ἀνά-

στασιν τὴν ἐκ νεκρῶν. xiii. 5. xv. 36. xvi. 17, 21. xvii. 3, 13, 23. xxvi. 23. 1 Cor. ii. 1. ix. 14. Phil. i. 16 Χριστὸν καταγ. ver. 18. Col. i. 28.

Καταγελάω, ῶ, f. ἄσω, (γελάω,) to laugh at, sc. in scorn, to deride, seq. gen. Matt. ix. 24 καὶ κατεγέλων αὐτοῦ. Mark v. 40. Luke viii. 53. Comp. Buttm. § 132. 5. 3. Sept. for שָׂחַ Job xxi. 3. Prov. xvii. 5. רָחַץ Job xxx. 1.—Æl. V. H. 9. 37. Xen. An. 2. 6. 23.

Καταγινώσκω, f. γινώσομαι, (γινώσκω,) to know or note against any one, to his disadvantage, Sept. for קָרַח Prov. xxviii. 11. Xen. Mem. 1. 3. 10. Hence in N. T. to think ill of, to condemn, to blame, seq. gen. Buttm. § 132. 5. 3. 1 John iii. 20 ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά. ver. 21. Pass. Gal. ii. 11 ὅτι κατεγνωσμένος ἦν because he had incurred blame; others, 'he deserved blame.' See Winer Comm. in loc.—Ecclus. xiv. 2. Jos. Ant. 4. 1. 1. Dem. 1402. 24. Hdian. 5. 2. 12.

Κατάγνυμι, f. κατάξω, aor. 1 κατέαξα, aor. 2 pass. κατεάγην, for the augm. see Winer § 12. 2. Buttm. § 114 ἄγνυμι. § 84. n. 5. Anom. fut. Att. κατεάξω Matt. xii. 20, prob. to distinguish it from fut. of κατάγω, Passow sub ἄγνυμι. Buttm. § 114 ἄγνυμι. Matth. § 222. p. 429.—To break down, to break in two. Matt. xii. 20 κάλαμον συντ. οὐ κατεάξει. John xix. 31 ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη. ver. 32, 33. Sept. for שָׁחַ Jer. xlviii. 25.—Pol. 1. 37. 2. Xen. An. 4. 2. 20.

Κατάγω, f. ἄξω, (ἄγω,) to lead down, trans.

a) of persons, to bring or conduct down, sc. from a higher to a lower place, region, seq. εἰς Acts ix. 30 κατήγαγον αὐτὸν εἰς Καισάρειαν. xxiii. 20, 28. seq. πρὸς τινα xxiii. 15. absol. xxii. 30. Rom. x. 6. Sept. for קָרַח c. εἰς 1 K. i. 33. πρὸς Gen. xlv. 21.—Hdian. 8. 1. 3 εἰς. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

b) as a nautical term, to bring down to land sc. a ship, Luke v. 11 καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν.—Sext. Empir. A. Phys. 2. 68 νῆες εἰς ἐτέρους κατάγονται λιμένας. Xen. An. 6. 6. 3.—Hence aor. 1 pass. κατήχθην, to come to land, to land, to touch, Acts xxi. 3. xxvii. 3. xxviii. 12.

—Jos. Ant. 14. 14. 3 εἰς Βρεντήσιον κατάγεται he (Herod) landed at Brundisium.

Καταγωνίζομαι, f. ἴσομαι, depon. Mid. (ἀγωνίζομαι,) *to contend against*, and by impl. *to conquer, to subdue*, e. g. βασιλείας Heb. xi. 33.—Jos. Ant. 7. 2. 2. Æl. V. H. 4. 8.

Καταδέω, f. δῆσω, (δέω,) *to bind down*, ἐν δεσμῷ καταδεῖσαι Hom. Od. 15. 443. Luc. Asin. 16. In N. T. *to bind together, to bind up*, sc. wounds, τραύματα Luke x. 34. Sept. for שָׁבַד Ez. xxxiv. 4, 16.—Ecclus. xxvii. 21.

Κατάδηλος, ου, ό, ή, adj. (κατά intens. δηλος,) *most evident*, Heb. vii. 15. —Jos. Ant. 10. 10. 2. Xen. Mem. 1. 4. 14.

Καταδικάζω, f. ἄσω, (δικάζω,) *to give sentence against any one, to condemn*, in N. T. seq. acc. of pers. Matt. xii. 7, 37. absol. Luke vi. 37 bis. James v. 6. So Sept. for שָׁפַד Ps. xxxvii. 33. —Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. More usually in classic writers seq. gen. of pers. Xen. H. G. 7. 4. 33. Comp. Passow sub v.

Καταδίκη, ης, ή, (δίκη,) *sentence against, condemnation*, Acts xxv. 15 in some MSS. for δίκη.—Jos. B. J. 4. 5. 2. Hdian. 7. 4. 15.

Καταδιώκω, f. ξω, (κατά intens.) *to pursue closely*, sc. an enemy Xen. An. 4. 2. 5. Sept. for הָלַךְ Judg. vii. 25.—In N. T. *to follow closely*, sc. in order to find, seq. acc. Mark i. 36. So Sept. and הָלַךְ Ps. xxiii. 6.

Καταδουλόω, ῶ, f. ὠσω, (δουλόω,) pp. *to slave down*, i. e. *to bring under bondage, to enslave*, trans. 2 Cor. xi. 20. Mid. *to make a slave for oneself*, Gal. ii. 4 ἵνα ἡμᾶς καταδουλόσωνται *that they might make us their slaves*. Sept. for טָבַע Ex. i. 14. vi. 5.—1 Macc. viii. 10. Thuc. 3. 70. Xen. Mem. 2. 1. 13.

Καταδυναστεύω, f. εὐσω, (δυναστεύω fr. δυνάστης,) *to exercise power against any one*, i. e. *to overpower, to oppress*, seq. gen. James ii. 6 οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν; Pass. as if c. accus. Acts x. 38. Sept. c. gen. for שָׁבַד 2

Sam. viii. 11. c. acc. for שָׁבַד Jer. xxii. 3.—c. gen. Diod. Sic. 13. 73. c. acc. Xen. Conv. 5. 8.

Κατάθεμα, ατος, τό, strictly from κατατίθημι and hence pp. 'a laying down;' but in N. T. prob. corrupted for κατανάθεμα i. q. ἀνάθεμα but stronger, *a curse*, Rev. xxii. 3 in later edit. for κατανάθεμα in text. rec. Not found in profane writers.

Καταθεματίζω, f. ἴσω, (κατάθεμα q. v.) *to curse*, absol. Matt. xxvi. 74 in later edit. instead of καταναθεματίζω in text. rec. from it is prob. corrupted.—Chrysost. in Ps. lxxvii. Iren. c. Hær. 1. 13. 4. ib. 1. 16. 3. Not found in profane writers.

Καταισχύνω, f. ννῶ, (αἰσχύνω,) *to bring down shame upon*, i. e.

a) *to dishonour, to disgrace*, trans. e. g. τὴν κεφαλὴν 1 Cor. xi. 4, 5, i. e. *to offend against decorum*.—Ecclus. xxii. 5. Jos. Ant. 20. 4. 2. Hdian. 5. 1. 17.

b) i. q. αἰσχύνω but stronger, *to shame, to put to shame*, trans. (a) pp. Luke xiii. 17. 1 Cor. i. 27 bis, ἵνα τοὺς σοφοὺς καταισχύνῃ. xi. 22. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. Sept. for שָׁבַד 2 Sam. xix. 5.—Luc. D. Deor. 22. 3. Xen. An. 3. 1. 30.—(β) From the Heb. by meton. of cause for effect, *to frustrate one's hope, to disappoint*. Rom. v. 5 ἡ δὲ ἐλπίς οὐ καταισχύνει. ix. 33 et x. 11 et 1 Pet. ii. 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται, quoted from Is. xxviii. 16 where Sept. for שָׁבַד. Sept. for שָׁבַד Ps. xxii. 6. xliv. 8. cxix. 31, 116.—Ecclus. ii. 10.

Κατακαίω, f. καύσω, (καίω,) aor. 2 pass. κατεκάην, fut. 1 pass. κατακαυθήσομαι Rev. xviii. 8, and also in the later usage fut. 2 pass. κατακαήσομαι 1 Cor. iii. 15. 2 Pet. iii. 10. comp. Winer § 15. p. 79. Buttm. Ausf. Sprachl. II. p. 161. —*To burn down, to consume utterly*, i. q. in Engl. *to burn up*, trans. Matt. iii. 12 τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. xiii. 30, 40. Luke iii. 17. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10. Rev. viii. 7 bis. xvii. 16. xviii. 8. Sept. for הָרַק Ex. xxxii. 19. Lev. vi. 30.—1 Macc. v. 68. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

Κατακαλύπτω, f. ψω, (καλύπτω,) *to cover*, sc. with a veil, etc. which *hangs down*, comp. in Κατά I. 1. a. hence *to veil*; in N. T. only Pass. or Mid. *to be veiled, to wear a veil*, absol. 1 Cor. xi. 6 bis. seq. τὴν κεφαλὴν ver. 7, comp. Buttm. § 134. 6, or § 135. 4. Sept. for פָּרַח Gen. xxxviii. 15. Is. vi. 2.—Jos. Ant. 7. 10. 5. act. Xen. Cyr. 6. 4. 11.

Κατακαυχάομαι, ὦμαι, f. ἥσομαι, depon. Mid. (καυχάομαι,) *to boast oneself against any person or thing, to glory over*, seq. gen. Rom. xi. 18 bis, μὴ κατακαυχῶ τῶν κλάδων κ. τ. λ. seq. κατά James iii. 14. Hence James ii. 13 κατακαυχᾶται ἔλεος [for congr. ὁ ἐλεῶν] κρίσεως i. e. the merciful man *glories over* judgment, fears not condemnation. Comp. Buttm. § 132. 5. 3.—Sept. Jer. 1. 10, 38. Æschyl. Pers. 350 or 352.

Κατάκειμαι, f. είσομαι, (κεῖμαι,) *to lie down*, i. e. *to lie*, to be recumbent, intrans. Comp. Buttm. § 109. II.

a) spoken of the sick, seq. part. Mark i. 30 κατέκειτο πυρέσσουσα *she lay sick of a fever*. Acts xxviii. 8. seq. ἐπὶ c. dat. Mark ii. 4. Luke v. 25. Acts ix. 33. seq. ἐν John v. 3. absol. ver. 6.—Luc. Icarom. 31 κατάκειται νοσῶν. Demosth. in Conon. ἡνίκα ἀσθενῶν ἐγὼ κατεκείμεν.

b) *to recline* sc. at table in the oriental manner, see in Ἀνάκειμαι no. 2. Mark xiv. 3. Luke v. 29. c. ἐν Mark ii. 15. 1 Cor. viii. 10.—Athen. 1. 19. p. 23. C. Xen. Conv. 1. 14. c. ἐν Luc. Tox. 44. Xen. An. 6. 1. 4.

Κατακλάω, ὦ, f. άσω, (κλάω,) *to break down, to break in pieces*, e. g. τοὺς ἄρτους Mark vi. 41. Luke ix. 16.—Jos. Ant. 2. 14. 4. Dem. 1251. 23.

Κατακλείω, f. είσω, (κλείω,) *to shut to* sc. a door, *to close*, Xen. Cyr. 6. 4. 10. In N. T. of a person, pp. *to shut down*, in a subterranean prison, and genr. like Engl. *to shut up, to confine*, e. g. τινὰ ἐν φυλακῇ Luke iii. 20. Acts xxvi. 10 where text. rec. c. dat. φυλακαῖς. Sept. c. ἐν for נָחַךְ Jer. xxxii. 3.—Wisd. xvii. 2 c. dat. Hdian. 5. 8. 12 c. ἐν. Xen. An. 5. 2. 18 c. εἰς.

Κατακληροδοτέω, ὦ, f. ἥσω, (κατά, distrib. κληροδοτέω, κληροδότης fr. κληρος

and δίδωμι,) *to give by lot to each, to distribute by lot*, trans. Acts xiii. 19 in text. rec. Others κατακληρονομέω. Sept. for הִנְיַח Deut. xxi. 16 et Josh. xix. 51 in ed. Ald. et Compl.—1 Macc. iii. 36.

Κατακληρονομέω, ὦ, f. ἥσω, (κατά distrib.) *to distribute by lot*, trans. Acts xiii. 19 in later edit. for κατακληροδοτέω. So Sept. for הִנְיַח Josh. xviii. 2. הִנְיַח Num. xxxiii. 54. Josh. xiv. 1.—Used by Greek writers only in the sense *to inherit down* sc. from an ancestor, and construed with a genitive; in later writers with an accus. Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 160.

Κατακλίνω, f. νῶ, (κλίνω,) pp. *to make incline*, i. e. *to make lie down*, genr. 1 Macc. i. 3. Xen. Cyr. 6. 4. 11. In N. T. only of the oriental posture at meals, *to make recline*, trans. Mid. *to recline*, sc. at a meal, see in Ἀνάκειμαι. Luke ix. 14 κατακλίνατε αὐτοὺς κλισίας. Mid. Luke xiv. 8. xxiv. 30.—Act. Æl. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

Κατακλύζω, f. ίσω, (κλύζω *to dash*,) *to dash down upon*, i. e. *to overflow, to flood*, Pass. 2 Pet. iii. 6 ὁ τότε κόσμος ὑδατι κατακλυσθεὶς ἀπώλετο. Sept. for הִרְחִיף Job xiv. 19. Jer. xlvii. 2.—Diod. Sic. 1. 19. Xen. Ven. 5. 4.

Κατακλυσμός, οὔ, ὁ (κατακλύζω,) *a flood, deluge*, spoken of Noah's flood, Matt. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5. Sept. for הִרְחִיף Gen. vi. 17. vii. 6 sq.—Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10.

Κατακολουθεῖω, ὦ, f. ἥσω, (κατά intens. ἀκολουθεῖω,) *to follow closely*, c. dat. Acts xvi. 17. absol. Luke xxiii. 55.—Pol. 6. 42. 2. trop. Jos. Ant. 6. 7. 4. Pol. 2. 56. 2.

Κατακόπτω, f. ψω, (κόπτω,) *to hew or cut down, to cut in pieces*, Pol. 5. 25. 3. Xen. H. G. 1. 5. 3. In N. T. genr. and intens. *to beat, to cut, to wound*, trans. Mark v. 5 κατακόπτων ἑαυτὸν λίθοις.—Plut. Agesil. 36. Xen. Mag. Eq. 4. 5.

Κατακρημνίζω, f. ίσω, (κρημνίζω fr. κρημνός,) *to cast down from a preci-*

puce. to cast down headlong, trans. Luke iv. 29 ἕως ὀφρύος τοῦ ὄρους . . . ὥστε κατακρημνίσαι αὐτόν. Sept. for קָרַח 2 Chr. xxv. 12.—Jos. Ant. 9. 9. 1. Diod. Sic. 4. 31. Xen. Cyr. 1. 4. 7.

Κατάκριμα, ατος, τό, (κατακρίνω,) *judgment against, condemnation*, Rom. v. 16, 18. viii. 1.—Hesych. κατάκριμα· κατάκρισις, καταδίκη.

Κατακρίνω, f. νῶ, (κρίνω,) *to give judgment against, to condemn*, construed in Greek writers with a gen. of pers. and acc. of punishment, Matth. § 378. p. 694 pen.

a) pp. and in N. T. seq. acc. of pers. et dat. of punishment, Matt. xx. 18 κατακρινούσιν αὐτόν θανάτῳ, *they shall condemn him to death*. Matt. x. 33. 2 Pet. ii. 6. seq. acc. of pers. et infin. Mark xiv. 64 κατέκρινον αὐτόν εἶναι ἔνοχον θανάτου.—Hist. of Sus. 41. Xen. Hi. 7. 10.—Seq. acc. of pers. the crime or punishment being implied, John viii. 10 οὐδεὶς σε κατέκρινεν; ver. 11. Rom. ii. 1. absol. Rom. viii. 34. Pass. Matt. xxvii. 3. [James v. 9.] of the last judgment Mark xvi. 16. 1 Cor. xi. 32. Trop. Rom. viii. 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to ver. 1; comp. vi. 1 sq.—Hist. of Sus. xlviii. Hdian. 7. 6. 7.

b) by impl. *to condemn* sc. by contrast, i. e. to shew by one's good conduct that others are guilty of misconduct and deserve condemnation, seq. acc. Matt. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7. Pass. Rom. xiv. 23.

Κατάκρισις, εως, ή, (κατακρίνω,) *condemnation*, 2 Cor. iii. 9. In the sense of *censure, blame*, vii. 3.

Κατακυριεύω, f. εὔσω, (κρίνω,) *to lord it against* i. e. *over* any one, i. e.

a) genr. *to exercise authority over*, seq. gen. Matt. xx. 25 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν. Mark x. 42. 1 Pet. v. 3. Sept. for קָרַח Jer. iii. 14. קָרַח Ps. xix. 14.—Ecclus. xvii. 4. Not found in classic writers in this sense.

b) by impl. *to get the mastery of, to overpower, to subdue*, seq. gen. Acts xix.

16. Sept. for קָרַח Gen. i. 28. Nam. xxxii. 29.—Diod. Sic. 14. 64.

Καταλαλέω, ῶ, f. ἤσω, (λαλέω,) *to speak against*, i. e. *to speak evil of, to slander*, seq. gen. Buttm. § 132. 5. 3. James iv. 11 ter, μὴ καταλαλεῖτε ἀλλήλων κ. τ. λ. 1 Pet. ii. 12. iii. 16. Sept. for קָרַח Ps. xlv. 17. קָרַח Ps. lxxviii. 19.—Luc. Asin. 12. c. acc. Pol. 3. 90. 6.

Καταλαλία, ας, ή, (καταλαλέω,) *a speaking against, evil speaking, slander*, 2 Cor. xii. 20. 1 Pet. ii. 1.—Wisdom. i. 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

Κατάλαλος, ου, ό, ή, adj. (καταλαλέω,) *speaking against*, as subst. *a slanderer, a backbiter*, Rom. i. 20.

Καταλαμβάνω, f. λήψομαι, aor. 2 κατέλαβον (κατά intens.) *to take, to receive*, sc. with the idea of eagerness etc. trans.

a) pp. *to lay hold of, to seize*, with the idea of eagerness, suddenness, e. g. a criminal, John viii. 3, 4 αὐτὴ ἡ γυνὴ κατειλήφθη ἐπαντοφώρῳ μοιχευομένη.—(Æl. H. An. 11. 15 quoted in Αὐτόφωρος. Luc. Conv. 32.) So of an evil spirit which *seizes, takes possession of* a demoniac, Mark ix. 18.—Æl. V. H. 3. 9.—Trop of darkness, evil, *to come suddenly upon*, John xii. 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. 1 Thess. v. 4 ἡμέρα. Sept. for קָרַח Gen. xix. 19. קָרַח 1 K. xviii. 44.—Jos. Ant. 4. 4. 6. Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3.

b) in allusion to the public games, *to obtain* sc. the prize, with the idea of eager and strenuous exertion, *to grasp, to seize upon*. Rom. ix. 30. 1 Cor. ix. 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. το βραβεῖον. Phil. iii. 12 bis, διώκω δὲ, εἰ καὶ καταλάβω [τὸ βραβεῖον ver. 14], ἐφ' ᾧ καὶ κατειλήφθην ὑπὸ τοῦ Χριστοῦ, i. e. for which very end I also have been won as a prize by Christ. ver. 13.—comp. Hdol. 6. 39. Thuc. 3. 30.

c) trop. *to seize* with the mind, *to comprehend*, John i. 5 ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό.—Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας.—Hence Mid. *to comprehend for oneself, to perceive, to find*, seq. ὅτι, Acts iv. 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμ-

ματοί εἰσι. x. 34. seq. acc. et inf. xxv. 25. τί indic. Eph. iii. 18.—c. ὅτι Arr. Epict. 1. 5. 6. c. acc. Pol. 1. 61. 3.

Καταλέγω, f. ξω, (λέγω,) *to lay down*, Mid. *to lie down* sc. *to sleep*. Hom. Od. 14. 520. ib. 19. 44. *to lay down or out* sc. *apart from others*, i. e. *to select*, Xen. Ag. 1. 23. In N. T. *to lay down to or among others*, i. e. *to reckon under or to a number, to enrol*, Pass. 1 Tim. v. 9.—Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.

Κατάλειμμα, ατος, τό, (καταλείπω,) *a remnant*, Eccus. xlv. 17. In N. T. by impl. *a small part, few*. Rom. ix. 27 κατάλειμμα σωθήσεται, quoted from Is. x. 22 where Sept. for תְּשָׁרֵץ.

Καταλείπω, f. ψω, (λείπω,) aor. 1 κατέλειψα Acts vi. 2, a later form, Lob. ad Phryn. p. 713 sq. Buttm. Ausf. Sprachl. § 114. II. p. 181.—pp. *to leave down to one's heirs*, i. e. *to leave behind* so as *to descend to them*, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10.—Hence genr. and in N. T. *to leave behind*, pp. at one's departure, trans.

a) pp. e. g. at death, Mark xii. 19 καὶ κατέλιπε γυναῖκα. Luke xx. 31.—Sept. Deut. xxviii. 54. Palæph. 32. 7. Epict. Fragm. 145 ed. Schweigh.—Genr. in any place, trans. Matt. xiv. 52 καταλιπὼν τὴν σινδόνα. John viii. 9. Seq. ἐν c. dat. of place, Luke xv. 4. οὐ καταλείπει τὰ ἐνν. ἐν τῇ ἐρήμῳ. 1 Thess. iii. 1 ἐν Ἀθήναις. Tit. i. 5. seq. αὐτοῦ there Acts xviii. 19. seq. εἰς ἄδου Acts ii. 31 see in Εἰς no. 4. So c. acc. and predicate of condition, Acts xxiv. 27 κατέλιπε τὸν Παῦλον δεδεμένον. xxv. 14. Sept. for בְּיָג Gen. xxxix. 12, 13. Josh. viii. 17.—Jos. Ant. 2. 4. 5. c. ἐν Ael. V. H. 13. 2. Xen. Cyr. 1. 4. 17. c. pred. Hdian. 8. 8. 16.

b) in the sense of *to leave, to quit wholly, to forsake*, i. q. λείπω but stronger. (a) of place, Matt. iv. 13 καταλιπὼν τὴν Ναζαρέθ. Heb. xi. 27. So by impl. Acts xxi. 3. Sept. for בְּיָג 1 Sam. xxxi. 7.—Hdian. 8. 2. 10. Xen. An. 4. 2. 7.—Hence of persons and things, *to leave, to forsake*, sc. so as *to have nothing more to do with them*. Matt. xix. 5 κ. τὸν πατέρα καὶ τὴν μητέρα. Mark x. 7. Eph.

v. 31. Matt. xvi. 4. xxi. 17. c. predic. μόνος Luke x. 40. Of things, Luke v. 28 καταλιπὼν ἅπαντα. Acts vi. 2. 2 Pet. ii. 15. Sept. for בְּיָג Gen. ii. 24. xlv. 22. Deut. xxxi. 17.—Jos. Ant. 8. 7. 5. Hdian. 3. 3. 12. Xen. An. 3. 1. 2.

c) *to leave remaining*, i. q. *to have left, to reserve*, Rom. xi. 4 κ. ἐμαντῶ ἐπακισχ, ἄνδρας, quoted from 1 K. xix. 18 where Sept. for תְּשָׁרֵץ. Pass. Heb. iv. 1.—Xen. Ag. 5. 1.

Καταλίθαζω, f. άσω, (κατά ια- tens.) pp. *to stone down*, i. q. λιθάζω hrit stronger, *to stone to death*, trans. Luke xx. 6.—Comp. Sept. Ex. xvii. 4. Num. xiv. 10.

Καταλλαγή, ἥς, ἡ, (καταλλάσσω,) *exchange*, sc. of money Dem. 1216. 18. In N. T. *reconciliation*, i. e. *restoration to the divine favour*. Rom. v. 11 δι οὗ νῦν τὴν κατ. ἐλάβομεν. 2 Cor. v. 18, 19. Rom. xi. 15 καταλλαγή κόσμου, i. e. the means, occasion of reconciling the world to God.—genr. 2 Macc. v. 20. Dem. 10. 15.

Καταλλάσσω v. ττω, f. ξω, (ἀλλάσσω,) *to change against any thing, to exchange for* e. g. money Hdian. 2. 13. 12. In N. T. *to change towards*, i. e. one person towards another, *to reconcile to any one*, (thus differing from διαλλάσσω which implies mutual change, Tittm. de Syn. N. T. p. 101 sq.) c. c. acc. et dat. 2 Cor. v. 18, 19 κόσμον καταλλάσσω ἐαυτῶ. Pass. aor. 2 κατηλλάγην *to be or become reconciled to any one*, c. dat. Rom. v. 10 bis, κατηλλάγημεν τῷ θεῷ κ. τ. λ. 1 Cor. vii. 11. 2 Cor. v. 20.—2 Macc. i. 5. Jos. Ant. 5. 2. 8. Xen. An. 1. 6. 2.

Κατάλοιπος, ου, ό, ἡ, (λοιπός,) *left over, remaining*, Plur. οἱ κατάλοιποι *the rest, the residue*, Acts. xv. 17 quoted from Am. ix. 12 where Sept. for תְּשָׁרֵץ. So for תְּשָׁרֵץ Ezra iii. 8. תְּשָׁרֵץ Deut. iii. 13.—Pol. 2. 11. 6.

Κατάλυμα, ατος, τό, (καταλύω,) pp. a place where one puts up, *lodging-place, inn*, in the East a *menzil, hkeh, caravanseraï*, comp. Calmet p. 10. Jahn § 110. Luke ii. 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. By synecd. Mark xiv. 14 et Luke xxii. 11 ποῦ ἐστι τὸ κατάλυμα;

i. e. a room where we may sup and lodge. Sept. for נִלְמָה Ex. iv. 24. פָּשַׁל 1 Sam. ix. 22.—Ecclus. xiv. 25. Pol. 2. 36. 1. Diod. S. 14. 93.

Καταλύω, f. λύω, (λύω,) to loosen down, i. e.

a) pp. to dissolve, to disunite the parts of any thing; hence spoken of buildings etc. to throw down, to destroy, c. acc. Matt. xxvi. 61 καταλῦσαι τὸν ναόν, and so xxvii. 40. Mark xiv. 58. xv. 29. Acts vi. 14. So Matt. xxiv. 2. Mark xiii. 2. Luke xxi. 6. 2 Cor. v. 1. trop. Gal. ii. 18. Sept. for Chald. ܩܬܪ Ezra v. 12.—Hdian. 8. 4. 4. Philostr. Vit. Sophist. 1. 9.—Metaph. to destroy, to put an end to, to render vain, e. g. τὸν νόμον Matt. v. 17 bis. ἔργον Acts v. 38, 39. Rom. xiv. 20.—2 Macc. ii. 22. Diod. Sic. 12. 80. Xen. Mem. 4. 4. 14. Cyr. 1. 1. 1.

b) to unbind, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of caravans, travellers, etc. to halt for rest or for the night, to put up for the night, when the beasts of burden are unharnessed and unloaded, Sept. for נִלְמָה Gen. xlii. 27. xliii. 21. Xen. An. 1. 6. 1.—In N. T. genr. to lodge, to take lodging, intrans. Luke ix. 12. xix. 7 εἰσῆλθε καταλῦσαι. Sept. for נִלְמָה Gen. xxiv. 23, 25.—Luc. Asin. 4, 17. Thuc. 1. 136.

Καταμανθάνω, f. μαθήσομαι, (κατά intens.) to learn thoroughly, fully, Xen. Œc. 11. 6. In N. T. to note accurately, to observe, to consider, c. acc. Matt. vi. 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for פָּשַׁל Gen. xxxiv. 1. Lev. xiv. 37.—Ecclus. ix. 5. Arr. A. M. 5. 11. 2. Dem. 660. 22.

Καταμαρτυρέω, ὦ, f. ἡσώ, (μαρτυρέω,) to witness against, to testify against any one, seq. gen. Buttm. § 132. 5. 3. Matth. § 378. Matt. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4. Sept. for ܩܬܪ 1 K. xxi. 10, 13. ܩܬܪ Job xv. 6.—Hist. of Sus. 43. Dem. 1115. 26.

Καταμένω, f. νῶ, (κατά intens.) to remain fixedly, to abide, to dwell, intrans. Acts i. 13. Sept. for ܩܬܪ Num. xx. 1. Josh. ii. 22.—Judith xvi. 8. Xen. Cyr. 7. 1. 45.

Καταμόνας, adv. (κατά, μόνος,) alone, by oneself, Mark iv. 10. Luke ix.

18. Sept. for ܩܬܪ Jer. xv. 17. ܩܬܪ Mic. vii. 14.—1 Macc. xii. 36. Thuc. 1. 32, 37. Comp. Buttm. § 115. n. 5, and see in Κατά II. 1. d. γ.

Κατανάθεμα, ατος, τό, (κατά intens.) a curse against any one, i. q. ἀνάθεμα but stronger. Meton. accursed thing, for concr. one accursed Rev. xxii. 3, in text. rec. See in Κατάθεμα.

Καταναθεματίζω, f. ἰσώ, (κατά intens.) to utter curses against, i. e. to curse, i. q. ἀναθεματίζω but stronger; Matt. xxvi. 74 in text. rec. See in Καταθεματίζω.

Καταναλίσκω, f. λῶσω, (κατά intens.) to consume sc. wholly, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. xii. 29 πῦρ καταναλίσκον. Sept. for ܩܬܪ Lev. vi. 10. Deut. iv. 24.—Diod. Sic. 17. 108. Xen. Mem. 1. 2. 22

Καταναρκάω, ὦ, f. ἡσώ, (κατά, ναρκάω,) to become torpid against, i. e. to the detriment of any one, intrans. hence in Paul's writings i. q. to be burdensome to any one, e. g. in a pecuniary sense, seq. gen. 2 Cor. xi. 8. xii. 13, 14 οὐ καταναρκήσω ὑμῶν. comp. Buttm. § 132. 5. 3. § 147. n. 12. Matth. § 378.—Hesych. κατενάρκησα· ἐβάρυνα. ib. οὐ κατενάρκησα· οὐ κατεβάρησα. In Greek writers found only in the passive, Passow s. voc. According to Jerome its use here is a Cilicium of Paul, Algas. Qu. 10. See Wetstein N. T. II. p. 206.

Κατανεύω, f. εὔσω, (νεύω,) to nod or wink towards any one, i. e. to make signs to any one, with the head, eyes, etc. to beckon, c. dat. Luke v. 7.—Hom. Od. 15. 462 sq. Luc. Asin. 48. Pol. 39. 1. 3.

Κατανοέω, ὦ, f. ἡσώ, (κατά intens. νοέω,) to see or discern distinctly, to perceive clearly, trans.

a) pp. Matt. vii. 3 δοκὸν οὐ κατανοεῖς; Luke vi. 41. Acts xxvii. 39. trop. Luke xx. 23 κ. τὴν πανουργίαν. Sept. for ܩܬܪ Ps. xci. 8.—2 Macc. ix. 25. Xen. Cyr. 3. 2. 2. trop. Xen. An. 7. 7. 45.

b) i. q. to mind accurately, to observe, to consider. Luke xii. 24 κ. τοὺς κόρακας. ver. 27 τὰ κρίνα. Acts vii. 31, 32. xi. 6.

Heb. iii. 1. James i. 23, 24. Sept. for קָטַף Is. v. 12. Num. xxxii. 8, 9.—Jos. Ant. 3. 14. 1. Luc. Demon. 20. Xen. Hi. 1. 22.—In the sense of *to have respect to, to regard*. Rom. iv. 19 οὐ κατενόησε τὸ ἑαυτοῦ σῶμα κ. τ. λ. Heb. x. 24. Sept. for קָטַף Is. lvii. 1.—Xen. Cyr. 3. 3. 35.

Καταντάω, ὦ, f. ἦσω, (κατά, ἀντάω fr. ἀντί,) lit. *to come down against*, i. e. *to come down to or upon, to arrive at a place, etc.* Acts xx. 15 κατηντήσαμεν ἀντικρὺ Χίου *we arrived over against Chios*. Elsewhere in N. T. always with εἰς c. acc. Acts xvi. 1 κατήντησε εἰς Δέρβην *at Derbe*. xviii. 19, 24. xxi. 7. xxv. 13. xxvii. 12. xxviii. 13.—2 Macc. iv. 44. Palæph. 15. 2. Diod. Sic. 3. 34.—Of things, *to come or be brought to any one*, seq. εἰς 1 Cor. xiv. 36. *to come upon, to happen to*, i. e. in the time of any one, seq. εἰς 1 Cor. x. 11.—Pol. 6. 4. 12.—Trop. *to attain to any thing, the possession of it*, seq. εἰς, i. q. *to obtain*. Acts xxvi. 7 εἰς ἣν (ἐπαγγελίαν) . . . ἐλπίζει καταντῆσαι. Eph. iv. 13. Phil. iii. 11.—c. πρὸς 2 Macc. vi. 14. εἰς Pol. 4. 34. 2.

Κατάνυξις, εως, ἡ, (κατανύσσω q. v.) pp. *a piercing through, trop. vehement pain, grief*, Hesych. κατάνυξις. ἡ λύπη. So in profane writers. But Sept. has the verb κατανύσσω for Heb. שָׁמַט to be silent, dumb, Lev. x. 3. Ps. iv. 5. al. for שָׁמַט id. Dan. x. 15, and for שָׁמַט to lie in deep sleep, stupor, Dan. x. 9. Hence also Sept. κατάνυξις for Heb. שָׁמַט deep sleep, stupor, Ps. lx. 3 and Is. xxix. 10, which last passage Paul quotes in Rom. xi. 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως. Others derive it in this sense from κατανυστάζω.

Κατανύσσω v. ττω, f. ξω, (κατά intens.) *to prick through, to pierce*, Pass. metaph. *to be greatly pained, to be deeply moved*. Acts ii. 37 κατενύγησαν τῇ καρδίᾳ. Sept. for כָּבַד Ps. cix. 16.—Ecclus. xiv. 1. Hesych. κατενύγησαν. κατελυπήθησαν.

Καταξιώω, ὦ, f. ὠσω, (κατά intens. ἀξιώω,) *to count worthy of any thing*, in N. T. only Pass. *to be counted worthy*,

seq. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. i. 5. seq. infin. Luke xx. 35. xxi. 36. Acts v. 41.—c. gen. Jos. Ant. 15. 3. 8. Diod. Sic. 2. 60. c. inf. Dem. 1383. 11.

Καταπατέω, ὦ, f. ἦσω, (πατέω,) *to tread down, to trample down*, trans. Matt. v. 13. vii. 6 μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν. Luke viii. 5. xii. 1. Sept. for שָׁמַט 2 Chr. xxv. 18. Ez. xxxiv. 18.—Pol. 1. 34. 5. Xen. Ag. 1. 15.—Metaph. as a mark of scorn and contempt, Heb. x. 29 τὸν υἱὸν τοῦ θεοῦ.—1 Macc. iii. 51. Hom. Il. 4. 157.

Κατάπαυσις, εως, ἡ, (καταπαύω,) *a resting, rest*, 2 Macc. xv. 1. In N. T. from the Heb. *rest*, i. e. place of rest, *fixed above, dwelling*, comp. in Καταπαύω a. β. So Acts vii. 49 τίς τόπος τῆς καταπ. μου, *and what the place of my rest, abode?* i. e. of God in allusion to a temple, quoted from Is. lxvi. 1 where Sept. for שָׁמַט, as also Ps. cxxxii. 14 where God is represented as searching through the earth and selecting Zion as his dwelling-place, comp. Ecclus. xxiv. 6 sq. Baruch iii. 20 sq. Also of the *rest* or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. iii. 11, 18 et iv. 3, 5 εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου i. e. the rest which I have promised, quoted from Ps. xcv. 11 where Sept. for שָׁמַט. as also Deut. xii. 9. See in Καίτοι.—Hence trop. *the rest, quiet abode* of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. iv. 1, 3, 10, 11. Comp. Wisd. iv. 7. Act. Thom. § 36.

Καταπαύω, f. σω, (παύω,) *to quiet down*, i. e.

a) trans. (a) pp. *to cause to cease, to make desist, and so to restrain*. Acts xiv. 18 μόλις κατέπαυσαν τοὺς ὄχλους. So Sept. Job xxvi. 12 where Heb. נָחַם Sept. for נָחַם Ps. lxxxv. 4.—Pol. 1. 9. 8. Dem. 808. 14.—(β) *to cause to rest, to give rest to*, i. e. to bring into the state of rest and happiness of those who dwell with God, Heb. iv. 8, coll. ver. 1. 9. The allusion is to Joshua's *giving rest*, i. e. quiet possession and dwelling, to the Israelites in the promised land, Sept. for נָחַם Josh. i. 13, 15. xxii. 4.—genr. Xen. Ven. 7. 2.

b) intrans. from the Heb. *to cease from, to rest from*, seq. ἀπό c. gen. Heb. iv. 4 κατέπαυσεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ. ver. 10. So Sept. for מָנוּחַ Gen. ii. 2, 3. מָנוּחַ Gen. xlix. 32. Ex. xxxi. 17. —Test. XII Patr. p. 541 καταπαύσει ἡ γῆ ἀπὸ παραχῆς.—The classic form is καταπαύεσθαι τινος, comp. Passow sub v. Matth. § 355. 4, and n. 1.

Καταπέτασμα, ατος, τό, (καταπετάννυμι,) *a covering, veil*, which hangs down, Act. Thom. § 11 τὸ καταπέτασμα τοῦ νυμφῶνος. In N. T. *veil, curtain*, sc. of the tabernacle and temple, of which there were two, viz. one before the external entrance, Heb. קַרְתִּי Sept. καταπέτασμα Ex. xxvi. 37. xl. 6. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. קַרְתִּי Sept. καταπέτασμα Ex. xxvi. 31. xxvii. 21. xl. 3. Jos. B. J. 5. 5. 5. Comp. Wetstein N. T. I. p. 539.—Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or inner veil, Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45. But τὸ δεύτερον κατ. *the second or inner veil*, Heb. ix. 3.—Trop. Heb. vi. 19 τὸ ἐσώτερον τοῦ καταπετάσματος *that within the veil*, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. ver. 20 and x. 19. So Heb. x. 20 where it is emblematic of the body and death of Jesus.

Καταπίνω, f. πίομαι, (πίνω,) *to drink down, to swallow down* sc. as in drinking, i. q. in Engl. *to swallow up*, trans.

a) pp. of persons, etc. Matt. xxiii. 24 τὴν δὲ κάμηλον καταπίνοντες. 1 Pet. v. 8. Sept. for יָבִיב Jon. ii. 1.—Tob. vi. 2. Ael. V. H. 1. 3. Luc. D. Marin. 14. 3. —Of things, e. g. the earth, *to absorb*, Rev. xii. 16. (Diod. Sic. 1. 32.) of the sea, *to overwhelm, to drown*, Heb. xi. 29. (Pol. 2. 41. 7.) metaph. 2 Cor. v. 4.

b) trop. *to overwhelm, to destroy*, 1 Cor. xv. 54. 2 Cor. ii. 7 λύπη καταποθῇ ὁ τοιοῦτος.—Æschin. 13. 29 κ. τὴν πατρίαν οὐσίαν.

Καταπίπτω, f. πεσοῦμαι, (πίπτω,) *to fall down*, e. g. prostrate, εἰς τὴν γῆν Acts xxvi. 14. νεκρόν xxviii. 6. Sept. for יָבִיב Ps. cxlv. 14. —Ecclus. vii. 3. Xen. Mem. 3. 3. 5.

Καταπλέω, f. εὔσω, (πλέω,) *to sail down*, sc. from the high sea to land, comp. Κατάγω b; *to sail to any place, to come by ship to*, seq. εἰς Luke viii. 26. —Pol. 1. 53. 2. Xen. II. G. 1. 4. 11.

Καταπονέω, ῶ, f. ἥσω, (πονέω,) *to work down, to wear down by labour*, Plut. Alex. M. § 40. In N. T. Pass. trop. *to be weary, oppressed, afflicted*, Acts vii. 24. 2 Pet. ii. 7.—2 Macc. viii. 2. Ael. V. H. 3. 27. Diod. Sic. 13. 51.

Καταποντίζω, f. ἴσω, (ποντίζω fr. πόντος sea,) *to sink in the sea*, trans. Mid. *to sink*, intrans. Matt. xiv. 30. Pass. genr. Matt. xviii. 6 *to be sunk, drowned*, sc. ἐν τῷ πελάγει τῆς θαλάσσης, where the allusion is to the punishment of drowning, practised by the Egyptians, Greeks, and Romans, though apparently not by the Jews. See Casaubon ad Sueton. Octav. c. 67. Wetstein N. T. I. p. 441. Adam's Rom. Ant. p. 274. Cic. Or. pro Sex. Rosc. Am. 25, 26.—Jos. Ant. 14. 15. 10. Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσύλους κατεπόντισε, Plut. Timol. 13. Pol. 2. 60. 8. The Atticists seem to prefer the form καταποντάω, Lob. ad Phryn. p. 361.

Κατάρα, ας, ἡ, (κατά intens. ἀρά,) pp. *imprecation against*, i. e.

a) pp. and genr. *imprecation, cursing*. James iii. 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Sept. for יָבִיב Gen. xxvii. 12, 13.—Jos. Ant. 4. 6. 5. Pol. 16. 31. 7. Plut. Timol. 5.

b) from the Heb. *curse*, i. e. a devoting or dooming to utter destruction, see in Ἀνάθεμα, and hence *condemnation, doom, punishment*. Gal. iii. 10 ὑπὸ κατάραν εἰσὶ *are subject to the curse*, i. q. ἐπικατάρατοι. ver. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. from the *curse, doom*, which the law threatens, being himself made *a curse* for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. ii. 14 κατάρας τέκνα i. e. on whom the curse abides. So Sept. for יָבִיב Dan. ix. 11. יָבִיב Judg. ix. 57. Deut. xxviii. 15, 45. יָבִיב Prov. iii. 33. Mal. ii. 2.—Also of the earth, Heb. vi. 8 γῆ . . . κατάρας ἐγγύς *near to the curse*, almost accursed, i. e. doomed to sterility. So Gen. iii. 17

מְרַחֵק מִפְּנֵי, Sept. ἐπικατάρατος, comp. v. 29. viii. 21.

Καταράομαι, ὦμαι, f. ἄσομαι, depon. Mid. (ἀράομαι,) pp. *to wish or pray against any one, i. e. to wish evil to, to curse*, c. acc. e. g. opp. to εὐλογεῖν, Matt. v. 44 τοὺς καταρωμένους ὑμᾶς. Luke vi. 28. Rom. xii. 14. James iii. 9. So Sept. for רָרָא Gen. xii. 3. Num. xxiv. 9.—c. acc. Xen. An. 5. 6. 4. oftener c. dat. Jos. Ant. 4. 6. 2. Diod. Sic. 1. 45. Xen. An. 7. 7. 48.—From the Heb. *to curse*, i. e. *to devote to destruction*, comp. in Κατάρα b. So of a fig-tree Mark xi. 21, comp. in Κατάρα b ult. Pass. part. κατηραμένος *accursed*, i. q. ἐπικατάρατος, Matt. xxv. 41. comp. Buttm. § 113. n. 6.—Sept. for חָלַק Deut. xxi. 23. Ecclus. iii. 16. Sept. for חָלַק Job xxiv. 18. Wisd. xii. 11.

Καταργέω, ὦ, f. ἥσω, (κατά c. vi. trans. ἀργέω,) *to render inactive, idle, useless*, trans

a) pp. e. g. of land, *to spoil*, Luke xiii. 7 ἵνατι καὶ τὴν γῆν καταργεῖ.—Comp. καταργεῖν χεῖρας *to let remain idle* Eurip. Phœn. 760 or 765. Comp. ἀργός of land Aristot. Œc. 2. Diod. Sic. 19. 42.—Trop. *to make without effect, to make vain, void, fruitless*, e. g. τὴν πίστιν τοῦ Θεοῦ Rom. iii. 3. νόμον ver. 31. Eph. ii. 15. ἐπαγγελίαν Rom. iv. 14. Gal. iii. 17. Hence by impl. *to debase*, 1 Cor. i. 28.

b) to impl. *to cause to cease, to do away, to put an end to*, 1 Cor. vi. 13. xiii. 11 κατήργηκα τὰ τοῦ νηπίου *I put away childish things*. Sept. for חָלַק to make desist, Ezra iv. 21, 23.—Hence *to abolish, to destroy*, Rom. vi. 6 τὸ σῶμα τῆς ἁμαρτίας. 1 Cor. xv. 24 ὅταν καταργήσῃ πᾶσαν ἀρχὴν κ. τ. λ. ver. 26. 2 Thess. ii. 8. 2 Tim. i. 10. Heb. ii. 14.—Test. XII Patr. p. 731 καταργήσει Βελίαρ καὶ τοὺς ὑπερετοῦντας αὐτῷ. Just. Mart. de Resurr. p. 242.—Pass. καταργέομαι, οὔμαι, *to cease, to be done away*, 1 Cor. ii. 6. xiii. 8 bis, εἴτε προφητεῖαι, καταργηθήσονται κ. τ. λ. ver. 10. 2 Cor. iii. 7, 11, 13, 14. Gal. v. 11. So καταργέομαι ἀπό τινος, *to cease from, i. e. to cease being under or connected with any person or thing*. E. g. ἀπὸ τοῦ νόμου *to be freed from a law* Rom vii. 2, 6, i. q. ἐλευθέρω ἐστιν ἀπὸ τοῦ νόμου in ver. 3. Also

Gal. v. 4 καταργήθητε ἀπὸ τοῦ Χριστοῦ *ye have withdrawn, apostatised, from Christ*. Theophyl. well, οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χ.

Καταριθμέω, ὦ, f. ἥσω, (ἀριθμέω,) *to number under or among*, Pass. Acts i. 17 κατηριθμημένος ἦν ἐν ἡμῖν. Sept. for חָשַׁב 2 Chr. xxxi. 19.—Diod. Sic. 4. 85. Plut. Solon. p. 84. D.

Καταρτίζω, f. ἴσω, (κατά intens. ἀρτίζω, ἀρτιος,) *to make fully ready, to put in full order, to make complete*, trans.

a) pp. (α) espec. of what is broken, injured, etc. which is also the more usual classic sense, *to refit, to repair, to mend*, e. g. τὰ δίκτυα Matt. iv. 21. Mark i. 19. Sept. for Chald. לְבַשׁ Ezra iv. 12, 13, 16.—Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106.—Trop. of a person in error, *to restore, to set right*, Gal. vi. 1.—Plut. Marcell. 10.—(β) By impl. and in the proper force of κατά, *to make perfect*, i. e. such as one should be, deficient in no part. Of persons, Luke vi. 40. 2 Cor. xiii. 11 καταρτίζεσθε *be ye perfect*. 1 Pet. v. 10. seq. ἐν τινι in any thing, Heb. xiii. 21 καταρτίσαι ὑμᾶς ἐν π. ἐργῷ ἀγαθῷ. 1 Cor. i. 10.—Pol. 5. 2. 11 Μακεδόνες ταῖς ἐρεσίαις καταρτισμένοι.—Of things, e. g. τὰ ὑστερήματα, *to fill out, to supply*, 1 Thess. iii. 10.

b) genr. *to prepare, to set in order, to constitute*, in N. T. only in Pass. and Mid. Rom. ix. 22 σκεύη ὀργῆς καταρτισμένα εἰς ἀπώλειαν. Matt. xxi. 6 κ. αἶνον, from Ps. viii. 3 where Sept. for חָשַׁב. Heb. x. 5 σῶμα δὲ καταρτίσω μοι, *a body hast thou prepared for me* sc. as a sacrifice to thee, quoted from Ps. xl. 7 Sept. where the Heb. is different. Heb. xi. 3 καταρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ i. e. were created and set in order, comp. Sept. Ps. lxxiv. 16 σὺ καταρτίσω ἥλιον καὶ σελήνην for Heb. חָשַׁב. Ps. lxxxix. 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.

Κατάρτισις, εως, ἡ. (καταρτίζω,) *perfection*, i. e. the being made or becoming perfect, 2 Cor. xiii. 9. Comp. in Καταρτίζω a. β.—Plut. Alex. M. 7.

Καταρτισμός, οὔ, ὁ, (καταρτίζω,) *a perfecting*, i. e. the act of making perfect, Eph. iv. 12.

Κατασείω, f. είσω, (κατά intens.) *to shake violently to and fro*, e. g. buildings *Æl. V. H. 3. 16. Thuc. 2. 76.* In N. T. *to move to and fro, to wave the hand, to beckon*, sc. as a signal for silence and attention, c. acc. Acts xix. 33 κατασείσας τὴν χεῖρα *waving the hand.* c. dat. Acts xiii. 16 κατασείσας τῇ χειρὶ *waving with the hand.* also c. dat. of pers. xxi. 40 κ. τῇ χ. τῷ λαῷ. xii. 17.—τὴν χ. Philo Leg. ad Cai. 1018. B. τῇ χ. Jos. Ant. 8. 11. 2. Heliodor. 4. 16.

Κατασκάπτω, f. ψω, (σκάπτω,) pp. *to dig down under a building etc. to undermine*, and hence *to overthrow, to destroy, to rase*, sc. cities, buildings, etc. Jos. Ant. 4. 8. 46. Hdian. 8. 4. 24. Xen. H. G. 2. 2. 23.—So in N. T. as quoted from Sept. e. g. Rom. xi. 3 τὰ θρησκεια τῆριά σου κατέσκαψαν, from 1 K. xix. 10 where Sept. for דרר. Part. pass. Acts xv. 16 τὰ κατεσκαμμένα, *ruins*, from Am. ix. 11 where Sept. for חרסו.

Κατασκευάζω, f. άσω, (κατά intens.) *to prepare fully, to put in readiness*, trans. e. g. a way before an oriental monarch, τὴν ὁδὸν Matt. xi. 10. Mark i. 2. Luke vii. 27, quoted from Mal. iii. 1 where Heb. נִפְּדָה, Sept. ἐπιβλέπομαι. See in Ἐτοιμάζω a. Luke i. 17 λαὸν κατεσκευασμένον *a people fully prepared* sc. to receive the Messiah.—Diod. Sic. 1. 1. Xen. Mem. 3. 11. 4. H. G. 2. 4. 9.—Spoken of buildings, etc. for *to build, to construct*, e. g. οἶκον Heb. iii. 3, 4. σκηνὴν ix. 2, 6. κιβωτόν the ark of Noah xi. 7. 1 Pet. iii. 20.—Jos. Ant. 8. 8. 4. Hdian. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, *to create*, sc. τὰ πάντα Heb. iii. 4. Sept. for נִרְאָה Is. xl. 28. xliii. 7.—Wisd. ix. 2.

Κατασκηνόω, ω, f. ώσω, (σκηνόω,) *to plant down a tent, i. e. to pitch a tent*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2. In N. T. genr. *to sojourn, to dwell*, and spoken of birds, *to haunt*, seq. ἐν τοῖς κλάδοις Matt. xiii. 32. Luke xiii. 19. ὑπὸ τὴν σκίαν Mark iv. 32. So Sept. for נִשְׁכָּן Ps. civ. 12. Dan. iv. 18. coll. Dan. iv. 9.—Jos. Ant. 3. 8. 5. Diod. Sic. xix. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οἰκίαις. Pol. 35. 2. 4.—Trop. *to rest, to remain*. Acts ii. 26 ἡ σὰρξ μου κατασκηνώσει ἐπ'

ἐλπίδι, quoted from Ps. xvi. 9 where Sept. for נִשְׁכָּן.

Κατασκήνωσις, εως, ή, (κατασκηνόω,) *the act of pitching a tent, building*, Sept. for מִשְׁכָּן 1 Chr. xxviii. 2. *a tent pitched* Diod. Sic. 17. 95. In N. T. *a dwelling-place, abode*, and spoken of birds, *a haunt*, Matt. viii. 20. Luke ix. 58. Sept. for מִשְׁכָּן 2 Chr. vi. 21. Symm. for מִשְׁכָּן Ps. xlv. 5.—Tob. i. 4. 2 Macc. xiv. 35.

Κατασκιάζω, f. άσω, (σκιάζω,) *to shadow down upon, i. e. to overshadow*, trans. Heb. ix. 5.—Anthol. Gr. I. p. 116. Plut. Artax. 18 fin.

Κατασκοπέω, ω, f. ήσω, (κατά intens. σκοπέω,) *to view accurately, to contemplate*, Xen. Mem. 2. 1. 22. *to inspect* Pol. 10. 20. 2. In N. T. with sinister intent, *to spy out, to explore*, trans. Gal. ii. 4 κατασκοπήσαι τὴν ἐλευθερίαν ὑμῶν. So Sept. for מִשְׁכָּן 2 Sam. x. 3. 1 Chr. xix. 3.

Κατασκοπός, οῦ, ό, (κατασκοπέω,) *a scout, spy*, Heb. xi. 31. Sept. for מִשְׁכָּן Gen. xlii. 9, 11.—Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

Κατασοφίζομαι, f. ίσομαι, depon. Mid. (σοφίζομαι, σοφίζω,) pp. *to be wise against any one, i. e. to deal subtilely with*, insidiously, deceitfully, c. acc. Acts vii. 19 κατασοφισάμενος τὸ γένος ἡμῶν, in allusion to Ex. i. 10 where Sept. for מִשְׁכָּן.—Judith v. 11. Jos. Ant. vi. 11. 4. Luc. D. Deor. 1. 2. Diod. S. 15. 74.

Καταστέλλω, f. ελῶ, (στέλλω,) *to put or let down, to lower*, e. g. τὰς ῥάβδους the fasces Dion. Hal. Ant. Rom. 8. 44. In N. T. trop. *to put down, i. e. to quell, to assuage, to pacify*, e. g. τὸν ὄχλον Acts xix. 35, 36.—2 Macc. iv. 31. Jos. Ant. 14. 9. 1. Plut. ed. R. VIII. p. 162. 11.

Κατάστημα, ατος, τό, (καθίστημι,) *position, i. e. state, condition*, spoken of external circumstances and deportment, Tit. ii. 3 ἐν καταστήματι ἱεροπρεπεῖς.—3 Macc. v. 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

Καταστολή, ης, ή, (καταστέλλω,) *a letting down, i. e. the letting fall*, e. g.

of a garment, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5. In N. T. collect. for *raiment, apparel*, 1 Tim. ii. 9 ἐν καταστολῇ κοσμίῳ. Sept. for כְּפָרִי Is. lxi. 3.—Jos. B. J. 2. 8. 4.

Καταστρέφω, f. ψω, (στρέφω,) *to turn down, to turn under*, e. g. with a plough Xen. Œc. 17. 10. In N. T. *to overturn, to overthrow*, trans. Matt. xxi. 12 τὰς τραπέζας τῶν κολλυβιστῶν. Mark xi. 15. So Sept. for חָרַב Job xxviii. 9. Hag. ii. 22.—Anthol. Gr. III. p. 38. Also κ. τὰς πόλεις *to destroy* Jos. Ant. 2. 10. 2. Diod. Sic. 16. 71.

Καταστρηνιάω, ῶ, f. άσω, (στρηνιάω q. v.) *to revel against, to run riot against* any one, seq. gen. 1 Tim. v. 11 ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, *against Christ*, i. e. they lead a life of luxury and gaiety in neglect of Christ, to the detriment of his cause. Comp. Matth. § 378. Buttm. § 132. 5. 3.—Basil. Ep. ad Amphil. III. p. 28. C. Nicet. Annal. XIX. 4. 368. D. Comp. Lob. ad Phr. p. 381. See more in Στρηνιάω.

Καταστροφή, ῆς, ἡ, (καταστρέφω,) *catastrophe*, i. e. *overthrow, destruction* of cities, 2 Pet. ii. 6. ἃς πόλεις . . . καταστροφῇ κατέκρινε. Sept. for כְּרַח Job xix. 29. חָרַב Job xv. 21.—Hdot. 1. 6. Thuc. 1. 15.—Metaph. *subversion*, opp. to τὸ χρήσιμον, 2 Tim. ii. 14.

Καταστρώννυμι, f. στρώσω, (στρώννυμι,) *to spread down, to strew down*, trans. e. g. persons, 1 Cor. x. 5 κατεστρώθησαν ἐν ἐρήμῳ, i. e. they were strewed as corpses in the desert, were destroyed. Sept. for כָּרַח Num. xiv. 16.—Judith xiv. 4. Æl. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . πολλοὺς κατεστρώννυσαν. Comp. Diod. Sic. 15. 80 τὸν τόπον νεκρῶν κατέστρωσε.

Κατασύρω, f. ρῶ, (σύρω,) *to drag down, to force along*, e. g. as a torrent τοὺς λίθους, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643. τὸ δίκτυον Alciph. Ep. 1. 1.—In N. T. of a person, *to drag or haul along* sc. πρὸς κριτήν Luke xii. 58.—Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἀγορᾶς. So *detrahere in judicium*, Cic. pro Milon. 14.

Κατασφάζω or κατασφάττω, f. άξω, (σφάζω or σφάττω,) *to slaughter down*, i. e. genr. *to butcher, to kill*, trans. τοὺς ἐχθρούς Luke xix. 27. Sept. for כָּרַח Zech. xi. 5.—2 Macc. v. 12. Æl. V. H. 13. 2. Xen. An. 4. 1. 23.

Κατασφραγίζω, f. ίσω, (κατά intens.) *to seal down* i. e. *to*, in Engl. *to seal up*, e. g. τὸ βιβλίον a book or roll, Rev. v. 1. Sept. for כָּרַח Job ix. 7.—Wisd. ii. 5. Plut. ed. R. VIII. p. 82. 3.

Κατάσχεσις, εως, ἡ, (κατέχω q. v.) *a possession*, i. e. thing possessed, in N. T. a dwelling, land. Acts vii. 5 δοῦναι εἰς κατάσχεσιν αὐτὴν sc. τὴν γῆν. ver. 45 ἐν τῇ κατασχέσει, see in Ἐν no. 4. So Sept. for כָּרַח Gen. xvii. 8. Neh. xi. 3. Ps. ii. 8.—Judith ix. 13. Jos. Ant. 9. 1. 2.

Κατατίθημι, f. θήσω, (τίθημι,) *to put or lay down, or deposit*, trans.

a) pp. e. g. in a tomb, Mark xv. 46 κατέθηκεν αὐτὸν ἐν μνημείῳ.—Æl. V. H. 13. 2. genr. Jos. Ant. 4. 4. 2. Xen. Eq. 6. 7.

b) Mid. *to deposit for oneself*, i. q. in Engl. *to lay up for future use*, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34. In N. T. trop. κατατίθεσθαι χάριν v. χάριτας c. dat. *to lay up favour with any one, to win his favour*, comp. Engl. 'to curry favour with.' Acts xxiv. 27 θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδ. ὁ Φῆλιξ. xxv. 9.—1 Macc. x. 23. Diod. Sic. 15. 91. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

Κατατομή, ῆς, ἡ, (κατατέμνω *to cut through or off*,) *concision*, i. e. *a cutting off, mutilation*. So Phil. iii. 2, contemptuously for the Jewish circumcision in contrast with the true spiritual circumcision, ver. 3. Comp. in Ἀποκόπτω.

Κατατοξεύω, f. εύσω, (τοξεύω,) *to shoot down* sc. with an arrow or dart, Pass. c. dat. βολίδι Heb. xii. 20, in allusion to Ex. xix. 13 where Sept. for כָּרַח.—Luc. D. Deor. 19. 2. Hdot. 3. 36.

Κατατρέχω, aor. 2 κατέδραμον, (τρέχω,) *to run down* sc. from a higher to a lower place, Acts xxi. 32 στέδομεν ἐπ' αὐτούς *he ran down to them* sc. from the tower Antonia. Sept. for כָּרַח 1 K.

xix. 20.—Hdot. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. xxvi. 37. Xen. Cyr. 7. 2. 5.

Καταφάγω, see in Κατεσθίω.

Καταφέρω, f. κατῴσω, aor. 1 pass. κατηνέχθην.

1. *to bear or carry down* from a higher to a lower place, Palæph. 10. 2. Plut. M. Anton. 69. *to bring down* sc. with violence, as a blow Luc. Tim. 53. *to throw down* Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9.—Hence in N. T. only Pass. καταφέρεσθαι, *to be borne or thrown down, to fall*. Acts xx. 9 κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσε, i. e. he sunk down from sleep, lost his balance and fell.—Æl. V. H. 3. 5. Hdian. 1. 11. 3.—Trop. *to be borne down, oppressed*, sc. with sleep, ὕπνῳ Acts xx. 9.—Symm. for כָּרַח Ps. lxxvi. 7. ἐφ' ὕπνῳ Dion. Hal. An. 4. 1 ult. εἰς ὕπνον Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57. Plut. ed. R. VI. p. 409. 5.

2. καταφέρω ψῆφον, with κατά intens. *to give a vote, to vote*, i. q. φέρω ψῆφον but stronger, implying alacrity, zeal. Acts xxvi. 10 κατήνεγκα ψῆφον *I gave my vote*, assented, comp. xxii. 20.—So φέρω ψῆφον Dem. p. 271 ult. Plut. Coriol. p. 220. C, τῆς ἡμέρας ἐν ᾗ τὴν ψῆφον ἔδει φέρειν ἐνστάσης.—Others, *to give one's vote against* any one, i. q. φέρειν ψῆφον κατά τινος, e. g. Jos. Ant. 10. 6. 2 πάντες ἠνεγκαν ψήφους κατ' αὐτοῦ.

Καταφεύγω, f. ξομαι, (φεύγω,) *to flee down* to any place, etc. *to flee for refuge*, e. g. εἰς τὰς πόλεις Acts xiv. 6. trop. seq. inf. Heb. vi. 18. Sept. for כָּן Num. xxxv. 26. Deut. iv. 12.—Hdian. 7. 11. 12. Xen. H. G. 4. 8. 28.

Καταφθείρω, f. ερῶ, (κατά intens.) *to spoil utterly, to corrupt*, trans. Luc. Tim. 36. καταφθ. τὴν χώραν *to lay waste*, Diod. Sic. 1. 56. Pol. 2. 64. 3. Hence in N. T.

a) trop. *to corrupt, to deprave*, e. g. τὸν νοῦν, Pass. 2 Tim. iii. 8. Comp. Buttm. § 134. 6. Sept. καταφθ. τὴν ὁδόν for כָּרַח Gen. vi. 12.

b) by impl. *to destroy*, Pass. *to perish*, 2 Pet. ii. 12. So Sept. for כָּרַח Ex. xviii. 18. כָּרַח Gen. vi. 17. 2 Chr. xxiv. 23. —2 Macc. v. 14. Diod. Sic. 1. 16.

Καταφιλέω, ὦ, f. ἤσω, (κατά, intens.) *to kiss tenderly, deosculator*, stronger than φιλέω, trans. Matt. xxvi. 49 coll. ver. 48. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. Sept. for רָחַץ Gen. xxxi. 28, 55. Ruth i. 9, 14.—Luc. Asin. 51. espec. Xen. Mem. 2. 6. 33.

Καταφρονέω, ὦ, f. ἤσω, (φρονέω,) *to think against* any one, i. e. *to think lightly of, to despise*, seq. gen. Buttm. § 132. 5. 3. Matth. xviii. 10 μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων. Rom. ii. 4. 1 Cor. xi. 22. 1 Tim. iv. 12. Heb. xii. 2. 2 Pet. ii. 10.—Wisd. xiv. 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12.—In the sense of *to neglect, not to care for*, Matt. vi. 24 et Luke xvi. 13 opp. to ἀνδέχεσθαι. 1 Tim. vi. 2.—Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

Καταφρονητής, οὔ, ὁ, (καταφρονέω,) *a despiser, contemner*, Acts xiii. 41, quoted from Sept. Hab. i. 5 where Heb. סִינַב. Sept. for כָּרַח Hab. ii. 5.—Jos. Ant. 6. 14. 4. Plut. Brut. 12.

Καταχέω, f. εύσω, (χέω,) *to pour down upon*, and so genr. *to pour upon*, e. g. ἐπὶ τὴν κεφ. Matt. xxvi. 7. κατὰ τῆς κεφ. Mark xiv. 3.—Sept. Job xli. 15. Hdian. 8. 4. 26. Dem. 1123 ult.

Καταχθόνιος, ίου, ὁ, ἡ, adj. (χθῶν) *under-ground, subterranean*, put for ἄδης and its inhabitants Phil. ii. 10.—Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10.

Καταχράομαι, ὦμαι, f. ἤσομαι, depon. Mid. (κατά intens.) *to use overmuch, to over-use*, and so *to misuse*, seq. dat. 1 Cor. vii. 31 οἱ χρώμενοι τῷ κόσμῳ ὡς μὴ καταχρώμενοι. ix. 18.—Æl. V. H. 3. 13. Hdian. 8. 4. 22.

Καταψύχω, f. ξω, (ψύχω,) *to cool down, to cool*, i. e. *to refresh by cooling*, c. acc. τὴν γλῶσσαν Luke xvi. 24.—Sept. Ez. xxvi. 19. Diod. Sic. 3. 8 pen.

Κατείδωλος, ου, ὁ, ἡ, (κατά intens. εἰδωλον,) *full of idols*, given to idolatry, Acts xvii. 16 κατείδωλον οὔσαν τὴν πόλιν. Comp. the forms τόπος κατάδενδρος Diod. Sic. 16. 31. τοπ. κατάφυτος Pol. 18. 3. 1.

Κατέναντι adv. (κατά, ἐναντι,) *pp. down over against*, i. e. *at the point*

over against, and hence genr. i. q. *over against, opposite to*, seq. gen. Mark xi. 2 κῶμην τὴν κατέναντι ὑμῶν. xii. 41. xiii. 3. Also c. art. ὁ, ἡ, κατέναντι, as adj. *opposite*, Luke xix. 30 εἰς τὴν κατέναντι κώμην. Buttm. § 125. 6. Sept. for קָדָם Ex. xix. 2. קָדָם 1 Chr. v. 11. קָדָם-לְזֶז Zech. xiv. 4.—Eccles. xxii. 18.—In the sense of *before, in the sight of*, Rom. iv. 17 κατέναντι οὐ ἐπίστευσε θεοῦ, by attract. for κατέναντι θεοῦ ᾧ ἐπίστευσε, comp. Buttm. § 143. 4. So Sept. for קָדָם-לְפָנֶיךָ Ex. xxxii. 10. קָדָם 2 Chr. ii. 6. Ex. xxxii. 5.

Κατενώπιον, adv. (κατά, ἐνώπιον,) pp. *down in the presence of*, in the very presence of, and hence genr. *before, in the sight of*, seq. gen. 2 Cor. ii. 17 κατενώπιον τοῦ θεοῦ. xii. 19. Eph. i. 4. Col. i. 22. Jude 24 κατ. τῆς δόξης αὐτοῦ, *before, in the presence of*. Sept. for קָדָם-לְפָנֶיךָ Lev. iv. 17. קָדָם Josh. xxi. 46. קָדָם Josh. i. 5.

Κατεξουσιάζω, f. ἄσω, (ἐξουσιάζω,) *to exercise authority against*, i. e. *over any one*, c. gen. Matt. xx. 25. Mark x. 42.

Κατεργάζομαι, f. ἄσομαι, depon. Mid. (κατά intens. ἐργάζομαι,) aor. 1 pass. κατεργάσθην with pass. signif. 2 Cor. xii. 12, comp. Buttm. § 113. n. 6; *to work out*, trans. i. e. *to bring about, to accomplish*, Xen. Mem. 3. 5. 11. In N. T.

a) *to work out, i. e. to effect, to produce, to be the cause or author of*, Rom. iv. 15 ὁ νόμος ὁργὴν κατεργάζεται. v. 3. vii. 8, 13. xv. 18. 2 Cor. iv. 17. vii. 10 bis, 11. ix. 11. Phil. ii. 12. James i. 3, 20.—Xen. Mem. 2. 3. 11. Lac. 9. 1.

b) *to work up, i. e. to make an end of, to vanquish*, e. g. ἅπαντα Eph. vi. 13.—Jos. Ant. 2. 4. 2. Hdian. 1. 9. 3. Xen. Cyr. 4. 6. 4 τὸν λέοντα.

c) genr. *to work, to do, to practise*, the force of κατά being not indeed lost, but still not easily expressed in English. E. g. of actions, Rom. i. 27 τὴν ἀσχημοσύνην κατεργαζόμενοι. ii. 9 κ. τὸ κακόν. vii. 15, 17, 18, 20. 1 Cor. v. 3. 1 Pet. iv. 3. (Xen. Hiero 1. 32.) Of miracles, σημεῖα, pass. 2 Cor. xii. 12. (Hdot. 9. 108.) In the sense of *to make, to form*, c. acc. et dat. 2 Cor. v. 5. Sept. for לָקַח Ex. xv. 17. comp. xxxv. 30.

Κατέρχομαι, aor. 2 κατήλθον, (ἐρχομαι q. v.) *to go or come down, to descend*, e. g. of persons going from a higher to a lower region of country, to the sea-coast, etc. seq. εἰς c. acc. of place Luke iv. 31. Acts viii. 5. xiii. 4. seq. ἀπό c. gen. of place Luke ix. 37. Acts xv. 1. xviii. 5. xxi. 10. seq. εἰς et ἀπό Acts xi. 27. xii. 19. seq. πρὸς c. acc. of pers. Acts ix. 32.—c. εἰς Ael. V. H. 4. 25. Hdian. 1. 16. 3.—Of persons coming from the high sea down to land, seq. εἰς Acts xviii. 22. xxvii. 5.—Hdian. 4. 8. 1.—Trop. of divine gifts, James iii. 15 σοφία ἄνωθεν κατερχομένη, see in Ἄνωθεν no. 1.

Κατεσθίω, aor. 2 κατέφαγον, (κατά, ἐσθίω q. v.) *to eat down, to swallow down, to devour*, trans.

a) pp. of animals, κατέφ. Matt. xiii. 4 ἤλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό. Mark iv. 4. Luke viii. 5. Rev. xii. 4. Sept. for לָקַח Gen. xxxvii. 19. Ex. x. 15.—Palæph. 4. 1 κατεσθ.—Of persons, e. g. βιβλαρίδιον καταφαγεῖν, *to devour a book*, as emblematic of a perfect knowledge of its contents, Rev. x. 9, 10. Comp. Ez. iii. 1, 3, where Sept. for לָקַח.—Xen. Lac. 15. 4 καταφ. Diod. Sic. 1. 90 κατεσθ.—Trop. καταφαγεῖν τὸν βίον, *to squander one's substance*, Luke xv. 30.—Hom. Od. 15. 12. Æschin. 13. 38 καταφαγεῖν τὴν πατρίαν οὐσίαν.

b) trop. (a) of things, e. g. of fire, *to consume*, Rev. xi. 5 κατεσθ. xx. 9 κατέφ. Sept. for לָקַח, κατεσθ. Is. xxix. 6. Joel ii. 5. κατεφ. Lev. x. 2. So of zeal, John ii. 17 ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, quoted from Ps. lxix. 10 where Sept. for לָקַח.—Test. XII Patr. p. 538 ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. 7. 8. 1.—(β) Of persons, e. g. Gal. v. 15 ἀλλήλους κατεσθίειν, i. q. *to consume or destroy one another*. (trop. Sept. for לָקַח Is. ix. 12. Xen. An. 4. 8. 14.) In the sense of *to pillage, to plunder*, by extortion, etc. κατεσθ. τινά 2 Cor. xi. 20. τὰς οἰκίας τῶν χηρῶν Matt. xxiii. 13. Mark xii. 40. Luke xx. 47.—comp. Hom. Od. 2. 237.

Κατευθύνω, f. νῶ, (κατά, εἰθύνω,) *to guide straight towards or upon any thing*, i. e. genr. *to guide, to direct*, c. acc. e. g. one's way or journey to a

place, 1 Thess. iii. 11 ὁ κύριος κατευθύναι (optat.) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.—Plut. Alex. M. 33 init.—Trop. τοὺς πόδας εἰς τὴν ὁδὸν τῆς εἰρήνης Luke i. 79. τὰς καρδίας εἰς τι 2 Thess. iii. 5. So Sept. κ. τὴν ὁδὸν for 𐤒𐤕; Hiph. Ps. v. 9. κ. τὴν καρδίαν for 𐤒𐤕 2 Chr. xii. 14. xix. 3.—Plut. ed. R. VI. p. 71 ult.

Κατεφίστημι, f. στήσω, (ἐφίστημι q. v.) in N. T. only in aor. 2 κατεπέστην, intrans. *to stand forth against*, and by impl. in a hostile sense i. q. *to rush upon, to assault*, seq. dat. τῷ Παύλῳ Acts xviii. 12. See Matth. § 401. Comp. Ἐφίστημι b.

Κατέχω, f. καθέζω, aor. 2 κατέσχον, (κατά intens.) *to have and hold fast, to hold firmly*, trans.

a) genr. in various senses. (α) *to retain, to detain* a person; Luke iv. 42 καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι. Phil. 13. Sept. for 𐤒𐤕 Gen. xxiv. 56. 𐤒𐤕 Gen. xlii. 19.—Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9, 11.—In the sense of *to hinder, to repress*, 2 Thess. ii. 6, 7. Some also Rom. i. 18, see below.—Xen. Cyr. 4. 6. 4 bis.—(β) *to possess*, i. e. *to hold in firm and secure possession*, 1 Cor. vii. 30 καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10. Rom. i. 18 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, i. e. *possessing a knowledge of the truth, but living in unrighteousness*. Sept. for Chald. Aph. 𐤒𐤕 Dan. vii. 18, 22.—Æl. V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26.—(γ) trop. *to hold fast* in one's mind and heart, *to keep* in mind, etc. e. g. τὸν λόγον Luke viii. 15. τὰς παραδόσεις 1 Cor. xi. 2. τὸ καλὸν 1 Thess. v. 21. also Heb. iii. 6, 14. x. 23. in memory 1 Cor. xv. 2.—Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn.—(δ) Pass. *to be held fast*, i. e. trop. *to be bound* by a law, ἐν ᾧ κατειχόμεθα Rom. vii. 6. (comp. Sept. for 𐤒𐤕 Gen. xxxix. 20.) also of disease, John v. 4 ᾧ δὴποτε κατείχετο νοσήματι *by whatever disease he was held bound*. So Sept. and 𐤒𐤕 Jer. xiii. 21.—Hdian. 1. 12. 1. ib. 1. 4. 19. Aristid. II. p. 508 sq. comp. Xen. Conv. 1. 10.—(ε) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, *to hold a ship firm towards the land*, i. e. *to steer towards the land*,

Acts xxvii. 40.—Hdot. 7. 188 κατέσχε... εἰς τὸν αἰγιαλόν. Pol. 1. 25. 7. Plut. Thes. 21. Thuc. 8. 23. fully Hom. Od. 11. 455 εἰς πατρίδα γαῖαν νῆα κατισχέμεναι. With ἐπὶ Xen. H. G. 2. 1. 29.

b) by impl. *to lay fast hold of, to seize*, Matth. xxi. 38 κατάσχωμεν τὴν κλῆρον. So *to take eagerly*, τὸν ἔσχατον τόπον Luke xiv. 9. Sept. for 𐤒𐤕 2 Sam. iv. 10. xx. 9.—Diod. Sic. 12. 82. Xen. H. G. 2. 1. 2.

Κατηγορέω, ὦ, f. ἤσω, (κατά, ἀγορεύω,) *to speak against* sc. in public, before a court, etc. i. e. *to accuse*, e. g.

a) pp. in a judicial sense, seq. gen. of person expr. or inapl. Buttm. § 132. 5. 3. Matth. § 369. Matth. xii. 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark iii. 2. Luke xi. 54. xxiii. 2, 10. John viii. 6. Acts xxiv. 2, 19. xxv. 5. xxviii. 19. Rev. xii. 10.—1 Macc. vii. 6. Xen. An. 5. 8. 1.—Seq. gen. of pers. et acc. of thing, Matth. § 370. n. 2. Mark xv. 3 κατηγοροῦν αὐτοῦ πολλά. (1 Macc. vii. 25. Xen. H. G. 1. 7. 14.) or c. gen. of thing by attract. Acts xxiv. 8. xxv. 11. seq. περί c. gen. of thing Acts xxiv. 13.—Isocr. ad Nicoc. p. 51. ed. Lange. Xen. H. G. 1. 7. 2.—Seq. κατά c. gen. of pers. also seq. gen. of thing by attract. Luke xxiii. 14.—Pass. where the subject is a person, Acts xxv. 16 ὁ κατηγορούμενος. seq. ὑπό τινος Matth. xxvii. 12. (Hdot. 7. 205.) Where the subject is a thing, seq. παρά τινος, Acts xxii. 30 τὸ τί κατεγορεύεται παρὰ τῶν Ἰουδ.—Thuc. 1. 95.

b) genr. i. q. *to complain of*, seq. gen. of pers. John v. 45 bis, μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν κ. τ. λ. Rom. ii. 13.—Hdian. 6. 9. 1. Xen. Hi. 1. 14.

Κατηγορία, ας, ἡ, (κατηγορέω,) *accusation*, e. g. judicial, Luke vi. 7. John xviii. 29. 1 Tim. v. 19.—Jos. Ant. 2. 4. 3. Æl. V. H. 11. 10.—Genr. i. q. *complaint*. Tit. i. 6 ἐν κατηγορίᾳ ἀσωτίας.—comp. Dem. 319. 4.

Κατήγορος, ου, ὁ, (κατηγορέω,) *an accuser*, John viii. 10. Acts xxiii. 30, 35. xxiv. 8. xxv. 16, 18. Of Satan Rev. xii. 10 in text. rec. Comp. in Διάβολος b.—2 Macc. iv. 5. Xen. Mem. 1. 2. 9.

Κατήγωρ, ορος, ὁ, (κατηγορέω,) *an accuser* i. e. Satan, Rev. xii. 10 in

later editions for κατήγορος. Comp. in Διάβολος b.--Not found in profane Greek writers, but lit. i. q. Rabb. רִיבִּי אֲשֶׁר accuser, Buxtorf. Lex. Rab. Ch. 2009.

Κατήφεια, ας, ή, (κατηφής with cast-down eyes, dejected, Luc. Sacrif. 1, fr. κατά, φάος,) *dejection, sorrow*, James iv. 9.—Jos. Ant. 2. 6. 4. Thuc. 7. 75.

Κατηχέω, ὦ, f. ήσω, (ήχέω,) *to sound forth towards, against, around* any one, Luc. Jup. Trag. 39. Hence trop. and in N. T. *to teach, to instruct*, sc. orally, by the sound of the living voice.

a) pp. and spoken of the oral instruction, preaching, of the apostles and early Christian teachers, seq. acc. of pers. 1 Cor. xiv. 19 ἵνα καὶ ἄλλους κατηχήσω. impl. Gal. vi. 6. (Act. Thom. § 16.) Pass. c. acc. of thing, Buttm. § 134. 6. Acts xviii. 25 κατηχημένος τὴν ὁδὸν τοῦ κυρίου. Gal. vi. 6. seq. περί c. gen. Luke i. 4. seq. ἐκ c. gen. Rom. ii. 18.—Jos. de Vita sua 65 ult. Luc. Asin. 48.

b) genr. *to inform, to apprise of*, and Pass. *to be informed of, to hear by report*, seq. περί c. gen. Acts xxi. 21. τί περί τινος ver. 24. —So κατηχηθεῖς περί τῶν συμβεβηκότων Plut. de Fluv. X. p. 736. 1. p. 741. 2. ed. Reiske.

Κατ' ἰδίαν, see in Ἰδιος a. β.

Κατιόω, f. ὠσω, (κατά intens, ἰόω fr. ἰός q. v.) *to cause to rust, to corrode with rust*; Pass. *to rust out, to be corroded*, hyperbol. James v. 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται. Comp. Ep. of Jer. 24. Lam. iv. 1.—Arrian. Diss. Epict. 4. 6 ὡς ὀπλάρια ἐπικείμενα κατίωται.

Κατισχύω, f. ὑσω, (ισχύω,) *to be strong against* any one, i. e. *to prevail against or over*, e. g. in a hostile sense, *to overcome, to vanquish*, seq. gen. Matt. xvi. 18 οὐ κατίσχουσιν αὐτῆς.—Ecclus. vii. 30. Æl. H. An. 5. 19. id. V. H. 12. 9. Diod. Sic. 1. 24.—Genr. *to prevail, to get the upper hand*, absol. Luke xxiii. 23. —Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

Κατοικέω, ὦ, f. ήσω, (οικέω,) *to settle down in a fixed dwelling, to dwell permanently*, viz.

a) trans. *to dwell fixedly in a place, to inhabit*. (a) pp. c. acc. of place, Acts i.

19 τοῖς κατοικοῦσιν Ἱερουσαλήμ. ii. 9, 14. iv. 16. ix. 32, 35 τοὺς κατοικοῦντας Λύδαν. xix. 10, 17. Rev. [xii. 12.] xvii. 2. So Sept. for כְּנָעִי Gen. xiii. 7. xxxiv. 29. —Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. H. G. 2. 4. 38.—(β) trop. of God as manifesting his constant presence in the temple, Matt. xxi. 21.

b) intrans. *to dwell fixedly, to reside*, e. g. seq. εἰς c. acc. see in Εἰς no. 4. Matt. ii. 23 ἐλθὼν κατέκτισεν εἰς πόλιν λεγ. Ναζαρέτ. iv. 13. Acts vii. 4. seq. ἐν c. dat. Luke xiii. 4 κατοικοῦντας ἐν Ἱερουσ. Acts i. 20. ii. 5. vii. 2, 4. ix. 22. xi. 29. xiii. 27. Heb. xi. 9. Rev. xiii. 12. seq. ἐπὶ c. gen. ἐπὶ τῆς γῆς Rev. iii. 10. vi. 10. viii. 13. xi. 10 bis. xiii. 8, 14 bis. [xiv. 6.] xvii. 8. c. acc. ἐπὶ πάν τὸ πρόσωπον τῆς γῆς Acts xvii. 26. seq. ποῦ, ὅπου, Rev. ii. 13 bis. ἐκεῖ Matt. xii. 45. Luke xi. 26. impl. Acts xxii. 12. Sept. for כְּנָעִי c. ἐν Gen. xiii. 12. xix. 29. c. ἐπὶ Lev. xx. 22. xxv. 18, 19. ἐκεῖ Gen. xi. 2. —c. ἐν Diod. Sic. 4. 58. Xen. An. 5. 3. 7. αὐτοῦ Palæph. 31. 11. —(β) trop. of God, see above in a. β. c. ἐν Acts vii. 48. xvii. 24. (Sept. and כְּנָעִי Ps. ii. 4. ix. 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the heart of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. iii. 17. Of τὸ πλῆρωμα τῆς θεότητος which was in Jesus, c. ἐν Col. ii. 9. i. 19. Of the spirit or disposition of mind, James iv. 5. So in prosopop. ἡ δικαιοσύνη 2 Pet. iii. 13. comp. Sept. Jer. xxxii. 16.

Κατοίκησις, εως, ή, (κατοικέω,) *dwelling, habitation*, Mark v. 3. Sept. for כְּנָעִי Gen. x. 30.—Plut. Lysand. 28 med.

Κατοικητήριον, ου, τό, (κατοικέω,) *dwelling-place, dwelling*, e. g. τοῦ θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. ii. 22. κ. δαιμόνων Rev. xviii. 2. Sept. for כְּנָעִי 2 Chr. xxx. 27. Nah. ii. 11. כְּנָעִי Ex. xii. 20. כְּנָעִי 2 Chr. vi. 30.

Κατοικία, ας, ή, (κατοικέω,) *dwelling, habitation*, Acts xvii. 26. Sept. for כְּנָעִי Ex. xxxv. 3. Lev. iii. 17.—Pol. 2. 32. 4.

Κατοπτρίζω, f. ἰσω, (κάτοπτρον mirror, comp. ἑσοπτρον,) *to let look in*

a mirror, Mid. to look in a mirror, to behold in a mirror, Diog. Laert. de Plat. 3. 39 τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι. Artemid. 2. 7.—In N. T. Mid. to behold as in a glass, c. acc. 2 Cor. iii. 18 τὴν δόξαν κυρίου κατοπτριζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to ver. 15.—Philo 2 Alleg. p. 79. E, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδίαν ἢ ἐν σοὶ τῷ Θεῷ. Comp. Loesner Obs. p. 304.

Κατόρθωμα, ατος, τό, from κατορθόω to set upright, to establish, Sept. 2 Chr. xxxiii. 16. 1 Chr. xxviii. 7. to direct successfully, to achieve prosperously, Æl. V. H. 11. 9. Xen. Mem. 3. 1. 3.—Hence in N. T. κατορθωμα, any thing happily achieved, noble deed, Acts xxiv. 3 κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ κ. τ. λ. many things having been happily achieved for this nation, sc. in reference to the government and institutions, spoken in flattery to Felix.—Of military achievements Jos. Ant. 6. 11. 3. Diod. Sic. 17. 51. Plut. ed. R. VI. p. 676. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

Κατώ, adv. (κατά,) downwards, down. Comparat. κατωτέρω Matt. ii. 16, comp. Buttm. Ausf. Sprachl. II. p. 270. n. 4.

1. Of place i. e. (α) of place whither, implying motion down, Matt. iv. 6 βάλε σεαυτὸν κατώ. Luke iv. 9. John viii. 6, 8. Acts xx. 9. Sept. for פָּרָחַ Jer. xviii. 21. Is. xxxvii. 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) of place where, below, underneath, Mark xiv. 66 ἐν τῇ αὐλῇ κατώ. Acts ii. 19. Matt. xxvii. 51. Mark xv. 38. Sept. for פָּרָחַ Ez. i. 27. יִפְּחַ Ez. xxxi. 16.—Hdian. viii. 3. 1. Xen. Mem. 3. 1. 7.—So c. art. ὁ, ἡ, τό κατώ, as adj. that which is below, the law, i. e. earthly John viii. 23. Buttm. § 125. 6.—Jos. B. J. 5. 4. 1 ἡ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. ii. 16 ἀπὸ διέτους καὶ κατωτέρω of two years old and under, i. q. lower down. So Sept. κατώ for פָּרָחַ 1 Chr. xxvii. 23.—Diod. Sic. 1. 3 κατωτέρω. Æl. V. H. 3. 17 κατώ.

Κατώτερος, α, ον, (comparat. fr.

κατώ,) lower down, i. e. lower. Eph. iv. 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς he descended into the lower parts of the earth, i. q. ἄδης, ὕψους, implying that Christ became subject to death, comp. i. 20. So Sept. εἰς τὰ κατώτατα τῆς γῆς for גִּבְרִית הַמָּוֶת i. e. Sheol, Ps. lxxiii. 10. comp. Is. xlv. 23. Ez. xxvi. 20.

Κατωτέρω, see in Κατώ.

Καῦμα, ατος, τό, (καίω,) burning, heat, Rev. vii. 16. xvi. 9. Sept. for חֵט Gen. viii. 22.—Ecclus. xiv. 27. Xen. Mem. 4. 3. 9.

Καυματίζω, f. ἴσω, (καῦμα,) to burn, to scorch, trans. Matt. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.—Arr. Epict. i. 6. 26. Plut. VI. p. 378. 4. ed. Reiske.

Καῦσις, εως, ἡ, (καίω,) a burning, burning up. Heb. vi. 8 ἥς τὸ τέλος εἰς καῦσιν, i. e. the end of which is to be burned. Sept. for עָרַב Pi. inf. Is. xl. 16. xlv. 15.—Plut. ed. R. VI. 481. 10.

Καυσόομαι, οῦμαι, (καῦσις,) only Pass. to be set on fire, to burn, 2 Pet. iii. 10, 12.—trop. of a fever, Gal. et Dioscor.

Καύσων, ωνος, ὁ, (καίω, καύσω,) burning, heat, sc. of the sun, Matt. xx. 12. Luke xii. 55. James i. 11.—Ecclus. xviii. 6. xliii. 27. Artemid. III. p. 73. B.—Others in James l. c. a scorching wind, i. e. the east wind from the Arabian desert. as Sept. for עָרַב Jer. xviii. 17. Ez. xvii. 10; and for simp. עָרַב Job xxvii. 21.

Καυτηριάζω, f. ἄσω, (καυτήριον cautery, brand-iron, fr. καίω,) to cauterize, to brand with a hot iron, Pass. 1 Tim. iv. 2 κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν branded in their own consciences, having the marks, stigma, of their guilt burnt in upon their own consciences.—Hesych. κεκαυτηριασμένοι. μὴ ἔχοντες τὴν συνείδησιν ὑγιή. Comp. Diod. Sic. 20. 54 ταῖς ψυχαῖς τῶν ἐνδον ὥσπερ καυτήριά τινα προσῆγε. Cic. de Off. 3. 21 qui conscientiae labes et vulnera in animo habent.—Others, by impl. 'being seared, hardened, in their consciences,' see Reitz ad Luc. I. p. 645.

Καυχάομαι, ὦμαι, f. ἡσάομαι

2 pers. pres. *καυχᾶσαι* Rom. ii. 17, 23. see Buttm. § 103. III. 1, marg. p. 199. Winer § 13. 2. b. Lob. ad Phr. p. 360.—*To boast oneself, to glory, to exult*, both in a good and bad sense. E. g. absol. 1 Cor. i. 29, 31. ὁ *καυχώμενος*. iv. 7. 2 Cor. x. 13, 17. xi. 18, 30. xii. 1, 6, 11. Gal. vi. 14. Eph. ii. 9. Seq. accus. of thing *as to which, of which one boasts*, comp. Buttm. § 131. 6, 7. 2 Cor. ix. 2 ἦν . . . *καυχῶμαι* Μακεδόσιν xi. 30. c. acc. of degree xi. 16. Seq. ἐν c. dat. of that *in which one glories*, e. g. of things Rom. ii. 23 ὅς ἐν νόμῳ *καυχᾶσαι*. v. 3. 2 Cor. v. 12. x. 15, 16. xi. 12. xii. 9. Gal. vi. 13. James i. 9. iv. 16. of persons, Rom. ii. 17 ἐν θεῷ. v. 11. 1 Cor. i. 31. iii. 21. 2 Cor. x. 17. Phil. iii. 3. 2 Thess. i. 4. Seq. ἐπὶ c. dat. Rom. v. 2 ἐπ' ἐλπίδι. κατὰ c. acc. *as to any thing*, 2 Cor. xi. 18. περὶ c. gen. 2 Cor. x. 8. ὑπέρ c. gen. 2 Cor. vii. 14 ὑπὲρ ὑμῶν κ. ix. 2. xii. 5 bis. Sept. absol. for קָרַח 1 Sam. ii. 3. for לְלִיָּה c. acc. Prov. xxvii. 1. c. ἐν Jer. ix. 22, 23. c. ἐπὶ Prov. xxv. 14.—Pind. Ol. 9. 58. c. ἐπὶ Ecclus. xxx. 2. Diod. S. 16. 70. c. acc. Lucian. Oecyp. v. 120. c. dat. Hdot. 7. 39.

Καύχημα, ατος, τό, (*καυχάομαι*), *a boasting, glorying, exulting*, i. e.

a) pp. the act of glorying or exulting *in any thing*, c. gen. Heb. iii. 6 τὸ *καυχημα* τῆς ἐλπίδος, i. e. the hope in which we glory. So ὑπὲρ τινος 2 Cor. v. 12. ix. 3. absol. 1 Cor. v. 6.—Pind. Isth. 5. 65.

b) meton. *object of boasting, ground of glorying, exultation*. Rom. iv. 2 ἔχει *καύχημα*. 1 Cor. ix. 15, 16. 2 Cor. i. 14. Gal. vi. 4. Phil. i. 26. ii. 16. Sept. for קָרַח Deut. x. 21. Jer. xvii. 14. קָרַח Prov. xvii. 6.—Ecclus. x. 22.

Καύχησις, εως, ἡ, (*καυχάομαι*), *a boasting, glorying, exulting*, i. q. *καύχημα*, but found only in later writers, H. Planck in Bibl. Repos. I. p. 670.

a) pp. the act of glorying or exulting *in any thing*, 2 Cor. vii. 14 ἡ *καύχησις* ἡμῶν ἢ ἐπὶ Τίτου, see in Ἐπί I. 1. a. β. 2 Cor. ix. 4. xi. 17. 1 Thess. ii. 19 στέφανος *καυχήσεως*, i. e. the crown in which we glory, exult. James iv. 16. So ὑπὲρ τινος 2 Cor. viii. 24. So Sept.

στέφ. *καυχήσεως* for קָרַח Prov. xvi. 31. Ez. xvi. 12. xxiii. 42.

b) meton. *object of boasting, ground of glorying, exultation*, Rom. iii. 27 ποῦ οὖν ἡ *καύχησις*; 2 Cor. i. 12. xi. 10 ἐν Χριστῷ Rom. xv. 17. ὑπὲρ ὑμῶν 2 Cor. vii. 4. So 1 Cor. xv. 31 νῆ τὴν ὑμετέραν *καύχησιν* ἢ ἔχω, i. q. τὴν *καύχησιν* ὑπὲρ ὑμῶν v. ἐν ὑμῖν.—Sept. Jer. xii. 23. Etymol. Mag. 400. 38.

Καφαρναούμ, see Καπερναούμ.

Κεγχρεαί, ῶν, αἱ, *Cenchrea*, the eastern port of Corinth, about 70 stadia from the city, Acts xviii. 18. Rom. xvi. 1. comp. Strabo VIII. p. 262.

Κέδρος, οῦ, ἡ, *cedar*, Heb. קִדְרֹן a tree celebrated in O. T. and growing chiefly on Mount Lebanon, where at the present day only a few remain, see Calmet art. *Cedar*.—Hom. Od. 5. 60. Æl. V. H. 5. 6.—Not found in N. T. except in the false reading τοῦ χειμάρρου τῶν κέδρων John xviii. 1 in text. rec. See in Κεδρών.

Κεδρών, ὁ, indec. *Cedron*, Heb. קִדְרֹן (turbid) *Kidron*, Josephus *Κεδρών*, ὠνος, Ant. 8. 1. 5. al. pr. n. of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, φάραγξ τοῦ *Κεδρώνος* Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. It then passes along the valley of Jehoshaphat and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry except in the rainy season. See Rosenm. Bibl. Geogr. II. i. q. 206.—In N. T. John xviii. 1 ὁ *χειμάρρος* τοῦ *Κεδρών*, *the brook, torrent of Cedron*. So Sept. ὁ *χείμ. Κεδρών* for Heb. קִדְרֹן 2 K. xv. 13. xxiii. 6, 12. 2 Chr. xxix. 10. al. Jos. Ant. ὁ *χείμ. Κεδρώνος* Ant. 8. 1. 5.—Out of this, later transcribers unacquainted with the Hebrew have made ὁ *χειμάρρος* τῶν *κέδρων*, *brook of cedars*, John 1. c. in text. rec. and also in Sept. 2 Sam. xv. 23. 1 K. xv. 13.

Κεῖμαι, f. *κείσομαι*, *to lie*, and also *to be laid*, i. q. Perf. Pass. of τίθημι, see Buttm. § 109. II.

a) pp. *to lie, to recline*, of persons, e. g. an infant ἐν τῇ φάτνῃ Luke ii. 12, 16.

a dead body Matt. xxviii. 6. Luke xxiii. 53. John xi. 41. xx. 12.—Hdian. 2. 1. 19. Xen. An. 1. 8. 27.—Of things, Luke xxiv. 12 τὰ ὀθόνια κείμενα μόνα. John xx. 5, 6, 7. xxi. 9. seq. ἐπὶ c. acc. 2 Cor. iii. 15.—c. ἐν Palæph. 46. 3. Luc. Pisc. 41.

b) i. q. perf. pass. of τίθημι, i. e. *to be laid, set, placed*, e. g. as a foundation 1 Cor. iii. 11. a throne Rev. iv. 2. vessels John ii. 6. xix. 29. (Xen. An. 7. 3. 22.) πρὸς τι *to be laid at*, as a blow, Matt. iii. 10. Luke iii. 9. *So to be laid up*, reposit, Luke xii. 19.—Xen. Œc. vii. 36.—Of a place, *to lie, to be situated*, Rev. xxi. 16 πόλις τετράγωνος κεῖται. Matt. v. 14.—2 Macc. iv. 33. Diod. Sic. 1. 30. Xen. An. 5. 4. 15.—Trop of persons, *to be set, appointed*, c. εἰς final, for any thing Luke ii. 34. Phil. i. 16. 1 Thess. iii. 3. Of laws, *to be given, made*, c. dat. 1 Tim. i. 9.—Xen. Mem. 4. 4. 16.

c) i. q. *to be* sc. in any state or condition durably, c. ἐν, 1 John v. 19 ὁ κόσμος κεῖται ἐν τῷ πονηρῷ, is wholly given to wickedness.—2 Macc. iii. 11. iv. 31. comp. Hom. θεῶν ἐν γούνασι κεῖται Od. 1. 267, 400. Pind. Pyth. 8. 107.

Κεῖρία, ας, ἡ, *band, bandage*, for swathing infants or dead bodies, Moscoph. κεῖρία ὁ τῶν νηπίων δεσμός, ἡγουν ἡ κοινῶς φασκία, καὶ ἡ δεσμοῦσι τοὺς νεκρούς. In N. T. only in the latter sense, John xi. 44, where it is nearly i. q. ὀθόνιον John xx. 5.—Origen ad Joh. 1. c. κεῖρια νεκρῶν εἰσι δεσμοί.

Κεῖρω, f. κερῶ, pp. *to wear away, to eat away*, sc. by rubbing, gnawing, cutting, etc. Hom. Il. 11. 560. ib. 21. 204. Od. 11. 578; see Passow sub v. Hence genr. and in N. T. *to shear*, trans. e. g. a sheep Acts viii. 32, from Is. liii. 7 where Sept. for חָרַץ. Espec. the head, *to cut off the hair*, Acts xviii. 18 κεῖράμενος τὴν κεφαλὴν *having shorn his head*, i. e. having had it shorn. 1 Cor. xi. 6 bis. So Sept. for חָרַץ Job. i. 20. Jer. vii. 28. חָרַץ 2 Sam. xiv. 26.—Æl. V. H. 11. 10. Xen. H. G. 1. 7. 8.

Κέλευσμα, ατος, τό, (κελεύω,) *cry of incitement, of urging on, outcry, clamour, shout*. 1 Thess. iv. 16 ὁ κύριος ἐν κελύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐ-

ρανοῦ.—Of the *shout* of sailors at the oar Luc. Catapl. 19. of soldiers rushing to battle Thuc. 3. 14. of a multitude Diod. Sic. 3. 15. of a huntsman to his dogs Xen. Ven. 6. 20.

Κελεύω, f. εὐσω, pp. *to set in motion, to urge on*, Hom. Il. 23. 642. comp. Passow s. voc. In N. T. and genr. *to command, to order*, sc. something to be done. Seq. acc. et infin. aor. Matt. xiv. 19 κελεύσας τοὺς ὄχλους ἀνακλιθῆναι. ver. 28. xviii. 25. xxvii. 58, 64. Luke xviii. 40. Acts iv. 15. viii. 38. xxii. 30. xxiii. 10. xxv. 6, 17. c. acc. impl. Matt. viii. 18. xiv. 9. Acts v. 34. xii. 19. xxi. 33.—Judith xii. 1. Xen. Cyr. 2. 2. 9. c. acc. impl. Diod. Sic. 4. 61.—Seq. acc. et inf. pres. Acts xxi. 34 ἐκέλευσε ἄγεσθαι αὐτόν. xxii. 24. xxiii. 3, 35. xxiv. 8. xxv. 21. xxvii. 43. c. acc. impl. Acts xvi. 22.—Xen. Cyr. 1. 4. 17. c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2. 2.—Seq. dat. et inf. aor. Matt. xv. 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀραπεσεῖν. Absol. Acts xxv. 23.—Xen. Cyr. 1. 3. 9. absol. 1. 4. 18.

Κενοδοξία, ας, ἡ, (κενόδοξος,) *vain-glory, empty pride*, Phil. ii. 3.—Wisd. xiv. 14. Luc. D. Mort. 10. 8. Plut. VIII. p. 164. 10. ed. R.

Κενόδοξος, ου, ὁ, ἡ, (κενός, δόξα,) *vain-glorious, full of empty pride and ambition*, Gal. v. 26.—Pol. 27. 6. 12. ib. 39. 1. 1.

Κενός, ἡ, ὄν, *empty*, opp. to πλήρης full, e. g. πόλις ἀνθρώπων κενή Hdian. 8. 1. 9. Xen. An. 1. 8. 20. In N. T.

a) pp. as αὐτόν . . . ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark xii. 3. Luke xx. 10, 11. i. 53. So Sept. for עָרַךְ Gen. xxxi. 42. Deut. xv. 13.—Judith i. 11. Hom. Od. 10. 42.

b) metaph. *empty, vain*, i. e. (α) *fruitless*, without utility or success, Acts iv. 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. xv. 10 ἡ χάρις οὐ κενὴ ἐγενήθη. xv. 14 bis, 58. 1 Thess. ii. 1. εἰς κενόν ἦν *vain* 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16 bis. 1 Thess. iii. 5. So Sept. for עָרַךְ Is. lv. 11. עָרַךְ Job vii. 6. εἰς κ. for עָרַךְ Jer. vi. 29. xviii. 15.—Xen. An. 2. 2. 21. εἰς κ. Diod. Sic. 19. 9.—(β) of that in which there is nothing of truth or reality, *false, fallacious*, e. g. κενοὶ λόγοι

Eph. v. 6. κ. ἀπάτη Col. ii. 8. So Sept. for קָוָה Ex. v. 9. קָוָה Hos. xii. 1. (Dem. 19. 11.) Of persons, *empty*, *foolish*, James ii. 20. — Arr. Epict. 2. 19. 8.

Κενοφωνία, ας, ἡ, (κενός, φωνή,) lit. *empty voice*, i. e. *vain words*, fruitless disputation, 1 Tim. vi. 20. 2 Tim. ii. 16. — Hesych. κενοφωνίας· ματαιολογίας.

Κενόω, ὦ, f. ὥσω, (κενός,) *to empty*, *to make empty*, trans. Sept. Jer. xiv. 2. Luc. Alex. 36 αἱ οἰκίαι ἐκενώθησαν. Thuc. 8. 57. In N. T. only trop.

a) *κενοῦν ἑαυτόν*, *to empty oneself*, i. e. to divest oneself of rightful dignity by descending to an inferior condition, *to abase oneself*, Phil. ii. 7 ἐκένωσε ἑαυτόν, i. q. ἐταπείνωσεν ἑαυτόν in ver. 8. So Sept. κενός for קָוָה Neh. v. 13. Orig. Homil. in Jer. i. 7.

b) *to make empty*, *vain*, *fruitless*, Rom. iv. 14 κεκένωται ἡ πίστις. 1 Cor. i. 17. Hence *to falsify* i. e. to shew to be without ground, fallacious, e. g. καύχημα 1 Cor. ix. 15. 2 Cor. ix. 3. — Hesych. κενωθῆ· μάταιος ἀποφανθῆ.

Κέντρον, ου, τό, (κεντέω *to prick*), *a prick*, *point*, genr. Hence in N. T.

a) *a sting*, e. g. of locusts, scorpions, Rev. ix. 10. — Æl. H. An. 1. 60 of bees. Luc. Contempl. 15. — Trop. as a thing of venom, venomous weapon, ascribed to death personified, 1 Cor. xv. 55, 56 ποῦ σου, θάνατε, τὸ κέντρον; . . . τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *sting*, i. q. that with which death destroys, that through which death is so destructive, viz. *sin*; quoted laxly from Sept. Hos. xiii. 14 where Heb. קָוָה plague, pestilence. Comp. Hos. v. 12 Sept. for קָוָה rottenness.

b) *a goad*, *stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pp. Hom. Il. 23. 387, 430. Hdot. 3. 130. Xen. Cyr. 7. 1. 29. In N. T. only in the proverbial expression πρὸς κέντρα λακτίζειν, *to kick against the goads*, i. e. to offer vain and rash resistance, Acts ix. 5. xxvi. 14. So in Greek and Rom. writers, Æschyl. Agam. 1624 or 1633. Eurip. Bacch. 795. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare*. Terent. Phorm 1. 2. 28.

contra acumina calcitrare Amm. Marc. 18. 5.

Κεντυρίων, ωνος, ὁ, (Lat. *centurio*), *a centurion*, originally the commander of a hundred foot-soldiers, i. q. ἑκατόνταρχος, Mark xv. 39, 44, 45. See Adam's Rom. Ant. p. 370.

Κενῶς, adv. (κενός), *vainly*, *in vain*, to no purpose, James iv. 5. Sept. for קָוָה Is. xlix. 4. — Arr. Epict. 2. 17. 6.

Κεραία, ας, ἡ, (κέρας,) pp. *little horn*, i. e. *a point*, *extremity*, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11. of an island Philostr. Vit. Sophist. 1. 21. 2. In N. T. *apex*, *point* of a letter, e. g. of כ, ג, י, כ, ג, put for *the least particle*, Matt. v. 18. Luke xvi. 17. — Philo in Flacc. p. 984. B. Plut. ed. R. X. p. 524 pen. ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραίων.

Κεραμεύς, έως, ὁ, (κέραμος,) *a potter*, Matt. xxvii. 7, 10. Rom. ix. 21. Sept. for קָוָה Is. xxix. 16. — Pol. 15. 35. 2.

Κεραμικός, ἡ, ὄν, (κεραμεύς,) *of or made by a potter*, Rev. ii. 27 σκεύη τὰ κεραμικά *a potter's vessels*, quoted from Ps. ii. 9 where Sept. σκεῦος κεραμέως for קָוָה לֵבָי. — Plut. ed. R. VIII. p. 327. 1 κεραμικοὶ τροχοί. Comp. Lob. ad Phr. p. 147.

Κεράμιον, ου, τό, (pp. neut. of adj. κεράμιος earthen Xen. An. 3. 4. 7,) pp. *an earthen vessel*, i. e. *a pot*, *pitcher*, *amphora*, e. g. κεράμιον ὕδατος *a water-pitcher*, Mark xiv. 13. Luke xxii. 10. Sept. for קָוָה Jer. xxxv. 5. — Jos. Ant. 8. 13. 2. Xen. An. 6. 1. 15.

Κέραμος, ου, ὁ, (perhaps from κεράννυμι,) pp. *potter's clay*, Hdian. 3. 9. 10. any earthen vessel i. q. κεράμιον Hdot. 3. 6. In N. T. *a tile* sc. of burnt clay for covering roofs, Luke v. 19. — Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

Κεράννυμι, f. κεράσω, perf. pass. κεκέρασμαι Buttm. § 114. Lob. ad Phr. p. 582; *to mix*, *to mingle*, e. g. wine with water or spices Sept. for קָוָה Is. v. 22. Xen. An. 1. 2. 23. genr. Diod. Sic. 2. 26. In N. T. by impl. *to prepare a draught*, *to pour out* sc. for drinking, *to*

fill one's cup. Rev. xiv. 10 κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ. xviii. 6 bis. So Sept. for קרר Prov. ix. 2, 5. Is. xix. 5. —Thuc. 6. 32 κέρασαντες κρατῆρας.

Κέρας, ατος, τό, plur. τὰ κέρατα uncontracted, Buttm. § 54. n. 1, *a horn*, i. e.

a) pp. of a beast, Rev. v. 6. xii. 3. xiii. 1 bis, 11. xvii. 3, 7, 12, 16. Sept. for קרר Gen. xxii. 13. Dan. vii. 7, 8.—Æl. H. An. 12. 19, 20. Xen. An. 7. 2. 23.—From the Heb. as the symbol of *strength, power*, Sept. and קרר Jer. xlvi. 25. Ps. lxxv. 11. Ecclus. xlvii. 5, 7, 12; and hence meton. Luke i. 69 κέρασ σωτηρίας *horn of deliverance*, i. q. *strong deliverer*. So Sept. and Heb. קרר Ps. xviii. 3. 2 Sam. xxii. 3. Comp. Gesen. Lex. קרר no. 1.

b) trop. of any *extremity, projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. ix. 13. Comp. Ex. xxvii. 2 sq. where Sept. and קרר. See Calmet p. 46.—Of the *wing* of an army 2 Macc. xv. 20. Xen. Cyr. 2. 4. 29.

Κεράτιον, ου, τό, (dimin. fr. κέρας,) pp. *little horn*; in N. T. *pod, carobpod*, Luke xv. 16, i. e. the fruit of the carob tree, Rabb. קרר, in Greek κερατεία (horn-tree), the *ceratonia siliqua* of Linnaeus, Germ. *Johannisbrod-baum*. This tree is common in Syria and in the southern parts of Europe; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the East, and swine are commonly fed with them. See Buxtorf. Lex. Chald. 821. Rees' Cyclop. art. *Ceratonia*.—Galen. de fac. Aliment. II.

Κερδαίνω, f. ανῶ, (κέρδος,) later fut. and aor. 1, κερδήσομαι, ἐκέρδησα, Buttm. § 114. Lob. ad Phr. p. 740; fut. 1 pass. κερδηθήσομαι, 3 plur. κερδηθήσονται 2 Pet. iii. 1 see in "Iva 1. C. a.—*To gain, to acquire as gain, to win, trans.*

a) pp. of things, e. g. τὸν κόσμον ὅλον, the wealth of the whole world, Matt. xvi. 26. Mark viii. 36. Luke ix. 25. In trade c. acc. Matt. xxv. 17, 20, 22. ab-

sol. James iv. 13. —Æl. V. H. 2. 19. Xen. Mem. 2. 9. 4.—Spoken of any loss or evil, *to gain*, i. e. *to save, to be spared from, to avoid*. Acts xxvii. 21 κερδήσαι (ἔδει) τὴν ὕβριν ταύτην κ. τ. λ. *and so to have saved, avoided, this loss*.—Jos. Ant. 2. 3. 2. Helidor. 8. p. 380. Luc. Tyrann. 8.

b) trop. of persons, *to gain, to win any one*, i. e. (a) as a friend or patron, e. g. Χριστόν Phil. iii. 8. τὸν ἀδελφόν Matt. xviii. 15.—(β) *to gain over to one's side*, in N. T. *to win over to Christ and thus bring to salvation*, 1 Cor. ix. 19, 20 bis, 21, 22, where it is i. q. σώζω in ver. 22. 1 Pet. iii. 1, coll. 1 Cor. vii. 16 where it is σώζω.

Κέρδος, εος, ους, τό, *gain, profit*, Phil. i. 21. iii. 7. Tit. i. 11. —Luc. de Merc. cond. 40. Plato Apol. Socr. 32.

Κέρμα, ατος, τό, (κείρω q. v.) pp. *a small piece, bit*, hence collect. *small coin, change*, John ii. 15.—Jos. J. B. 2. 14, 6. Dem. 549. 27.

Κερματιστής, οὔ, ὁ, (κερματίζω fr. κέρμα,) *a money-changer, broker*, John ii. 14, i. q. κολλυβιστής in Matt. xxi. 12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. xxx. 13 sq. and this the money-changers, sitting in the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. Comp. Buxtorf. Lex. Rab. 2032.

Κεφάλαιον, ου, τό, (pp. neut. of adj. κεφαλαῖος fr. κεφαλή,) *head*, e. g. of a bird Diod. Sic. 3. 28. In N. T. and genr. trop. *the head*, i. e.

a) *the chief thing, main point*. Heb. viii. 1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e. the great and essential point in what has been said. So Suidas in reference to this passage, κεφάλαιον ἐκεῖ τὸ μέγιστον λέγεται. —Luc. Vit. Auct. 23. Dem. 520. 3. Thuc. 6. 6.

b) *sum, amount*, in computing, summing up, Theophr. Char. 25 or 14. Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence of money, *a sum, capital*, Acts xxii. 28 πολλοῦ κεφαλαίου. So Sept. and פסד Lev. vi. 4.—Jos. Ant. 12. 2. 3 med. Æschin. 68. 26.

Κεφαλαιώ, ὦ, f. ὠσω, (κεφάλαιον,) *to sum up*, Thuc. 3. 67.—In N. T. i. q. κεφαλίζω, *to wound on the head*, trans. Mark xii. 4 κάκεινον λιθοβολήσαντες ἐκεφαλαίωσαν, comp. Luke xx. 12 where it is τραυματίσαντες. Comp. Lob. ad Phr. p. 95.

Κεφαλή, ἥ, ἡ, *the head*, i. e.

a) pp. of man Matt. vi. 17. viii. 20. xxvii. 30. Luke vii. 38. al. sæp. as cut off Matt. xiv. 11. Mark vi. 27. of animals Rev. ix. 17, 19. xii. 3. al. Sept. for שָׂרָא Gen. iii. 15. xl. 19. — Hdian. 4. 8. 4. Xen. An. 2. 6. 1. — By synecd. as the principal part, put emphatically for the whole person, Acts xviii. 6 τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, *your blood be on your own heads*, the guilt of your destruction rest upon yourselves. So Sept. and שָׂרָא 2 Sam. i. 16. 1 K. ii. 33, 38. So Rom. xii. 20, quoted from Prov. xxv. 22 where Sept. and שָׂרָא. — Aristoph. Plut. 526 εἰς κεφαλὴν σοι for εἰς σέ. comp. Hom. Il. 11. 55. Od. 1. 343. Æl. V. H. 12. 8.—Trop. of things, *the head, top, summit*, e. g. κεφαλὴ γωνίας, *the head of the corner*, i. e. the top-stone of the corner, the cope-stone, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7, all quoted from Ps. cxviii. 22 where Sept. for פָּאָר שָׂרָא.—Comp. in Ἀκρογωνιαῖος.—Sept. Gen. viii. 5. xi. 4. Xen. Œc. 19. 13.

b) metaph. of persons, i. e. *the head, the chief*, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. xi. 3 κεφαλὴ γυναικὸς ὁ ἀνὴρ. Eph. v. 23. Of Christ in relation to his church, which is his body, σῶμα, and its members his members, μέλη, (comp. 1 Cor. xii. 27,) 1 Cor. xi. 3. Eph. i. 22. iv. 15. v. 23. Col. i. 18. ii. 10, 19. Of God in relation to Christ, 1 Cor. xi. 3. So Sept. and שָׂרָא Judg. xi. 8, 11. 2 Sam. xxii. 24. AL.

Κεφαλὶς, ἴδος, ἡ, (κεφαλή,) pp. *a little head*, e. g. *bulb* of garlic Luc. Dial. Meretr. 14. 3. *head, knob*, of a column etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8. In N. T. prob. *the head, knob* of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for *a roll, volume*. Heb. x.

7 κεφαλὶς βιβλίου, quoted from Ps. xl. 8 where Sept. for קֶדֶשׁ-תְּהִלָּה.

Κημόω, ὦ, f. ὠσω, (κημός muzzle,) *to muzzle*, i. q. φιμόω for which it stands in some MSS. 1 Cor. ix. 9.—Xen. Eq. 5. 3.

Κῆνσος, ου, ὁ, Lat. *census*, i. e. pp. an enumeration of the people and valuation of property, see Adam's Rom. Ant. p. 79, 128 sq. in Greek ἀπογραφή q. v. In N. T. *tribute, poll-tax*, paid by each person whose name was taken in the census, i. q. ἐπικεφάλαιον. Matt. xvii. 25. xxii. 17 et Mark xii. 14 δοῦναι κῆνσον Καίσαρι. Matt. xxii. 19 νόμισμα τοῦ κῆνσου *the tribute-coin*, i. q. δηνάριον in Mark xii. 15.—Hesych. κῆνσος· εἶδος νομίσματος, ἐπικεφάλαιον.

Κῆπος, ου, ὁ, *a garden*, any place planted with herbs and trees, Luke xiii. 19. John xviii. 1, 26. xix. 41. Sept. for גַּד Deut. xi. 10. Am. iv. 9.—Jos. Ant. 9. 10. 4. Xen. Œc. 4. 13.

Κηπουρός, οὔ, ὁ, (κῆπος, οὖρος,) *garden-keeper, gardener*, John xx. 15.—Diod. Sic. 1. 59. Pol. 17. 6. 4.

Κηρίον, ου, τό, (κηρός wax,) *a honeycomb*, sc. full of honey, Luke xxiv. 42. Sept. for קֶדֶשׁ Prov. xxiv. 13. xix. 11.—Jos. Ant. 6. 6. 3. Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

Κήρυγμα, ατος, τό, (κηρύσσω,) *proclamation* by a herald, Hdot. 8. 41. Dem. 917. 24. *edict* thus proclaimed Xen. Cyr. 4. 5. 57. In N. T. *annunciation, preaching*, spoken

a) of prophets, e. g. the *denunciation* of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ Matt. xii. 41. Luke xi. 32. So Sept. for קֶדֶשׁ-תְּהִלָּה Jon. iii. 2.

b) of Christ and his apostles, *preaching* sc. of the gospel, public instruction, 1 Cor. i. 21. ii. 4. xv. 14. Tit. i. 3. Meton. for the gospel preached, Rom. xvi. [xiv.] 25. 2 Tim. iv. 17.—Clem. Alex. Strom. 6. 5, 6.

Κήρυξ, υκος, ὁ, *a herald, public crier*, Xen. Cyr. 2. 1. 31. An. 5. 7. 3, 4. In N. T. *a preacher*, public instructor, e. g. of the divine will and precepts, as Noah 2 Pet. ii. 5. of the gospel, as Paul 1 Tim. ii. 7. 2 Tim. i. 11.

Κηρύσσω v. ττω, f. ξω, (κήρυξ,) *to be a herald* etc. Hom. Il. 17. 325. Luc. D. Deor. 24. 1. *to make proclamation* sc. through a herald etc. Diod. Sic. 17. 109. Xen. H. G. 7. 2. 23.—In N. T. *to proclaim, to announce publicly, to publish, trans.*

a) genr. Matt. x. 27 κηρύξατε ἐπὶ τῶν δωμάτων. Luke xii. 3. Acts x. 42. Rev. v. 2. Sept. for קריק Ex. xxxii. 5. Esth. vi. 9, 11. קריק Joel ii. 1. — Jos. Ant. 14. 15. 2. Hdian. 1. 7. 2. Æschin. 75. 30.—In the sense of *to noise* or *blazen abroad, to laud publicly*. Mark i. 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν. v. 20. vii. 36. Luke viii. 39.—Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

b) espec. *to preach, to publish, to announce*, sc. religious truth, the gospel with its attendant privileges and obligations, the gospel dispensation. (a) genr. e. g. of John the Baptist, Matt. iii. 1 κηρύσσων ἐν τῇ ἐρήμῳ καὶ λέγων. Mark i. 4, 7. Luke iii. 3. Acts x. 37. Of Jesus Matt. iv. 17, 23. ix. 35. xi. 1. Mark i. 14, 38, 39. Luke iv. 44. viii. 1. 1 Pet. iii. 19. Of apostles and teachers, Matt. x. 7. xxiv. 14. xxvi. 13. Mark iii. 14. vi. 12. xiii. 10. xiv. 9. xvi. 15, 20. Luke ix. 2. xxiv. 47. Acts xx. 25. xxviii. 31. Rom. x. 8, 14, 15. 1 Cor. ix. 27. xv. 11. Gal. ii. 2. Col. i. 23. 1 Thess. ii. 9. 2 Tim. iv. 2 κ. τὸν λόγον.—Act. Thom. § 1, κ. τὸν λόγον.—So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts viii. 5. ix. 20. xix. 13. 1 Cor. i. 23. xv. 12. 2 Cor. i. 19. iv. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστόν. xi. 4 bis. Phil. i. 15. 1 Tim. iii. 16.—(β) In allusion to the Mosaic and prophetic institutions, *to preach, to teach*. Acts xv. 21 Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. ii. 21 ὁ κηρύσσων μὴ κλέπτειν. Gal. v. 11 εἰ περιτομὴν ἔτι κηρύσσω. Luke iv. 18, 19, quoted from Is. lxi. 1 where Sept. for קריק, as also Prov. viii. 1.

Κῆτος, εος, ους, τό, *any large fish, sea-monster*, Matt. xii. 40. Sept. for קריק Jon. ii. 1.—Palæph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, ᾱ, ὁ, *Cephas*, later Heb. קפא (rock, Buxt. Lex. Ch. 1032,) a surname

of Simon Peter, i. q. Πέτρος John i. 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

Κιβωτός, οὔ, ἡ, *anark*, i. e. a wooden chest, coffer, Æl. V. H. 9. 13. Lysias 121. 5.—In N. T. spoken of the ark of the covenant, Heb. ix. 4. Rev. xi. 19. Sept. for קריק Ex. xxv. 10. Lev. xvi. 2. al. sæp.—Jos. Ant. 4. 8. 44.—Of Noah's ark, Matt. xxiv. 38. Luke xvii. 27. Heb. xi. 7. 1 Pet. iii. 20. So Sept. for קריק Gen. vi. 14 sq. vii. 1 sq. Josephus calls it also *λάρναξ* Ant. 1. 3. 2 sq.

Κιθάρα, ας, ἡ, (κίθαρις,) whence Lat. *cithara*, Engl. *guitar*, though the modern instrument is different, the ancient cithara or lyre being without a neck, and with the strings open like the modern harp; hence genr. *lyre, harp*. See Rees' Cyclop. art. *Cithara* and *Lyre*, also the plates of *Musical Instruments*. —1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. Sept. for קריק Gen. xxxi. 27. 1 Chr. ix. 11. Josephus describes the Heb. קריק, *κινύρα*, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Gesen. Lex. art. קריק.—Æl. V. H. 14. 23. Luc. Imag. 14.

Κιθαρίζω, f. ἴσω, (κίθαρις,) *to play upon the cithara*, i. g. genr. *to harp, to play the lyre*, 1 Cor. xiv. 7. Rev. xiv. 2. Sept. for קריק Is. xxiii. 16.—Æl. V. H. 3. 32. Xen. Mem. 3. 1. 4.

Κιθαρωδός, ου, (κιθάρα, αοιδός, ῥόδός,) *a harper, lyrist*, one who plays on the harp or lyre and accompanies it with song, Rev. xiv. 2. xviii. 22.—Æl. V. H. 3. 43. Luc. Vit. Auct. 3.

Κιλικία, ας, ἡ, *Cilicia*, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεῖα, aspera*, and the eastern *πεδινή, campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birth-place of Paul. Acts vi. 9. xv. 23, 41. xxi. 39. xxii. 3. xxiii. 34. xxvii. 5. Gal. i. 21.

Κινάμωμον, ου, τό, *cinnamon*, the aromatic bark of the *Laurus cinnamomum*,

which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. xviii. 13. Sept. for קִנְמָר Ex. xxx. 23. קִנְמָר Jer. vi. 20.—Diod. Sic. 2. 49. Comp. Plin. H. N. 12. 19.

Κινδυνεύω, f. εὐσω, (κίνδυνος,) *to be in danger, in peril*, intrans. Luke viii. 23. 1 Cor. xv. 30. seq. inf. Acts xix. 27, 40. —Ecclus. xxxi. [xxxiv.] 12. Jos. Ant. 4. 8. 2. Xen. H. G. 1. 4. 15.

Κίνδυνος, ου, ό, (prob. fr. κινέω,) *danger, peril*, Rom. viii. 35. 2 Cor. xi. 26 octies. Sept. for קִנְמָר Ps. cxvi. 3.—Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

Κινέω, ω, f. ήσω, (κίω,) *to move, to put in motion*, trans. Matt. xxiii. 4 οὐ θέλουσι κινῆσαι αὐτά sc. τὰ φορτία. Sept. Pass. for קִנְמָר Is. xli. 7. קִנְמָר Job xiii. 25. —Xen. Conv. 2. 22.—So κινεῖν τὴν κεφαλὴν *to move* i. e. *shake the head*, in derision Matt. xxvii. 39. Mark xv. 29. Sept. for קִנְמָר 2 K. xix. 21. Job xvi. 4. Ps. xxii. 8.—Ecclus. xii. 18. xiii. 7.—Mid. *to move oneself*, i. e. *to move* intrans. Acts xvii. 28 ζῶμεν καὶ κινούμεθα.—Sept. Gen. vii. 21. Æl. V. H. 1. 6. Xen. Cyr. 1. 4. 19.—Metaph. *to move, to stir up, to excite*, e. g. στάσιν Acts xxiv. 5. xxi. 30 ἐκινήθη ἡ πόλις ὅλη.—Jos. B. J. 2. 10. 4. Xen. Ag. 1. 37.—Seq. ἐκ τοῦ τόπου, i. q. *to move away, to remove*, trans. Rev. ii. 5. vi. 14.—Jos. Ant. 4. 8. 18. Hdian. 6. 1. 6.

Κίνησις, εως, ι, (κινέω,) *motion*, John v. 3 τὴν τοῦ ὕδατος κίνησιν.—Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, ό, indec. *Kis*, Heb. קִישׁ *Kish*, pr. n. of the father of king Saul, Acts xiii. 21. Comp. 1 Sam. ix. 1.

Κίχρημι, f. χρήσω, (i. q. χράω, see Buttm. § 114. p. 307, 308,) *to lend*, trans. Luke xi. 5 χρήσόν μοι τρεῖς ἄρτους.—Sept. Ex. xii. 36. Æl. V. H. 14. 10. Xen. Mem. 3. 11. 18.

Κλάδος, ου, ό, (κλαω,) *a shoot, sprout, branch*, pp. young and easily broken off. Matt. xxiv. 32 ὅταν ἦδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύγῃ. xiii. 32. xxi. 8. Mark iv. 32. xiii. 28. Luke xiii. 19. Sept. for קִנְמָר Jer. xi. 16

Ez. xxxi. 7.—Æl. V. H. 2. 14.—Trop. and allegor. οἱ κλάδοι *branches* for *offspring, posterity*, Rom. xi. 16—19, 21.—Theophr. Char. 5 or 21 κλάδος Μελιταῖος. Comp. Sept. ῥάβδος Is. xi. 1.

Κλαίω, f. κλαύσομαι Buttm. § 114, in N. T. fut. κλαύσω Luke vi. 25, comp. Winer. § 15; *to weep, to wail, to lament*, implying not only the shedding of tears, but also every external expression of grief.

a) intrans. and absol. Matt. xxvi. 75 ἔκλαυσε πικρῶς. Mark xiv. 72. Luke vi. 21. vii. 13. viii. 52. John xi. 31, 33. 1 Cor. vii. 30. al. Seq. ἐπὶ c. dat. *to weep for or over* any one, Luke xix. 41. ἐπὶ c. acc. Luke xxiii. 28 μὴ κλαίετε ἐπ' ἐμέ κ. τ. λ. Joined c. ἀλαλάζειν Mark v. 38. c. θορυβεῖν Mark v. 39. c. θρηνεῖν John xvi. 20. c. κόπτεσθαι Rev. xviii. 9. c. ὀλοῦν James v. 1. c. πενθεῖν Mark xvi. 10. Luke vi. 25. Rev. xviii. 15, 19. seq. ἐπ' αὐτῇ ver. 11. Sept. for קִנְמָר Gen. xxxiii. 4. Num. xiv. 1. c. ἐπὶ τινα Judg. xiv. 17. 2 Sam. xix. 1.—Ecclus. xxii. 9, 10. Æl. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

b) seq. acc. *to weep, to bewail, to lament for*, e. g. the dead, Matt. ii. 18 Παχὴλ κλαίουσα τὰ τέκνα αὐτῆς. So Sept. for קִנְמָר Gen. xxxvii. 34. Deut. xxxiv. 8. —1 Macc. ix. 20. Æl. V. H. 6. 1. Xen. Cyr. 5. 2. 32. AL.

Κλάσις, εως, ή, (κλάω,) *a breaking*, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke xxiv. 35. Acts ii. 42.—Theophr. de Caus. Pl. 3. 19 κλάσις ἀμπέλων.

Κλάσμα, ατος, τό, (κλάω,) *fragment, bit*, e. g. of food, Matt. xiv. 20. xv. 37. Mark vi. 43. viii. 8, 19, 20. Luke ix. 17. John vi. 12, 13. Sept. for קִנְמָר Lev. ii. 6. Judg. xix. 5. קִנְמָר 1 Sam. xxx. 12.—Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαύδη, ης, ή, *Clauda* or *Claude*, now Gozzo, a small island off the S. W. coast of Crete, Acts xxvii. 16.—It is also called Κλαύδος Ptol. 3. 7. *Gaudos*, Mela 2. 7. Plin. H. N. 4. 22.

Κλαυδία, ας, ή, *Claudia*, pr. n. of a Christian female, 2 Tim. iv. 21.

Κλαύδιος, ου, ό, *Claudius*, pr. n. 1. *Tiberius Claudius Nero Germanicus*,

the fifth Roman emperor, successor of Caligula, r. A. D. 41—54. Acts xi. 28. xviii. 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts xi. 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. ib. 3. 15. 3. Tac. Ann. 12. 43. Sueton in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts xviii. 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, χιλίαρχος, commanding in Jerusalem, Acts xxiii. 26.

Κλαυθμός, οὔ, ὁ, (κλαίω,) *weeping, wailing*, Matt. ii. 18. viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28. Acts xx. 37. Sept. for יָבַב Gen. xlv. 2. Ezra iii. 13. Comp. Lob. ad Phr. p. 325.

Κλάω, f. κλάω, *to break*, i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 med. In N. T. only in the phrase κλάσαι τὸν ἄρτον, *to break bread*, sc. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes. Also genr. Matt. xiv. 19. xv. 36. Mark viii. 6. 19. Luke xxiv. 30. Acts xxvii. 35. So Sept. and Heb. סָפַקְסָרָה Jer. xvi. 7. comp. Is. lviii. 7.—So in the Lord's supper and *agapæ*, Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. Acts ii. 46. xx. 7, 11. 1 Cor. x. 16. xi. 24.—Act. Thom. § 27, 29.—Metaph. of the body, σῶμα, of Christ. as typically *broken* in the eucharist. 1 Cor. xi. 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον, where the allusion is to the death on the cross.—pp. Jos. B. J. 2. 8. 10.

Κλείς, δός, ἡ, acc. κλεῖν and κλεῖ-δα, acc. plur. κλεῖδας and contr. κλεῖς, Buttm. § 44. § 58. Winer § 9. p. 61; a *key*, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. xvi. 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τοῦ Θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. iii. 7 ὁ ἔχων τὴν κλεῖν τοῦ Δαβὶδ, in the same sense, in allusion to Is. xxii. 22 where Sept. τὴν κλεῖδα οἴκου Δαβὶδ for יְיָ הַבַּיִת הַזֶּה. Rev. i. 18 τὰς κλεῖς

τοῦ ἄδου. ix. 1. xx. 1. Metaph. Luke xi. 52 τὴν κλεῖδα τῆς γνώσεως, *key of knowledge*, i. e. the means of attaining to true knowledge in respect to the kingdom of God, comp. Matt. xxiii. 13. —pp. Sept. for יָבַב Judg. iii. 25. Artemid. 3. 54. Luc. Tim. 13.

Κλείω, f. σω, perf. pass. κέκλεισμαι, aor. 1 pass. ἐκλείσθην, for the σ see Buttm. § 98. n. 6; *to shut, to close*, trans.

a) pp. Matt. vi. 6 κλείσας τὴν θύραν σου. xxv. 10. Luke xi. 7. John xx. 19, 26. Acts v. 23. xxi. 30. Rev. xx. 3. xxi. 5. Sept. for יָבַב Gen. vii. 16. Josh. ii. 7.—Hdian. 2. 1. 13. Xen. Cyr. 7. 5. 27.—So of the heavens, ὁ οὐρανός, i. e. the windows of heaven so that no rain can fall, Luke iv. 25. Rev. xi. 6. Comp. Gen. vii. 11. viii. 2. Job xxxviii. 37.

b) metaph. (α) Matt. xxiii. 13 κλείετε τὴν βασ. τῶν οὐρ. *to shut up the kingdom of heaven*, i. e. wilfully to prevent men from entering, comp. in Κλεῖς. So of authority to exclude or admit, Rev. iii. 7 bis, 8.—(β) 1 John iii. 17 κλεῖσαι τὰ σπλάγχνα ἀπὸ τινος, *to shut up one's bowels from any one*, i. e. not to let one's compassion flow out, to be hard-hearted. Comp. in Σπλάγχνον.

Κλέμμα, ατος, τό, (κλέπτω,) *theft*, Rev. ix. 21.—Dem. 736. 5. Xen. Œc. 14. 5. thing stolen Sept. Ex. xxii. 2, 3. Luc. Asin. 19.

Κλέοπας, α, ὁ, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke xxiv. 18. Different from Κλωπᾶς q. v.

Κλέος, έους, τό, (κλέω fr. καλέω,) pp. *report, rumour*, Hom. Il. 2. 486. Od. 13. 415. In N. T. and genr. *fame, renown, glory*, 1 Pet. ii. 20. Sept. for יָבַב Job xxviii. 22.—Æl. V. H. 2. 32. Thuc. 2. 45. Xen. Ven. 1. 6.

Κλέπτῃς, ου, ὁ, (κλέπτω,) *a thief*, Matt. vi. 19, 20. xxiv. 43. Luke xii. 33, 39. John x. 1. xii. 6. 1 Cor. vi. 10. 1 Thess. v. 2, 4. 1 Pet. iv. 15. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. Sept. for יָבַב Ex. xxii. 2. Joel ii. 9.—Ecclus. v. 14. Luc. Asin. 46. Xen. Mem. 3. 1. 6.—Trop. of false teachers, deceivers, who *steal* men away from the truth, John x. 8, 10. So Sept. and יָבַב Hos. vii. 1.

Κλέπτω, f. κλέψω Matt. xix. 18. Rom. xiii. 9, instead of the more usual f. κλέψομαι Buttm. § 113. 4, and n. 7. Winer § 15. p. 80.—*To steal*, absol. Matt. vi. 19, 20 διορύσσουσιν καὶ κλέπτουσιν. Mark x. 19. Luke xviii. 20. John x. 10. Rom. ii. 21 bis. Eph. iv. 28 bis. Fut. οὐ κλέψεις as imperat. Matt. xix. 18. Rom. xiii. 9, see Winer § 44. 3. Matth. § 498. c. Sept. for עָרַב Ex. xx. 15. Deut. v. 19.—Luc. Asin. 41. Xen. Mem. 4. 2. 15.—In the sense of *to steal away, to take by stealth*, seq. acc. as a dead body Matt. xxvii. 64. xxviii. 13. So Sept. and עָרַב 2 Sam. xxi. 12.—Hdian. 2. 1. 5.

Κληῖμα, ατος, τό, (κλάω,) *shoot, sprout, branch*, i. q. κλάδος, pp. such as are easily *broken off*; in N. T. only of the vine, *shoot, tendril*, John xv. 2, 4, 5, 6. Sept. for עֵצֶיךָ Ez. xii. 6, 7. עֵצֶיךָ Ez. xv. 2.—Jos. Ant. 2. 5. 2. Xen. Œc. 19. 8.

Κλήμης, εντος, ό, *Clement*, pr. n. of a Christian Phil. iv. 3, not improbably Clemens Romanus.

Κληρονομέω, ω, f. ήσω, (κληρονόμος,) *to receive by lot* sc. a portion thus distributed, Sept. for עֵצֶיךָ Num. xxvi. 55. Josh. xvi. 4. Hence, as an inheritance might also be distributed by lot (Ecclus. xiv. 15), *to inherit, to be heir to* any person or thing, in classic writers seq. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3. of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

a) *to inherit, to be heir*, absol. Gal. iv. 30 οὐ γὰρ μὴ κληρονομήσῃς ὁ υἱὸς τῆς παιδίσκης μετὰ κ. τ. λ. quoted from Gen. xxi. 10 where Sept. for עֵצֶיךָ, as also Gen. xv. 4. Num. xxvii. 11.

b) in later usage simply *to obtain, to acquire, to possess*, seq. acc. in N. T. spoken only of the friends of God as receiving admission to the kingdom of heaven and its attendant privileges. Matt. v. 5 κληρονομήσουσιν τὴν γῆν *they shall quietly possess the land* i. e. primarily the land of Canaan, but understood in a spiritual sense of the Messiah's kingdom; comp. Sept. and Heb. עֵצֶיךָ Ps. xxxvii. 9, 11, 22, 29. xxv. 13. Tholuck Bergpred. p. 83 sq. Bibl. Repos. III.

p. 704 sq. So κλ. τὴν βασιλείαν τοῦ Θεοῦ Matt. xxv. 34. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. κλ. ζωὴν αἰώνιον Matt. xix. 29. Mark x. 17. Luke x. 25. xviii. 18. ἀφ' ὧν 1 Cor. xv. 50. also Heb. i. 4, 14. vi. 12. xii. 17. 1 Pet. iii. 9. Rev. xxi. 7. Sept. for עֵצֶיךָ Gen. xv. 7. Deut. i. 21.—genr. seq. acc. Ecclus. iv. 13. Jos. Ant. 8. 13. 8 κλ. τοῦ Ναβούθου ἀμπελῶνα προῖκα. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phr. p. 129. Sturz de Dial Alex. p. 140.

Κληρονομία, ας, ή, (κληρονομέω q. v.) *inheritance*, i. e.

a) pp. from one's ancestors, *patrimony*, Matt. xxi. 38. Mark xii. 7. Luke xii. 13. xx. 14. Sept. for עֵצֶיךָ Num. xxvii. 7, 8. 9, 10, 11.—Isocr. 393. A. Hdian. 5. 1. 13.

b) genr. *portion, possession*, espec. the land of Canaan as the possession of the Israelites, Acts vii. 5. Heb. xi. 8. So Sept. and עֵצֶיךָ Deut. iv. 38. Josh. xi. 23.—Hence trop. of admission to the kingdom of God and its attendant privileges, Acts xx. 32. Gal. iii. 18. Eph. i. 14, 18. v. 5. Col. iii. 24. Heb. ix. 15. 1 Pet. i. 4.

Κληρονόμος, ου, ό, κληρος, νέμωμαι,) pp. 'receiving by lot,' sc. a portion thus distributed; hence in N. T. and genr. *an heir*, see above in Κληρονομέω.

a) pp. Matt. xxi. 38. Mark xii. 7. Luke xx. 14. Gal. iv. 1. Sept. for עֵצֶיךָ Jer. viii. 10. 2 Sam. xiv. 7.—Æl. V. H. 13. 11. Lysias 907. 5.—Trop. κληρονόμος Θεοῦ, *heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. viii. 17 bis. Gal. iv. 7. So Gal. iii. 29 κληρονόμοι sc. τοῦ Ἀβραάμ, heirs of the blessings promised to Abraham.

b) genr. i. q. *possessor* sc. of any thing received as a portion, possession, e. g. the kingdom of heaven etc. Rom. iv. 13, 14. Tit. iii. 7. Heb. i. 2. vi. 17. xi. 7. James ii. 5.

Κληρος, ου, ό, (prob. fr. κλάω,) *lot*, i. e.

a) pp. *a lot, die*, any thing used in determining chances, comp. Potter's Gr. Antiq. I. p. 333. E. g. κληρον βάλλειν, Engl. *to cast lots*, Matt. xxvii. 35 bis.

Mark xv. 24. Luke xxiii. 34. John xix. 24. Acts i. 26 bis ἔδωκαν κλήρους . . . καὶ ἐπέσειεν ὁ κληρὸς. Sept. for לְחִיָּה Ps. xxii. 19. Neh. x. 34. Jon. i. 7.—Luc. Hermot. 40. Hom. Il. 7. 175. ἐν κλήρῳ by lot Xen. Ath. 1. 2.

b) meton. *lot*, i. e. *part*, *portion* sc. as assigned by lot, Acts viii. 21 οὐκ ἔστι σοι μερίς οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ. So Sept. and לְחִיָּה Deut. x. 9. xii. 12. (Jos. Ant. 4. 7. 5.) So of an office to which one is appointed by lot or otherwise, Acts i. 17, 25 λαβεῖν τὸν κληρὸν τῆς διακονίας, comp. ver. 26.—Hence genr. *portion*, *possession*, *heritage*, trop. Acts xxvi. 18 κληρὸν ἐν τοῖς ἡγιασμένοις. Col. i. 12. Plur. id. 1 Pet. v. 3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων, *not as lording it over the possessions, heritage*, sc. of God or Christ, the church.—Wisd. v. 5. So pp. κληροὶ estates, lands, Hdot. 1. 76. ib. 9. 94. sing. Æl. V. H. 12. 61.

Κληρώω, ὤ, f. ὠσω, (κληρὸς,) *to cast lots* Hdot. 1. 94. Mid. *to acquire by lot* Xen. Cyr. 1. 6. 46.—In N. T. only Mid. κληρόομαι, οὔμαι, genr. *to obtain*, *to receive*, absol. Eph. i. 11 ἐν ᾧ καὶ ἐκληρώθημεν . . . εἰς τὸ εἶναι ἡμᾶς κ. τ. λ. i. q. through whom we have attained to be etc. through whom it has been granted us.—Act. Thom. § 24 ἵνα κληρωθῶ ἄξιος γενέσθαι κ. τ. λ. Æl. H. An. 1. 13. Alciph. 3. ep. 49.

Κλησις, εως, ἡ, (καλέω,) *a call*, i. e. summons Xen. Cyr. 3. 2. 14. *invitation* to a banquet 3 Macc. v. 14. Xen. Conv. 1. 7. Hence in N. T. trop. *a call*, *invitation* sc. to the kingdom of God and its privileges, i. e. that divine call by which Christians are introduced into the privileges of the gospel. Rom. xi. 29 ἡ κλησις τοῦ Θεοῦ. Eph. iv. 1. Phil. iii. 14. 2 Thess. i. 11. 2 Tim. i. 9. Heb. iii. 1. 2 Pet. i. 10. Eph. i. 18 et iv. 4 ἡ ἐλπίς τῆς κλήσεως, i. e. the hope which the Christian's call permits him to cherish.—Clem. Alex. Strom. 6. 17.—So 1 Cor. i. 26 βλέπετε τὴν κλησιν ὑμῶν, i. e. the manner of your call, *how* ye were called. So too 1 Cor. vii. 20 ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω, i. e. as he was called, so let him remain. Others here compare Dion. Hal. Ant. 4. 18 κλήσεις i. q. *classes*, sub-

divisions of the Roman people; but this was neither a Greek nor Hellenistic use of the word.

Κλητός, ἡ, ὄν, (καλέω,) *called*, *invited*, e. g. to a banquet, Sept. for לְחִיָּה 1 K. i. 41, 49. Æschin. 50. 1. Hence in N. T. trop. *called*, *invited*, sc. to the kingdom of heaven and its privileges, genr. Matt. xx. 16 et xxii. 14 πολλοὶ γὰρ εἰσι κλητοὶ, ὀλιγοὶ δὲ ἐκλεκτοί. Also emphat. of those who have obeyed this call, i. q. saints, Christians, Rom. i. 6, 7 κλητοὶ Ἰησοῦ κ. . . . κλητοὶ ἅγιοι. viii. 28. 1 Cor. i. 2, 24. Jude i. Rev. xvii. 14. Comp. Heb. לְחִיָּה Is. xlvi. 12.—In the sense of *appointed*, *chosen*, sc. to any office, see in Καλέω no. 1. e. Rom. i. 1 et 1 Cor. i. 1 κλητὸς ἀπόστολος, comp. Gal. i. 15.

Κλίβανος, ου, ὁ, *an oven*, sc. for baking bread, Matt. vi. 30. Luke xii. 28. Sept. for Heb. קִיבָּן Ez. viii. 3. Lev. xxvi. 26.—Hdot. 2. 92. Artemid. 2. 10. The Attic form was κρίβανος, Lob. ad Phr. p. 179. Sturz de Dial. Alex. p. 176.—The Heb. קִיבָּן Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Calmet art. *Bread* p. 208. Jahn § 140. Harmer's Obs. 1. p. 401 sq.

Κλίμα, ατος, τό, (κλίνω,) *inclination*, *declivity*, Jos. Ant. 14. 15. 2. Pol. 2. 16. 3 κλίμα τῶν ὀρῶν. So of the supposed *inclination* of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into several κλίματα, *climates*, by lines parallel to the equator, Vitruv. 1. 1. Comp. Rees' Cyclop. art. *Climate*.—Hence in N. T. and genr. *climate*, i. e. *clime*, *region*, Gal. i. 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. xv. 23. 2 Cor. xi. 10.—Pol. 5. 44. 6. Jos. B. J. 5. 12. 2. Hdian. 2. 11. 8.

Κλίνη, ης, ἡ, (κλίνω,) *a bed*, *couch*, any thing on which one lies, reclines, etc. For the Hebrew beds, see Jahn § 40. Calmet art. *Bed*. In N. T.

a) genr. and only of the sick, Mark vii.

30 et Rev. ii. 22 see in Βάλλω b. So Sept. and $\pi\omega\rho$ Gen. xlviii. 2. xlix. 3. genr. 2 Sam. iv. 7. 1 K. xvii. 19.—Luc. Asin. 3. Diod. Sic. 4. 59. Xen. Cyr. 5. 2. 15.—Of a bed in which the sick are borne, Matt. ix. 2, 6. Luke v. 18. Acts v. 15. Comp. Sept. and $\pi\omega\rho$ Cant. iii. 7.—So of a *bed* or *bier* for the dead Jos. Ant. 7. 1. 6. Hdian. 4. 2. 3 sq.

b) spec. *a couch, sofa, divan*, for sitting or reclining. Luke xvii. 34 $\epsilon\sigma\sigma\omicron\upsilon\tau\alpha\iota$ δύο ἐπὶ κλίνης μιᾶς, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. xxiv. 40, and see below. Mark iv. 21. vii. 4. Luke viii. 16. So Sept. and $\pi\omega\rho$ Am. vi. 4, comp. iii. 12.—Or, in all these passages κλίνη may be taken in the sense of *triclinium*, i. e. the *couch* or *sofa* on which the ancients reclined at meals, see in 'Ανάκειμαι no. 2. So Sept. and $\pi\omega\rho$ Esth. vii. 8. Ez. xxiii. 41.—Æl. V. H. 12. 51. Xen. Cyr. 8. 8. 16. ὑπὸ τῇ κλίνῃ Luc. de Merc. Cond. 17. Tox. 28.

Κλινίδιον, ου, τό, (dimin. fr. κλίνη,) *a little bed*, Luke v. 19, 24, comp. ver. 18 where it is κλίνη.—Dion. Hal. Ant. 7. 68. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

Κλίνω, f. $\nu\omega$, perf. κέκλικα, *to incline*, trans. i. e. *to bend* any thing from a straight position, whether downwards or horizontally.

a genr. *to bow*, e. g. τὸ πρόσωπον εἰς τὴν γῆν in reverence Luke xxiv. 5. τὴν κεφαλὴν as one dying John xix. 30, or genr. *to recline* or *lay the head*, sc. for rest. Matt. viii. 20. Luke ix. 58. Comp. Sept. and $\pi\omega\rho$ Ps. cxliv. 5. 2 K. xix. 16.—Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans, *to incline oneself*, (comp. in 'Αγω no. 3,) spoken of the day as *declining*, Luke ix. 12. xxiv. 29 κέκλικεν ἡ ἡμέρα. So Sept. for $\gamma\gamma$ Judg. xix. 11 $\pi\omega\rho$ Judg. xix. 8. $\pi\omega\rho$ Jer. vi. 4.—Arr. Alex. M. 3. 4. 4 ἐγκλιναντος δὲ τοῦ ἡλίου εἰς ἐσπέραν. Hdot. 4. 181 ἀποκλίνω.

b) i. q. Lat. *inclinare aciem*, i. e. in military language, *to make give way*, *to rout*. Heb. xi. 34 παρεμβολὰς ἀλλοτρίων ἐκλιναν.—Jos. Ant. 14. 15. 4. Hom. Il. 5. 37. Pol. 1. 27. 8.

Κλισία, ας, ἡ, (κλίω,) pp. 'place where one may recline or rest,' hence

hut, tent, Hom. Od. 16. 1. Il. 1. 322. *triclinium*, i. e. *couches*, for reclining at a meal Pind. Pyth. 4. 237. *a table-party*, company reclining around a table, Jos. Ant. 12. 2. 11. Hence in N. T. accus. κλισίας adverbially, *by table-parties*, in *companies*. Luke ix. 14 κατακλίνετε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. Comp. Buttm. § 115. 4. Herm. ad. Vig. p. 882.

Κλοπή, ῆς, ἡ, (κλέπτω,) *theft*, Matt. xv. 19. Mark vii. 22. Sept. for inf. of $\kappa\lambda\pi$ Gen. xl. 15.—Ecclus. xli. 19. Xen. Cyr. 1. 2. 6.

Κλύδων, ωνος, ὁ, (κλύζω to dash,) pp. *a dashing* of the sea, *surge, billows*, Luke viii. 24. James i. 6. Sept. for $\gamma\gamma\omega$ Jos. i. 4, 11, 12.—Jos. Ant. 9. 10. 2. Pol. 1. 27. 4. Diod. Sic. 3. 21.

Κλυδωνίζομαι, f. $\iota\sigma\omicron\mu\alpha\iota$, depon. (κλύδων,) *to surge, to be tossed in billows*, trop. *to fluctuate*. Eph. iv. 14 κλυδωνιζόμενοι παντὶ ἀνέμῳ δισσασκαλίας. Sept. for $\psi\gamma\gamma$ Is. lvii. 20.—Jos. Ant. 9. 11. 3 ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος. Aristæn. 1. ep. 27.

Κλωπᾶς, ᾶ, ὁ, *Clopas*, John xix. 25, elsewhere called *Alpheus*, see in 'Αλφαῖος no. 1.

Κνήθω, Att. κνάω, f. κνήσω, *to rub, to scratch*, Mid. κνήσασθαι τὸ οὖς to scratch one's own ear Luc. bis Acc. 1. τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence *to tickle*, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβήν, ὡς λέγεται, κνήσειν οἶδεν ὄνος τὸν ὄνον.—In N. T. only Pass. *to be tickled, to feel an itching*, trop. 2 Tim. iv. 3 κνηθόμενοι τὴν ἀκοήν, lit. *being tickled, itching, as to the ears*, i. e. having an itching to hear something pleasing. So Hesych. κνηθόμενοι τὴν ἀκοήν. ζητοῦντες τι ἀκοῦσαι καθ' ἡδονήν. For the accus. see Buttm. § 134. 6. Winer. § 32. 5. On the form κνήθω see Buttm. § 112. 11. Lob. ad Phr. p. 254.—So κνήσις ὥτων Plut. VI. p. 638. 4. ed. Reiske.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts xxvii. 7.—Strabo XIV. p. 965.

C. Plin. H. N. 36. 15. Hom. Od. 1. 30. 1.

Κοδράντης, ου, ὁ, i. q. Lat. *quadrans*, the fourth part of an *as*, ἀσσάριον, q. v. It was a small brass coin, equal to two λέπτα, i. e. nearly to two-fifths of one cent. Matt. v. 26. Mark xii. 42. See in 'Ασσάριον. Jahn § 117. Adam's Rom. Ant. p. 492.

Κοιλία, ας, ἡ, (κοῖλος hollow,) *the belly*, e. g. the exterior, Sept. for קֶבֶץ Judg. iii. 21. Pol. 39. 2. 7. In N. T. only of the interior, viz.

a) genr. *the belly, the bowels*, as the receptacle of food, put as often in Engl. for the *stomach*, either in men or animals, Matt. xii. 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. xv. 17. Mark vii. 19. Luke xv. 16 γεμίσει τὴν κοιλίαν αὐτοῦ. Rom. xvi. 18. 1 Cor. vi. 13 bis, βρώματα τῇ κοιλίᾳ κ. τ. λ. Phil. iii. 19. Rev. x. 9, 10. Sept. for כֶּבֶד Jon. ii. 2. Num. v. 22. Ps. xxii. 15.—Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

b) from the Heb. by synecd. for *the womb*. Matt. xix. 12 ἐκ κοιλίας μητρός. Luke i. 15, 41, 42. 44. ii. 21. John iii. 4. Acts iii. 2. xiv. 8. Gal. i. 15. As personified, put for the woman herself, Luke xi. 27. xxiii. 29. So Sept. and קֶבֶד Gen. xxv. 24. Is. xlv. 2. כֶּבֶד Gen. xxv. 23. Ruth i. 11. for כֶּבֶד Job iii. 11. x. 18.

c) trop. from the Heb. for *the inward part*, the inner man, as in Engl. the breast, the heart. John vii. 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κ. τ. λ. So Sept. and קֶבֶד Job xv. 35. Prov. xx. 27. כֶּבֶד Ps. xl. 9.

Κοιμάω, ὦ, f. ἤσω, (kindr. with κεῖμαι,) *to make sleep, to put to sleep*, Hom. Il. 14. 236. trop. ib. 12. 281.—Hence in N. T. and genr. Pass. κοιμάομαι, ὦμαι, with fut. Mid. ἵσομαι, *to fall asleep, to sleep*, intrans.

a) pp. Matt. xxviii. 13. Luke xxii. 45 κοιμωμένους ἀπὸ τῆς λύπης. John xi. 12. Acts xii. 6. Sept. for קָנָה Is. v. 27. קָנָה Ruth iii. 8. 1 Sam. iii. 15.—Æl. V. H. 9. 24. Xen. Mem. 4. 5. 9.

b) spoken of the sleep of death, for *to die, to be dead*. Matt xxvii. 52. John xi. 11. Acts vii. 60 τοῦτο εἰπὼν ἐκοιμήθη. xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6, 18, 20, 51. 1

Thess. iv. 13, 14, 15. 2 Pet. iii. 4. Sept. often for קָנָה 1 K. ii. 10. xi. 43. Is. xliii. 17.—2 Macc. xii. 45. Hom. Il. 11. 241, Soph. Electr. 509.

Κοίμησις, εως, ἡ, (κοιμάω,) *a sleeping, sleep*, meton. *rest, repose*, John xi. 13.—Ecclus. xlvi. 19. xlviii. 14.

Κοινός, ἡ, ὅν, *common*, i. e.

a) pp. pertaining equally to all. Acts ii. 44 εἶχον ἅπαντα κοινά. iv. 32. Tit. i. 4. Jude iii.—Wisd. vii. 3. Diod. Sic. 1. 1. Xen. An. 3. 1. 43.

b) in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common*, not sacred; hence i. q. ceremonially *unlawful, unholy, profane*, Mark vii. 2 κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπτοις. Acts x. 14 οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. ver. 28. xi. 8. Rom. xiv. 14 ter.—1 Macc. i. 47, 62. Jos. Ant. 13. 1. 1 κοινὸν βίον.—Trop. under the gospel dispensation, *unholy, unconsecrated*. Heb. x. 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, i. e. unconsecrated and therefore having no atoning efficacy. Rev. xxi. 27 in later edit. Others, *polluted*.

Κοινόω, ὦ, f. ὠσω, (κοινός,) *to make common, to communicate* with others, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, *to make common*, i. e. *to render unlawful, unholy, unclean, to defile*, ceremonially, é. acc. Matt. xv. 11 bis, 18, 20 bis, τὰ κοινοῦντα τὸν ἄνθρ. κ. τ. λ. Mark vii. 15 bis, 18, 20, 23. Heb. ix. 13. So *to regard as common, to call unclean*, Acts x. 15. xi. 9.—Hesych. μὴ κοῖνον· μὴ ἀκάθαρτον λέγε.—Hence genr. *to profane, to desecrate, to pollute*, Acts xxi. 28 τὸν ἅγιον τόπον. absol. Rev. xxi. 27 in text. rec.

Κοινωνέω, ὦ, f. ἤσω, (κοινωνός,) *to be partaker of or in any thing, with any person*, i. e. *to share in common*.

a) of things, seq. gen. *to partake of any thing*. Heb. ii. 14 κεκοινωνήκε σαρκὸς καὶ αἵματος. Comp. Buttm. § 132. 4. 2. c. Winer § 30. 5. a.—2 Macc. v. 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22.—Seq. dat. *to partake in any thing*. Rom. xv. 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John 11. Rom. xii. 13

ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. aiding them.—c. dat. Wisd. vi. 25. Plut. Arat. 8. Dem. 1436. 11.

b) of persons, *to partake with any one*, seq. dat. et ἐν, Gal. vi. 6 κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς, *let him that is taught share with his teacher in all good things*, i. e. let him communicate to his teacher of his good things. c. εἰς Phil. iv. 15.—c. dat. of pers. et gen. Pol. 2 42. 5. Æl. V. H. 3. 17. c. dat. et εἰς Act. Thom. § 26.

Κοινωνία, ας, ἡ, (κοινωνέω,) act of *partaking, sharing*, i. e.

a) *participation, communion, fellowship*, Acts ii. 42. 1 Cor. i. 9. x. 16 bis, οὐχὶ κοινωνία τοῦ αἵματος . . . κ. τοῦ σώματος τοῦ Χρ. 2 Cor. vi. 14. viii. 4 κ. τῆς διακονίας, *part, share in transmitting this alms*. xiii. 13 κ. τοῦ ἁγίου πνεύματος. Gal. ii. 9 δεξία κοινωνίας *right hand of fellowship*, the pledge of communion etc. Eph. iii. 9 in text. rec. Phil. i. 5 κ. ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. your participation in the gospel, accession to it. ii. 1. iii. 10. Philem. 6. 1 John i. 3 bis. 6, 7.—Jos. Ant. 2. 5. 1 κ. τῆς ὁμοίας συμφορᾶς. Hdian. 8. 2. 11. Æl. V. H. 14. 14.

b) *communication, distribution*, genr. Hdian. 1. 10. 3. In N. T. meton. for *contribution*, collection of money in behalf of poorer churches, Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16.—Phavor. κοινωνία· ἡ ἐλεημοσύνη.

Κοινωνικός, ἡ, ὄν, (κοινωνός,) *communicative*, i. e. social Pol. 2. 41. 1. In N. T. *communicating*, i. e. ready to give, *liberal*, 1 Tim. vi. 18.—Luc. Timon. 56 πρὸς ἄνδρα, οἷόν σε, ἀπλοϊκὸν καὶ τῶν ὑντων κοινωνικόν. M. Antonin. 7. 52.

Κοινωνός, οὔ, ὁ, ἡ, (κοινός,) *a partaker, partner, companion*, absol. 2 Cor. viii. 23 ὑπὲρ Τίτου, κοινωνός ἐμός. Philem. 17.—Ecclus. xli. 18. Hdian. 2. 8. 5.—Seq. gen. of pers. of whom one is the companion, *with whom he partakes in any thing*, Matt. xxiii. 30. 1 Cor. x. 20. Heb. x. 33. (Sept. for חֶבֶר Is. i. 23. Hdian. 4. 14. 4.) Seq. dat. of pers. *to or with whom one is partner*, Luke v.

10 κοινωνοὶ τῷ Σίμωνι. Comp. in Eipm II. e.—Seq. gen. of thing, 1 Cor. x. 18 κοινωνοὶ τοῦ θυσιαστηρίου i. e. of the victims sacrificed. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4.—Ecclus. vi. 10. Hdian. 1. 8. 6. Xen Mem. 2. 6. 24, 26.

Κοίτη, ἡς, ἡ, (κεῖμαι,) *a lying down*, sc. for rest or sleep, Hdian. 1. 10 ὥρη τῆς κοίτης *bed-time*. Hence genr. and in N. T.

a) *place of repose, bed*, Luke xi. 7 τὰ παῖδια μετ' ἐμοῦ εἰς τὴν κοίτην.—Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Mag. Eq. 11. 7.—Spoken of the marriage-bed, meton. for marriage itself, Heb. xiii. 4.—Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ θέλων μαινεῖν τὴν κοίτην τοῦ γεννήσαντος.

b) *a lying with a woman, cohabitation*, whether lawful or unlawful. Rom. xiii. 13 περιπατήσωμεν . . . μὴ κοίταις, i. e. not in lewdness. Sept. for מְשַׁכְּב Lev. xviii. 22. Num. xxxi. 17, 18, 35.—Wisd. iii. 13, 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154.—Hence from the Heb. meton. for *seed, semen*, as necessary for conception. Rom. ix. 10. ἐξ ἐνὸς κοίτην ἔχουσα, i. e. having conceived by one etc. So Sept. εἰ ἔδωκέ τις τὴν κοίτην αὐτοῦ ἐν σοί for Heb. שְׁכַבְתָּ בְּתֵן נִמְנָן Num. v. 20. Lev. xviii. 23. more fully Sept. διδόναι κοίτην σπέρματος for Heb. שְׁכַבְתָּ לְנָרַע Lev. xviii. 20. Also Sept. κοίτη σπέρματος for שְׁכַבְתָּ נָרַע Lev. xv. 16 sq. 31. xxii. 4.

Κοιτών, ὦνος, ὁ, (κοίτη,) *a bed-chamber*, Acts xii. 20 ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως i. e. the king's chamber attendant, valet-de-chambre; see in Βλάστος. Sept. for מְשַׁכְּב Ex. viii. 3. מְשַׁכְּב 2 Sam. iv. 7.—Luc. Asin. 2. Diod. S. 11. 69. Not used by the best writers, Lob. ad Phyrn. p. 252. sq.

Κόκκινος, η, ον, adj. from κόκκος pp. grain, kernel, and also the *coccus ilicis* of Linn. or *hermes*, a small insect found adhering to the shoots of a species of oak, quercus coccifera, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dying a crim-

son or deep scarlet colour; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rees' Cyclop. art. *Coccus ilicis*, and *Kermes*. Plin. H. N. 9. 41. ib. 16. 8. ib. 22. 2.—Hence κόκκινος, *coccus-dyed, crimson*, Matt. xxvii. 28 χλαμύδα κοκκίνην, for which in Matt. xv. 17 πορφύραν. Heb. ix. 19. Rev. xvii. 3, 4. xviii. 12, 16. Sept. for קֶצֶת Ex. xxv. 4. xxviii. 5. וְשֵׁנִי Josh. ii. 18, 21.—Plut. ed. R. VI. p. 546. 8.

Κόκκος, ου, ὁ, *a kernel, grain, seed*. Matt. xiii. 31 κ. σινάπεως. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. John xii. 24 κ. τοῦ σίτου. 1 Cor. xv. 37.—Hdot. 4. 143. See also in Κόκκινος.

Κολάζω, f. ἀσομαι, (κόλος, κολοβός, i. q. poet. κολούω,) pp. *to mutilate, to prune* sc. trees, κολάζειν τὰ δένδρα Theophr. de caus. Plant. 5. 9. 11. trop. *to correct, to moderate*, Æl. V. H. 11. 3. Plut. ed. R. VIII. p. 312. 8. Xen. Œc. 20. 12.—Hence in N. T. and genr. *to discipline, to punish*, c. acc. Acts iv. 21 πῶς κολάσονται αὐτούς. 2 Pet. ii. 9 κολαζομένους τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. p. 290. Buttm. § 144. 3. Matth. § 566. 6.—2 Macc. vi. 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

Κολακεία, ας, ἡ, (κόλαξ flatterer,) *flattery, adulation*, 1 Thess. ii. 5.—Jos. B. J. 4. 4. 1. Hdian. 1. 1. 3. Dem. 1099. 9.

Κόλασις, εως, ἡ, (κολάζω,) pp. *mutilation, pruning*, e. g. κόλασις τῶν δένδρων Theophr. de caus. Plant. 2. 4. 4. In N. T. *punishment*, Matt. xxv. 46 εἰς κόλασιν αἰώνιον. 1 John iv. 18 see in Ἐχω c. a.—Wisd. xvi. 2, 24. Æl. V. H. 7. 15. Diod. Sic. 1. 77 pen.

Κολασσαί, see Κολοσσαί.

Κολαφίζω, f. ἰσω, (κόλαφος, κολάπτω,) *to strike with the fist, to buffet*, c. acc. Matt. xxvi. 67 et Mark xiv. 65 ἐκολάφισαν αὐτόν. Hence genr. *to buffet, to maltreat*, 1 Cor. iv. 11. 2 Cor. xii. 7. 1 Pet. ii. 20.—Test. XII Patr. 708 κολαφίζει τὰ τέκνα. Unknown to the Attics, who used κορυβίζω, Lob. ad Phryn. p. 175.

Κολλάω, ὦ, f. ἥσω, (κόλλα glue,) *to glue together, to make cohere*, Luc. quom. Hist. conser. 51. Diod. Sic. 2. 58.—In N. T. Mid. κολλάομαι, ὦμαι, aor. 1 pass. ἐκολλήθην with mid. signif. Buttm. § 136. 2, *to adhere, to cleave to*, pp. of things, seq. dat. Luke x. 11 τὸν κονιορτὸν τὸν κολληθέντα ὑμῖν. Rev. xviii. 5 in constr. prægn. in later edit. Sept. for קָרַב Ps. cii. 6. Job xxix. 10.—Anthol. Gr. I. p. 231.—Trop. of persons, *to join oneself unto*, c. dat. of thing, e. g. τῷ ἄρματι, *to follow, to accompany*, Acts viii. 29. τῷ ἀγαθῷ, *to cleave to*, Rom. xii. 9. Sept. and קָרַב 2 K. iii. 3. Seq. dat. of pers. e. g. *to become a servant to any one* Luke xv. 15. *to follow, to cleave to*, e. g. τῷ πόρῳ 1 Cor. vi. 16. (Ecclus. xix. 2.) τῷ κυρίῳ ver. 17. Sept. and קָרַב 2 K. xviii. 6. *to follow the side or party of any one, to associate with*, Acts v. 13. ix. 26. x. 28. xvii. 34. Sept. and קָרַב 2 Sam. xx. 2.—1 Macc. iii. 2. vi. 21. Plut. ed. R. VI. p. 355. 3.

Κολλούριον or κολλύριον, ου, τό, (dimin. of κολλύρα a coarse bread or cake,) pp. *a small cake, cracknel*, Sept. for קֶצֶת 1 K. xiv. 3 in Cod. Alex. In N. T. *collyrium, eye-salve*, resembling the dough of the κολλυρα, Rev. iii. 18.—Arr. Epict. 3. 21. 21. Luc. Alex. 21 bis, κολλυρίου· σκευαστὸν δὲ τοῦτό ἐστιν ἐκ πίττης Βρυττίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετριμμένου, καὶ κηροῦ, καὶ μαστίχης, κ. τ. λ. Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

Κολλυβιστής, οὔ, ὁ, from κόλκυβος *a small coin, change*, Aristoph. Pax 1196, 1200 οὐδὲ κολλύβου, where Schol. εἶδος εὐτελοῦς νομίσματος ἀντὶ τοῦ· οὐδὲ ὀβολοῦ. Also *agio, premium of exchange*, ἡ ἀργυρίου ἀλλαγή Poll. Onom. 3. 9. ib. 7. 30. Cic. Verr. III. 78. as also Rabb. קִבְּיָן Buxt. Lex. Chald. 2032.—Hence κολλυβίστης, *a money-changer, broker*, i. q. κερματιστής, Matt. xxi. 12. Mark xi. 15. John ii. 15. They had their seats in the outer court of the temple, see in Κερματιστής. Comp. Adam's Rom. Ant. p. 501.—Lysias Fragn. 34 ult. The grammarians condemn this word, Lob. ad Phr. p. 440.

Κολλύριον, see Κολλούριον.

Κολοβόω, ὦ, f. ὠσω, (κολοβός mutilated, fr. κόλος,) *to mutilate*, trans. Sept. 2 Sam. iv. 12. Diod. Sic. 1. 78 pen. —In N. T. trop. of time, *to cut off, to shorten*, Pass. Matt. xxiv. 22 bis, et Mark xiii. 20 κολοβωθήσονται αἱ ἡμέραι. So Heb. חָצַר Prov. x. 27, Sept. ὀλιγοθήσονται.

Κολοσσαί or Κολασσαί ὦν, αἱ, *Colosse*, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A. D. 65. A modern village near the site is called *Konos*. See Rosenm. Bibl. Geogr. 1. ii. p. 204, 228. —Col. i. 2.

Κολοσσαεύς, εἰς, ὁ, plur. Κολοσσαῖς, *Colossians*, only in the spurious subscription to the epistle.

Κόλπος, ου, ὁ, *the bosom*, i. e.

a) pp. the front of the body between the arms; hence John xiii. 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *reclining on Jesus' bosom*, i. e. next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom; comp. in Ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. Calmet art. *Eating*.—Lat. *in sinu recumbo* Plin. Ep. 4. 22.—Trop. *to be in or on the bosom* of any one, i. q. *to be in his embrace*, to be cherished by him as the object of intimate care and dearest affection, comp. in Engl. *bosom-friend* etc. John i. 18 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. So Luke xvi. 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ and ver. 23 Λάζαρον ἐν τοῖς κόλποις [comp. Engl. *embraces*] αὐτοῦ, i. e. in near and intimate communion with Abraham, as being one of his beloved children. So Josephus de Macc. § 13 [4 Macc. xiii. 16] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. חֲבֻצָתְךָ נְשִׂיךָ Deut. xiii. 7. xxviii. 54, 56. comp. 2 Sam. xii. 3, 8. Is. xl. 11.—Ecclus. ix. 1. Anthol. Gr. II. p. 75. IV. p. 129. Plut. Cato Min. 33 ult. Γαβίνιον, ἐκ τῶν

Πομπηίου κόλπων ἀνδρῶπων. Comp. Cic. ad Div. 14. 4 “tu vero sis in sinu semper et complexu meo.”—Others refer Luke l. c. to a banquet in the kingdom of heaven, comp. Matt. viii. 11. Luke xiii. 29, see in Ἀνακλίνω b. But the scene is here laid in αἰῶνος, and not in the Messiah's kingdom.

b) *the bosom* of an oriental garment, which falls down over the girdle, and is often used for carrying things, as a sort of pocket. Luke vi. 38 δώσουσι εἰς τὸν κόλπον ὑμῶν. So Sept. and רִיחַ Is. lxxv. 6. Jer. xxxii. 18.—Hom. Od. 15. 469. Pol. 3. 33. 2. Hdot. vi. 125. Comp. Hor. Sat. 2. 3. 171. Liv. 21. 18 “tunc Romanus, sinu ex toga facto, etc.”

c) put for *a bay, gulf, inlet* of the sea, Acts xxvii. 39.—Jos. Ant. 3. 1. 5. Hdian. 8. 1. 12. Xen. H. G. 6. 2. 9.

Κολυμβάω, ὦ, f. ὠσω, *to swim*, Acts xxvii. 43.—Hierocl. Facet. 1. Anthol. Gr. III. p. 41. 1. Mæris p. 267 νεῖν καὶ νήχεσθαι, Ἀττικῶς κολυμβᾶν, Ἑλληνικῶς.

Κολυμβήθρα, ας, ἡ, (κολυμβάω,) pp. *swimming-place*, hence *pool, pond*, any reservoir of water for swimming, bathing, fish, etc. e. g. genr. ἡ κολ. τοῦ Σιλωάμ John ix. 7, 11. a healing bath or pool, see Βηθεσδά, John v. 2, 4, 7. Sept. for כִּנְרֵי 2 K. xviii. 17. Neh. ii. 14. Is. vii. 3.—Jos. Ant. 15. 3. 3. Diod. S. 11. 25.

Κολωνία, ας, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts xvi. 12. Philippi is here so called, because Augustus had colonized thither many of the partizans of Antony, Dio Cass. 51. 4. p. 445. Kuinæ in loc. Comp. Adam's Rom. Ant. p. 72. sq.

Κομάω, ὦ, f. ὠσω, (κόμη,) *to have long hair, to wear the hair long*, 1 Cor. xi. 14, 15.—Jos. Ant. 4. 4. 4. Xen. Lac. 11. 3.

Κόμη, ης, ἡ, *hair, head of hair*, 1 Cor. xi. 15. Sept. for קָמַח Num. vi. 5.—Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

Κομίζω, f. ἰσω, Att. f. ἰῶ, (κομέω,) *to take care of, to provide for*, Hom. Il. 24. 541; so of one fallen in battle, i. e. *to take up and bear away* Hom. Il. 13. 196; hence genr. *to take up, to carry off*, e. g. as booty Hom. Il. 2. 875. ib. 11. 738. In N. T. genr.

a) *to bear, to bring*, trans. Luke vii. 37 κομίσασα ἀλάβαστρον μύρου.—Esdr. iv. 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

b) Mid. κομίζομαι, Att. f. κομιούμαι, *to take for oneself, to bear or bring to oneself*, i. e. *to acquire, to obtain, to receive*, trans. Matt. xxv. 27 ἐκομισάμην ἂν τὸ ἐμόν. 2 Cor. v. 10. Col. iii. 25 κομιεῖται ὃ ἡδίκησε. Heb. x. 36 κ. τὴν ἐπαγγελίαν. xi. 39. 1 Pet. i. 9. v. 4. 2 Pet. ii. 13. seq. παρά c. gen. Eph. vi. 8.—1 Macc. xiii. 37. 2 Macc. viii. 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—In the sense of *to receive again, to recover*, trans. Heb. xi. 19. So Sept. for קָרָא Gen. xxxviii. 20.—2 Macc. x. 1. Jos. Ant. 13. 4. 1. Diod. Sic. 12. 80.

Κομψότερον, adv. (comparat. of κόμψως elegantly, well, Xen. Cyr. 1. 3. 8,) *better*, in the phrase κομψότερον ἔχειν, *se melius habere, to be better, to mend*, John iv. 52. See in ἔχω f.—Arr. Epict. 3. 10. 13 κόμψως ἔχειν. Cic. ad. Div. 16. 15 *belle habere*.

Κονιάω, ὦ, f. ἄσω, (κονία dust, slacked line,) *to white-wash*, sc. with lime, trans. Matt. xxiii. 27 τάφοις κεκονισμένοις, *white-washed sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar. see Jahn § 207 and n. II. Wetstein N. T. in loc. Acts xxiii. 3 τοῖς κεκονισμένους *thou whited-wall*, i. e. *thou hypocrite, fair without and foul within*. Sept. for קָיַשׁ Deut. xxvii. 2, 4.—Diod. Sic. 19. 9. 4. Plut. Cato Maj. 4 pen.

Κονιορτός, οὖ, ὁ, (κονία, ὄρνυμι,) *dust*, pp. as excited, flying, Matt. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23. Sept. for קָרָא Ex. ix. 9. Nah. i. 3. קָרָא Deut. ix. 21.—Pol. 5. 85. 1. Xen. An. 1. 8. 8.

Κοπάζω, f. ἄσω, (κόπος,) pp. 'to be beat out, weary,' i. q. κοπιᾶω, hence genr. *to relax, to remit, to cease*; in N. T. of the wind, *to lull*, intrans. Matt. xiv. 32. Mark iv. 39. vi. 51. Sept. for קָרָא Gen. viii. 1. קָרָא Jon. i. 11, 12.—Ecclus. xliii. 23. Hdot. 7. 191.

Κοπετός, οὖ, ὁ, (κόπτομαι q. v.) *lamentation, wailing*, sc. as accompanied with beating the breast etc. Acts viii. 2. Sept. for קָרָא Gen. 1. 10. Zech. xii.

10, 11.—1 Macc. iv. 39. Dion. Hal. Ant. 11. 31.

Κοπή, ἥς, ἡ, (κόπτω,) *slaughter, carnage*, Heb. vii. 1, in allusion to Gen. xiv. 17 where Sept. for inf. קָרָא. Sept. for קָרָא Josh. x. 20.—Judith xv. 7.

Κοπιᾶω, ὦ, f. ἄσω, (κοπία, i. q. κόπος,) pp. i. q. Engl. *to be beat out*, i. e. *to be weary, faint*, intrans.

a) pp. Matt. xi. 28 δεῦτε πρός με πάντες οἱ κοπιῶντες. Rev. ii. 3. seq. ἐκ John iv. 6 κ. ἐκ τῆς ὁδοιπορίας. Sept. for קָרָא Is. xl. 41.—Jos. Ant. 2. 15. 3 κ. ὑπὸ τῆς ὁδοιπορίας. Aristoph. Thesm. 795. Athen. X. p. 416.

b) in N. T. *to weary oneself*, sc. with labour, like Heb. קָרָא i. e. *to labour, to toil*, absol. Luke v. 5 δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν. Matt. vi. 28 et Luke xii. 27 τὰ κρίνα . . . οὐ κοπιᾷ οὐδὲ νήθει. Acts xx. 35. 1 Cor. iv. 12. Eph. iv. 28. 2 Tim. ii. 6. Trop. of a teacher who labours in the gospel, John iv. 38 bis. 1 Cor. xv. 10. xvi. 16. Sept. for Heb. קָרָא Josh. xxiv. 13. קָרָא Ps. cxxvii. 1.—Anthol. Gr. IV. p. 134. 2 μὴ τρέχει, μὴ κοπία.—Seq. ἐν, *to labour in*, e. g. trop. ἐν λόγῳ 1 Tim. v. 17. ἐν κυρίῳ i. e. in the work of the Lord Rom. xvi. 12 bis. ἐν ὑμῖν among you 1 Thess. v. 12. (comp. Ecclus. vi. 19.) Seq. εἰς c. acc. of pers. upon or for whom. εἰς ἡμᾶς Rom. xvi. 6. εἰς ὑμᾶς Gal. iv. 11. (Ecclus. xxiv. 34.) c. εἰς final, as εἰς τοῦτο ὅτι 1 Tim. iv. 10. εἰς ὃ Col. i. 29. εἰς κενόν in vain Phil. ii. 16. Sept. κ. εἰς κενόν for קָרָא Is. lxv. 23. Jer. li. 53.

Κόπος, οὖ, ὁ, (κόπτω,) pp. a beating, hence *wailing, grief*, sc. with beating the breast etc. i. q. κοπετός q. v. Sept. for קָרָא Jer. xlv. 3. Æschyl. Chæph. Also *the being beat out, weariness*, Xen. An. 5. 8. 3. Hence in N. T. *toil, labour*, i. e. wearisome effort, genr. John iv. 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. 1 Cor. iii. 8. xv. 58 ὁ κόπος ὑμῶν ἐν Χριστῷ. 2 Cor. vi. 5. x. 15. xi. 23, 27. 1 Thess. i. 3 ὁ κόπος τῆς ἀγάπης *labour of love* i. e. work of beneficence. ii. 9. iii. 5. 2 Thess. iii. 8. Heb. vi. 10. Rev. ii. 2. xiv. 13. Sept. for קָרָא Gen. xxxi. 42.—Ecclus. xiv. 15. Bion. Id. 15. 16. Anthol. Gr. IV. p. 99

antep.—In the sense of *trouble, vexation*, in the phrase κόπους παρέχειν τινί, i. q. *to trouble, to vex* any one, Matt. xxvi. 10. Mark xiv. 6. Luke xi. 7. xviii. 5. Gal. 6. 17. Sept. κόπος for לַחַץ Job v. 6. Jer. xx. 18.—κόπους παρέχειν Aristot. Probl. sect. qu. 38. The earlier Greeks said πόνον παρέχειν Ecclus. xxix. 4. Hdot. 1. 177. πράγματα παρέχειν Hdot. 1. 155. 175.

Κοπρία, ας, ἡ, (κόπρος,) pp. *dung-hill* Sept. for חֶפְצָא 1 Sam. ii. 8. Arr. Epict. 2. 4. 4 sq. In N. T. *dung, manure*, Luke xiv. 35. xiii. 8 in text. rec. Sept. for חֶפְצָא 2 K. ix. 37. Jer. xxv. 33. —Arr. Epict. 1. c. Artemid. 2. 9.

Κόπριον, ου, τό, (neut. of adj. κόπριος,) *dung, manure*, plur. κόπρια Luke xiii. 8 in later edit.—I Macc. ii. 62. Anthol. Gr. III. p. 85. Arr. Epict. 2. 4. 5.

Κόπτω, f. ψω, *to beat, to cut*, sc. by a blow, trans.

a) pp. e. g. branches of trees, *to cut off or down*, Matt. xxi. 8. Mark xi. 8. Sept. for חָצַק Num. xiii. 24. Judg. ix. 48.—Xen. An. 4. 8. 2.

b) Mid. κόπτομαι *to beat or cut oneself*, i. e. the breast etc. in the loud expression of grief; hence put for *to lament, to wail, to bewail*, absol. Matt. xi. 17. xxiv. 30. Luke xxiii. 27. seq. acc. Luke viii. 52. seq. ἐπὶ τινά Rev. i. 7. ἐπὶ τινί xviii. 9. Sept. for חָצַק absol. 2 Sam. i. 12. c. acc. Gen. xxiii. 2. 1. 10. seq. ἐπὶ τινά for לַחַץ 2 Sam. xi. 26. ἐπὶ τινί Zech. xii. 10.—absol. Jos. Ant. 7. 1. 6. Diod. Sic. 1. 14. Hdot. 6. 58. Active, κόπτειν τὴν θύραν Luc. Nigr. 2. κ. πρὸς τ. θύραν Luc. Asin. 2.

Κόραξ, ακος, ὁ, *a raven*, Luke xii. 24. Sept. for עָרַב Gen. viii. 7. Lev. xi. 15.—Æl. H. An. 1. 35, 47. Hdot. 4. 15.

Κοράσιον, ίου, τό, (dimin. fr. κόρη,) *girl, maiden, damsel*, Matt. ix. 24, 25. xiv. 11. Mark v. 41, 42. vi. 22, 28 bis. Sept. for נַעֲרָה Ruth. ii. 8, 22. 1 Sam. xxv. 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like the Germ. *Mädel*, Lob. ad Phryn. p. 73 sq.

Κορβᾶν, ὁ, indec. also κορβανᾶς, ᾶ, ὁ, Heb. קֹרְבָן, *corban*, i. e. *a gift, offering, oblation*, sc. to God, Lev. ii. 1, 4, 12, 13. In N. T.

a) pp. κορβᾶν, something devoted to God, Mark vii. 11 κορβᾶν, ὃ ἐστὶ δῶρον, κ. τ. λ.—Jos. Ant. 4. 4. 4 οἱ κορβᾶν αὐτοὺς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κ. τ. λ.

b) κορβανᾶς, spoken of money offered in the temple, *the sacred treasure*, and by meton. *the treasury*, i. q. γαζοφυλάκιον q. v. Mat. xxvii. 6.—Jos. B. J. 2. 9. 4 τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς.

Κορέ, ὁ, indec. *Core*, Heb. קֹרֶה (ice) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11. See Num. c. 16.

Κορέννυμι, f. κορέσω, perf. pass. κεκόρεσμαι, aor. 1 pass. ἐκορέσθην, *to sate, to satisfy*, sc. with food and drink, Pass. or Mid. *to be sated, to be full*, i. e. to have eaten and drunk enough, seq. gen. of thing, Pass. Acts xxvii. 38 κορεσθέντες δὲ τροφῆς. Trop. absol. 1 Cor. iv. 8.—c. gen. Æl. V. H. 4. 9. Xen. Mem. 3. 11. 13. trop. Hdian. 1. 13. 10.

Κορίνθιος, α, ου, *Corinthian*, a *Corinthian*, Acts xviii. 8. 2 Cor. vi. 11.

Κόρινθος, ου, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechæum on the former and Cenchrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuivis homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Cæsar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts xviii. 12. Here Paul resided for more than 18 months (Acts xviii. 11, 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. Acts xviii. 1.

xix. 1. 1 Cor. i. 2. 2 Cor. i. 2, 23. 2 Tim. iv. 20.

Κορνήλιος, ου, ὁ, *Cornelius*, pr. n. of a Roman centurion at Cesarea, Acts x. 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

Κόρος, ου, ὁ, *corus*, Heb. כֶּרֶס *cor*, the largest Hebrew dry measure, equal to the כֶּרֶס i. e. to ten baths or ephahs Ez. xlv. 14, and also to ten Attic μέδιμνοι Jos. Ant. 15. 9. 2. The Attic *medimnus* was equal to six Roman *modii*, and according to Ideler and Böeckh contained 2602 Paris cubic inches, Böeckh Staats-haush. der Athener I. p. 101. The English bushel is usually estimated at 1801 Paris cubic inches; hence the Attic *medimnus* and Hebrew *bath* were nearly equal to 1.445 bush. English, or about 11½ gallons; and so the Hebrew *cor*, κόρος, to 14.45 bushels English. Comp. in Βάτος II. Adam's Rom. Ant. p. 505. —Luke xvi. 7 ἑκατὸν κόρους σίτου. Sept. κόρος for כֶּרֶס 2 Chr. ii. 10. xxvii. 5. for כֶּרֶס Ez. xlv. 13.

Κοσμέω, ὦ, f. ἤσω, (κόσμος,) *to order*, i. e. *to put in order*, e. g. an army, *to draw up* Hom. Il. 14. 388. In N. T.

a) *to adjust*, e. g. lamps, *to trim*, Matt. xxv. 7 ἐκόσμησαν τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for כְּרָבָא Ez. xxiii. 41.—Xen. Cyr. 8. 2. 6 τράπεζαν.

b) *to decorate, to adorn*, e. g. τὸν οἶκον as if for a new dweller Matt. xii. 44. Luke xi. 25. a bride, νύμφην Rev. xxi. 2. genr. 1 Tim. ii. 9. Luke xxi. 5. Rev. xxi. 19. Sept. for כְּרָבָא Jer. iv. 30. Ez. xvi. 11.—Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4.—So Matt. xxiii. 29 κοσμεῖτε τὰ μνημεῖα, *ye decorate the sepulchres* etc. sc. with garlands and flowers, or by adding columns or other ornaments.—Diod. Sic. 11. 33. Xen. H. G. 6. 4. 7. Mem. 2. 2. 13. Comp. Æl. V. H. 12. 7 Ἀλέξανδρος τὸν Ἀχιλλέως τάφον ἐστεφάνωσε.—Trop. *to honour*, i. e. *to make honourable, to dignify*, Tit. ii. 10 τὴν διδασκαλίαν. 1 Pet. iii. 5 αἱ ἅγαι γυναῖκες . . . ἐκόσμου ἐαυτάς.—Ecclus. xlviii. 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

Κοσμικός, ἡ, ὄν, (κόσμος world,) *worldly, terrestrial*, opp. to ἐπουράνιος. Heb. ix. 1 ἅγιον κοσμικόν. comp. ver. 23. —Plut. ed. R. VI. p. 455. 3, κοσμική

διάταξις.—Trop. *worldly*, as conformed to this world, belonging to the men of this world, Titus ii. 12 ἐπιθυμίαι κοσμικαὶ *worldly lusts*.—Clem. Alex. Pæd. 1. 1 ὁ λόγος . . . τῆς κοσμικῆς συνηθείας ἐξαρπάζων τὸν ἄνθρωπον.

Κόσμιος, ου, ὁ, ἡ, adj. (κόσμος,) *well-ordered, decorous, modest*, in a moral respect, 1 Tim. ii. 9. iii. 2.—Pol. 8. 11. 7. Xen. Hi. 5. 1. Mem. 3. 11. 14.

Κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατέω,) pp. *lord of the world*, Schol. in Aristoph. Nub. 397 Σεσάγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγυνώς κ. τ. λ. In N. T. of Satan as the *prince of this world*, i. e. of worldly men, plur. Eph. vi. 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου i. e. Satan and his angels. Comp. John. xii. 31. 2 Cor. iv. 4.—Ignat. 1. 1 διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν. The Rabbins also adopted the epithet כְּרִשְׁתָּא יְמִינָא, see Buxt. Lex. Ch. 2006.

Κόσμος, ου, ὁ, (prob. κομέω,) *order*, i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμῳ καθεῖζειν. Pol. 1. 21. 1. Xen. Œc. 8. 20. Hence in N. T.

1. *decoration, ornament*, 1 Pet. iii. 3 οὐχ ὁ ἐξωθεν . . . κόσμος. Sept. for כְּרָבָא Ex. xxxiii. 4, 5, 6. Jer. iv. 30.—Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. *order of the universe, the world*, Lat. *mundus*, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. no. 2. So Plato Gorg. 63. p. 508. A, φασὶ δὲ οἱ σοφοὶ, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι. Plin. H. N. 2. 3, “nam quem κόσμον Græci, nomine ornamenti, appellaverunt, eum nos a perfecta absolute elegantia mundum.” Comp. Cic. de Nat. Deor. 2. 22. Hence

a) genr. *the world, the universe, heavens and earth* etc. Matt. xiii. 35 ἀπὸ καταβολῆς κόσμου. xxiv. 21 ἀπ’ ἀρχῆς κόσμου. Luke xi. 50. John xvii. 5, 24. Acts xvii. 24. Rom. i. 20. Heb. iv. 3.—2 Macc. vii. 23. Æl. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν

κόσμος ἔχει.—Meton. for the inhabitants of the universe, 1 Cor. iv. 9 θεατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις.—Trop. and symbol. as in Engl. *a world* of any thing, for an aggregate, congeries. James iii. 6 ἡ γλῶσσα . . . κόσμος ἀδικίας, *a world of inquiry*, Comp. Sept. Prov. xvii. 6 τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

b) by synecd. *the earth*, this lower *world* as the abode of man. (α) pp. Mark xvi. 15 πορευθέντες εἰς τὸν κόσμον ἅπαντα. John xvi. 21, 28. xxi. 25. 1 Tim. iii. 16. 1 Pet. v. 9. 2 Pet. iii. 6 ὁ τότε κόσμος. So ἔρχεσθαι εἰς τὸν κόσμον and the like, *to come or be sent into the world*, i. e. to be born John i. 9; or to go forth into the world, to appear before men, John iii. 19. vi. 14. 1 Tim. i. 15. Heb. x. 5. also 1 John. iv. 1. 2 John 7. John iii. 17. 1 John iv. 9. Hyperbolically, Matt. iv. 8 πάσας τὰς βασιλείας τοῦ κόσμου. Rom. i. 8.—Comp. Luc. de Astrol. 12.—(β) meton. *the world*, for the inhabitants of the earth, men, mankind. Matt. v. 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. xiii. 38 ὁ δὲ ἀγρός, ἐστὶν ὁ κόσμος. John i. 29. iii. 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον. Rom. iii. 6, 19. 1 Cor. iv. 13. 2 Cor. v. 19. Heb. xi. 7. 2 Pet. ii. 5 ἀρχαίου κόσμου. 1 John ii. 2. (Wisd. x. 1. xiv. 6, 14.) So hyperb. *the world for the multitude, every body*, Fr. *tout le monde*. John vii. 4 φανέρωσον σεαυτὸν τῷ κόσμῳ, opp. ἐν κρυπτῷ. xii. 19. xiv. 22. xviii. 20. 2 Cor. i. 12. 2 Pet. ii. 5 κόσμος ἀσεβῶν. Put also for *the heathen world*, i. q. τὰ ἔθνη, Rom. xi. 12, 15. comp. Luke xii. 50.

c) in the Jewish mode of speaking, *the present world, the present order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transientness, worthlessness, and evil both physical and moral, the seat of cares, temptations, irregular desires, etc. It is thus nearly i. q. ὁ αἰὼν οὗτος, קהלת הנהגה, see fully in Αἰὼν no. 2.—(α) genr. c. οὗτος, John xii. 25 ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ. opp. εἰς ζωὴν αἰώνιον. xviii. 36 bis, ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐκ τοῦ κόσμου τούτου κ. τ. λ. 1 Cor. v. 10. Eph. ii. 2. 1 John iv. 17. Without οὗτος, 1 John ii. 15,

16, 17. iii. 17. Spec. the wealth and enjoyments of this world, this life's goods, Matt. xvi. 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ; Mark viii. 36. Luke ix. 25. 1 Cor. iii. 22. vii. 31, 33, 34. Gal. vi. 14. James iv. 4. 1 John ii. 17.—(β) Meton. for *the men of this world, worldlings*, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John xii. 31 ἡ κρίσις τοῦ κ. τούτου. 1 Cor. i. 20 σοφία τοῦ κ. τούτου. iii. 19. Gal. iv. 3. Col. ii. 8. As subject to Satan, John xii. 31 ὁ ἄρχων τοῦ κ. τούτου. xiv. 30. xvi. 11. Without οὗτος, John vii. 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. xiv. 17, 19, 27, 31. xvi. 8. xvii. 6, 9. 1 Cor. i. 21. 2 Cor. vii. 10. Phil. ii. 15. James i. 27. etc. AL.

Κουάρτος, ου, ὁ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. xvi. 23.

Κοῦμι, cumi, i. e. Heb. imperat. fem. קוּמִי *arise*, expressed in Greek letters, Mark v. 41.

Κουστωδία, ας, ἡ, Lat. *custodia*, i. e. *custody*, in N. T. meton. for *concr. watch, guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. xxvii. 65, 66. xxviii. 11.—Hesych. κουστωδία· βοήθεια στρατιωτική.

Κουφίζω, f. ἴσω, (κοῦφος, *to be light*, intrans. Hes. Op. 465. Soph. Philoct. 735. In N. T. trans. *to lighten*, sc. a ship by throwing things overboard, Acts xxvii. 38. Sept for קוּפִּי Jon. i. 5.—Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

Κόφινος, ου, ὁ, *a basket*, Lat. *cophinus*, wicker-basket. Matt. xiv. 20 δώδεκα κοφίνους πληρεῖς. xvi. 9. Mark vi. 43. viii. 19. Luke ix. 17. John vi. 13. Sept. for קֶפֶף Ps. lxxxi. 5. קֶפֶף Judg. vi. 19.—Suidas κόφινος· ἀγγεῖον πλεκτόν. Aristoph. Av. 1310. Xen. Mem. 3. 8. 6.—The κόφινος was proverbially the Jewish travelling basket, comp. Juv. Sat. 3. 15 “Judæis, quorum cophinus fœnumque supellex.” 6. 542.

Κράββατος, ου, ὁ, Lat. *grabatus*, i. e. *a small couch*, which might easily be carried about, or for travelling etc. called by the Greeks σκίμπους,

σκιμπόδιον. Mark ii. 4, 9, 11, 12. vi. 55. John v. 8, 9, 10, 11, 12. Acts v. 15. ix. 33. Comp. Mark l. c. with Luke v. 18, 24.—Act. Thom. § 50, 51. Arr. Epict. 3. 2. 74. Used only by very late writers, Lob. ad Phryn. p. 62 sq. Sturz de Dial. Alex. p. 175 sq.

Κράζω, f. κεκράζομαι, aor. 1 ἐκράξα, perf. 1 κέκραγα with the signif. of the present, Buttm. § 113. n. 13. Passow s. voc. This is strictly an onomatopoeic verb imitating the hoarse cry of the raven, Germ. *krächzen*; hence genr. and in N. T. *to cry, to cry out*, intrans.

a) of inarticulate cries, clamour, exclamation, e. g. from fear, ἀπὸ τοῦ φόβου Matt. xiv. 26; from pain, Matt. xxvii. 50. Mark xv. 39 coll. ver. 37. Rev. xii. 2; from abhorrence Acts vii. 57. Of demoniacs Mark i. 26. v. 5. ix. 26. Luke ix. 39. (Sept. for רגל 2 Sam. xiii. 19. Jer. xxv. 34.) So in joy, by hyperb. Luke xix. 40 οἱ λίθοι κεκράζονται. Sept. for רגל Josh. vi. 16. Ps. lxxv. 14.—Arr. Epict. 3. 4. 4 κόραξ ὅταν μὴ αἰσιον κεκράγῃ. Luc. Tim. 11. Xen. An. 7. 8. 15.

b) of any thing uttered with a loud voice, *to cry, to exclaim, to call aloud*, e. g. followed by the words uttered, Mark x. 48 ὁ δὲ πολλῶ μᾶλλον ἐκράζεν· υἱὲ Δαβὶδ κ. τ. λ. xv. 13, 14. Luke xviii. 39. John xii. 13 καὶ ἐκράζον· Ὡσαννά. Acts xix. 32, 34. xxiii. 6. al. So c. φωνῇ μεγάλῃ Acts vii. 10. ἐν φωνῇ μεγάλῃ Rev. xiv. 15. Followed by a tense or particip. of λέγω etc. e. g. ἐκράξε λέγων Matt. xiv. 30. Mark iii. 11. John i. 15. ἐκράξαν λέγοντες Matt. viii. 29. xxvii. 23. κράζων καὶ λέγων Mark v. 7. Luke iv. 41. κράζοντες καὶ λέγοντες Matt. ix. 27. xxi. 15. κράξας καὶ εἶπε Mark ix. 27. So c. φωνῇ μεγάλῃ Rev. vi. 10. vii. 2, 10. xix. 17.

c) of urgent prayer, imprecation, etc. Rom. viii. 15 ἐν ᾧ κράζομεν· Ἀββᾶ ὁ πατήρ. Gal. iv. 6. Metaph. James v. 4 ὁ μισθὸς τῶν ἐργατῶν . . . κράζει sc. πρὸς κύριον, for vengeance. Sept. for רגל Ps. xxviii. 1. xxx. 9. רגל 2 Sam. xix. 28. Jer. xi. 11, 12. AL.

Κραιπάλη, ης, ἡ, (as if for ἀρπάλη or ῥαπάλη from ἀρπάζω,) pp. *seizure* of the head, and hence *intoxication* and its consequences, giddiness, head-ache, etc. Lat. *crapula*. Luke xxi. 34 ἐν κραι-

πάλῃ καὶ μέθῃ i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hdian. 1. 17. 7.

Κρανίον, ου, τό, dimin. of κρᾶνον,) *a skull*, Lat. *cranium*, Matt. xxvii. 33. Mark xv. 22. Luke xxiii. 33. John xix. 17. Sept. for קרנא Judg. ix. 53. 2 K. ix. 35.—Luc. D. Mort. 23. 3. Hdian. 7. 7. 8.

Κράσπεδον, ου, τό, (kindr. with κροσσός, κρόσσαι,) pp. *the edge, margin, skirt*, e. g. of a mountain, Xen. H. G. 4. 6. 8. of a garment Theocr. 2. 53. In N. T. *fringe, tassel*, Heb. תשבוש Num. xv. 38 sq. where the Jews are directed to wear them on the corners of the outer garment. Matt. ix. 20. xiv. 36. xxiii. 5. Mark vi. 56. Luke viii. 44. Sept. for תשבוש Num. l. c.

Κραταιός, ἄ, όν, (κρατός,) *strong, mighty*, e. g. ἡ κ. χεὶρ τοῦ θεοῦ 1 Pet. v. 6. So Sept. and רחב Ex. iii. 19. Deut. iii. 24.—Esdr. viii. 47. Pol. 2. 69. 8

Κραταιόω, f. ὠσω, (κραταιός,) *to make strong, to strengthen*, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατύνω, Passow s. v. Active, Sept. for רחב 1 Sam. xxiii. 16. 2 K. xv. 19.—In N. T. only Pass. *to be strong, to grow strong*, Luke i. 80 et ii. 40 ἐκραταιοῦτο πνεύματι. Eph. iii. 16. 1 Cor. xvi. 13. Sept. for רחב intr. 2 Sam. x. 12. 2 Chr. xxi. 4. רחב Ps. xxxi. 25.—1 Macc. i. 62.

Κρατέω, ῶ, f. ἥσω, (κράτος,) *to e strong, mighty, powerful*, i. e. seq. gen. of pers. *to have power over, to rule over*, Hom. Il. 1. 79, 288. In N. T. seq. gen. of thing, or accus. of pers. or thing.

a) seq. gen. of thing, *to have power over, to be or become master of*, i. e. *to gain, to attain to*; comp. Tittm. de Synon. N. T. p. 89 sq. Acts xxvii. 13 τῆς προθέσεως. Heb. iv. 14 *having therefore such an high priest . . . κρατῶμεν τῆς ὁμολογίας let us attain to the full benefit of our profession in him*, i. q. vi. 18 κρατῆσαι τῆς προκειμένης ἐλπίδος. See Tittm. l. c. p. 91 sq.—Sept. Prov. xiv. 18 οἱ πανούργοι κρατήσουσιν αἰσθήσεως. Jos. Ant. 6. 6. 3 μὴ κ. τοῦ λογισμοῦ. Diod. Sic. 16. 20 κ. τῆς προθέσεως.—Hence genr. κρατεῖν τῆς χειρός τινος, *to take the*

hand of any one, Matt. ix. 25. Mark i. 31. v. 41. Luke viii. 54. comp. Buttm. § 132. 6. 3. So Sept. and קִיָּן Gen. xix. 16. 2 Sam. i. 11.

b) seq. accus. (a) to have power over, to be or become master of, nearly i. q. seq. gen. in a above, but always implying a certain degree of force with which one gets a person or thing wholly into his power, even when resisting; see Tittm. de Synon. in N. T. p. 89. Hence genr. to get into one's power, to lay hold of, to seize, to take, e. g. a person, Matt. xiv. 3 ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδωκεν αὐτόν. xviii. 28. xxi. 46. xxii. 6. xxvi. 4, 48, 50, 55, 57. Mark iii. 21. vi. 17. xii. 12. xiv. 1, 44, 46, 49, 51. Acts xxiv. 6. Rev. xx. 2. So an animal, Matt. xii. 11. Sept. for קִיָּן Cant. iii. 4. 2 Sam. vi. 6.—pers. Palæph. 2. 7, 9. ib. 32. 2. anim. Test. XII Patr. p. 589 τὰς δορκάδας ἐκράτουν διὰ τοῦ δρόμου. Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29.—Hence genr. κρατεῖν τινα τῆς χειρός, to take one by the hand i. e. against his will, Mark ix. 27. comp. Buttm. § 132. 6. 3. (Test. XII Patr. p. 590.) Also Matt. xxviii. 9 ἐκράτησαν αὐτοῦ τοὺς πόδας, i. e. they embraced his feet. Sept. for קִיָּן Judg. xvi. 23.

(β) to have in one's power, to be master of, i. e. to hold, to hold fast, not to let go, e. g. things, Rev. ii. 1 ὁ κρατῶν τοὺς ἐπὶ τὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, comp. i. 16 where it is ἔχων. Rev. vii. 1 κ. τοὺς τεσσ. ἀνέμους ἵνα μὴ κ. τ. λ. Pass. Luke xxiv. 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, to hold in subjection, Pass. Acts ii. 24 καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. θανάτου. (Aristoph. Av. 419. Xen. An. 5. 6. 7.) So to hold one fast, i. e. to hold fast to him, to cleave to him, e. g. in person Acts iii. 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith Col. ii. 19 τὴν κεφαλὴν i. e. Christ.—Metaph. spoken of sins, to retain, not to remit, John xx. 23 bis. Also to keep to oneself, e. g. τὸν λόγον Mark ix. 10. (Sept. κρατούμενα for Chald. קִיָּן enigma Dan. v. 12. Test. XII. Patr. p. 683.) Genr. to hold fast in mind, to observe, Mark vii. 3 κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. ver. 4, 8. 2 Thess. ii. 15. Rev. ii. 13, 14, 15, 25. iii. 11.—Test. XII Patr. p. 665 κρατεῖν τὸ θέλημα τοῦ Θεοῦ.

Κράτιστος, η, ον, pp. superl. of poetic κρατύς, (κράτος,) used also as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; most excellent, most noble, used in addressing persons of rank and authority, Luke i. 3 κράτιστε Θεόφιλε. Acts xxiii. 26. xxiv. 3. xxvi. 25.—Jos. c. Apion. 1. 1. Ant. 4. 6. 8. Longin. 39 init. Theophr. Char. 3 or 5.

Κράτος, εος, ους, τό, strength, physical Hom. Il. 16. 524. ib. 24. 293. In N. T. might, vigour, power, viz.

a) genr. Acts xix. 20 κατὰ κράτος mightily, vehemently, see in Κατά no. 1. d. γ. (Xen. Ag. 2. 3.) Eph. i. 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ i. e. of his mighty power, comp. in ἰσχύς. Eph. vi. 10. Col. i. 11. Comp. Buttm. § 123. n. 4. So Sept. for קִיָּן Is. xl. 26. Comp. Sept. for קִיָּן Ps. lxxxix. 10.—Meton. might, collect. for mighty deeds Luke i. 51 ἐποίησε κράτος ἐν βραχίονι κ. τ. λ. Comp. Heb. הָיָה קִיָּן Sept. ποιεῖν δύναμιν Ps. cxviii. 16.

b) power i. e. dominion. 1 Tim. vi. 16 ὃ τιμὴ καὶ κράτος αἰώνιον. Heb. ii. 14. 1 Pet. iv. 11. v. 11. Jude 25. Rev. i. 6. v. 13.—2 Macc. ix. 17. xi. 4. Jos. Ant. 1. 19. 1. Hdian. 7. 7. 12.

Κραυγάζω, f. ἄσω, (κραυγή,) to cry out, to clamour, intrans. i. q. κράζω. Matt. xii. 19 οὐκ ἐρίσει, οὐδὲ κραυγάσει, see in Ἐρίζω. xv. 22. John xi. 43 φωνῇ μεγ. ἐκραύγ. xviii. 40. xix. 6, 15. Acts xxii. 23. Sept. for קִיָּן Ezra iii. 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phr. p. 337.

Κραυγή, ῆς, ἡ, (κράζω,) cry, outcry, e. g. for public information Matt. xxv. 6. Rev. xiv. 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, clamour, Acts xxiii. 9. Eph. iv. 31. (Pol. 2. 70. 6.) Of sorrow, wailing, Rev. xxi. 4. Sept. for קִיָּן Ex. xii. 30. (Xen. H. G. 6. 4. 16.) Of supplication, Heb. v. 7. Sept. for קִיָּן Job xxxiv. 28.

Κρέας, ατος, αος, τό, plur. τὰ κρέατα, contr. κρέα, Buttm. § 54, meat, flesh, i. e. not living, Rom. xiv. 21. 1 Cor. viii. 13. Sept. for קִיָּן Ex. xii. 8. Deut. xii. 15. — Jos. Ant. 3. 9. 2, 3. Xen. Mem. 4. 3. 10

Κρείσσω or ττων, ονος, ό, ή, (pp. κραίττων,) comparat. of poetic κρατύς, used also as comparat. of αγαθός, better, Buttm. 68. 1. Passow s. voc. Comp. in Κράτιστος.

a) better i. e. more useful, more profitable, only neut. τὸ κρείσσον, 1 Cor. vii. 9, 38. xi. 17. xii. 31. Phil. i. 23. Heb. xi. 40. xii. 24. 2 Pet. ii. 21. Sept. for כִּי Ex. xiv. 12. Prov. xxv. 25.—Xen. Œc. 20. 9.

b) better in value or dignity, nobler, more excellent, Heb. i. 4 τοσοῦτω κρείττων γενόμενος. vi. 9. vii. 7, 19, 22. viii. 6 bis. ix. 23. x. 34. xi. 16, 35. 1 Pet. iii. 17. Sept. for כִּי Judg. viii. 2. Prov. viii. 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

Κρεμάννυμι, f. κρεμάσω, aor. 1 pass. ἐκρεμάσθην to hang, to suspend. trans. Mid. κρέμαμαι after the form ἵσταμαι, to hang, to be suspended, intrans. A present κρεμάω is found only in very late writers, Passow sub. v. Buttm. § 114.

a) Act. c. acc. impl. et seq. ἐπί c. gen. Acts v. 30 et x. 39 κρεμάσαντες (αὐτὸν) ἐπὶ ξύλου. Pass. seq. εἰς Matt. xviii. 6. absol. Luke xxiii. 39. Sept. seq. ἐπὶ for πρὶν Act. Gen. xl. 19, 22. Pass. Esth. v. 14. vii. 10.—Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

b) Mid. Acts xxviii. 4 κρεμáμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, hanging from his hand. Seq. ἐπὶ ξύλου Gal. iii. 13. Trop. seq. ἐν, Matt. xxii. 40, see in Έν no. 3. c. α. Sept. κρεμáμενος for ἰλην Deut. xxi. 23. 2 Sam. xviii. 10. trop. Deut. xxviii. 66. — Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1. seq. ἐκ Xen. Mem. 3. 10. 13. trop. Philo T. II. ed. Mang. p. 420 ὧν αἱ τοῦ ἔθνους ἐλπίδες ἐκρέμαντο.

Κρημνός, οὔ, ό, (κρεμάννυμι,) a steep place, precipice, pp. overhanging, Matt. viii. 32. Mark v. 13. Luke viii. 33. Sept. for γλῶ 2 Chr. xxv. 12.—Jos. Ant. 3. 5. 1. Diod. S. 1. 33.

Κρής, ητός, ό, a Cretan, Acts ii. 11. Tit. i. 12 Κρητες αἰ ψευῶσαι, quoted from Callim. Hymn. in Jov. 8. comp. Pol. 4. 8. 11.—Æl. V. H. 1. 10 οἱ Κρητες εἰσι τοξεύειν αγαθοί. Xen. An. 1. 2. 9.

Κρήσκης, ηντος, ό, Crescens, pr.

n. of a Christian at Rome, 2 Tim. i. 10.

Κρήτη, ης, ή, Crete, now Candia, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet ἑκατόπολις Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars, see in Κρής and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. i. 5. Acts xxvii. 7, 12, 13, 21.

Κριθή, ης, ή, barley, Rev. vi. 6. Sept. for כִּי Deut. viii. 8.—Xen. An. 1. 2. 22.

Κρίθινος, η, ον, (κριθή,) of barley, as ἄρτοι κρίθινοι barley-loaves John vi. 9, 13. Sept. for כִּי 2 K. iv. 42.—Jos. Ant. 5. 6. 4. Xen. An. 4. 5. 26, 31.

Κρίμα, ατος, τό, (κρίνω,) judgment, i. e.

a) the act of judging, giving judgment, i. q. κρίσις, spoken only in reference to future reward and punishment. John ix. 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἤλθον for judgment am I come into the world, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. iv. 17. So of the judgment of the last day, Acts xxiv. 25. Heb. vi. 2. Meton. for the power of judgment Rev. xx. 4. So Heb. כְּפָא Sept. κρίσις Lev. xix. 15. Deut. i. 17. Heb. Ez. xxi. 32.

b) judgment given, decision, award, sentence. (α) genr. Matt. vii. 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε. Rom. v. 16. Plur. Rom. xi. 33 τὰ κρίματα αὐτοῦ, the judgments of God, his decrees. Sept. for כְּפָא Zech. viii. 16. Ps. xvii. 2. Plur. of God Ps. xix. 10. cxix. 75.—Pol. 24. 1. 12 ἐγκαλοῦντες τοῖς κρίμασιν ὡς παραβεβραβευμένοις. — (β) Oftener sentence sc. of punishment, condemnation, implying also the punishment itself as a certain consequence, Matt. xxiii. 13 διὰ τοῦτο λήψεσθε περισσότερον κρίμα. Mark xii. 40. Luke xx. 47. xxiii. 40. xxiv. 20. Rom. ii. 2, 3 τὸ κρίμα τοῦ Θεοῦ. iii. 8. xiii. 2. 1 Cor. xi. 29, 34. Gal. v. 10. 1 Tim. iii. 6. v. 12. James iii. 1. 2 Pet. ii. 3. Jude 4. Rev. xvii. 1. xviii. 20 see in Έκ no. 1.

b. So Sept. and מִשְׁפָּט Deut. xxi. 22. Jer. iv. 12.—Ecclus. xxi. 5.

c) from the Heb. *law-suit, cause*, something to be judged, e. g. κρίματα ἔχειν *to have law-suits, to go to law*, 1 Cor. vi. 7. So Sept. and מִשְׁפָּט Job xxiii. 4. xxxi. 13.

Κρίνον, ου, τό, *a lily*, Matt. vi. 28. Luke xii. 27. Sept. for קָנִין Cant. ii. 16. iv. 5. — Anthol. Gr. I. p. 254. Theocr. 11. 56.

Κρίνω, f. κρινω, aor. 1 ἐκρίνα, perf. έκκρικα, aor. 1 pass. ἐκρίθην, i. q. Lat. *cerno* by transpos. of the vowel, pp. *to separate*, Hom. Il. 2. 362. ib. 5. 501. *to distinguish, to discriminate* between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11. *to select, to choose out* the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. *to judge*, i. e. to form or give an opinion after separating and considering the particulars of a case.

a) *to judge*, sc. in one's own mind as to what is right, proper, expedient, i. e. *to deem, to decide, to determine*, seq. infin. Acts xv. 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κ. τ. λ. i. e. my decision is etc. iii. 13 κρίναντος ἐκείνου ἀπολύειν. xx. 16. xxv. 25. 1 Cor. ii. 2. v. 3. Tit. iii. 12. Seq. τοῦ c. inf. Acts xxvii. 1 ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κ. τ. λ.—3 Macc. i. 6. Jos. Ant. 7. 1. 5. Xen. An. 3. 1. 7.—Seq. acc. et infin. Acts xxi. 25 κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς. With infin. εἶναι impl. comp. Matth. § 534. n. 1. Acts xiii. 46 καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, and judge or deem yourselves unworthy of eternal life. xvi. 15. xxvi. 28. Rom. xiv. 5 bis, ὃς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν, one man judgeth, deemeth, one day to be above another; another judgeth every day sc. *to be alike*, as we must supply from the force of the antithesis, comp. Matth. § 634. 3.—c. inf. Diod. Sic. 12. 20. Xen. Hi. 1. 17. inf. impl. Wisd. ii. 22. Jos. Ant. 4. 8. 2. κριθείητε εὐδαιμονέστατοι. Xen. Cyr. 3. 1. 34. Comp. Diod. Sic. 12. 13 τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης.—Seq. acc. of thing, *to determine on, to decree*, Rev. xvi. 5 ὅτι ταῦτα ἐκρίνας. Acts xvi. 4 τὰ δόγματα τὰ κεκριμένα. (Isocr. Paneg. p.

50. A. Pol. 3. 6. 7.) Seq. accus. τοῦτο as introducing the infin. c. art. τό, Rom. xiv. 13 ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κ. τ. λ. 2 Cor. ii. 1. 1 Cor. vii. 37 τοῦτο κέκρικεν, τοῦ τηρεῖν κ. τ. λ. So τοῦτο ὅτι, 2 Cor. v. 14.

b) *to judge*, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable. Seq. acc. of pers. John viii. 15 ἐγὼ οὐ κρίνω οὐδένα. Rom. ii. 1, 3. iii. 7. xiv. 3, 4, 10, 13. Col. ii. 16. Seq. acc. of thing, 1 Cor. x. 15. (Xen. Vect. 5. 11.) Absol. Matth. vii. 1 bis, 2 bis. Luke vi. 37 bis. John viii. 16, 26. Rom. ii. 1 bis. 1 Cor. iv. 5. x. 29. Seq. interrog. c. εἰ, Acts iv. 19. genr. 1 Cor. xi. 13. (εἰ Thuc. 4. 130. πότερον Xen. Cyr. 4. 1. 5.) So with an adjunct of manner, e. g. κρίνειν κρίσιν John vii. 24, comp. Buttm. § 131. 3. κρ. τὸ δίκαιον Luke xii. 57. ὁρθῶς Luke vii. 43. κατ' ὄψιν John vii. 24. κατὰ σάρκα viii. 15.—By impl. *to condemn*, seq. acc. Rom. ii. 27. xiv. 22. James iv. 11 ter, 12. So Sept. and בִּיחַד Job x. 2.

c) *to judge*, in a judicial sense, viz. (a) *to sit in judgment on* any person, *to try*, seq. acc. John xviii. 31 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Acts xxiii. 3. xxiv. 6. 1 Cor. v. 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 18.) Pass. κρίνομαι, *to be judged, to be tried, to be on trial*. Acts xxv. 10 οὐ με δεῖ κρίνεσθαι. Rom. iii. 4. (Sept. for מִשְׁפָּט Ps. li. 6.) Seq. περί τινος *for* any thing Acts xxiii. 6. xxiv. 21. ἐπί τινι *for*, Acts xxvi. 6. ἐπί τινος *before* any one Acts xxv. 9, 20.—Dem. 407. 20. Xen. H. G. 1. 7. 7. c. περί ib. 3. 5. 25. c. ἐπί τινος comp. Max. Tyr. 9. 4. Comp. Wetstein N. T. II. p. 120.—Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John v. 22. viii. 50. Acts xvii. 31 κρίνειν τὴν οἰκουμένην. Rom. iii. 6 πῶς κρίνει ὁ θεὸς τὸν κόσμον. ii. 16 τὰ κρυπτά. 1 Cor. v. 13. James ii. 12. 1 Pet. i. 17. ii. 23. Rev. xi. 18. xx. 12, 13. Of Jesus as the Messiah and Judge, John v. 30. xvi. 11. 2 Tim. iv. 1 'I. χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. iv. 5. Rev. xix. 11. Figuratively of the apostles, Matt. xix. 28. Luke xxii. 30. 1 Cor. vi. 2, 3. ἐν ὑμῖν κρίνεται ὁ κόσμος 1 Cor. vi. 2. Comp. in Βασιλεύω b.

Wisd. iii. 8. Ecclus. iv. 15.—Diod. Sic. 19. 51 τῆς Ὀλυμπιάδος ἐτοίμης οὔσης ἐν παῶσι Μακεδόσι κριθῆναι. Comp. Wetstein N. T. II. p. 120.—(β) In the sense of *to pass judgment upon, to condemn*, c. acc. John vii. 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. κ. τ. λ. Luke xix. 22. Acts xiii. 27. As implying also *punishment*, 1 Cor. xi. 31, 32. 1 Pet. iv. 6.—genr. Æl. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33.—So of the *condemnation* of the wicked and including the idea of *punishment* as a certain consequence, i. q. *to punish, to take vengeance on*; e. g. of God as judge, Acts vii. 7 καὶ τὸ ἔθνος . . . κρινῶ ἐγώ, quoted from Gen. xv. 14 where Sept. for יָד. Rom. ii. 12. 1 Thess. ii. 12. Heb. xiii. 4 καὶ μοιχοὺς κρινεῖ ὁ θεός. Rev. vi. 10. xviii. 8. ib. ver. 20 see in Ἐκ no. 1. b. xix. 2. Of Jesus, John iii. 17 οὐ . . . ἵνα κρίνῃ τὸν κόσμον. ver. 18 bis. xii. 47 bis, 48 bis. James v. 9. Sept. and מִשְׁפָּט Is. lxvi. 16. Ez. xxxviii. 22.—(γ) Once from the Heb. i. q. *to vindicate, to avenge*, Heb. x. 30. κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will avenge his people* i. e. by punishing their enemies, quoted from Deut. xxxii. 26 or Ps. cxxxv. 14 where Sept. for יָד, also Gen. xxx. 6. Ps. liv. 3.

d) Mid. κρίνομαι, pp. *to let oneself be judged*, i. e. *to have a law-suit, to go to law*, seq. dat. *with* any one, Matt. v. 40. seq. μετὰ τινος *with* 1 Cor. vi. 6. seq. ἐπὶ τινος *before* any one 1 Cor. vi. 1, 6. Sept. c. μετὰ τινος for Heb. עִם יָד Ecc. vi. 10. c. πρὸς τινα for עִם יָד Job xxxi. 13.—Eurip. Med. 609. comp. Anthol. Gr. II. p. 34.

Κρίσις, εως, ἡ, (κρίνω,) pp. *separation, trop. division, dissension*, Hdot. 5. 5. ib. 7. 26. *decision*, i. e. *decisive moment, crisis, turn of affairs*, Pol. 9. 5. 4. ib. 16. 4. 8. In N. T. *judgment*, i. e.

a) genr. *opinion* formed and expressed. John vii. 24 τὴν δικαίαν κρίσιν κρίνατε. viii. 16. Comp. in κρίνω b.—Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

b) *judgment* in a judicial sense, i. e. (α) the act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως *day of judgment*, Matt. x. 15. xi. 22, 24. xii. 36. Mark vi. 11. 2 Pet. ii.

9. iii. 7. 1 John iv. 17. ὥρα κρίσεως Rev. xiv. 7. κρίσις μεγάλης ἡμέρας Jude 6. So simply κρίσις for κρίσις μεγ. ἡμ. Matt. xii. 41, 42. Luke x. 14. xi. 31, 32. Heb. ix. 27. So John xii. 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, *now is this world judged*. xvi. 8, 11. John v. 27 et Jude 15 κρίσιν ποιεῖν i. q. κρίνειν, comp. John v. 30 and in κρίνω c. a. Meton. for the power of judgment John v. 22. Sept. for מִשְׁפָּט Lev. xix. 15. Deut. i. 17. Is. xxviii. 6.—Jos. Ant. 6. 3. 2. Hdian. 1. 11. 12. Xen. An. 6. 6. 20.

(β) *judgment* given, *sentence* pronounced, genr. John v. 30. 2 Pet. ii. 11 βλάσφημον κρίσιν, and Jude 9 κρίσις βλασφημίας. (Dem. 322. 15.) Spec. *sentence* of punishment, *condemnation*, e. g. to death Acts viii. 33, see in Αἶρω no. 4. a. Olshausen in loc. So Sept. and מִשְׁפָּט Jer. xxxix. 5.—Æl. V. H. 13. 38. Diod. Sic. 1. 82 pen.—Usually implying also *punishment*, as a certain consequence, e. g. from God, δίκαιαι αἱ κρίσεις αὐτοῦ Rev. xvi. 7. xix. 2. xviii. 10 coll. ver. 8. 2 Thess. i. 5 coll. ver. 6. So Sept. and מִשְׁפָּט Jer. i. 16. Of Christ as Judge of the world condemning the wicked, *judgment, condemnation*, e. g. Matt. xxiii. 33 κρίσις τῆς γέννης. Mark iii. 29. John v. 29 ἀνάστασις κρίσεως. John iii. 19. v. 24. Heb. x. 27. James ii. 13 bis, see in Κατακαυχάομαι. 2 Pet. ii. 4. So 1 Tim. v. 24 τινῶν ἀνθρώπων αἱ ἁμαρτίαι προδηλοῖ εἰσι, προάγουσαι εἰς κρίσιν, i. e. in some men their sins lead on to condemnation, i. e. accuse them, cry for condemnation, and by impl. are repented of; in others their sins also follow after, i. e. they persevere in them although conscious of present guilt and future condemnation.

(γ) Meton. *court of justice, tribunal, judges*, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. xvi. 18. 2 Chr. xix. 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was *seven*, Ant. 4. 8. 14. B. J. 2. 20. 5. See Krebs. Obs. p. 19. Tholuck Bergpred. p. 180.—Matt. v. 21, 22 ἐνοχός ἐσται τῇ κρίσει. Comp. Sept. and מִשְׁפָּט Job ix. 32. xxii. 4.

c) from the Heb. *right, justice, equity*,

Matt. xxiii. 23. Luke xii. 42 παρέρχεσθε τὴν κρίσιν. So Sept. and ܡܦܫܬ Deut. xxxii. 4. Gen. xviii. 25. Jer. xxii. 15.—Also for *law, statutes*, i. e. the divine law, the religion of Jehovah, as developed in the Gospel, Matt. xii. 18, 20, quoted from Is. xlii. 1, 2, 3, where Sept. and ܡܦܫܬ. Comp. Gesen. Comm. in loc.

Κρίσπος, ου, ὁ, *Crispus*, pr. n. of the ruler of a synagogue at Corinth, Acts xviii. 8. 1 Cor. i. 14.

Κριτήριον, ου, τό, (κριτής,) *criterion, rule of judging*, Arr. Epict. 1. 11. 9 sq. *judgment-seat, tribunal*, Sept. καθήμενοι ἐπὶ κριτηρίου Judg. v. 10. In N. T. trop. *court of justice, tribunal*. James ii. 6 ἔλκουσιν ὑμᾶς εἰς κριτήρια. 1 Cor. vi. 2, 4. Sept. for Chald. ܠܕܢܝܢ Dan. vii. 10, 26.—Susann. 49. Pol. 9. 33. 12. ib. 16. 27. 2.—In 1 Cor. 1. c. others by impl. *cause, law-suit*, but unnecessarily; so Syr. Vers.

Κριτής, οὔ, ὁ, (κρίνω,) *a judge*, i. e. one who decides or gives an opinion in respect to any person or thing.

a) genr. James ii. 4 κριταὶ διαλογισμῶν πον. see in Διαλογισμός a. Matt. xii. 27. Luke xi. 19. In an unfavourable sense James iv. 11. Sept. for ܠܕܢܝܢ 1 Sam. xxiv. 16.—Wisd. xv. 7. Pol. ix. 33. 12. Xen. Conv. 5. 1, 9, 10.

b) in a judicial sense, one who sits to dispense justice, Matt. v. 25 bis. Luke xii. 58 bis. xviii. 2, 6. Acts xviii. 15. xxiv. 10. Of Christ the final Judge, Acts x. 42 κριτὴς τῶν ζώντων καὶ νεκρῶν. 2 Tim. iv. 8. James v. 9 coll. ver. 8. Of God, κριτὴ θεῶ πάντων Heb. xii. 23. Sept. for ܠܕܢܝܢ Ezr. vii. 4. ܡܦܫܬ Deut. xvi. 18. Job ix. 24. of God Ps. vii. 12. l. 6.—Diod. Sic. 1. 92. Xen. H. G. 4. 4. 3.

c) from the Heb. i. q. *a leader, ruler, chief*, Heb. ܡܦܫܬ, spoken of the Hebrew judges, so called, from Joshua to Samuel, Acts xiii. 20. Comp. Judg. ii. 16 sq. Gesen. Heb. Lex. art. ܡܦܫܬ no. 2.—Jos. Ant. 6. 5. 4.

Κριτικός, ἡ, ὁ, (κριτής,) *skilled in judging, quick to discern and judge of any thing*, seq. gen. Heb. iv. 12 κριτικός ἐνθυμήσεων κ. τ. λ.—Hesych. κριτικός ἐνθυμήσεων. διακρίνων λογισμούς.

Κρούω, f. σω, *to knock, to rap*, e. g. at a door for entrance, seq. τὴν θύραν Luke xili. 25. Acts xii. 13. absol. Matt. vii. 7, 8. Luke xi. 9, 10. xii. 36. Acts xii. 16. Rev. iii. 20. Sept. for ܠܕܢܝܢ Judg. xix. 22. Cant. v. 13.—Judith xiv. 14 κ. τὴν θύραν Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phr. p. 177.

Κρύπτη, ης, ἡ, (pp. fem. of κρυπτός,) *a crypt, secret cell or vault*. Luke xi. 33 εἰς κρύπτην τίθησι in some editions.—Athen. V. p. 205. A.—Text. rec. has εἰς κρυπτήν, as if by Hebraism for neut. εἰς κρυπτόν, see Gesen. Lehrs. p. 661. Stuart § 436. Comp. also εἰς μακράν, etc.

Κρυπτός, ἡ, ὁ, (κρύπτω,) *hidden, concealed*, and therefore *secret*, Matt. x. 26 οὐδὲν ἐστὶ . . . κρυπτόν δ' οὐ γνωσθήσεται. Mark iv. 22. Luke viii. 17. xii. 2. ἐν τῷ κρυπτῷ in secret, where we cannot be seen of others, Matt. vi. 4 bis, 6 bis, 18 bis. ἐν κρυπτῷ, in secret, privately, John vii. 4, 10. xviii. 20. Luke xi. 33 εἰς κρυπτήν, see in Κρύπτη above. 1 Cor. iv. 5 τὰ κρυπτὰ τοῦ σκοτους *secret works of darkness*. 2 Cor. iv. 2 see in Αἰσχύνη c. Sept. for ܠܕܢܝܢ Jer. xlix. 9.—Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.—Trop. τὰ κρυπτὰ τινος *the secrets of one's heart*, secret thoughts, Rom. ii. 16. 1 Cor. xiv. 25. 1 Pet. iii. 4 ὁ κρυπτός τῆς καρδίας ἄνθρωπος, i. e. the internal man. Rom. ii. 29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, a Jew at heart.—Ecclus. i. 30. iv. 18.

Κρύπτω, f. ψω, *to hide, to conceal*, Pass. or Mid. *to hide oneself, to be hid*; Aor. 2 pass. ἐκρύβην as pass. *to be hid*; Matt. v. 14. Luke xix. 42; and with mid. signif. *to hide oneself* John viii. 59. xii. 36. Buttm. § 136. 2. Comp. Lob. ad Phr. p. 317 sq.—Matt. v. 14 οὐ δύναται πόλις κρυβῆναι. xiii. 35. ver. 44 ὃν εὐρῶν ἔκρυψε. 1 Tim. v. 25. Heb. xi. 23. Rev. ii. 17 τοῦ μάννα τοῦ κεκρυμμένου, *of the hidden manna*, as symbolical of the enjoyments of the kingdom of heaven; in allusion, perhaps, to the Jewish tradition that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp.

Wetstein N. T. and Schættgen. Hor. Heb. in loc. Seq. ἐν τινι, Matt. xiii. 44 θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ. xxv. 25. trop. Col. iii. 3. Seq. εἰς τι Rev. vi. 15. seq. ἀπό τινος *to hide from*, John xii. 36 Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, *hid himself from them*. Luke xviii. 34. xix. 42. Rev. vi. 16. So John viii. 59 Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ὑεροῦ i. e. *Jesus hid himself, and [afterwards] went out of the temple*; or we may render ἐκρύβη adverbially, *he secretly went out*, etc. comp. in Ἀποτολμάω. Perf. part. κεκρυμμένος, *hidden*, as adv. *secretly*, John xix. 38, see Buttm. § 123. n. 3. Sept. for כְּבִיבִי Gen. iii. 8, 10. Is. xlii. 22. כְּבִיבִי Gen. iv. 13. כְּבִיבִי Josh. vii. 19. כְּבִיבִי Prov. i. 11.—Hdian. 1. 14. 7. c. ἐν Hdian. 3. 4. 14. c. εἰς Diod. Sic. 4. 33. c. ἀπό Hom. Od. 23. 110.

Κρυσταλλίζω, f. ἴσω, (κρύσταλλος,) *to be as crystal*, clear and sparkling, Rev. xxi. 11.

Κρύσταλλος, ου, ὁ, (κρύος, κρυσταίνω *to freeze*), *crystal*, pp. any thing congealed and pellucid, e. g. *ice* Sept. for כְּבִיבִי Job vi. 16. Hom. Il. 22. 152. in N. T. prob. *rock-crystal*, Rev. iv. 6. xxii. 1.—Diod. Sic. 2. 52 init.

Κρυφαῖος, α, ον, (κρύπτω,) *hidden, secret*, in some MSS. Matt. vi. 18 ἐν τῷ κρυφαίῳ for ἐν τῷ κρυπτῷ. Sept. for כְּבִיבִי Jer. xxiii. 24.—Xen. Hi. 10. 6.

Κρυφῆ, adv. (κρύπτω,) *secretly*, not openly, Eph. v. 12. Sept. for כְּבִיבִי Deut. xxviii. 57.—Xen. Conv. 5. 8. Comp. Buttm. § 115. n. 3.

Κτάομαι, ὦμαι, f. ἥσομαι, depon. Mid. *to get for oneself, to acquire, to procure*, by purchase or otherwise, perf. κέκτημαι as pres. *to possess*, see Buttm. § 113. 6. Seq. acc. Matt. x. 9. Luke xviii. 12 πάντα ὅσα κτῶμαι. 1 Thess. iv. 4 τὸ ἑαυτοῦ σκεῦος κτᾶσθαι, *to procure for himself a wife*, in the oriental manner by purchase, see in Σκεῦος. With an adjunct of price, e. g. gen. Acts xxii. 28. διὰ c. gen. viii. 20. ἐκ c. gen. i. 18 οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ. τ. λ. i. e. *was the occasion of purchasing* etc. Seq. ἐν c. dat. trop. Luke xxi. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *through your patience pur-*

chase your lives, procure your safety, comp. Matt. x. 22 et xxiv. 13. Sept. for כְּבִיבִי Gen. iv. 1. xxv. 10.—Ecclus. li. 28. Æl. V. H. 5. 9. Xen. Mem. 1 6. 3.

Κτήμα, ατος, τό, (κέκτημαι,) *a possession, property*, any thing acquired and possessed, *estate*, Matt. xix. 22 et Mark x. 22 ἦν γὰρ ἔχων κτήματα πολλά. Acts ii. 45. v. 1 coll. ver. 3. where is χωρίον. Sept. for כְּבִיבִי Job xx. 29. כְּבִיבִי Prov. xxxi. 16. כְּבִיבִי Prov. xxiii. 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

Κτήνος, εος, ους, τό, (κτάομαι,) pp. i. q. κτήμα, *possession, property*, spec. *flocks and herds* of every kind, Xen. An. 4. 5. 25. Pol. 12. 4. 14. In N. T. *a beast, domestic animal*, e. g. as bought or sold Rev. xviii. 13; as yielding meat 1 Cor. xv. 39; as used for riding, burden, etc. Luke x. 34. Acts xxiii. 24. Sept. for כְּבִיבִי Ex. ix. 20. Josh viii. 27. כְּבִיבִי Num. xx. 8. כְּבִיבִי Gen. xiii. 2, 7. כְּבִיבִי Gen. xxx. 44.—Hdian. 4. 15. 13 of horses and camels.

Κτήτωρ, ορος, ὁ, (κτάομαι,) *possessor, owner*, Acts iv. 34 κτήτορες χωρίων.—Diod. Sic. X. p. 102. Bip. or VI. p. 196. Tauchn.

Κτίζω, f. ἴσω, (kindr. with κτάομαι,) pp. *to bring under tillage and settlement* e. g. a land Hom. Il. 20. 216. *to found* a city Od. 11. 263. Jos. Ant. 4. 8. 5. Diod. Sic. 1. 12.—In N. T. *to found*, i. e. *to create, to form*, trans. of God as creating the universe or any of its parts, Mark xiii. 19 ἥς ἔκτισε ὁ Θεός. Rom. i. 25. 1 Cor. xi. 9. Eph. iii. 9. Col. iii. 10. 1 Tim. iv. 3. Rev. iv. 11 bis. x. 6. Of Christ Col. i. 16 bis. Sept. for כְּבִיבִי Deut. iv. 32. Ps. lxxxix. 13.—Wisd. xi. 17. Ecclus. xvii. 1.—Trop. of a moral creation, renovation, Eph. ii. 10 κτισθέντες ἐν Χ. ἰ. ἐπὶ ἔργοις ἀγαθοῖς ver. 15. iv. 24. So Sept. and כְּבִיבִי Ps. li. 12.

Κτίσις, εως, ἡ, (κτίζω,) *a founding* of cities Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 17. In N. T. *creation*, i. e. a) the act of creation, Rom. i. 20 ἀπὸ κτίσεως κόσμου.—Psalt. Salom. 8. 7. b) *genr. created thing*, and collect.

created things. Rom. i. 25 ἐλάτρευσαν τῇ κρίσει παρὰ τὸν κτίσαντα. viii. 39. Heb. iv. 13.—Wisd. ii. 6. Ecclus. xlix. 16.—Collect. (α) *creation* in general, the universe, e. g. ἀπ' ἀρχῆς κτίσεως Mark x. 6. xiii. 19. 2 Pet. iii. 4. Col. i. 15 πρωτότοκος πάσης κτίσεως. Rev. iii. 14. Spec. the visible creation, Heb. ix. 11.—Judith ix. 12. xvi. 14.—(β) meton. *forman, mankind*, Mark xvi. 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. i. 23. So Rom. viii. 19, 20, 21, 22, *creation* for *human creatures, all mankind*; others *creation* in general. 2 Cor. v. 17 et Gal. vi. 15 καινὴ κτίσις *a new creature* in a moral sense, i. q. καινὸς ἄνθρωπος in Eph. iv. 24.

c) by impl. *ordinance, institution.* 1 Pet. ii. 13 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει.

Κτίσμα, ατος, τό, (κτίζω,) *created thing, creature*, 1 Tim. iv. 4. Rev. v. 13. viii. 9.—Wisd. ix. 2. xiii. 5.—Metaph. James i. 18 ἀπαρχὴ τῶν αὐτοῦ κτισμάτων, i. q. καινὴ κτίσις, see in Κτίσις b. β.

Κτιστής, οὔ, ό, (κτίζω,) *founder* of a city Diod. Sic. 11. 66 fin. In N. T. *creator*, spoken of God 1 Pet. iv. 19.—Ecclus. xxiv. 8. 2 Macc. i. 24.

Κυβεία, ας, ή, (κύβος cube, die,) *game at dice*, Xen. Mem. 1. 3. 2. Ec. 1. 20. In N. T. trop. *game, gambling*, e. g. ἐν κυβείᾳ ἀνθρώπων, i. e. as a thing of mere hap-hazard, Eph. iv. 14.—Others, *trick, fraud*, as κυβεύειν Arr. Epict. 2. 19. 28. Rabb. כְּבִיבָה Buxt. Lex. Chald. 1984.

Κυβέρνησις, εως, (κυβερνάω,) pp. *a governing, direction*, for concr. *governor, director*, sc. in the primitive churches 1 Cor. xii. 28. Sept. sor מְנַחֵם Prov. xi. 14.—Plut. Phocion 2 pen.

Κυβερνήτης, ου, ό, (κυβερνάω, Lat. *gubernare*, to govern a ship) *governor* of a ship, i. e. *the steersman, pilot*, who had the sole direction of the ship, Acts xxvii. 11. Rev. xviii. 17. See Potter's Gr. Antiq. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for כְּבִיבָה Ex. xxvii. 8, 27, 28.—Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

Κυκλόθεν, adv. (κύκλος,) *from around, round about*, Rev. iv. 3, 4, 8. Seq. gen. Rev. v. 11. Sept. for מִכְּבִיבָה Judg. viii. 34. 1 K. iv. 24. מִכְּבִיבָה 1 K. vi. 5.

—Lys. 283. 14. Dio. Chrys. Or. 6. 216. Comp. Lob. ad Phr. p. 9.

Κυκλόω, ῶ, f. ὠσω, (κύκλος,) *to encircle, to surround*, trans. John x. 24. Acts xiv. 20. Of besiegers Luke xxi. 20 κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. xi. 30. Rev. xx. 9. Sept. for כְּבִיבָה 1 K. vii. 15. 1 Sam. vii. 16. מִכְּבִיבָה Is. xxix. 3.—genr. Diod. Sic. 18. 59. in a hostile sense Pol. 1. 17. 13. Diod. S. 15. 65.

Κύκλος, ου, ό, *a circle*, in N. T. only in dat. κύκλῳ as adv. *around, round about*, comp. Buttm. § 115. 4. Mark iii. 34 περιβλεψάμενος κύκλῳ. vi. 6, 36. Luke ix. 12. Rom. xv. 19. Seq. gen. Rev. iv. 6 κύκλῳ τοῦ θρόνου. (v. 11.) vii. 11. Sept. for כְּבִיבָה Gen. xxiii. 17. Ex. xxx. 3. seq. gen. for inf. מִכְּבִיבָה Josh. vi. 3.—Hdian. 1. 15. 5. Xen. H. G. 6. 5. 17. seq. gen. Xen. Cyr. 4. 5. 5.

Κυλίω, f. ἴσω, (later form for κυλίνδω,) *to roll*, trans. e. g. λίθους Sept. for כְּבִיבָה Josh. x. 18. πίθον Luc. Quom. Hist. conser. 2. In N. T. Mid. *to roll* intrans. *to wallow*, Mark. ix. 20 ἐκυλίετο ἀφρίζων.—Jos. Ant. 5. 6. 4. Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

Κύλισμα, ατος, τό, (κυλίω,) pp. something *rolled*, a wheel, Symm. for כְּבִיבָה Ez. x. 13. In N. T. *wallowing-place*, i. q. κυλίστρα. 2 Pet. ii. 22 ὡς . . . εἰς κύλισμα βορβόρον. See in Βόρβορος.—Poll. Onom. I. 183. So κυλίστρα Xen. Eq. 5. 3.

Κυλλός, ή, όν, (kindr. with κοῖλος,) pp. *bent, crooked*, e. g. the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, and hence genr. and in N. T. *crippled, lame*, espec. in the hands, Matt. xv. 30. 31. xviii. 8. Mark ix. 43.—Anlhol. Gr. III. p. 31. Aristoph. Av. 1379.

Κῦμα, ατος, τό, (κύω,) *a wave, billow*, Matt. viii. 24. xiv. 24. Mark iv. 37. Acts xxvii. 41. Jude 13. Sept. for כְּבִיבָה Job xxxviii. 11. Is. xlviii. 18.—Luc. Navig. 8. Pol. 10. 10. 3.

Κύμβαλον, ου, τό, (κύμβος bason,) *a cymbal*. 1 Cor. xiii. 1. Sept. for מִכְּבִיבָה 1 Chr. xiii. 8. Ezra iii. 10.—Jos. Ant. 7. 12. 3. Xen. Eq. 1. 3.

Κύμινον, ού, τό, *cumin, cuminum sativum* of modern botany, Heb. כְּמִין,

Germ. *Kümmel*, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany. Matt. xxiii. 23. Sept. for כמך Is. xxviii. 25, 27.—Theophr. Char. 19 or 10. Comp. Plin. H. N. 19. 8.

Κυνάριον, ου, τό, (dimin. of κύων,) *a little dog, puppy*, Matt. xv. 26, 27. Mark vii. 27, 28.—Theophr. Char. 5 or 21. Plato Euthydem. 27 med. p. 298. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phr. p. 180.

Κύπριος, ου, ό, *a Cyprian, Cypriot*, from Cyprus, Acts iv. 36. xi. 20. xxi. 16.

Κύπρος, ου, ή, *Cyprus*, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts xi. 19. xiii. 4. xv. 39. xxi. 3. xxvii. 4. Comp. Rosenm. Bibl. Geogr. III. p. 378 sq.

Κύπτω, f. ψω, *to stoop, to bow oneself*, intrans. Mark i. 7. John viii. 6, 8. Sept. for קָרַע 1 Sam. xxiv. 9. 1 K. i. 16, 31.—Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναίος, ου, ό, *a Cyrenian*, from Cyrene, in N. T. spoken of Jews born or residing there, Matt. xxvii. 32. Mark xv. 21. Luke xxiii. 26. Acts vi. 9. xi. 20. xiii. 1.

Κυρήνη, ης, ή, *Cyrene*, a large and powerful city of Lybia Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Macc. xv. 23. Jos. Ant.

14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Rosenm. Bibl. Geogr. III. p. 367.—Acts ii. 10.

Κυρήνιος, ου, ό, *Cyrenius*, Lat. *Quirinus*, Luke ii. 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province with a view to taxation; and this census he completed in A. D. 8, according to the usual chronology, Acts v. 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1.—The census spoken of in Luke l. c. was probably a mere enrolment of persons, (see in 'Απογραφή,) and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called ἡγέμων, just as Volumnius had been before, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called ἡγέμων, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *This was the FIRST census under Cyrenius*, etc. See in Calmet Act. Cyrenius, p. 326.

Κυρία, ας, ή, (fem. of κύριος,) *mistress, lady*, used as an honorary title of address to a female, as in English, 2 Cor. 1, 5. Comp. in Κύριος A. c.—Epict. Ench. 40 αἱ γυναῖκες κυρίαι καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτῶν. genr. Sept. for נִכְרִית Gen. xvi. 4. 2 K. v. 3. Xen. H. G. 3. 1. 12.—Others regard it as a pr. n. fem. *Cyria*, which was not unusual among the Greeks, comp. Gru-teri Inscript.

Κυριακός, ἡ, ὄν, (κύριος,) *pertain-
ing to the Lord*, to the Lord Jesus Christ,
as κυριακὸν δεῖπνον *the Lord's supper*, 1
Cor. xi. 20. κυρ. ἡμέρα *the Lord's day*
Rev. i. 10.—Act. Thom. § 31. Clem.
Alex. Strom. 7. 10.

Κυριεύω, f. εὔσω, (κύριος,) *to be
lord over any person or thing, to have
dominion over*, seq. gen. Luke xxii. 25
οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν.
Rom. xiv. 9. 2 Cor. i. 24. Part. ὁ κυ-
ριεύων, *a lord, potentate*, 1 Tim. vi. 15
κύριος τῶν κυριευόντων *Lord of lords*,
comp. in βασιλεύς α. Trop. of things,
Rom. vi. 9, 14 ἁμαρτία γὰρ ὑμῶν οὐ κυ-
ριεύσει. vii. 1. Sept. for יהוה Judg. ix.
2. Is. xix. 4.—Pol. 5. 34. 6. Xen. Mem.
3. 5. 11.

Κύριος, ου, ὁ, (κύρος might, power,) *lord, master, owner*.

A) Generally a) as the *possessor, owner, master*, e. g. of property, Matt. xx. 8 ὁ κύριος τοῦ ἀμπελῶνος. xxi. 40. Gal. iv. 1. Sept. ὁ κύριος τοῦ ταύρου Heb. יהוה Ex. xxi. 28, 29, 34.—Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44.—So the *master, or head of a house*. Mark xiii. 35 κύριος τῆς οἰκίας. Matt. xv. 27. (Sept. and יהוה Ex. xxii. 7.) The *master, or possessor of persons, servants, slaves*, Matt. x. 24. xxiv. 45 δούλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κ. τ. λ. ver. 46, 48, 50. Acts xvi. 16, 19. Rom. xiv. 4. Eph. vi. 5, 9. Col. iii. 22. iv. 1. al. So Sept. for יהוה Judg. xix. 11. Ex. xxxix. 7. Gen. xxiv. 9 sq.—Luc. Charid. 19. Diod. Sic. 4. 63. Xen. Conv. 6. 1.—Spoken of a *husband*, 1 Pet. iii. 6 ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. So Sept. for יהוה Gen. xviii. 12.—Plut. Mor. II. p. 210. Tauchn. or VII. p. 32. 13. Reiske.—Seq. gen. of thing, and without the art. *lord, master of any thing, as having absolute authority over it*, e. g. κύριος τοῦ θερίσμου Matt. ix. 38. Luke x. 2. κ. τοῦ σαββάτου Matt. xii. 8. Mark ii. 28.—Jos. Ant. 4. 8. 19 κύριος εἶναι τὰ φυτὰ καρποῦσθαι. Dem. 36. 27. Xen. Cyr. 8. 5. 22.

b) of a *supreme lord, sovereign*, e. g. the Roman emperor Acts xxv. 26.—Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. T. VI. p. 673. 13. ed. Reiske.—Of the heathen gods, 1

Cor. viii. 5 ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. prob. gods superior and inferior, i. q. demons.—Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

c) as an honorary title of address, especially to superiors, as in Engl. *Master, Sir*, Fr. *Sieur, Monsieur*, Germ. *Herr*. E. g. from a servant to his master Matt. xiii. 27. Luke xiii. 8; a son to his father Matt. xxi. 30; to a teacher, master, Matt. viii. 25. Luke ix. 54, (comp. in Ἐπιστάτης,) and so doubled Matt. vii. 21, 22. Luke vi. 46. comp. Gesen. Lehrs. p. 679; to a person of dignity and authority, Mark vii. 28. John iv. 11, 15, 19, 49; to the Roman procurator Matt. xxvii. 63. Also in the respectful intercourse of common life, John xii. 21. xx. 15. Acts xxi. 30. Comp. Seneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and יהוה Gen. xix. 2. xxiii. 6, 11, 15. al.—Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

B) Spoken of God and Christ. a) of God as the *Supreme Lord* and sovereign of the universe, usually in Sept. for Heb. יהוה *Jehovah*. With the art. ὁ κύριος, Matt. i. 22. v. 33. Mark v. 19. Luke i. 6, 28. Acts vii. 33. Heb. viii. 2, 10. James iv. 15. al. sæp. Without the art. κύριος Matt. xxvii. 10. Mark xiii. 20. Luke i. 58. Acts vii. 49. Rom. iv. 8. Heb. vii. 21. 1 Pet. i. 25. al. sæp. So Sept. for יהוה ὁ κύρ. Job i. 7. κύρ. Gen. xi. 5. xviii. 33. יהוה ὁ κύρ. Is. xlix. 14. κύρ. 1 K. xxii. 6. יהוה יהוה ὁ κύρ. Ps. lxxiii. 28. κύρ. 1 K. ii. 26. יהוה ὁ κύρ. 1 Sam. xxiii. 7. κύρ. Gen. xxi. 2, 6. יהוה ὁ κύρ. Job viii. 3. κύρ. Num. xxiii. 8. יהוה κύρ. Job vi. 4, 14.—With adjuncts, without the art. e. g. κύριος ὁ θεός τινος Matt. iv. 7, 10. xxii. 37. Luke i. 16. al. Sept. for יהוה יהוה, Is. xxv. 8. Ez. iv. 14. (Judith viii. 14, 16.) κύριος σαβαώθ Rom. ix. 29. James v. 4. Sept. and Heb. יהוה יהוה 1 Sam. xv. 2. Is. i. 9. κύριος παντοκράτωρ 2 Cor. vi. 18, and κύριος ὁ θεός ὁ παντοκράτωρ Rev. iv. 8. xi. 17. al. Sept. for יהוה יהוה יהוה 2 Sam. vii. 8. Nah. ii. 14. κύριος τῶν κυριευόντων *Lord of lords* 1 Tim. vi. 15, compare in βασιλεύς α. κύριος οὐρανοῦ

καὶ γῆς Acts xvii. 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. xi. 25 πατὴρ, κύριε τοῦ οὐρανοῦ κ. τ. λ. Luke x. 21. Comp. Heb. יְהוָה אֱלֹהֵינוּ Sept. κύριος ὁ θεὸς τοῦ οὐρανοῦ 2 Chr. xxxvi. 23. Ezra i. 2. Neh. i. 5.

b) of the *Lord* Jesus Christ. (a) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. ῥαββί, and ἐπιστάτης, comp. Matt. xvii. 4 with Mark ix. 5 et Luke ix. 33. comp. also John xiii. 13, 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος THE *Lord* emphat. Matt. xxi. 3 ὁ κύριος αὐτῶν χρεῖαν ἔχει. xxviii. 6. Luke vii. 13. x. 1. John iv. 1. xx. 2, 13. Acts ix. 5. 1 Cor. ix. 5. al. sæp. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John xiii. 13, 14. ὁ κύριος Ἰησοῦς Luke xxiv. 3. Acts i. 21. iv. 33. al. — (β) As the *supreme Lord* of the gospel dispensation, *Head* over all things to the church, Eph. i. 22, *Lord* of all, ὁ γὰρ αὐτὸς κύριος πάντων Rom. x. 12, comp. ix. 5. 1 Cor. xv. 25 sq. Heb. ii. 8. viii. 1. Rev. xvii. 14. With the art. ὁ κύριος Mark xvi. 19, 20. Acts viii. 25. xix. 10. 2 Cor. iii. 17. Eph. v. 10. Col. iii. 23. 2 Thess. iii. 1, 5. 2 Tim. iv. 8. James v. 7. al. sæp. So c. gen. of pers. ὁ κύριός μου etc. Matt. xxii. 44. Eph. vi. 9. Heb. vii. 14. Rev. xi. 8. Without the art. κύριος Luke i. 76. 2 Cor. iii. 16, 17. Col. iv. 1. 2 Pet. iii. 10. For ἐν κυρίῳ see below. — With adjuncts, e. g. c. art ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ κ. 1 Cor. v. 5. xi. 23. Rom. iv. 24. ὁ κύρ. ἡμῶν Ἰησοῦς Heb. xiii. 20. ὁ κ. ἡμῶν Χριστός once Rom. xvi. 18. ὁ κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ κύρ. Acts xvi. 31. Rom. xiii. 14. al. Rom. i. 4. 1 Cor. i. 9. al. ὁ . . . κύρ. ἡμῶν Ἰ. Χρ. 1 Cor. i. 2, 10. Gal. vi. 18. al. sæp. Ἰ. Χρ. ὁ κύρ. ἡμῶν Eph. iii. 11. 1 Tim. i. 2. 2 Pet. i. 2. So without the art. e. g. κύριος . . . Ἰησοῦς Rom. x. 9. 1 Cor. xii. 3. Phil. ii. 19. al. Χριστὸς κύριος i. e. the Messiah Luke ii. 11. κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. κύριος, Rom. i. 7. 2 Cor. i. 2. Phil. i. 2. al. 2 Cor. iv. 5. κύριος ἡμῶν Ἰ. Χρ. Gal. i. 3. — Further in the phrase ἐν κυρίῳ, *in the Lord*, without the art. found only in the usage of Paul except once Rev. xiv. 13, and to be explained

from the fact, that believers are represented as *one* with Christ, as members of his body Eph. v. 30. comp. 1 Cor. xii. 27, or of one spiritual body of which he is the Head Col. iii. 19 comp. Eph. ii. 20, and are therefore *in* Christ, see in Ἐν no. 1. c. a. Hence ἐν κυρίῳ is (1) *in the Lord*, after verbs of rejoicing, trusting, etc. Phil. iii. 1. 1 Cor. i. 31. Phil. ii. 19. (2) *in or by the Lord*, by his authority, Eph. iv. 17. 1 Thess. iv. 1. (3) *in or through the Lord*, through his aid and influence, by his help, 1 Cor. xv. 58. 2 Cor. ii. 12. Gal. v. 10. Eph. ii. 21. Col. iv. 17. (4) *in the work of the Lord*, in the gospel-work, Rom. xvi. 8, 13. 1 Cor. iv. 17. ix. 2. Eph. vi. 21. 1 Thess. v. 12. (5) as marking condition, one *in the Lord*, i. e. united with him, his follower, a Christian, Rom. xvi. 11. Phil. iv. 1. Philem. 16. (6) as denoting manner, *in the Lord*, i. e. as becomes those who are in the Lord, Christians, Rom. xvi. 2, 22. 1 Cor. vii. 39. Eph. vi. 1. Phil. ii. 29. Col. iii. 18. AL.

Κυριότης, τητος, ἡ, (κύριος,) *lordship, dominion*, for concr. *lords, princes, rulers*, Eph. i. 21. Col. i. 16. 2 Pet. ii. 10. Jude x. — Not found in classic writers.

Κυρώω, ὦ, f. ὥσω, (κύρος,) *to give authority, to establish as valid, to confirm*, trans. e. g. διαθήκην Gal. iii. 15. 2 Cor. ii. 8 κυρῶσαι εἰς αὐτὸν ἀγάπην. Sept. pass. for כָּפַר Gen. xxiii. 20. — Jos. Ant. 10. 11. 6. Pol. 1. 11. 1. Thuc. 8. 69.

Κύων, κυνός, ὁ, ἡ, *a dog*, plur. οἱ κύνες *dogs*.

a) pp. Luke xvi. 21. 2 Pet. ii. 22. Sept. for כָּלָב Ex. xxii. 31. Judg. vii. 5. — Æl. H. An. 8. 9. Xen. Mem. 2. 7. 13. — In the East dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offals and even corpses; comp. 1 K. xiv. 11. xvi. 4. xxi. 19. Ps. lix. 6, 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us, 1 Sam. xvii. 43. 2 K. viii. 13. The Jews called the heathen *dogs*, just as Mohammedans do Christians at the pre-

sent day, comp. Schœttgen Hor. Heb. p. 1145. See Jahn § 51. Calmet art. *Dog*.

b) trop. for an impudent, shameless person, Phil. iii. 2 where it is spoken of Judaizing teachers, comp. Is. lvi. 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) Matt. vii. 6 μὴ δώτε τὸ ἅγιον τοῖς κυσί, lit. *give not consecrated meat to dogs*, i. e. genr. proffer not good and holy things to those who will spurn and pervert them.—Also plur. for Sodomites, catamites, Rev. xxii. 15. So Sept. and כְּלָבִים, Deut. xxiii. 19.

Κῶλον, ου, τό, (perh. κέλλω,) *a limb, member*, of the human body Eurip. Phœniss. 1192 or 1201. Apollodor. Bibl. 3. 5. of an animal Diod. Sic. 3. 28.—In N. T. plur. τὰ κῶλα for *carcass, corpse*, as in Engl. *bones*, Heb. iii. 17. So Sept. for כְּסָפִים Num. xiv. 29, 32. Is. lxvi. 24.

Κωλύω, f. ὕσω, (κόλος, kindr. with κολλάω, κολούω,) pp. to cut off, to weaken and hence genr. *to hinder, to prevent, to restrain*, pp. seq. acc. of pers. and gen. of things, Acts xxvii. 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for כָּבַד יְהוָה 1 Sam. xxv. 26.—Xen. Ag. 2. 2. Arr. 1. 6. 2.—Seq. acc. of pers. et infin. Acts viii. 36 τί κωλύει με βαπτισθῆναι. xvi. 6. xxiv. 23. 1 Thess. ii. 16. Heb. vii. 23. c. acc. impl. Luke xxiii. 2. 1 Tim. iv. 3. Matt. xix. 14. c. inf. impl. Mark ix. 38, 39. x. 14. Luke ix. 49. xi. 52. xviii. 16. Acts xi. 17. Rom. i. 13. 3 John 10. absol. Luke ix. 50.—Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4. c. acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικοὺς ὅρκους ὁμνύειν. Xen. Mem. 2. 6. 26. c. inf. impl. Xen. H. G. 7. 5. 26. absol. Xen. An. 4. 2. 25 ult.—Seq. accus. of thing, 1 Cor. xiv. 39 καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. ii. 16. c. τοῦ et inf. Acts x. 47 μήτι τὸ ὕδωρ κωλύσαι . . . τοῦ μὴ βαπτισθῆναι τοῦτους, comp. Buttm. § 140. n. 1. Winer § 45. 4. b.—Hdian. 3. 1. 13. Xen. Mem. 4. 5. 4, 5.—By Hebr. seq. acc. of thing and ἀπό c. gen. of pers. Luke vi. 29 ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. So Sept. for כָּבַד יְהוָה Gen. xxiii. 6. כָּבַד יְהוָה 2 Sam. xiii. 13.

Κῶμη, ης, ἡ, (κείμει, κοιμάω,) *a village, hamlet*, in the country and without walls, comp. Jahn § 41.

a) pp. e. g. τὰς πόλεις καὶ τὰς κώμας Matt. ix. 35. x. 11. Luke viii. 1. xiii. 22. ἀγροὶ καὶ κῶμαι *fields and villages*, Mark vi. 36. Luke ix. 12. κῶμαι ἢ πόλεις ἢ ἀγροὶ Mark vi. 56. ἡ κῶμη, αἱ κῶμαι, simply, Matt. xiv. 15. xxi. 2. Mark vi. 6. xi. 2. Luke v. 17. ix. 6, 52, 56. x. 38. xvii. 12. xix. 30. xxiv. 13. 28. John xi. 1, 30. So John vii. 42 of Bethlehem, sc. before the time of Rehoboam who fortified it 2 Chr. xi. 6. Meton. *villages* for the inhabitants of villages Acts viii. 25. Sept. for כְּסָפִים 1 Chr. xxvii. 25. Cant. vii. 12.—Pol. 2. 17. 9 ὥκουν κατὰ κώμας ἀτειχίστους. Xen. Cyr. 3. 3. 28.—Mark viii. 27 αἱ κῶμαι Καισαρείας, *the villages of Caesarea*, i. e. lying around and dependent upon it. Sept. plur. for כְּסָפִים Josh. xv. 45. xvii. 11. כְּסָפִים Josh. xv. 31 sq. xix. 6 sq.

b) apparently of a large *town or city*, perhaps without walls or partly in ruins, e. g. Bethsaida, prob. of Galilee, Mark viii. 23, 26 bis, comp. ver. 22 et John i. 45. Sept. for כְּסָפִים Josh. x. 37. xv. 9.—Hdian. 3. 6. 19 of Byzantium, πᾶσά τε ἡ πόλις κατεσκάφη· καὶ . . . παντός τε κόσμου καὶ τιμῆς ἀφαιρεθὲν, τὸ Βυζάντιον κῶμη δουλεύειν Περινηθίοις δῶρον ἐδόθη.

Κωμόπολις, εως, ἡ, (κῶμη, πόλις,) lit. *a village-city*, i. e. a large village or town like a city, but without walls, Mark i. 38.—Strabo XIII. p. 887. B, καὶ τὸ Ἰλιον, ὃ νῦν ἐστὶ, κωμόπολις τις ἦν.

Κῶμος, ου, ὁ, *a feasting, revel*, Lat. *comissatio*, a carousing or merry-making after supper, the guests often sallying into the streets and going through the city with torches, music, and songs in honour of Bacchus etc. Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3.—2 Macc. 6. 6. Diod. Sic. 17. 72. Ael. V. H. 13. 1 pen. Xen. Cyr. 7. 5. 25. Comp. Passow in voc. Adam's Rom. Ant. p. 434. Plutarch de Socr. Genio § 29. Tom. VIII. p. 354 sq. ed. Reiske.

Κώνωψ, ωπος, ὁ, ἡ, *a gnat, cu-*

lex, as found in acid wine and vinegar, Matt. xxiii. 24, see in Κάμηλος.—Aristot. H. An. 5. 19 οἱ δὲ κώνωπες ἐκ σκωλήκων, οἳ γίνονται ἐκ τῆς περὶ τὸ ὄξος ἰλύος. Genr. Hdot. 2. 95. Later Heb. כֶּמֶן and שֶׁמֶן, Buxt. Lex. Rab. Chald. 1516, 927, 342.

Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ Butt. § 37. n. 2, *Cos* or *Co*, now *Stanchio*, a small and fertile island of the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts xxi. 1 εἰς τὴν Κῶν.—1 Macc. xv. 23 εἰς Κῶ. Jos. Ant. 14. 7. 2.

Κωσάμ ὁ, indec. *Cosam*, prob.

Heb. עֵרָר, pr. n. of a man Luke iii. 28.

Κωφός, ἡ, ὄν, (κόπτω,) pp. *blunted*, *dull*, e. g. a weapon Hom. Il. 11. 390. In N. T. trop. of the senses and faculties.

a) *blunted*, *lame*, as to the tongue, as to speech, i. e. *dumb*, Matt. ix. 32, 33 ἐλάλησεν ὁ κωφός. xii. 22 bis. xv. 30, 31. Luke i. 22. xi. 14 bis, δαιμόνιον κωφόν, comp. in Ἄλαλος, Sept. for עֵרָר Hab. ii. 18.—Hdot. 1. 34. Xen. Cyr. 7. 2. 20.

b) *blunted*, *dull*, as to hearing, *deaf*, Matt. xi. 5 καὶ κωφοὶ ἀκούουσι. Mark vii. 32, coll. ver. 33. ver. 37. ix. 25 πνεῦμα ἄλαλον καὶ κωφόν, see in Ἄλαλος. Luke vii. 22. So Sept. and עֵרָר Ps. xxxviii. 14. Is. xxxv. 5. xliii. 8.—Luc. Vitar. Auct. 27. Xen. Cyr. 3. 1. 19.

Λ

Λαγχάνω, f. λήξομαι, aor. 2 ἐλαχον. *to obtain by lot, to have fall to oneself*, viz.

a) pp. and seq. gen. Luke i. 9 ἐλαχε τοῦ θυμιάσαι, the different portions of the daily service being assigned by lot, see Wetstein N. T. in loc. Comp. Matth. § 328. Winer § 30. 5 ult.—c. gen. Thuc. 2. 44. absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34.—Hence by impl. *to decide by lot, to cast lots*, seq. περί c. gen. John xix. 24 λάχωμεν περί αὐτοῦ, τίνας ἔσται.—absol. Diod. Sic. 4. 63 ἐλαχον, καὶ συνέβη τῷ κλήρῳ λαχεῖν Θησέα.

b) genr. *to obtain, to receive*, c. acc. Acts i. 17 ἐλαχε τὸν κλῆρον, see in Κληρός b. 2 Pet. i. 1. Comp. Matth. l. c. p. 637.—3 Macc. vi. 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

Λάζαρος, ου, ὁ, *Lazarus*, pr. n.

a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John xi. 1, 2, 5, 11, 14, 43. xii. 1, 2, 9, 10, 17.—b) of the poor man in our

Lord's parable, Luke xvi. 20, 23—25. Hence the modern *Lazaretto*.

Λάθρα, adv. (λαθεῖν, λανθάνω,) *secretly*, *privately*, Matt. i. 19 λάθρα ἀπολυσαί. ii. 7. John xi. 28. Acts xvi. 37. Sept. for עֵרָר Deut. xiii. 7. Job xxxi. 27. עֵרָר 1 Sam. xviii. 22.—Diod. Sic. 14. 75. Xen. H. G. 4. 8. 16.

Λαῖλαψ, απος, ἡ, *tempest*, sc. of wind with rain, *whirlwind*, *hurricane*, Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. Sept. for עֵרָר Jer. xxxv. 32. עֵרָר Job xxxviii. 1. עֵרָר Job xxi. 18.—Pol. 30. 14. 6. Hom. Il. 17. 57.

Γάκω, see Λάσκω.

Λακτίζω, f. ἴσω, (adv. λάξ,) *to kick*, *to strike with the heel*, e. g. πρὸς κέντρα Acts ix. 5. xxvi. 14. See in Κέντρον.—Luc. Hermot. 33. Xen. Mem. 2. 2. 7. An. 3. 2. 18.

Λαλέω, ὦ, f. ἴσω, *to speak, to talk*, pp. *to use the voice*, without any necessary reference to the words spoken,

and thus differing from εἰπεῖν and λέγειν; see Tittm. de Syn. N. T. p. 79, 80. Espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 παιδάριον ὦν, δεινότατος λαλεῖν ἐδόκουν εἶναι. Plut. de Garrul. init. Comp. Heb. דַּבַּר and דִּבֶּר, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

•a) pp. of persons, absol. Matt. ix. 33 ἐλάλησεν ὁ κωφός. xii. 22. xv. 31. Mark v. 35 ἔτι αὐτοῦ λαλοῦντος. Luke vii. 15. Acts xviii. 9. James i. 19. al. sæp. Sept. for דַּבַּר 1 Sam. iii. 9, 10. Is. i. 2.—Luc. de Domo 3 ult. Hdian. 2. 4. 14 ἔτι λαλοῦντα τὸν . . . φονεύουσι.—Seq. adv. John xviii. 23 εἰ κακῶς ἐλάλησα. 1 Cor. xiii. 11 ὡς νήπιος ἐλάλουν. ὁρθῶς Mark vii. 35. οὕτως Acts vii. 6. Heb. vi. 9. στόμα πρὸς στόμα *mouth to mouth* i. e. face to face 2 John 12. (Sept. for דַּבַּר-לְנֶפֶשׁ דַּבַּר דַּבַּר Num. xii. 8. ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. dat. as παρρησίᾳ *boldly*, openly, John vii. 26. Acts ii. 6 ἰδίᾳ διαλέκτῳ. vi. 10. 1 Cor. xiii. 1. genr. γλώσσαις λαλεῖν see in Γλῶσσα b. γ. Also c. prep. e. g. εἰς ἅερα 1 Cor. xiv. 9 see in Ἀήρ. ἐκ c. gen. of manner or source Matt. xii. 34. John viii. 44 ἐκ τῶν ἰδίων λαλεῖ. ἐν c. dat. 1 Cor. xii. 3 ἐν πνεύματι θ. λαλῶν. Seq. particip. of manner, Luke i. 64 καὶ ἐλάλει εὐλογῶν. 2 Cor. xi. 23. — In various constructions designating the person or thing *to or of* whom one speaks, e. g. (α) Seq. dat. of pers. *to speak to or with* any one, Matt. xii. 47 ζητοῦντές σοι λαλήσαι. Luke i. 22. John ix. 29. xix. 10. Acts vii. 38. Rom. vii. 1. (Sept. and דַּבַּר Gen. xviii. 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. παρρησίᾳ John vii. 13. Eph. v. 19 λαλοῦντας ἑαυτοῖς ψαλμοῖς, i. e. singing together. Seq. ἐν c. dat. 1 Cor. xiv. 6, 21. περί τινος Luke ii. 38. Seq. particip. λέγων, giving definiteness to the idea of λαλεῖν, Matt. xiv. 27 ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων. xxiii. 1. xxviii. 18. Luke xxiv. 6. al. So Sept. for דַּבַּר דַּבַּר Gen. xvii. 3. xxxiv. 8. דַּבַּר דַּבַּר Gen. xxii. 42. See Gesen. Lex. art. דַּבַּר no. 1.—(β) Seq. μετὰ τινος, *to speak with*, John iv. 27. ix. 37 ὁ λαλῶν μετὰ σοῦ. With λέγω, Mark vi. 50

ἐλάλησε μετ' αὐτῶν καὶ λέγει. Rev. xxi. 9 λέγων. Sept. for דַּבַּר דַּבַּר Num. xi. 17. דַּבַּר "דַּבַּר Gen. xxxv. 13.—(γ) Seq. πρὸς τινά, *to speak to*, found only thrice except in Luke's writings, (1 Thess. ii. 2. Heb. v. 5. xi. 18; see below.) Acts iv. 1 λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαόν. xxi. 39. Sept. for דַּבַּר דַּבַּר Gen. xviii. 27, 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by εὐαγγελίζομαι Luke i. 19. Acts xi. 20. λέγων Acts viii. 26. xxvi. 31. xxviii. 25. With λέγων impl. Heb. v. 5. xi. 18. So Sept. for דַּבַּר דַּבַּר c. דַּבַּר דַּבַּר impl. 1 K. xxi. 5. 2 K. i. 1. comp. Gen. xli. 17. Ex. xxxii. 7. See Gesen. Lex. art. דַּבַּר Piel no. 1. c.—(δ) Seq. περί τινος, *to speak about or of* any one, John viii. 26. xii. 41. Sept. for דַּבַּר דַּבַּר Ez. xxxiii. 30.—(ε) Seq. accus. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from λέγειν c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 3 and 7. Comp. in Engl. *to talk nonsense*, i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. xii. 34 πῶς δύνασθε ἀγαθὰ λαλεῖν. John viii. 20 ῥήματα. Rom. xv. 18 τί. 1 Cor. ix. 8 ταῦτα. xiv. 9. 2 Cor. xii. 4. 1 Tim. v. 13. So Mark ii. 7 λαλεῖ βλασφημίας. Acts vi. 13 ῥήματα βλασφ. John viii. 44 τὸ ψεῦδος. Jude 15, 16. Sept. and דַּבַּר Ex. iv. 12. (Luc. Demonax 51 ὁλίγα μὲν λαλῶν, πολλὰ δὲ ἀκοῦων. Plut. de Garrul. 23. Xen. Cyr. 1. 4. 1.) With other adjuncts, e. g. acc. et dat. of pers. Matt. ix. 18. John xiv. 25. xv. 11. (Sept. Gen. xxviii. 15.) c. dat. of manner etc. Mark viii. 32 τὸν λόγον παρρησίᾳ ἐλάλει. 1 Cor. xiv. 2. διά c. gen. of manner 1 Cor. xiv. 9. ἐν c. dat. of manner 2 Cor. xi. 17. ἐν Χριστῷ i. e. by his authority 2 Cor. xii. 19. τί κατὰ τινά i. e. *according to* 2 Cor. xi. 17. τί μετὰ τινος Eph. iv. 25. (Sept. Gen. xxxi. 29.) τί περί τινος Luke ii. 33. τί πρὸς τινά Acts xi. 14. Luke xxiv. 44. πρὸς τὸ οὐδὲν Luke xii. 3. Sept. for דַּבַּר דַּבַּר Gen. xviii. 19.

b) as modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts, e. g. (α) of one teaching, for *to teach, to preach*, absol. Luke v. 4. 1 Cor. xiv. 34, 35. 1 Pet. iv. 11.

seq. adv. John xii. 50. Acts xiv. 1. Eph. vi. 20. seq. ἀπό v. ἐκ c. gen. of source or occasion John vii. 17, 18. xii. 49. seq. ἐκ c. gen. of manner John iii. 31. seq. dat. of manner, γλώσσαις λαλεῖν, Mark xvi. 17. Acts ii. 4. al. see in Γλῶσσα b. γ. — With adjunct of pers. to whom, e. g. dat. John xv. 22. 1 Cor. iii. 1; also c. παρόρησίᾳ John xviii. 20. ἐν c. dat. of manner Matt. xiii. 10 διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; xiii. 34. id. et χωρίς παραβολῆς. c. ἐπὶ τῷ ὀνόματι τινος Acts iv. 17. v. 40; see in Ἐπί II. 3. c. a. περί τινος Luke ix. 11. So πρὸς τινὰ Acts xi. 20. — Seq. acc. of the thing taught, comp. in a. ε, absol. John iii. 11. viii. 30, 40. xviii. 20. Acts xvi. 14. xx. 30. Tit. ii. 1; and so in reference to the doctrines of Jesus, John viii. 28, 38. xii. 50. Acts v. 20. xvii. 19. 1 Cor. ii. 6, 7. λαλεῖν καὶ διδάσκειν Acts xviii. 25. With pers. to whom, e. g. dat. Mark ii. 2 ἐλάλει αὐτοῖς τὸν λόγον. iv. 33. John vi. 63. Acts viii. 25; also seq. ἐν c. dat. of manner John xvi. 25. λέγων Matt. xiii. 3. τί πρὸς τινὰ Acts iii. 22. 1 Thess. ii. 2 λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον. — (β) of those who tell, relate, declare, announce any thing, John i. 37. πρὸς τινὰ et adv. Luke ii. 20. περί τινος John ix. 21. (c. dat. Theophr. Char. 7 or 24.) Seq. acc. of thing, comp. above in a. ε. Acts iv. 20. Matt. xxvi. 13; seq. acc. et dat. of pers. Acts xxiii. 28, and with λέγων impl. Matt. xiii. 33. comp. above in a. γ. Also c. περί τινος Luke ii. 17. Acts xxii. 10. καθ' ὃν τρόπον xxvii. 25. παρά τινος Luke i. 45.—(γ) of prophecy, predictions, etc. for to foretell, to declare, 2 Pet. i. 21. James v. 10. Acts iii. 24. xxvi. 22. πρὸς τινὰ Acts xxviii. 25. seq. acc. of thing, comp. above in a. ε. Luke xxiv. 25 οἷς by attr. for ᾧ. Acts iii. 21. seq. acc. et dat. of pers. John xvi. 1, 4. So of a divine promise, Luke i. 55, 70.—(δ) of what is said with authority, for to direct, to charge, to prescribe, seq. dat. Mark xvi. 19. c. acc. et dat. John xv. 11. acc. et εἰς et περί Heb. vii. 14. For to publish, to promulgate, authoritatively, Heb. iii. 5. ix. 19.—(ε) trop. to speak by writing, by letter, 2 Cor. xi. 17 bis. Heb. ii. 5. 2 Pet. iii. 16. Of

one dead who speaks, exhorts, by his example, Heb. xi. 4.

c) meton. of things, e. g. (α) of a law, i. q. to prescribe, Rom. iii. 19.—(β) of the expiatory blood of Jesus, Heb. xii. 24 κρεῖττον λαλοῦντι παρὰ τὸν Ἀβελ, speaking better than [the blood of] Abel, since this latter cried only for vengeance, Gen. iv. 10.—(γ) In the imagery of the Apocalypse, spoken of a voice, Rev. i. 12. iv. 1. x. 4; of thunders, which are said λαλεῖν τὰς ἑαυτῶν φωνάς Rev. x. 3, 4; of a beast, Rev. xiii. 5, 11, 15. So Heb. נחש of the serpent, Gen. iii. 1, 4. Sept. εἶπεν. AL.

Λαλιά, ᾱς, ῆ, (λαλέω,) prattle, loquacity, Theophr. Char. 23 or 7. Aristoph. Nub. 929 or 931. In N. T. speech, utterance, i. e.

a) manner of speaking, e. g. a dialect, brogue, Matt. xxvi. 73. Mark xiv. 70. Sept. for נבנב Cant. iv. 3.

b) meton. what is uttered, words, talk, John iv. 42. viii. 43. Sept. for נבנב Job xxxiii. 1. comp. Sept. Is. xi. 3.—Pol. 32. 9. 4. ib. 1. 32. 6.

Λαμά or λαμᾶ, lama, i. e. Heb. למה or למה, why? wherefore? Matt. xxvii. 46 et Mark xv. 34, from Ps. xxii. 2 where Sept. ινατί.

Λαμβάνω, f. λήψομαι, aor. 2 ἔλαβον, perf. εἶληφα, to take, actively, and also in the partially passive sense to receive, trans.

1. to take, a) pp. with the hand, seq. acc. expr. or impl. (α) genr. Matt. xiv. 19 καὶ λαβὼν τοὺς πέντε ἄρτους. xxv. 1 λαβοῦσαι τὰς λαμπάδας. xxvi. 26, 52. xxvii. 6, 30, 48. Mark ix. 36. Luke xxii. 17. John xii. 3, 13. xiii. 4, 12, 30. 1 Cor. xi. 23. Rev. v. 8. xxii. 17. c. ἔκ τινος John xvi. 14. Rev. v. 7. Sept. for נבנב Gen. xviii. 8. Num. xvi. 17, 18. נבנב Josh. vi. 4. Is. ii. 4.—Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.—Trop. τιμὴν ἑαυτῷ λ. Heb. v. 4. δύναμιν Rev. xi. 17.—Xiphilin. Galb. p. 187 νομίζων σὺκ εἰληφέναι τὴν ἀρχὴν, ἀλλὰ δεδόσθαι αὐτῷ.—Part. λαβὼν is often used before other verbs by a species of pleonasm, in order to express the idea more completely and graphically, comp. in Ἀνίστημι II. d.

Viger. p. 352. Passow in λαμβάνω ult. Matt. xiii. 31 ὃν λαβὼν ἄνθρωπος ἔσπει-
ρεν. ver. 33. Luke xxiv. 43. Acts xvi. 3.
—Sept. Josh. ii. 4. Luc. Scyth. 6. Xen.
Cyr. 8. 3. 6, 7.—(β) Of taking food
or drink, c. acc. John xix. 30. Acts ix.
19 καὶ λαβὼν τροφήν. 1 Tim. iv. 4. ab-
sol. Mark xv. 23. So Heb. לָקַח, comp.
Gesen. Lex.—(γ) In the sense of *to*
take to or with any one, e. g. Matt. xvi.
5 ἐπελάθοντο ἄρτους λαβεῖν. ver. 7. xxv.
4. John xviii. 3. μεθ' ἐαυτῶν Matt. xxv.
3. (Xen. Cyr. 2. 4. 22.) So λαμβάνειν
γυναῖκα, *to take a wife, to take as a*
wife, Mark xii. 19—22. Luke xx.
28 sq. Sept. for לָקַח Gen. vi. 2. xi.
29.—Jos. Ant. 1. 16. 3. Plato Crito 12.
p. 50. D. Xen. Cyr. 8. 4. 16.—(δ) *to*
take upon oneself, to bear, trop. Matt.
x. 38 τὸν σταυρόν. viii. 17 τὰς ἀσθενείας
ἡμῶν, quoted from Is. liii. 4 where Heb.
לָקַח, Sept. φέρειν.—(ε) *to take up, to*
gather up, Matt. xvi. 9, 10 πόσους κοφί-
νους ἐλάβετε, comp. Mark viii. 19, 20.
Trop. λαβεῖν τὴν ψυχὴν, as opp. to τίθημι,
John x. 17, 18.—Xen. Œc. 8. 2. ib. 9.
10.

b) *to take out* from a number, *to choose*.
Acts xv. 14 λαβεῖν ἐξ ἐθνῶν λαόν. Heb.
v. 1.—Sept. Amos. ii. 11. Pol. 2. 38. 11.
Xen. An. 1. 1. 6.

c) *to take*, i. e. *to seize, to lay hold of*,
with the idea of force, violence. (α) pp.
Matt. xxi. 35 καὶ λαβόντες τοὺς δούλους
αὐτοῦ, ὃν μὲν ἔδειραν κ. τ. λ. ver. 39.
Mark xii. 3, 8. John xix. 1. absol. 2 Cor.
xi. 20.—Luc. D. Deor. 21. 2. Xen.
Cyr. 2. 4. 23.—So in hunting or fish-
ing, *to take, to catch*, Luke v. 5. trop.
2 Cor. xii. 16 ὁλόψ ὑμᾶς ἔλαβον, comp.
Matt. iv. 19.—Palæph. 28. 3. Xen. Cyr.
1. 4. 9.—(β) Trop. of any strong af-
fection or emotion, *to seize, to come or*
fall upon any one, e. g. ἔκστασις ἔλαβεν
ἅπαντας Luke v. 26. φόβος vii. 16. πει-
ρασμός 1 Cor. x. 13. Sept. for לָקַח Ex.
xv. 15.—2 Macc. ix. 5. Jos. Ant. 2. 6.
8. Xen. Conv. 1. 15.—So of an evil
spirit, demon, Luke ix. 39. comp. Jos.
Ant. 4. 6. 5.

d) *to take away*, e. g. from any one by
force, Matt. v. 40 καὶ τὸν χιτῶνά σου
λαβεῖν. Rev. iii. 11 ἵνα μηδεὶς λάβῃ τὸν
στέφανόν σου. vi. 4 ἐκ v. ἀπὸ τῆς γῆς.

Sept. for לָקַח Gen. xxvii. 35. xxxi. 1.—
Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) *to take up* a person, i. e. *to receive*
him as a friend or guest into one's
house, society, etc. i. q. δέχομαι. (α)
genr. John xix. 27 ἔλαβεν ὁ μαθητὴς αὐ-
τὴν εἰς τὰ ἴδια. 2 John 10 εἰς οἰκίαν
John vi. 21 εἰς τὸ πλοῖον.—Hom. Od.
7. 255.—Trop. of a teacher etc. *to re-*
ceive, to acknowledge, to embrace and
follow his instructions, John i. 12. v.
43. xiii. 20. xiv. 17. So of doctrine,
to embrace, to admit, e. g. τὸν λόγον Matt.
xiii. 20. Mark iv. 16. τὴν μαρτυρίαν
John iii. 11, 32, 33. 1 John v. 9. τὰ ῥή-
ματα John xii. 48. xvii. 8.—(β) From
the Heb. λαμβάνειν πρόσωπόν τινος,
to receive the person of any one, Heb.
לָקַח נַפְשׁוֹ, pp. spoken of a king or
judge who *receives* or admits the visits
of those who bring him salutations and
presents, and favours their cause, see
espec. Job xiii. 10; hence *to favour any*
one, both in a good and bad sense, see
Gesen. Lex. art. נַפְשׁוֹ no. 3. b. In N.
T. only in a bad sense, *to accept one's*
person, i. q. *to be partial* towards him,
c. gen. Gal. ii. 6 πρόσωπον θεοῦ ἀνθρώ-
που οὐ λαμβάνει. absol. Luke xx. 21.
So Sept. for לָקַח נַפְשׁוֹ Ps. lxxxii. 2. Lev.
xix. 15.

f) trop. in phrases, where λαμβάνειν
with its accus. is often equivalent to
the verb corresponding to the accus.
e. g. ἀρχὴν λαμβάνειν, i. q. *to begin*,
Heb. ii. 3. (Æl. V. H. 2. 28. Hdian.
7. 11. 1.) ἀφορμὴν λαμβ. *to take occa-*
sion, Rom. vii. 8, 11. (Diod. Sic. 1. 60.
καιρόν.) θάρσος λαμβ. *to take courage*,
i. q. θάρρῶ, see in θάρσος, Acts xxviii.
15. ἵκανον λαμβ. *to take security*,
Acts xvii. 9. λήθην λ. *to forget*, 2 Pet.
i. 9. (Æl. V. H. 3. 18. Jos. Ant. 2. 9.
1.) μορφὴν τινος λ. *to take the likeness*
or form of any one, *to liken oneself* to
him, Phil. ii. 7. πείραν λαμβ. *to make*
trial of, i. e. *to attempt*, Heb. xi. 29.
(Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54.)
or also i. q. *to have trial of, to experi-*
ence, Heb. xi. 36. (Xen. Œc. 17. 1.)
συμβούλιον λαμβ. *to take counsel*, i. q.
to consult, Matt. xii. 14. xxvii. 1, 7.
xxviii. 12. ὑπόδειγμά τινα λαμβ. *to take any*
one as an example James v. 10. ὑπόμνη-

συν λαμβ. *to recollect, to remember*, 2 Tim. i. 5. χάραγμα τινος λαμβ. *to take or adopt the mark of any one*, Rev. xiv. 11; seq. ἐπί c. gen. xiv. 9. xx. 4.

2. *to receive*, sc. what is given, imparted, imposed, *to obtain, to partake of*.

a) genr. e. g. absol. Matt. vii. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. x. 8. John xvi. 24. 1 Cor. iv. 7. c. ἐκ of source John i. 16. Seq. acc. Matt. xx. 9 ἔλαβον ἀνὰ δηνάριον. ver. 10. xxv. 16 πέντε τάλαντα λαβών. Mark x. 30. xi. 24. John iv. 36. Acts iii. 3. Rom. iv. 11. 1 Cor. ix. 24. Gal. iii. 14. Phil. iii. 12 comp. in καταλαμβάνω b. Heb. xi. 35. James i. 12. 1 Pet. iv. 10. Rev. iv. 11. Seq. ἐκ τινος partitively, see in Ἐκ no. 3. h. Rev. xviii. 4 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε.—Palæph. 52. 3. Æl. V. H. 9. 31. Xen. Cyr. 3. 3. 7.—With an adjunct of the source etc. e. g. ἀπό c. gen. *from*, 1 John ii. 27. παρά c. gen. *from any one* Acts ii. 33. James i. 7. Rev. ii. 27. (Hdian. 4. 7. 3.) spoken de conatu, John v. 34, 41 δόξαν παρὰ ἀνθρώπου οὐ λαμβάνω. ver. 44. ὑπό c. gen. 2. Cor. xi. 24 ὑπὸ Ἰουδαίων . . . ἔλαβον sc. πληγὰς, comp. Xen. Cyr. 1. 3. 16. Bos. Ell. Gr. p. 385 sq.

b) of those who *receive* an office, station, dignity, either as committed or transmitted, e. g. ἐπισκοπήν Acts i. 20. κληρὸν ver. 25. ἱερατείαν Heb. vii. 5. βασιλείαν Luke xix. 12, 15. c. παρά τινος Acts xx. 24.—Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2.—Also of a successor in office, λαβεῖν διάδοχον Acts xxiv. 27, comp. Διαδέχομαι. Lat. *successorem accipere* Plin. Ep. 9. 13.

c) of persons appointed *to receive* tribute, rent, etc. *to collect, to exact*. Matt. xvii. 24 οἱ τὰ δίδραχμα λαμβάνοντες, i. e. the receivers, collectors, xxi. 34. Heb. vii. 8. c. ἀπό τινος Matt. xvii. 25. 3 John 7.—Xen. Mem. 1. 6. 3. c. παρά Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) trop. *to receive* instruction, i. q. *to be instructed, to learn*, Rev. iii. 3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβαίως ἕκαστα λαμβάνουσιν, i. e. μανθάνουσιν.

e) trop. in phrases, comp. above in no. 1. f. E. g. ἐντολήν λαμβάνειν, *to*

receive commandment, παρά τινος John x. 18. 2 John iv. περί τινος Col. iv. 10. πρὸς τινα Acts xvii. 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. *to be reconciled*, Rom. v. 11. κρίμα λαμβ. *to receive condemnation*, i. q. *to be condemned*, Matt. xxiii. 13. James iii. 1. c. dat. reflex. Rom. xiii. 2. οἰκοδομήν λαμβ. i. q. *to be edified* 1 Cor. xiv. 5. παραγγελίαν λ. *to receive a charge* Acts xvi. 24. περιτομήν λαμβ. i. q. *to be circumcised* John vii. 23. AL.

Λάμεχ, ὁ, indec. *Lamech*, Heb. לֶמֶךְ pr. n. of a patriarch, the father of Noah, Luke iii. 36. See Gen. v. 25 sq.

Λαμμά, see Λάμα.

Λαμπάς, ἄδος, ἡ, (λάμπω,) *a light*, e. g. a torch, lamp, lantern, etc. genr. Acts xx. 8 λαμπάδες ἱκαναί. Rev. iv. 5. Sept. for Ἵδρ Gen. xv. 17. Ex. xx. 18. Prob. *a torch*, Rev. viii. 10. John xviii. 3. Sept. and Ἵδρ Judg. xv. 4, 5.—Jos. Ant. 5. 6. 5. Hdian. 4. 2. 20.—Also *a lamp*, fed with oil, Matt. xxv. 1, 3, 4, 7, 8, So Sept. and Ἵδρ Judg. vii. 16, 20. On the form of ancient lamps see Jahn § 40 ult. Calmet art. *Lamps*.

Λαμπρός, ἁ, ὄν, (λάμπω,) *shining, bright, radiant*, viz.

a) pp. of a star, Rev. xxii. 16 ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωϊνός.—Ep. Jer. li. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7.—Of raiment, *radiant* and hence *white*, spoken of angels Acts x. 30. Rev. xv. 6. xix. 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke xxiii. 11, comp. Mark xv. 17 etc.—Pol. 10. 4. 8. Diod. S. 1. 91.—Hence by impl. *splendid, sumptuous*, of raiment, James ii. 2, 3 ἐσθῆς λαμπρά. So genr. Rev. xviii. 14 τὰ λαμπρά, *costly things*.—Diod. S. 20. 7. Xen. Conv. 1. 4.

b) *clear, limpid*, Rev. xxii. 1 ποταμὸν λαμπρὸν ὡς κρύσταλλον.—Xen. H. G. 5. 3. 19.

Λαμπρότης, τητος, ἡ, (λαμπρός,) *brightness, splendour*, λ. τοῦ ἡλίου Acts xxvi. 13. Sept. for πρὸ Is. lx. 3. ἡ Dan. xii. 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

Λαμπρῶς, adv. (λαμπρός), *splendidly*, i. e. *sumptuously*, Luke xvi. 19—Jos. Ant. 6. 1. 3. Xen. Cyr. 2. 4. 1.

Λάμπω, f. ψω, *to shine, to give light*, intrans. c. dat. Matt. v. 15 λάμπει παῖσι τοῖς ἐν τῇ οἰκίᾳ. absol. xvii. 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6 ἐκ σκότους φῶς λάμπει. Metaph. Matt. v. 16. 2 Cor. iv. 6. Sept. for עֲלָו Prov. iv. 18. עֲלָו Dan. xii. 3.—Jos. Ant. 3. 8. 9. Xen. Mem. 4. 7. 7.

Λανθάνω, aor. 2 ἔλαθον, *to lie hid, concealed, to be unknown*, absol. Mark vii. 24 οὐκ ἠδυνήθη λαθεῖν. Luke viii. 47.—Æl. V. H. 4. 20 init.—Seq. acc. of pers. *to be hid* as to any one i. e. *from him, to escape his knowledge or notice*, Acts xxvi. 26 ὅτι οὐκ ἔλαθε γὰρ αὐτόν τι τούτων. 2 Pet. iii. 5, 8. See Matth. § 412. 5. comp. Buttm. § 131. 4, 8.—Hdian. 5. 8. 8. Xen. Mem. 2. 1. 13.—Joined with the participle of another verb it has the force of an adverb, i. e. *secretly, unawares*. Heb. xiii. 2 ἔλαθόν τινες ξενίσαντες ἄγγελους. See Buttm. § 144. n. 8. Winer § 58. 4.—Hdian. 5. 8. 6. Xen. An. 1. 1. 9.

Λαξευτός, ἡ, όν, (λαξεύω, fr. λαῶς, ξέω,) *stone-hewn, rock-hewn*, i. e. *hewn in a rock*, e. g. a sepulchre, Luke xxiii. 53. Comp in Λατομέω.—Sept. Deut. iv. 49. Aquil. Num. xxi. 20. xxiii. 14.

Λαοδίκεια, ας, ἡ, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 65 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.—Col. ii. 1. iv. 13, 15, 16. Rev. i. 11. (iii. 14.)

Λαοδικεύς, έως, ό, *a Laodicean*, Col. iv. 16. Rev. iii. 14.

Λαός, οὔ, ό, *people*, viz.

a) *a people, nation, tribe*, i. e. the mass of any people, and not like δῆμος a community of free citizens. Luke ii. 10 ἥτις ἐστὶ παντὶ τῷ λαῷ. ver. 31. Rev. v. 9. Acts iv. 25 quoted from Ps. ii. 1 where Sept. for עַם. Sept. for עַם Job xxxvi. 31. Ez. xx. 41.—Hom. Od. 6. 194 Hdot. 5. 42.—Spec. of the Jews as the people of God's choice, absol. or c. τοῦ θεοῦ etc. Matt. i. 21. ii. 4, 6. Mark vii. 6. Luke ii. 32. John xi. 50. Heb. vii. 5. al. sæp. So Sept. and עַם Ex. i. 20. viii. 1. Deut. ii. 4. al. sæpiss.—Trop. of Christians as God's spiritual Israel, Tit. ii. 14. Heb. ii. 17. iv. 9. xiii. 12.

b) *genr. the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke vii. 29 καὶ πᾶς ὁ λαὸς ἀκούσας. viii. 47. ix. 13 εἰς πάντα τὸν λαὸν τοῦτον *for all this multitude*. xviii. 43. xxiii. 27 πληθους τοῦ λαοῦ καὶ γυναικῶν. Acts iii. 9, 11, 12. v. 37. xviii. 10.—Hom. Il. 18. 502. ib. 23. 728.—Especially *the common people, the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts ii. 47. xxi. 30, 36; of Galilee Matt. iv. 23. ix. 35. So Sept. and עַם Gen. xix. 4. xxiii. 7, 12, 13. (Hom. Od. 13. 156.) As distinguished from magistrates, etc. Matt. xxvi. 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. xxvii. 25, 64. Mark xi. 32. Luke xix. 48. xx. 6. xxiii. 13. Acts vi. 12. al. So Sept. and עַם Ex. xviii. 22, 26. Josh. vi. 8, 10. AL.

Λάρυγξ, υγγος, ό, *larynx, the throat, gullet*, as an organ of the voice, Rom. iii. 13 quoted from Ps. v. 10 where Sept. for לָרִיחַ.—Ecclus. vi. 5. Aristoph. Ran. 575 or 583. On the diff. between λάρυγξ and φάρυγξ, see Lob. ad. Phr. pp. 65, 470.

Λασαία, ας, ἡ, *Lasæa*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts xxvii. 8.

Λάσκω, f. λακήσω, *to crack, to knock, to snap*, Hes. Theog. 694. Hom. Il. 13. 616. In N. T. and later, *to crack open, to burst*, Acts i. 18 ἐλάκησε μέσος.—Act. Thom. § 33 ὁ δὲ δράκων φυσηθεὶς ἐλάκησε. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθαι.

Δατομέω, ὦ, f. ἤσω, (λατόμος, fr. λαός, τέμνω,) *to cut stone, to hew in stone*, e. g. μνημεῖον, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ Matt. xxvii. 60. Mark xv. 46. So Sept. and צִיָּה Is. xxii. 16. Deut. vi. 11.—Jos. Ant. 12. 7. 6. Diod. Sic. 5. 39.

Λατρεία, ας, ἡ, (λατρεύω,) *service*, pp. for hire, or as a slave, Æl. V. H. 3. 9. Soph. Ajax 503. In N. T. only in respect to God, *service, worship*, John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. Sept. and לָבַדָּה Ex. xii. 25, 26. Josh. xxii. 27.—1 Macc. i. 45.

Λατρεύω, f. εὔσω, (λατρίς one hired, hireling,) *to serve*, pp. for hire or as a slave, Palæph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. δουλεύειν ib. § 41. In N. T. spoken in respect to God, *to serve, to worship*.

a) genr. seq. dat. Matt. iv. 10 et Luke iv. 8 κύριον τὸν θεόν . . . αὐτῷ μόνῳ λατρεύσεις. Luke i. 74. ii. 37. Acts vii. 7, 42. xxiv. 14. xxvii. 23. Rom. i. 9. Phil. iii. 3. 2 Tim. i. 3. Heb. ix. 14. xii. 28. Rev. xxii. 3. absol. Acts xxvi. 7. So Sept. and לָבַדָּה Deut. vi. 13. x. 12. Josh. xxiv. 15. Once of idol-worship, Rom. i. 25. ἐλάτρευσεν τῇ κτίσει κ. τ. λ. So Sept. and לָבַדָּה Deut. iv. 28. Judg. ii. 11, 13.—c. acc. Eurip. Iph. Taur. 1115 or 1122. Electr. 131.

b) of an external ritual worship, i. q. *to officiate as priest*, Heb. viii. 5. xiii. 10, and so in the celestial temple Rev. vii. 15. Also genr. for *to offer sacrifice, to worship*, Heb. ix. 9. x. 2. Comp. Sept. and לָבַדָּה Ex. iii. 12. vii. 16.

Λάχανον, ου, τό, (λαχαίνω, to dig, to till,) pp. 'a plant in tilled ground,' hence *a garden plant, herb*. Matt. xiii. 32 μεῖζον τῶν λαχάνων πάντων. Mark iv. 32. Luke xi. 42. Rom. xiv. 2. Sept. for לָבַדָּה 1 K. xxi. 2. לָבַדָּה Gen. ix. 3.—Luc. Philopseud. 8. Plut. VI. p. 499. 9. ed. Reiske.

Λεββαῖος, ου, ὁ, *Lebbeus*, a name of the apostle Jude, also called Thaddeus, Matt. x. 3.

Λεγεών, ὦνος, ὁ, Lat. *legio*, a *legion*, pp. the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, etc. See Adam's Rom. Ant. p. 366 sq. Rees' Cyclop. s.

v.—In N. T. *legion*, for an indefinitely great number, e. g. of angels Matt. xxvi. 53. of demons Mark v. 9, 15. Luke viii. 30. So Rabb. לְגִיּוֹן, see Buxt. Lex. Chald. 1123.

Λέγω, f. ξω, primarily *to lay*, Germ. *legen*, e. g. *to lay*, or *let lie down* for sleep Hom. Il. 24. 635, and Mid. *to lie down* for sleep Od. 17. 102. *to lay together*, i. e. *to collect*, Il. 23. 239. Od. 24. 72. Also *to lay before*, i. e. *to relate, to recount*; and hence the prevailing Attic and later signif. *to say, to speak*, i. e. *to utter definite words, connected and significant discourse*, i. q. *to discourse*; thus differing from λαλεῖν q. v. and also from εἰπεῖν in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for לָבַדָּה—In N. T.

1. *to lay before*, i. e. *to relate*, e. g. παραβολήν, *to put forth, to propound*, c. dat. of pers. Luke xviii. 1 ἔλεγε δὲ καὶ παραβολήν αὐτοῖς. xiii. 6. c. πρὸς τινα Luke xii. 41. xiv. 7. So of events etc. *to narrate, to tell*, e. g. τοῦτο, ταῦτα, c. dat. Luke ix. 21. πρὸς τινα xxiv. 10.—Palæph. 18. 1. Hdian. 1. 11. 2. ib. 7. 12. 20 τὰ δὲ ἐπόμενα ἐν τοῖς ἐξῆς λεχθήσεται. 8. 1. 1.

2. *to say, to speak, to discourse*, see above. a) genr. and construed:

(a) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. (1) followed by the words uttered. Matt. i. 20 ἄγγελος . . . ἐφάνη αὐτῷ, λέγων. Ἰωσήφ κ. τ. λ. viii. 2. Mark vi. 2. Luke ii. 13. xii. 54. John i. 29 καὶ λέγει. ἴδε ὁ ἀμνὸς τοῦ θεοῦ. ver. 36. Acts. iv. 16. Rom. ix. 25. Heb. i. 6. viii. 13. James iii. 23. al. sæpiss. (Xen. Conv. 4. 1.) So seq. ὅτι before the words quoted, Matt. ix. 18. Mark ii. 12 λέγοντας. ὅτι οὐδέποτε οὕτως εἶδομεν. iii. 21. Luke iv. 41. xxiii. 5. John viii. 33. Acts ii. 13. vi. 11. Rom. iii. 8. al. sæp. Comp. Buttm. § 149. p. 423. (Palæph. 6. 7. Hdian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, *saying*, is often put after other verbs or nouns implying speech, like Heb. לְבַרְכֶּנּוּ, as introducing the exact words, i. q. *in these words*, e. g. Matt. v. 2 ἐδίδασκεν

αὐτοὺς, λέγων. Μακάριοι κ. τ. λ. vi. 31. μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγωμεν κ. τ. λ. ix. 30. xii. 38. xvi. 7. Mark i. 7, 24. xi. 31. Luke iv. 35, 36. vii. 39. xx. 5. John iv. 31, 51. Acts ii. 13, 40. xxiv. 2. Heb. xii. 26. Rev. vi. 10. al. sæpiss. but not found in the acknowledged epistles of Paul. So Sept. and למנחם Gen. i. 22. ii. 16. Lev. i. 1. al. sæpiss.—Palæph. 7. 7.—(2) Seq. acc. of thing or person, e. g. the thing spoken, Matt. xxi. 16 ἀκούεις τί οὗτοι λέγουσιν; Mark xi. 23. Luke viii. 8 ταῦτα λέγων. John v. 34. Rom. x. 8. Eph. v. 12. al. sæp. Hence τὰ λέγομενα Luke xviii. 34. Acts viii. 6. (Hdian. 4. 14. 8 ἐλεξε τοιάδε. Xen. Cyr. 1. 4. 12. An. 7. 7. 43.) Seq. acc. of person spoken of, but only in attraction with ὅτι, see Buttm. § 151. I. 6. Winer § 63. 3. a. John viii. 54 ὁ πατήρ . . . ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστι. ix. 19. Comp. Xen. Conv. 4. 46 λέγειν τε τοὺς φίλους, οἵτινές εἰσι.—(3) Seq. acc. et inf. comp. Matth. § 537. p. 1056. John xii. 29 ἔλεγε βροντὴν γεγενῆσθαι. Matt. xvi. 13. Luke xi. 18. Acts iv. 32. v. 36. Rom. xv. 8. 2 Tim. ii. 18. c. εἶναι impl. Rev. ii. 20.—Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1.—(4) Seq. ὅτι instead of the accus. and inf. comp. in "Ὅτι no. 1. c. Buttm. § 149. p. 423. Winer § 45. 2. Mark ix. 11. Luke ix. 7. John iv. 20 καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσ. ἐστὶν ὁ τόπος κ. τ. λ. 1 Tim. iv. 1. So with ὅτι and the apodosis impl. in the phrase οὐ λέγεις, Matt. xxvii. 11. John xviii. 37. comp. Luke xxii. 70 ὑμεῖς λέγετε, ὅτι ἐγὼ εἶμι.—Xen. Cyr. 1. 3. 17.—(5) Seq. adv. or adverbial phrase, John xiii. 13 καὶ καλῶς λέγετε. (Xen. Mem. 2. 7. 11.) Rom. iii. 5 et Gal. iii. 15 λ. κατ' ἀνθρώπον. Metaph. Rev. xviii. 7 ἐν τῇ καρδίᾳ αὐτῆς λέγει, and Matt. iii. 9 λέγειν ἐν ἑαυτοῖς, *to say in one's heart, in or among themselves*, i. e. *to think*, comp. in Εἶπον a. ζ. Gesen. Lex. למנחם no. 2.

(β) With a further adjunct of the person *to* whom one speaks, e. g. c. dat. μετά, πρός; and also *of* whom, e. g. c. εἰς, περί, ὑπέρ. The adjunct of the object is then always present or implied, in some one of the preceding constructions. (1) Seq. dat. of pers. e. g. with the words uttered, Matt. viii. 26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε κ. τ. λ. xiv. 4.

Mark ii. 5, 14. 2 John 10, 11. al. sæpiss. So c. dat. of thing personified Matt. xxi. 19. Rev. vi. 16. Also seq. ὅτι before the words quoted, comp. above in a. 1. Luke viii. 49. John iv. 42. So too καὶ ἔλεγε αὐτῷ etc. is put after other verbs of speaking, like λέγων, comp. above in a. 1. Mark ix. 31. xiv. 61 ἐπὶ πρώτῳ αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ. κ. τ. λ. With an acc. of thing, John xvi. 7. 2 Thess. ii. 5. Rev. ii. 7. acc. of pers. *of* whom, as object, John viii. 27. Phil. iii. 18. With ὅτι instead of acc. et inf. Matt. xvi. 18. John xvi. 26. With an adverbial construction of manner, as Mark iii. 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς. iv. 2. xii. 38. With περί τινος Matt. xi. 7.—(2) Seq. μετ' ἀλλήλων, *with one another*, with the words spoken, John xi. 56.—(3) Seq. πρός c. acc. of pers. *to* whom, e. g. with the words uttered, Mark x. 26. Luke xiv. 7. John iv. 15. Heb. vii. 21. (Xen. Cyr. 1. 3. 14.) with ὅτι of citation Luke iv. 21. With an acc. of thing, xi. 53. With περί τινος vii. 24.—Further with an adjunct of person *of* whom one speaks: (4) Seq. εἰς c. acc. *of, concerning* any one, genr. Eph. v. 32. with the words uttered, Acts ii. 25. with an acc. of thing Luke xxii. 65.—Xen. Mem. 1. 5. 1.—(5) Seq. περί c. gen. of pers. with the words uttered, John i. 48. Matt. xi. 7. c. acc. of thing Acts viii. 34. John i. 22. ix. 17. Tit. ii. 8. c. ὅτι pro inf. Luke xxi. 5.—(6) Seq. ὑπέρ σεαυτοῦ, *to speak for oneself*, Acts xxvi. 1.

b) as modified by the context, where the sense lies not so much in λέγω, as in the adjuncts, e. g. (α) before questions, for *to ask, to inquire*, followed by the words spoken, Matt. ix. 14. Mark v. 30. xiv. 14. Luke vii. 20. John vii. 11 καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος; Rom. x. 19. c. dat. of pers. Mark vi. 37. Luke xvi. 5. xxii. 11. Seq. εἰ *whether*, Acts xxv. 20. c. dat. of pers. xxi. 37.—(β) before replies, for *to answer, to reply*, followed by the words spoken, e. g. after a direct question, Matt. xvii. 25. John xviii. 17. c. dat. of pers. Matt. xviii. 22. xx. 7, 21; also c. ὅτι of citation Matt. xix. 8. John xx. 13. preceded by ἀποκριθεὶς Mark viii. 29. Luke iii. 11. Without a preceding question, c. dat.

of pers. and the words spoken, Matt. iv. 10. xxvi. 35. Luke xvi. 29. John ii. 4. with ἀποκριθεῖς etc. Mark ix. 19. Luke xi. 45.—(γ) in affirmations, for *to affirm*, *to maintain*, e. g. with the words or proposition uttered, Mark xiv. 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· ἐὰν κ. τ. λ. Gal. iv. 1. 1 John ii. 4. Seq. acc. c. inf. Matt. xxii. 23. Luke xxiii. 2. xxiv. 23 οἱ λέγουσιν αὐτὸν ζῆν. c. acc. impl. James ii. 14. 1 John ii. 6, 9. Seq. ὅτι instead of acc. et inf. Matt. xvii. 10. Rom. iv. 9. —With a dat. of pers. in the formulas λέγω σοι v. ὑμῖν, ἀμὴν λέγω ὑμῖν, etc. in solemn affirmations, genr. Matt. xi. 21. Mark xi. 24. Luke iv. 25. c. ἀμὴν Matt. v. 18. xxv. 12. al. ἀμὴν, ἀμήν, John i. 52. iii. 3. viii. 51. al. comp. in Ἀμήν no. 3. So in the middle of a clause, Matt. xi. 9 ναι, λέγω ὑμῖν, καὶ περισσώτερον προφήτου. Luke vii. 14. xi. 51. xv. 10. Seq. ὅτι for acc. c. inf. Matt. iii. 9. Mark ix. 13. Luke iv. 24. John iii. 11.—(δ) of teaching, for *to teach*, *to inculcate*, e. g. with the proposition taught, Matt. xv. 5. c. acc. Acts i. 3. c. acc. et infin. Acts xxi. 21. acc. impl. xv. 24. c. acc. et dat. of pers. Matt. x. 27. John viii. 16. xvi. 12.—absol. Xen. Conv. 4. 13.—(ε) of predictions *to foretell*, *to predict*, c. acc. et dat. Mark x. 32. c. acc. Luke ix. 31. c. dat. John xiii. 19.—(ζ) of what is spoken with authority, *to command*, *to direct*, *to charge*, absol. Matt. xxiii. 3 λέγουσι γὰρ, καὶ οὐ ποιοῦσι. c. acc. Luke vi. 46. c. acc. et dat. Mark xiii. 37. John ii. 5. c. dat. of pers. et imperat. Matt. v. 44 ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε κ. τ. λ. viii. 4. xx. 8. Mark v. 41. vi. 10. Luke v. 24. John ii. 7, 8. c. dat. et inf. Rev. xiii. 14. c. inf. Rom. ii. 22. seq. ἵνα Acts xix. 4. (c. inf. Xen. An. 1. 3. 8. ib. 7. 1. 40.) So in the sense of *to charge*, *to exhort*, c. dat. Acts v. 38. c. dat. et inf. Acts xxi. 4. c. τοῦτο seq. inf. Eph. iv. 17.—(η) of calling out, i. q. *to call*, *to exclaim*, etc. Matt. xxv. 11 λέγουσαι· κύριε, κύριε, ἀνοιξον ἡμῖν. Luke xiii. 25. Acts xiv. 11.—(θ) trop. *to say* or *speak* by writing, by letter, etc. e. g. with the words written, Luke i. 63 ἔγραψε, λέγων· κ. τ. λ. xx. 42. c. acc. 1 Cor. vii. 6, impl. Philem. 21. c. acc. et dat. 1 Cor. xv. 51. c. dat. 1 Cor. vi. 5. x. 15. 2 Cor.

vi. 13. c. ὅτι for acc. and inf. Gal. v. 2. τοῦτο ὅτι 1 Thess. iv. 15. seq. adv. etc. 2 Cor. vii. 3. xi. 16. Phil. iv. 11.—So Sept. and 2 K. x. 6. Jos. Ant. 13. 4. 1. Hdot. 3. 40.

c) meton. of things, e. g. (α) a voice, φωνὴ λέγουσα Matt. iii. 17. Rev. vi. 6. c. dat. Acts ix. 4. Rev. xvi. 1. c. dat. of manner Acts xxvi. 14.—(β) a writing, scripture, ἡ γραφή, with the words quoted John xix. 37. James iv. 5, 6. τί Rom. iv. 3. Gal. iv. 30. With ἡ γραφή impl. Gal. iii. 16. Eph. iv. 8.—Hdot. 1. 124. ib. 8. 22.—(γ) a law, ὁ νόμος, c. acc. 1 Cor. ix. 8. absol. ver. 10. xiv. 34.—(δ) genr. ὁ χρηματισμός Rom. xi. 4. ἡ δικαιοσύνη as personified, x. 6.

d) trop. for *to mean*, *to have in mind*, comp. above in a. a. 5. Gesen. Lex. 728 no. 2. Seq. imper. Gal. v. 16. c. acc. of thing, 1 Cor. x. 29 συνειδήσιν δὲ λέγω κ. τ. λ. i. 12. Gal. iii. 17. c. acc. of pers. John vi. 71 ἔλεγε δὲ τὸν Ἰούδαν. Mark xiv. 71.—Jos. Ant. 6. 5. 5. Ael. V. H. 2. 36. Xen. Oec. 17. 8.

3. *to call*, *to name*, i. q. καλέω, pp. to speak of as being or being called so and so, seq. dupl. acc. Matt. xix. 17 τί με λέγεις ἀγαθόν; Mark xv. 12 ὃν λέγετε βασιλέα τῶν Ἰουδαίων. Luke xx. 37. John v. 18. xv. 15. Acts x. 28. al. Pass. Matt. xiii. 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. xi. 24. Part. ὁ λεγόμενος, *called*, *named*, Matt. ii. 23 εἰς πόλιν λεγομένην Ναζαρέθ. ix. 9. ἀνθρῶπον, Ματθαῖον λεγόμενον. xxvi. 3, 14. Mark xv. 7. John iv. 5. ix. 11. xxii. 1. Acts iii. 2. Eph. iii. 11. al. Also *surnamed*, Matt. iv. 18 Σίμωνα τὸν λεγόμενον Πέτρον. x. 2. iv. 11.—Esdr. viii. 41. Jos. Ant. 12. 3. 2. Palæph. 7. 6. Xen. An. 1. 8. 10.—With the idea of *translation* into another language, e. g. fully, John i. 39 ῥαββί, ὃ λέγεται ἐρμηνευόμενον, διδάσκαλε. xix. 17 ὃς λέγεται ἐβραϊστί, Γολγοθᾶ. Acts ix. 36. Simply, John iv. 25 Μεσσίας, ὁ λεγόμενος Χριστός, i. e. in Greek. xi. 16 Θωμᾶς ὁ λεγόμενος Δίδυμος. xx. 16 ῥαββουνι, ὃ λέγεται διδάσκαλε, comp. i. 39. AL.

Λεῖμμα, ατος, τό, (λείπω,) a remnant, what is left, meton. of pers. *some remaining*, Rom. xi. 5. So Sept. for 77 Josh xiii. 12. 77 2 K. xix. 4.

—pp. Plut. ed. R. VI. p. 289. 13. Hdot. 1. 119.

Λεῖος, α, ον, *smooth, level, plain*, opp. τραχύς. Luke iii. 5. εἰς ὁδοὺς λείας, quoted from Is. xl. 4 where Heb. נָגַדְתָּ, Sept. εἰς πέδια.—Æl. V. H. 3. 1. Hes. Erg. 1. 286, et Xen. Mem. 2. 1. 20 λείη ὁδός.

Λείπω, f. ψω, *to leave, to forsake*, pp. trans. Hdian. 1. 10. 2. Xen. Ven. 3. 3. In N. T.

a) Pass. *to be left, forsaken of any thing, i. e. to be destitute of, to lack*, seq. gen. James i. 5 εἰ δὲ τις ὑμῶν λείπεται σοφίας. ii. 15. Comp. Buttm. § 132. 5. 2. Seq. ἐν μηδενί James i. 4, i. e. *to be wanting in nothing*, i. q. τέλειος, ὁλόκληρος.—Comp. Jos. Ant. 9. 11. 2 οὐδὲ μιᾶς ἀρετῆς ἀπελείπετο.

b) intrans. *to fail, to lack, to be wanting*, c. dat. of pers. Luke xviii. 22 ἔτι ἔν σοι λείπει. Tit. iii. 13. τὰ λείποντα Tit. i. 5.—Wisd. xix. 4. Pol. 13. 2. 2. Diod. S. 1. 5. On the derivation of the intrans. from the transitive signif. see Passow s. v. no. 4.

Λειτουργέω, ῶ, f. ἤσω, (λειτουργός q. v.) pp. *to perform some public service, to serve the public*, sc. at one's own expense, intrans. Dem. 833. 25. Isocr. 161. C. In N. T. genr. *to serve, to minister*.

a) publicly in religious worship, e. g. the priests of the O. T. absol. Heb. x. 11; of christian teachers, seq. τῷ κυρίῳ Acts xiii. 2. Sept. for נָשָׂא Num. xviii. 2. Deut. x. 8.—Jos. B. J. 2. 17. 2. Dion. Hal. Ant. 2. 22.

b) by impl. in a more private sense, *to minister to any one, to supply pecuniary aid*, c. dat. Rom. xv. 27.—Test. XII Patr. p. 689 οὐκ οἰκτεῖρει λειτουργοῦντα αὐτῷ ἐν κακῷ. Comp. Xen. Mem. 2. 7. 6.

Λειτουργία, ας, ἡ, (λειτουργός q. v.) *public service, public office*, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance, Jos. Ant. 16. 5. 3. Æl. V. H. 6. 6. Dem. 1209. 2. Comp. Xen. Ec. 2. 6. Bœckh Staatshaush der Athenen I. p. 480. II. p. 62. Potter's Gr.

Ant. I. p. 85.—In N. T. genr. *service, ministry*, e. g.

a) of the public ministrations of the Jewish priesthood, Luke i. 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Heb. viii. 6. ix. 21. Trop. of the *ministry* of a christian teacher in bringing men to the faith, Phil. ii. 17 λειτουργία τῆς πίστεως ὑμῶν. Sept. and נָשָׂא Ex. xxxviii. 21. Num. viii. 22.—Jos. B. J. 1. 1. 4. Diod. Sic. 1. 21.

b) by impl. *friendly service, kind office*, genr. Phil. ii. 30. Spoken of *alms*, i. e. public collections in the churches, 2 Cor. ix. 12.

Λειτουργικός, ἡ, ὄν, *pertaining to the public service* e. g. of the temple, Sept. σκεύη λ. for נְשִׂאֵי לֵבָי Num. iv. 12. נְשִׂאֵי לֵבָי Num. iv. 26.—In N. T. act. *ministering*, rendering service to others, Heb. i. 14 λειτουργικά πνεύματα, sc. εἰς διακονίαν etc. Comp. on the ministry of angels Ps. xxxiv. 8. xci. 11 sq. Matt. xiii. 49. xvi. 27. Philo de Gigant. p. 286.

Λειτουργός, οὔ, ὁ, (λαός, λέϊτος v. λεῖτος popular, public, and ἔργον,) *a public servant, minister*, such as in Athens performed or administered the λειτουργίαι at their own expense, comp. in λειτουργία, and Bœckh and Potter as there cited.—In N. T. *a minister, servant*, viz.

a) genr. e. g. τοῦ θεοῦ, Rom. xiii. 6. Heb. i. 7 ὁ ποιῶν τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα, quoted from Ps. civ. 4 where Sept. for נָשָׂא, comp. 1 K. x. 5.—Ecclus. 10. 2.

b) spoken of *a priest* in the Jewish sense, Heb. viii. 2 τῶν ἁγίων λειτουργός. So Sept. and נָשָׂא Neh. x. 39. Jer. xxxiii. 21. Of Paul as *a minister* of Christ, of the gospel, Rom. xv. 16.—Dion. Hal. Ant. 2. 73 λ. τῶν θεῶν.

c) by impl. Phil. ii. 25 λειτουργὸν τῆς χρείας μου, *a minister for my wants*, i. e. one who ministers to my wants.

Λέντιον, ου, τό, Lat. *lenteum*, a linen cloth, e. g. *a towel, apron*, worn by servants and persons in waiting. John xiii. 4, 5.—Sueton. Calig. 26 succinctos linteo.

Λεπίς, ἰδος, ἡ, (λέπος, λέπω,) *e*

scale, crust, e. g. from the eyes Acts ix. 18. Sept. of fish, for נֶחֱשֶׁת Lev. xi. 9, 10.—Diod Sic. 10. 91 of thin plates, lamina.

Λέπρα, ας, ἡ, (λεπρός, *leprosy*, in which the skin becomes *scaly*, etc. See Jahn § 188 sq. Calmet s. v. Rees' Cyclop. s. v. Matt. viii. 3. Mark i. 42. Luke v. 12, 13. Sept. for נֶחֱשֶׁת Lev. xiii. 2, 3 sq.—Jos. Ant. 3. 11. 3, 4. Hdot. 1. 138.

Λεπρός, οὔ, ὁ, (λέπος, λεπός,) pp. *scaly, scabby*, hence *a leper*, one diseased with leprosy, Matt. viii. 2. x. 8. xi. 5. Mark i. 40. Luke iv. 27. vii. 22. xvii. 12. Σίμων ὁ λεπρός, *Simon the leper*, i. e. who had been a leper, Matt. xxvi. 6. Mark xiv. 3. Sept. for נֶחֱשֶׁת Lev. xiii. 44, 45. נֶחֱשֶׁת 2 Sam. iii. 29. 2 K. vii. 3.—Jos. Ant. 3. 11. 4.

Λεπτόν, οὔ, τό, (neut. of λεπτός thin,) the name of the smallest Jewish coin, like Engl. *mite*. Its value was half a Κοδράντης q. v. or the eighth part of an Ἀσάριον q. v. and it was therefore equal to about one-fifth of one cent. Comp. Jahn § 117. Mark xii. 42. Luke xii. 59. xxi. 2.—pp. λεπτὸν κέρμα Alciph. I. Ep. 9. λεπτὸν νόμισμα Polux On. 9. 92.

Λευί or Λευίς, accus. Λεβί Winer § 10. 1, *Levi*, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. vii. 5, 9. Rev. vii. 7.

2. Two of the ancestors of Jesus, Luke iii. 24, 29.

3. One of the apostles, the son of Alphaeus, called also Matthew, Mark ii. 14. Luke v. 27, 29. Comp. Matt. ix. 9.

Λευίτης, ου, ὁ, *a Levite*, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershon, Kohath, and Merari, Num. iii. 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple service. Luke x. 32. John i. 19. Acts iv. 36. See Num. i. 50 sq. c. 4.

c. viii. 5 sq. Jos. Ant. 9. 13. 3. Jahn § 362 sq.

Λευϊτικός, ἡ, ὄν, *Levitical*, pertaining to the Levites, Heb. vii. 11.

Λευκαίνω, f. ανῶ, (λευκός,) *to whiten, to make white*, e. g. τὰς στολὰς Rev. vii. 14. absol. Mark ix. 3. Sept. for לָבַן Ps. li. 9. Is. i. 18.—Hom. Od. 12. 172. Eurip. Iph. Aul. 157.

Λευκός, ἡ, ὄν, (λάω, λεύσσω, Lat. luceo,) pp. *light*, i. e. emitting light, *shining, glittering, radiant*, and hence *radiant white*.

a) pp. of raiment, espec. that of angels etc. Mark xvi. 5. John xx. 12. Acts 1. 10. Rev. iii. 4, 5, 18. iv. 4. vi. 11. vii. 9, 13. xix. 14. Luke ix. 29 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. Matt. xvii. 2 λευκά ὡς τὸ φῶς. xxviii. 3 et Mark ix. 3 λ. ὡσεὶ χιῶν, comp. Dan. vii. 9 where Sept. for נֶחֱשֶׁת. Of a throne Rev. xx. 11.—Hom. Od. 6. 45. Il. 14. 185 κρήδεμνον λευκὸν ἠέλιος ὦς.

b) genr. *white*, e. g. hair Matt. v. 36. Rev. i. 14. a stone Rev. ii. 17. a cloud xiv. 14. a horse vi. 2. xix. 11, 14. a field ripe for the harvest John iv. 35. Sept. for לָבַן Lev. xiii. 3, 4. Zech. i. 8. vi. 3.—Hdian. 5. 6. 16. Xen. Ag. 1. 28.

Λέων, οντος, ὁ, *a lion*, Heb. xi. 33. 1 Pet. v. 8. Rev. iv. 7. ix. 8, 17. x. 3. xiii. 2. Sept. for לָוִי 1 Sam. xvii. 34, 36, 37. פָּלֵשׁ Judg. xiv. 5, 8, 9.—Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for *a cruel adversary, persecutor*, 2 Tim. iv. 17 ἐρρύσθην ἐκ στόματος λέοντος, where some understand Nero, and others Satan; comp. Ps. vii. 2. Prov. xxviii. 15. Ez. xxii. 25. (Jos. Ant. 20. 6. 10, of Tiberius.) Also for *a hero, powerful deliverer*, Rev. v. 5 λέων ὁ ὢν ἐκ φυλῆς Ἰούδα, comp. Neh. ii. 13. Jer. xlix. 18.

Λήθη, ης, ἡ, (λανθάνω, *forgetfulness, oblivion*, e. g. λήθην λαμβάνειν i. q. *to forget*, 2 Pet. i. 9, comp. in λαμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. Æl. H. A. 4. 35. Xen. Mem. 1. 2. 21.

Ληνός, οὔ, ὁ et ἡ, *a trough*, e. g. for drinking, watering, Sept. for נֶחֱשֶׁת Gen. xxx. 39, 42. Hom. Hymn. in Merc. 104. In N. T. *wine-trough, wine-vat*, viz.

a) the upper vat or *press*, into which the grapes were cast and trodden by men, Rev. xiv. 19, 20 bis. xix. 15. Sept. for נֶחֱ Neh. xiii. 15. Is. lxiii. 2.—Diod. Sic. 3. 63. Anacr. 52. 4.—It was sometimes hewn into a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat. See Jahn § 69.

b) the lower vat, dug in the rock or earth as above, i. q. ὑπολήνιον, Matt. xxi. 33, coll. Mark xii. 1; also Is. v. 2 where Heb. בִּרְיָ, Sept. προλήνιον. Sept. ληνός for בִּרְיָ Prov. iii. 10. Joel ii. 24.—Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Wetstein N. T. I. p. 466.

Λῆρος, ου, ὁ, *tattle, idle talk*, Luke xxiv. 11.—Jos. B. J. 3. 8. 9. Xen. An. 7. 7. 41.

Ληστής, οὐ, ὁ, (ληΐς, ληΐζομαι to plunder,) *a plunderer, robber*, Matt. xxi. 13 σπήλαιον ληστῶν. xxvi. 55. Mark xi. 17. xiv. 48. Luke x. 30, 36. xix. 46. xxii. 25. John x. 1. xviii. 40. 2 Cor. xi. 26. Matt. xxvii. 38, 44 et Mark xv. 27, comp. Luke xxiii. 33 κακοῦργος. Trop. John x. 8, comp. in Κλέπτης. Sept. σπήλαιον ληστῶν for מַצְרֵף הַרְגָּה Jer. vii. 11.—Hdian. 1. 10. 3. Xen. H. G. 6. 4. 35.

Λῆψις, εως, ἡ, (λαμβάνω,) *a receiving, receipt*, only Phil. iv. 15, for which see in Δόσις.—Ecclus. xli. 19. xlii. 7.

Λίαν, adv. *much, very, exceedingly*, e. g. with a verb, Matt. ii. 16 ἐθνόμεθον λίαν. xxvii. 14. Luke xxiii. 8. 2 Tim. iv. 15. 2 John 4. 3 John 3. Sept. for תַּמָּ Gen. iv. 5. 1 Sam. xi. 15.—Xen. An. 6. 1. 28.—With an adject. Matt. iv. 8 ὁρος ὑψηλὸν λίαν. viii. 28. Mark ix. 3. Sept. for תַּמָּ Gen. i. 31.—Palæph. 28. 1. Xen. Ag. 5. 4.—With other adverbs, Mark i. 35 πρῶτῃ ἐννυχον λίαν, see in Ἐννυχος. vi. 51. xvi. 2.—Luc. Pisc. 34.—For οἱ ὑπὲρ λίαν 2 Cor. xi. 5. xii. 11, see in Ὑπερλίαν.

Λιβανός, οὐ, ὁ, pp. *arbor thurifera*, the tree which produces frankincense, growing in Arabia and around Mount Lebanon, Hdot. 4. 75. Lob. ad Phryn.

p. 187 sq. Comp. Plin. H. N. 32. 14 or 31. Theophr. H. Plant. 9. 1, 3, 4.—Later and in N. T. *frankincense*, i. q. λιβανωτός, a transparent and fragrant gum, which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex. xxx. 34. In modern times it is classed among drugs, and is sometimes called *olibanum*, Matt. ii. 11. Rev. xviii. 13. Sept. for Heb. קָדְשֵׁי Ex. l. c. Lev. ii. 1. v. 11.—Diod. Sic. 3. 41. Hdian. 4. 8. 20. See Rees' Cyclop. art. *Frankincense*.

Λιβανωτός, οὐ, ὁ, (λιβανός, q. v.) pp. *frankincense*, Æl. V. H. 11. 5. Hdian. 5. 5. 12. In N. T. meton. *a censer* for burning incense, *thuribulum*, Rev. viii. 3 ἔχων λιβανωτὸν χρυσοῦν. v. 5.

Λιβερτίνος, ου, ο, Lat. *libertinus*, *a libertine*, i. e. *a freed-man* of Rome, either personally made free or born of freed parents, see Adams' Rom. Ant. p. 34, 41 sq. In N. T. Acts vi. 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, *certain of those belonging to the synagogue of the Libertines so called*. These were probably Jews, who having been carried as captives to Rome, and there *freed* by their masters, had settled down as residents in that city, i. e. as Roman *freed-men*. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. C, or Opp. II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, Annal. 2. 85. Comp. Sueton. Tiber 36. See Loesner Obs. in N. T. p. 180. Kuinoel IV. p. 220.—Others read by conject. Λιβυστίνων, Libyans.

Λιβύη, ης, ἡ, *Libya*, Acts ii. 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west Libya Cyrenaica, so called from its chief city Cyrene,

and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5. Jos. Ant. 14. 7. 2. Comp. in Κυρήνη.

Λιθάζω, f. άσω, (λίθος,) *to stone, to pelt with stones*, in order to wound or kill, seq. acc. John x. 31, 32, 33. xi. 8, Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37. So Sept. and לִבְדָּן 2 Sam. xvi. 6, 13.—Pol. 10. 29. 5.

Λίθινος, η, ον, (λίθος,) *stone, of stone*, i. e. made of stone. John ii. 6. ὑδρίαι λίθιναι. 2 Cor. iii. 3. Rev. ix. 20. Sept. for לִבְדָּן Gen. xxxv. 14. Ez. xxxi. 17. —Luc. Demon. 67. Xen. An. 3. 4. 7, 9.

Λιθοβολέω, ῶ, f. ήσω, (λίθος, βάλλω,) *to throw stones at any one, to stone*, sc. in order to wound or kill, i. q. λιθάζω, seq. accus. Matt. xxi. 34. xxiii. 37. Mark xii. 4. Luke xiii. 34. Acts vii. 53, 59. xiv. 5. As a Mosaic punishment, John viii. 5. Comp. Lev. xx. 10 et Deut. xxii. 22, coll. ver. 21 where Sept. and לִבְדָּן. Heb. xii. 20, comp. Ex. xix. 13 where Sept. and לִבְדָּן. Also for לִבְדָּן Lev. xx. 27. xxiv. 14, 16. Comp. Jahn § 257. —Plut. X. p. 202. 15. ed. Reiske.

Λίθος, ου, ό, *a stone*, a) pp. as of small stones, Matt. iv. 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ver. 6. vii. 9. Mark v. 5. al. Sept. and לִבְדָּן 1 Chr. xii. 2. 2 Chr. i. 15. (Xen. An. 5. 2. 14.) Of stones for building, Matt. xxiv. 2. Mark xiii. 1 ἰδε ποταποὶ λίθοι. ver. 2. Luke xix. 44. For the size and beauty of the stones with which the temple was built, see Jos. Ant. 15. 11. 3. B. J. 5. 5. 1 sq. Ezra v. 8 where Sept. λίθοι ἐκλεκτοὶ for לִבְדָּן לִבְדָּן. (Xen. Mem. 3. 1. 7.) Of a mill-stone λ. μυλῖκος Mark ix. 42. Rev. xviii. 21. (Hdian. 3. 1. 14.) Of a stone for covering the door or mouth of a sepulchre, Matt. xxvii. 60, 66. xxviii. 2. Mark xv. 46. Luke xxiv. 2. John xi. 38. al. Sept. and לִבְדָּן Gen. xxix. 2, 3, 8, 10. (Luc. de Luctu 19.) Of stone tablets 2 Cor. iii. 7, comp. Ex. xxxi. 1, 4. Of idols carved in stone i. e. statues of marble Acts xvii. 29. So Sept. and לִבְדָּן Deut. iv. 28. xxviii. 36. Of pre-

cious stones, λίθος τίμιος Rev. xvii. 4. xviii. 12, 16. xxi. 11, 19. trop. 1 Cor. iii. 12. λίθος ἰάσπις Rev. iv. 3. xxi. 11. Sept. and לִבְדָּן λ. τίμ. 2 Sam. xii. 30. 1 K. x. 2, 11. λ. σμ. Ex. xxxv. 25. Ez. x. 1.—Jos. Ant. 10. 2. 2. Hdian. 4. 8. 21.

b) trop. spoken (a) of Christ, as ό λίθος ἀκρογωνιαίος, Eph. ii. 20. 1 Pet. ii. 6; see in Ἀκρογωνιαίος. As ό λίθος ζών. 1 Pet. ii. 4, see in Ζάω a. γ. As ό λίθος προσκόμματος, *stone of stumbling*; Rom. ix. 32, 33. 1 Pet. ii. 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer. Comp. Is. viii. 14 et ibi Gesen. Comm.—(β) Of Christians as λίθοι ζώντες 1 Pet. ii. 5, see in Ζάω a. γ. AL.

Λιθόστρωτος, ου, ό, ή, adj. (λίθος, στρώννυμι,) *stone-strowed, paved*, App. Bell. Civ. 3. 26 ἐν λιθοστρώτῳ πόλει. Arr. Epict. 4. 7. 37 σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκήμασι] οἰκήσητε, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, Plin. H. N. 36. 25 or 64. Sueton Cæs. 46. Adam's Rom. Ant. p. 529.—In N. T. neut. τὸ λιθόστρωτον, *pavement*, i. e. a tessellated pavement of Mosaic work as above, common not only at Rome, but imitated also in the provinces. Suetonius relates (l. c.) that Julius Cæsar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the prætorium. Hence John xix. 13 ό Πιλάτος . . . ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον, Ἑβραϊστὶ δὲ γαββαθᾶ, i. e. he led Jesus out of the prætorium, whither the Jews might not enter, and took his seat upon the public tribunal, βῆμα, which stood upon a tessellated pavement, comp. Jos. B. J. 2. 9. 3. Others suppose the similar pavement in the temple to be meant, Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple. See Wetstein N. T. in loc. Krebs Obs. in N. T.

p. 158 sq.—Sept. for 𐤒𐤓𐤕 Cant. iii. 10. 𐤒𐤓𐤕 2 Chr. vii. 3. Esth. i. 6. Comp. in Γαββαθᾶ.

Λικμάω, ω, f. ἤσω, (λικμός a winnowing-fork,) to winnow sc. grain, which in the East is done by throwing it with a fork against the wind, which scatters the straw and chaff, Hom. Il. 5. 500. Xen. Œc. 18. 2, 6. Comp. Jahn § 65. Calmet art. *Thrashing* p. 891. Hence by impl. to scatter, to disperse, Sept. Is. xvii. 13. Amos ix. 9. Wisd. xi. 19.—In N. T. trop. Matt. xxi. 44 et Luke xx. 18 ἐφ' ὃν δ' ἂν πέσῃ [ὁ λίθος], λικμήσει αὐτόν, it shall scatter him to the winds, i. e. crush him in pieces, make chaff of him. So Sept. for Chald. 𐤒𐤓𐤕 Aph. Dan. ii. 44. 𐤒𐤓𐤕 Job xxvii. 21.

Λιμήν, ἐνος, ὁ, a haven, harbour, port, Acts xxvii. 12 bis. ver. 8 see in Καλοὶ λ. Sept. for 𐤒𐤓𐤕 Ps. cvii. 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

Λίμνη, ης, ἡ, (λείβω,) pp. any standing water, pool, lake, e. g. the lake of Gennesareth, Luke v. 1 παρὰ τὴν λ. Γεννησαρέτ. absol. v. 2. viii. 22, 23, 33. Of a lake of burning sulphur, e. g. γε-ἴννα q. v. Rev. xix. 20. xx. 10, 14, 15. xxi. 8. Comp. in Ἀιδης Sept. for 𐤒𐤓𐤕 Ps. cvii. 35. cxiv. 8.—2 Macc. xii. 16. Diod. Sic. 2. 4. Xen. H. G. 3. 2. 19.

Λιμός, οὔ, ὁ, (λείπω, λέλειμαι,) also Dor. ἡ λιμός in MSS. Luke xv. 14. Acts xi. 28, comp. Lob. ad Phr. p. 188; pp. failure, want, sc. of food, hence hunger, famine.

a) of single persons, hunger, 2 Cor. xi. 27 ἐν λιμῷ καὶ δίψει. Luke xv. 17 Rom. viii. 35. Sept. for 𐤒𐤓𐤕 Lam. v. 10.—So λιμός ἡ δίψος Luc. Tox. 58. Xen. Mem. 1. 4. 13.

b) of cities or countries, famine, scarcity of grain, Matt. xxiv. 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark xiii. 8. Luke iv. 25. xv. 14. xxi. 11. Acts vii. 11. xi. 28. Rev. vi. 8. xviii. 8. Sept. for 𐤒𐤓𐤕 Gen. xii. 10. Ruth i. 1. al.—1 Macc. ix. 24. Diod. S. 1. 84 nit. Xen. Cyr. 7. 5. 7.

Λίνον, ου, τό, flax, e. g. the plant Sept. for 𐤒𐤓𐤕 Ex. ix. 31. Xen. Ath. 2. 11, 12. In N. T. and genr. what is made of flax, linen, e. g. raiment Rev. xv.

6 ἐνδεδυμένοι λίνον καθαρὸν. Comp. Sept. and 𐤒𐤓𐤕 Is. xix. 9.—Hom. Il. 9. 661. Od. 13. 73.—Put also for the wick of a candle or lamp, i. e. a strip of linen. Matt. xii. 20 λίνον τυφόμενον οὐ σβέσει, the smoking wick he will not quench, i. e. the faint and almost expiring light he will not extinguish, quoted from Is. xlii. 3 where Sept. and 𐤒𐤓𐤕. Sense: the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows. See Gesen. Comm. in loc.

Λῖνος, ου, ὁ, Linus, pr. n. of a Christian, 2 Tim. iv. 21.

Λιπαρός, ἄ, ὄν, (λίπος,) fat, e. g. θηρία Xen. Cyr. 1. 4. 11. ἡ γῆ Sept. Neh. ix. 35. full, fresh, ruddy, e. g. the goddess Θέμις Hes. Theog. 901. λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29. In N. T. of things, espec. as belonging to ornament and luxury, shining, precious, sumptuous, Rev. xviii. 14 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο.—Hom. Il. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

Λίτρα, ας, ἡ, Lat. libra, a pound. sc. in weight. John xii. 3 λαβοῦσα λίτραν μύρου. xix. 39.—Pol. 22. 26. 19.—The λίτρα varied in different countries; the Roman libra was divided into 12 ounces, and was equivalent to about 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Bœckh Staatsh. der Ath. I. p. 17. Jahn § 117. Rabb. 𐤒𐤓𐤕, Buxt. Lex. 1138 sq.

Λίψ, λιβός, ὁ, pr. n. for the south or south-west wind, Pol. 10. 10. 1. Hdot. 2. 95. Sept. for 𐤒𐤓𐤕 Ps. lxxviii. 26. In N. T. meton. for the south, the southern quarter, Acts xxvii. 12. Sept. for 𐤒𐤓𐤕 Gen. xiii. 14. 𐤒𐤓𐤕 Num. ii. 10.

Λογία, ας, ἡ, (λέγω to collect,) a collection sc. of money 1 Cor. xvi. 1, 2. Suid. λογίαν· τὴν συλλογὴν. So Theodoret and others in loc. Not found in classic writers.

Λογίζομαι, f. ἵσομαι, depon. Mid. (λόγος,) aor. 1 ἐλογισάμην. Also aor. 1 pass. ἐλογίσθην Mark xv. 28. al. and fut. 1 pass. λογισθήσομαι Rom. ii. 26, n the passive sense, comp. Buttm. 113. n. 6. Matth. § 495. e. Even

the present of this verb is also used passively Rom. iv. 4, 5, 24. ix. 8; see Winer § 39. 7. c. Comp. Buttm. Ausf. Sprach¹. § 113. n. 7.—*To reason*, i. e. to use the reason, *to think*, *to consider*, *to reckon*.

a) genr. Mark xi. 31 καὶ ἐλογίζοντο πρὸς ἑαυτούς. seq. ὅτι Heb. xi. 19. τοῦτο ὅτι 2 Cor. x. 7. Seq. acc. of thing, *to think upon*, *to consider*, Phil. iv. 8 ταῦτα λογίζεσθε.—Wisd. ii. 1. Plut. ed. R. VI. p. 393. 13. Isocr. p. 79. B. Xen. Hi. 1. 11. c. ὅτι Xen. H. G. 2. 4. 28. ταῦτα Thuc. 7. 73.—In the sense of *to reason out*, *to think out*, to find out by thinking. 2 Cor. iii. 5 οὐκ ἱκανοὶ ἴσμεν ἀφ' ἑαυτῶν, λογίσασθαι τι κ. τ. λ. Comp. Sept. and עָשָׂה Jer. xi. 19. 1. 45.—Liban. XLIV. p. 914. D, ἀφ' ἑαυτῶν αὐτὰ λογιζόμενοι καὶ σκοποῦντες οἱ δικασταὶ κ. τ. λ.

b) of the result of reasoning, *to conclude*, *to judge*, *to suppose*, *to hold*, seq. acc. et inf. Rom. iii. 28 λογίζομεθα γὰρ. δικαιῶσθαι πίστει ἀνθρώπων. Phil. iii. 13. 2 Cor. xi. 5. Rom. vi. 11. xiv. 14. seq. ὅτι instead of acc. et inf. Rom. viii. 18 λογίζομαι γὰρ, ὅτι οὐκ ἄξια κ. τ. λ. seq. τοῦτο ὅτι ii. 3. 2 Cor. x. 11. absol. 1 Pet. v. 12. Sept. and עָשָׂה Is. liii. 4.—Hdian. 2. 11. 14. Diod. S. 13. 112. Xen. Vect. 4. 43. Mem. 3. 9. 6. c. ὅτι Hdian. 3. 8. 6. ὥς Jos. Ant. 7. 7. 3.—So genr. *to reason*, *to judge*, absol. 1 Cor. xiii. 11 ὥς νήπιος ἐλογιζόμενον. seq. εἰς τινα 2 Cor. xii. 6. Also in the sense of *to purpose*, 2 Cor. x. 2 λογίζομαι τολμήσαι. So Sept. and עָשָׂה Neh. vi. 2.—Xen. An. 2. 2. 13.

c) *to reckon as* or *for* any thing, *to count*, *to regard*, *to hold*, c. acc. et seq. ὥς, 1 Cor. iv. 1 οὕτως ἡμᾶς λογίζεσθω ἄνθρωπος, ὥς ὑπηρέτας Χρ. 2 Cor. x. 2 ult. Rom. viii. 36 quoted from Ps. xliv. 23 where Sept. and עָשָׂה, as also Am. 6. 5. (c. dupl. acc. Wisd. v. 4. xv. 15.) Seq. εἰς c. acc. *for* or *as* any thing, see Eίς no. 3. a. Acts xix. 27 εἰς σένδεν λογισθῆναι. (Wisd. ix. 6.) Rom. ii. 26. ix. 8 τα τέκνα . . . λογίζεται εἰς σπέρμα, where λογίζεται is either pass. or we may supply ὁ θεός, ἡ γραφή, etc. Sept. for עָשָׂה 1 Sam. i. 13.—Seq. μετὰ c. gen. *to reckon with* or *to*, i. e. *to count as*. Mark xv. 28 et Luke xxii. 37

μετὰ ἀνόμων ἐλογίσθη, quoted from Is. liii. 12 where Sept. for עָשָׂה Niph. So Heb. עָשָׂה, Sept. προσλογίζεσθαι μετὰ Ps. lxxxviii. 5.

d) *to reckon* or *count to* any one, pp. to put to one's account, seq. dat. Rom. iv. 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν.—Dio Chrysost. XLVIII. p. 534. B, οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλωμάτων τὰς εὐχὰς λογίζονται. Ael. H. An. 3. 11 ult. comp. Thuc. 2. 40.—Hence trop. *to impute*, *to attribute*, pp. seq. dat. of pers. and acc. of thing, but often in the pass. construction. (a) genr. Rom. iv. 6 ὃ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. ver. 11. So of evil, *to impute*, *to lay to one's charge*, and with a neg. *not to impute* i. e. *to overlook*, *to forgive*, Rom. iv. 8 μακάριος ἀνὴρ ὃς οὐ μὴ λογισθῇ κύριος ἁμαρτίαν, quoted from Ps xxxii. 2 where Sept. for עָשָׂה. 2 Cor v. 19. (comp. Col. ii. 13.) 2 Tim. iv. 16. 1 Cor. xiii. 5. So Sept. and עָשָׂה 2 Sam. xix. 20.—(β) Also seq. εἰς τι, e. g. Rom. iv. 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him as righteousness, he was treated on account of it as if righteous. So with ἡ πίστις or the like impl. Rom. iv. 3, 22. Gal. iii. 6. James ii. 23. c. εἰς impl. Rom. iv. 10. 23, 24. Comp. Gen. xv. 6 where Sept. and עָשָׂה.—1 Macc. ii. 52.

Λογικός, ἡ, όν, (λόγος,) *rational*, pertaining to the reason, mind, understanding, not material. Rom. xii. 1 λογικὴ λατρεία, comp. John iv. 23 et Rom. vii. 25. 1 Pet. ii. 2 γάλα λογικόν i. e. nutriment for the mind.—Test. XII Patr. p. 547 προσφέρουσι κυρίῳ λογικὴν προσφοράν. Opp. to ἄλογος Arr. Epict. 1. 2. 1. Anthol. Gr. III. p. 87.

Λόγιον, ου, τό, (neut. of λόγιος,) something uttered, *effatum*; spoken of God, *an oracle*, a divine communication, e. g. of oracle in the O. T. Acts vii. 38. Rom. iii. 2. So through Christ, the doctrines of the gospel, Heb. v. 12. 1 Pet. iv. 11. Sept. for עָשָׂה Ps. xii. 7.—Diod. Sic. 2. 14. Hdot. 4. 178.

Λόγιος, ου, ό, ἡ, adj. (λόγος,) *Att. learned*, *erudite*, i. q. πολυίστωρ, Dion.

Hal. Ant. 1. 7. Hdot. 2. 77. In N. T. *eloquent, an orator*, i. q. λεκτικός, Acts xviii. 24 ἀνὴρ λόγιος.—Jos. Ant. 17. 6. 2. Luc. Gall. 2. Plut. Cicero 48. See Lob. ad. Phryn. p. 198.

Λογισμός, οὐ, ὁ, (λογίζομαι,) pp. *reckoning* i. e. the art, *arithmetic*, Xen. Mem. 4. 7. 8. In N. T. *reasoning, thought, cogitation*, e. g. of conscience Rom. ii. 15.—genr. Wisd. ix. 14. Jos. Ant. 5. 1. 26. Dem. 127. 24.—In the sense of *device, counsel*, 2 Cor. x. 5 λογισμοὺς καθαιροῦντες. Sept. for פְּרָשִׁימָה Prov. vi. 18. Jer. xi. 19. Comp. in λογίζομαι b, ult.

Λογομαχέω, ὦ, f. ἦσω, (λογομάχος, fr. λόγος, μάχη,) *to strive about words, to dispute about trifles*, 2 Tim. ii. 14.

Λογομαχία, ας, ἡ, (id.) *wordstrife, dispute about trifles*, 1 Tim. vi. 4.

Λόγος, ου, ὁ, (λέγω,) *word*, as spoken, any thing spoken; also *reason*, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. Comp. Passow s. v.

I. *Word*, both the act of speaking and the thing spoken, Lat. *oratio*.

a) *word*, as uttered by the living voice, *a speaking, speech, utterance*, Lat. *vox*, Matt. viii. 8 μόνον εἶπεν λόγον. Luke vii. 7. xxiii. 9. 1 Cor. xiv. 9. Heb. xii. 19. al. Sept. for דְּבָרָא Gen. xliv. 18.—Hdian. 8. 6. 16. Hdot. 1. 61. Xen. Cyr. 6. 4. 5.—So εἰπεῖν λόγον κατὰ τινος, *to speak a word against any one*, Matt. xii. 32. εἰς τινά id. Luke xii. 10.—Jos. Ant. 15. 3. 9.—Also ὁ λόγος τοῦ Θεοῦ, *the word of God*, his omnipotent voice, decree, 2 Pet. iii. 5, 7. So Sept. and דְּבָרָא Ps. xxxiii. 6. comp. Gen. i. 3. Ps. cxlviii. 5. . .

b) *word*, emphat. i. e. *a saying, a declaration*, sentiment uttered, Lat. *dictum, effatum*. (a) genr. John vi. 60 σκληρός ἐστιν οὗτος ὁ λόγος. Luke xx. 20. Matt. vii. 24 ὅστις ἀκούει μου τοὺς λόγους τούτους. ver. 26. x. 14. Luke iv. 22. al. Sept. and דְּבָרָא Prov. iv. 4, 20. (Æl. V. H. 14. 15 τοὺς Σωκράτους λόγους.) So in reference to words or declarations, e. g. which precede, Matt. xv. 12 οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, sc. in ver. 3 sq. xix. 22 coll. ver. 21. Mark vii. 29 coll. ver. 28. John ii. 22. iv. 50. vii. 40

coll. ver. 27. x. 19. Acts v. 24. Tit. iii. 8. Rev. xix. 9. (Xen. Mem. 4. 2. 32.) Or which follow, John xii. 38. Acts xx. 35. Rom. xiii. 9. 1 Cor. xv. 54. 1 Tim. iii. 1. Sept. and דְּבָרָא 1 K. ii. 4. Seq. gen. of thing, e. g. λόγος ἐπαγγελίας Rom. ix. 9. λ. τῆς ὀρκωμοσίας Heb. vii. 28. Also ὁ λόγος τοῦ προφήτου etc. *the word, declaration, of the prophet*, i. e. prediction, prophecy, Luke iii. 4. John xii. 38. Acts xv. 15. 2 Pet. i. 19. John xii. 38. Acts xv. 15. 1 Pet. i. 19. Rev. i. 3. In the sense of *proverb, maxim*, John iv. 37.—Æl. V. H. 1. 19. Lys. 115. 29.—(β) In reference to religion, religious duties, etc. i. q. *doctrine, precept*. Acts xviii. 15 εἰ δὲ ζήτημά ἐστι περὶ λόγου κ. τ. λ. xv. 24. Tit. 1. 9. Heb. ii. 2. λόγοι τῆς πίστεως 1 Tim. iv. 6. λόγος ἀνθρώπων 1 Thess. ii. 13. 2 Tim. ii. 17. of a teacher John xv. 20. So Sept. and דְּבָרָא Ex. xxxiv. 27, 28.—1 Macc. ii. 33, 34.—Espec. of God, λόγος τοῦ Θεοῦ, *word of God, divine declaration, oracle*. John x. 35 πρὸς οὗς ὁ λ. τοῦ θ. ἐγένετο. v. 38. As announcing good, *divine promise*, Rom. ix. 6. Heb. iv. 2. (Sept. and דְּבָרָא Ps. xxxiii. 4. lvi. 5.) or evil, Heb. iv. 12. Rom. iii. 4 from Ps. li. 6. where Sept. and דְּבָרָא. Rom. ix. 28 from Is. x. 22, 23, where Sept. for דְּבָרָא. (Bar. ii. 1.) In relation to duties, etc. *precept*, John viii. 55. v. 24. Mark vii. 13. Sept. and דְּבָרָא Ex. xxxv. 1. So of the divine declarations, precepts, oracles, relating to the instructions of men in religion, *the Word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, THE GOSPEL itself. Luke v. 1 ἀκούειν τὸν λόγον τοῦ Θεοῦ. John xvii. 6. Acts iv. 29, 31. viii. 14. 1 Cor. xiv. 36. 2 Cor. iv. 2. Col. i. 25. 1 Thess. ii. 13. Tit. i. 3. Heb. xiii. 7. c. τοῦ Θεοῦ impl. Mark xvi. 20. Luke i. 2. Acts x. 44. Phil. i. 14. 2 Tim. iv. 2 κήρυξον τὸν λόγον. James i. 21. 1 Pet. ii. 8. Rev. xii. 11. So ὁ λόγος τῆς ἀληθείας Eph. i. 13. 2 Tim. ii. 15. λ. τῆς ζωῆς. Phil. ii. 16. λ. τῆς σωτηρίας. Acts xiii. 26. λ. τῆς βασιλείας Matt. xiii. 19, and with τῆς β. impl. ver. 20 sq. Mark iv. 14. sq. λ. τοῦ εὐαγγελίου Acts xv. 7. λ. τοῦ σταυροῦ 1 Cor. i. 18. ὁ λ. τῆς χάριτος αὐτοῦ Acts xx. 32. In the same sense of Christ, ὁ λόγος τοῦ Χρ.

John v. 24. xiv. 23, 24. Col. iii. 16. λ. τοῦ κυρίου Acts viii. 25. ὁ λ. τῆς χάριτος αὐτοῦ Acts xiv. 3.

c) *word, words, i. e. talk, discourse, speech*, Lat. *sermo*, the act of discoursing, holding forth, harangue, etc. (α) pp. and (1) genr. Matt. xxii. 15 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Luke ix. 28. Acts xiv. 12 ὁ ἡγούμενος τοῦ λόγου. 2 Cor. x. 10. ἐν λόγῳ *in word*, in discourse, James iii. 2. 1 Tim. iv. 12. ἐν λόγῳ κολακείας *flattering words* 1 Thess. ii. 5. διὰ λόγου *by word*, by discourse, orally, Acts xv. 27. 2 Thess. ii. 2, 15. In antith. λόγος and ἔργον, *word and deed*, Col. iii. 17. 2 Cor. x. 11. comp. in Ἔργον b. β. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) λόγος and δύναμις 1 Cor. iv. 19, 20. 1 Thess. i. 5. Also περὶ οὗ πολὺς ἡμῖν ὁ λόγος *of whom we have much to say*, Heb. v. 11. c. gen. 1 Tim. iv. 5 διὰ λόγου Θεοῦ καὶ ἐντεύξεως *through prayer to God and supplication*, comp. in Ἀγάπη b. β:—Jos. Ant. 4. 8. 24. Palæph. 21. 2. Hdtian. 1. 4. 1. Dem. 319. 9.—(2) Of teachers, etc. *discourse, teaching, preaching*, instruction. Matt. vii. 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. xxvi. 1. Luke iv. 32, 36. John iv. 41. Acts ii. 41. xiii. 15. xx. 7 παρέτεινε τὸν λόγον. 1 Cor. i. 17. ii. 1, 4. 1 Tim. v. 17 ἐν λόγῳ καὶ διδασκαλίᾳ. 1 Pet. iii. 1. So in antith. λόγος and ἔργον Luke xxiv. 19. Acts vii. 22; comp. above. (Xen. Mem. 2. 3. 6.) ὁ λόγος ἀληθείας 2 Cor. vi. 7. James i. 18. ὁ λ. καταλλαγῆς 2 Cor. v. 19 coll. ver. 18—(3) Of those who relate any thing, i. q. *narration, story*, John iv. 39. Acts ii. 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. *history, treatise* i. e. a book of narration περὶ τινος Acts i. 1.—Dion. Hal. Ant. 1. 74. Æl. V. H. 7. 14. Xen. Ag. 10. 3.—(4) In the sense of *conversation, colloquy*, Luke xxiv. 17.—Æl. V. H. 13. 31 or 32. Xen. Ag. 3. 5.—Hence *answer, reply*, Matt. v. 37.

(β) meton. for the *power of speech, delivery, oratory, eloquence*, 2 Cor. xi. 6 ἰδιώτης τῷ λόγῳ. 1 Cor. xii. 8. Eph. vi. 19.—i. q. δύναμις λόγων Hdtian. 7. 5. 10. comp. Passow λόγος A. 10.

(γ) meton. for the subject of discourse, *topic, matter, thing*, e. g. (1) genr. Matt. xix. 11. Luke i. 4 ἵνα ἐπι-

γνῶς περὶ ὧν κατήχθης λόγων τὴν ἀσφάλειαν. Acts viii. 21 coll. ver. 12. Sept. and 𐤒𐤓𐤕 sæpiss. e. g. 2 Sam. iii. 13. xi. 18.—Pol. 8. 14. 5. Hdot. 1. 21.—(2) Spec. matter of dispute, discussion, *question*, e. g. judicial Acts xix. 38. (Dem. 942. 17.) moral, Matt. xxi. 24 ἐρωτήσω ὑμᾶς καὶ ὁ λόγον ἔνα.—Diog. Laert. Stilpo II. 116 τοιοῦτόν τινα λόγον ἐρωτῆσαι.

d) *word, i. e. talk, rumour, report*. Matt. xxviii. 15 καὶ διεφημίσθη ὁ λόγος οὗτος κ. τ. λ. Mark i. 45. John xxi. 23. seq. περὶ τινος Luke v. 15. vii. 17. Acts xi. 22. So Sept. and 𐤒𐤓𐤕 1 K. x. 6.—Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7. c. περὶ ib. 6. 6. 13.—Hence for *mere talk, pretence, shew*, Col. ii. 23 λόγον μὲν ἔχοντα σοφίαν.—Diod. Sic. 13. 4. opp. to ἀλήθεια. Dem. 93. 5 λόγοι ταῦτα καὶ προφάσεις.

II. *Reason*, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *ratio*. Dem. 783. 2 μηδέποτε ἐκ λόγου ταῦτα σκοπεῖτε. Arr. Epict. 1. 12. 26. In N. T.

a) *a reason, ground, cause*. Matt. v. 32 παρεκτός λόγου πορνείας. Acts x. 29. Sept. ἐπὶ λόγου for Heb. 𐤒𐤓𐤕 𐤁𐤏𐤃 2 Sam. xiii. 22.—Pol. 28. 11. 7. Xen. An. 6. 2. 10.—So κατὰ λόγον i. q. *with reason, reasonably*, for good cause, Acts xviii. 14.—3 Macc. iii. 14. Luc. D. Mort. 30. 3. Thuc. 3. 39.—In the sense of *argument*, Acts ii. 40 according to some, where however the sense of *words, discourse*, is more appropriate.—Xen. Mem. 1. 1. 1.

b) *reason*, as demanded or assigned, i. e. *reckoning, account*. (α) pp. συναίρειν λόγον μετὰ τινος *to take up an account with any one*, i. e. to reckon with, Matt. xviii. 23. xxv. 19. ἀποδιδόναι λόγον, *to render an account* sc. τῆς οἰκονομίας Luke xvi. 2. So Phil. iv. 15, 17, see in Δόσις.—Diod. Sic. 1. 49. Plut. Apothegm. VII. p. 707. 17. ed. Reiske.—(β) trop. *account*, i. e. the relation and reasons of any transaction, explanation; so ἀποδιδόναι v. δίδοναι λόγον, *to give account*, e. g. τῆς συστrophῆς Acts xix. 40. seq. περὶ τινος Matt. xii. 36. Rom. xiv. 12. absol. Heb. xiii. 17. 1 Pet. iv. 5. So λόγον αἰτεῖν περὶ τινος 1 Pet. iii. 15. Also Heb. iv. 13

πρὸς ὃν ἡμῖν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. ܠܘܓܝܢ Dan. vi. 3.—Diod. Sic. 1. 37 ἀποδιδ. λόγον περί. 3. 47. Dem. 227. 26 διδόναι λόγον. Xen. Œc. 11. 22.—(γ) trop. λόγον ποιῶμαι, *to make account of*, i. e. to regard, to care for, Acts xx. 24 οὐδενὸς λόγον ποιῶμαι, i. e. I make account of none of these things, am not moved by them.—Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 λόγον οὐδενὸς αὐτῶν ποιησάμενος. Xen. Cyr. 5. 3. 26 τῶν ἄλλων μείων μοι λόγος.

III. *The Word, the Logos*, in the writings of John, John i. 1 bis, 14. 1 John i. 1. [v. 7.] Rev. xix. 13. It here stands for the pre-existent nature of Christ, i. e. that spiritual and divine nature spoken of in the Jewish writings before and about the time of Christ, under various names, e. g. σοφία, *wisdom*, Prov. viii. 12, 22 sq. Eccclus. c. 24; ܡܠܟܐ ܕܥܡܪܐ, *Son of man*, Dan. vii. 13, comp. Prov. xxx. 4; Chald. ܡܠܟܐ ܕܝ ܐܠܗܝܡ, *Word of Jehovah*, in the Targums for Heb. ܡܠܟܐ Gen. xx. 3. Is. xlv. 12. Comp. Buxt. Lex. Chald. 125; also in Philo ὁ πρεσβύτατος τοῦ Θεοῦ λόγος, Opp. 1. p. 207. On this divine *Word*, ܡܠܟܐ, the Jews of that age would appear to have had much subtile discussion; and therefore probably the Apostle sets out with affirming: ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος John i. 1; and then also declares that this *Word* became flesh and was thus the Messiah, ver. 14. Comp. in Θεός b. See Tittm. de Synon. in N. T. p. 267, and in Bibl. Repos. I. p. 418. Olshausen Comm. on John i. 1. Kuinoel IV. p. 84 sq.—Some take ὁ λόγος here for ὁ λεγόμενος the promised, i. q. ὁ ἐρχόμενος; others for ὁ λέγων, the teacher; but both of these hypotheses are without philological support. AL.

Λόγχη, ης, ἡ, *point* of a weapon, pp. the triangular iron head of a lance or javelin Hdot. 1. 52. Xen. An. 4. 7. 16. In N. T. *lance, spear*, John xix. 34. Sept. for ܡܠܟܐ Judg. v. 8. Neh. iv. 13, 16.—2 Macc. v. 2. Dion. Hal. Ant. 2. 70. Xen. An. 2. 2. 9.

Λοιδορέω, ῶ, f. ἦσω, (λοιδόρος,)

to rail at, to reproach, to revile, c. acc. John. ix. 28 ἐλοιδόρησαν αὐτόν. Acts xxiii. 4. Pass. 1 Cor. iv. 12. 1 Pet. ii. 23. Sept. for ܠܘܕܪܐ Deut. xxxiii. 8.—Diod. Sic. 20. 33. Xen. An. 3. 4. 49. Comp. Matt. § 384. n. 2.

Λοιδορία, ας, ἡ, (λοιδορέω,) *railing, reproach*, 1 Tim. v. 14. 1 Pet. iii. 9 bis, λοιδορίαν ἀντὶ λοιδορίας. Sept. for ܠܘܕܪܐ Prov. xx. 3.—Eccclus. xxii. 24. Xen. Hi. 1. 14.

Λοιδόρος, ου, ὁ, ἡ, adj. *railing, reviling*, as subst. *a railer, reviler*, 1 Cor. v. 11. vi. 10. Sept. for ܠܘܕܪܐ Prov. xxv. 25.—Eccclus. xxiii. 8. Plut. Apoth. II. p. 15 ult. Tauchn.

Λοιμός, οῦ, ὁ, *pestilence, plague*, Matt. xxiv. 7 et Luke xxi. 11 λοιμοὶ ἔσονται. Sept. for ܠܘܡܐ Jer. xxvii. 6. xxviii. 8.—Æl. V. H. 6. 10. Diod. Sic. 4. 42.—Trop. of a malignant and mischievous person, *a pest*, Acts xxiv. 5 εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν. So Sept. for ܠܘܡܐ 1 Sam. ii. 12. xxv. 25. ܠܘܡܐ Ps. i. 1. ܠܘܡܐ Ez. vii. 21.—1 Macc. x. 61. Dem. 794. 5. So *pestis* Cic. in Catil. 2. 1.

Λοιπός, ἡ, ὅν, (λείπω,) *left, remaining, other*.

a) plur. Matt. xxv. 11 αἱ λοιπαὶ παρθένοι. Acts ii. 37 τοὺς λοιποὺς ἀποστόλους. Rom. i. 13. 2 Cor. xii. 13. 2 Pet. iii. 16. al. Absol. οἱ λοιποὶ *the rest, the others*, Matt. xxii. 6. Mark xvi. 13. Luke xviii. 9. Rom. xi. 7. Rev. ii. 24. Neut. τὰ λοιπά Mark iv. 19. Luke xii. 26. 1. Cor. xi. 34. Sept. for ܠܘܝܢ Josh. xiii. 27. 2 K. i. 18. ܠܘܝܢ Josh. xvii. 2. ܠܘܝܢ Ezra iv. 7.—Luc. Vit. Auct. 27. Hdian. 4. 2. 20. τὰ λ. Xen. Ag. 2. 22.

b) adverbially, (α) τοῦ λοιποῦ sc. χρόνου, *in future, henceforth*, Gal. vi. 17. Comp. Buttm. § 150. p. 437. Herm. ad Vig. p. 706.—Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10.—(β) τὸ λοιπόν, *for the rest*, e. g. of time, *henceforth, henceforward*, comp. Buttm. Herm. l. c. Matt. xxvi. 45 et Mark xiv. 41 καθεύδετε τὸ λοιπόν; i. c. *sleep ye ever still?* 1 Cor. vii. 29. Heb. x. 13. (Xen. An. 2. 2. 5. Cyr. 8. 5. 24.) Also, *as to the rest, finally*, Eph. vi. 10. Phil. iii. 1. iv. 8. 2 Thess. iii. 1.—Xen. An. 3. 3. 8.—(γ)

ας? λε:πέρ, also ὁ δὲ λοιπὸν 1 Cor. iv. 2, *as to the rest, finally, but, now*, 1 Cor. i. 16. iv. 2. 2 Cor. xiii. 11. 1 Thess. iv. 1. 2 Tim. iv. 8. Acts xxvii. 20. Comp. Buttm. l. c.—Palæph. 52. 7. Arr. Epict. 1. 24. 1. Æl. V. H. 8. 14. AL.

Λουκάς, ᾱ, ὁ, *Luke*, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys, and came with him to Rome, comp. Acts xvi. 10, 40. xxviii. 16. He is probably the same who is called ὁ ἰατρός Col. iv. 14, but must not be confounded with Λούκιος *Lucius* in Acts xiii. 1.—2 Tim. iv. 11. Philem. 24. Col. iv. 14.

Λούκιος, ου, ὁ, *Lucius*, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts xiii. 1. Rom. xvi. 1.

Λουτρόν, οὔ, τό, (λούω,) *a bath*, Hdian. 3. 6. 19. Xen. Ath. 2. 10. *water for bathing, washing*, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. the act of *bathing, washing, ablution*, spoken of baptism Eph. v. 26. Tit. iii. 5.—Act. Thom. § 25. pp. Sept. for פִּיִּי Cant. iv. 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

Λούω, f. σω, *to bathe, to wash*, trans. spoken only of persons, etc. seq. acc. Acts ix. 37 λούσαντες δὲ αὐτήν. c. acc. impl. et seq. ἀπό, Acts xvi. 33 ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν. Pass. John xiii. 10. 2 Pet. ii. 22. Heb. x. 23 λελουμένοι τὸ σῶμα ὕδατι καθαῶ, where for the acc. comp. Buttm. § 131. 6. § 134. n. 2. and for the dat. § 133. 3. Sept. for גִּיִּי Lev. viii. 7. Ruth iii. 3. — Luc. Kronos 17.—Xen. Mem. 3. 13. 3.—Trop. *to cleanse, to purify*, c. acc. et ἀπό, Rev. i. 5 λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κ. τ. λ. Comp. Sept. and גִּיִּי Is. i. 16.

Λύδδα, ης, ἡ, *Lydda*, a large village not far from Joppa, Acts ix. 32, 35, 38. —Jos. Ant. 20. 6. 2 Λύδδα κόμη, πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα. Heb. prob. לֹד Lod 1 Chr. viii. 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334 sq.

Λυδία, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi,

a dealer in purple, Acts xvi. 14, 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Cræsus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts xiv. 6.—The Lycaonians spoke a peculiar dialect (ver. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicè*, in the *Lycaonic dialect*, Acts xiv. 11, see in Λυκαονία. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts xxvii. 5.

Λύκος, ου, ὁ, *a wolf*, Matt. x. 16. Luke x. 3. John x. 12 bis. Sept. for כִּלְיִ Is. xi. 6.—Xen. Mem. 2. 7. 14.—Trop. of a rapacious and violent person, wolf-like, Matt. vii. 15. Acts xx. 29.—Act. Thom. § 25. Comp. Sept. and כִּלְיִ Zeph. iii. 4. Hom. Il. 4. 471.

Λυμαίνομαι, depon. (λύμη), pp. *to stain, to disgrace*, sc. by insult, indignity, i. e. *to insult, to treat with indignity*, c. dat. Hdot. 9. 79. In N. T. *to injure, to make havoc of, to destroy*, c. acc. Acts viii. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν.—Comp. Matth. § 415, a. § 391. Sept. for גִּיִּי Jer. xlviii. 18. Am. 1. 11.—Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

Λυπέω, ῶ, f. ἤσω, (λύπη,) *to grieve, to afflict with sorrow*, trans. Pass. or Mid. *to be grieved, to be sad, sorrowful*. Matt. xiv. 9. xvii. 23 ἐλυπήθησαν σφόδρα. xviii. 31. xix. 22. xxvi. 22, 37. Mark x. 22. xiv. 19. John xvi. 20. xxi. 17. 2 Cor.

ii. 2 bis, 4, 5 bis. vi. 10. vii. 8 bis, 9 t. r, 11. 1 Thess. iv. 13. 1 Pet. i. 6. Sept. for $\gamma\gamma$ Deut. xv. 10. Jon. iv. 1. $\gamma\gamma$ 2 Sam. xix. 2.—Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8.—In the sense of *to ag-grieve, to offend*, Eph. iv. 30. Rom. xiv. 15 $\epsilon\iota\ \delta\iota\alpha\ \beta\rho\acute{o}\mu\alpha\tau\alpha\ \delta\acute{o}\ \alpha\delta\epsilon\lambda\phi\acute{o}\varsigma\ \sigma\omicron\upsilon\ \lambda\upsilon\pi\epsilon\iota\tau\alpha\iota$. —Æl. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

Λύπη, ης, ἡ, *grief, sorrow*, John xvi. 6, 20—22. Luke xxii. 45. Rom. ix. 2. 2 Cor. ii. 1, 3, 7. vii. 10 bis. ix. 7. Phil. ii. 27 bis. Heb. xii. 11. Sept. for $\gamma\gamma$ Gen. xlii. 38. $\gamma\gamma$ Jonah iv. 1.—Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8.—Meton. for *cause of grief, grievance, trouble*, 1 Pet. ii. 19.—Sept. Prov. xxxi. 6. Xen. Lac. 7. 6.

Λυσάνιας, ου, ὁ, *Lysanias*, pr. n. of a tetrarch of Abilene, Luke iii. 1. See in 'Αβιληνή.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, $\chi\iota\lambda\iota\alpha\rho\chi\omicron\varsigma$, commanding in Jerusalem, Acts xxiii. 26. xxiv. 7, 22.

Λύσις, εως, ἡ, (λύω,) *a loosening, disjunction*, pp. of or from any tie, constraint, etc. spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. vii. 27.—In the sense of *liberation from*, e. g. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102. *solution, interpretation*, λ. τῶν αἰνιγμάτων Wisd. viii. 8. Sept. for $\gamma\gamma$ Ecc. viii. 1.

Λυσιτελέω, ὦ, f. ἥσω, (λυσιτελής fr. λύω, τέλος,) pp. 'to pay or make good expense incurred,' hence *to make oneself useful, to be useful, profitable*. Luke xvii. 2 $\lambda\upsilon\sigma\iota\tau\epsilon\lambda\epsilon\iota\ \alpha\upsilon\tau\acute{o}\varsigma$. . ἢ κ. τ. λ. i. e. *it were better for him . . . than*, etc.—Ecclus. xxix. 11. Xen. Cyr. 2. 4. 12. genr. Æl. V. H. 13. 39 or 40. Xen. Mem. 2. 1. 15.

Λύστρα, ας, ἡ, or ων, τά, *Lystra*, a city in the southern part of Lycaonia in Asia Minor, now *Latik*. Acts xiv. 6, 8, 21. xvi. 1, 2. 2 Tim. iii. 11. Pliny also refers it to Lycaonia, 5. 32; but Ptolemy assigns it to Isauria, 5. 4. Comp. in 'Ικόνιον.

Λύτρον, ου, τό, (λύω,) *loosing-money*,

ransom, i. e. fine paid for letting loose, setting free, etc. trop. Matt. xx. 28 et Mark x. 45 $\delta\omicron\upsilon\tau\alpha\iota\ \tau\eta\eta\ \psi\upsilon\chi\eta\eta\ \alpha\upsilon\tau\omicron\upsilon\ \lambda\acute{\upsilon}\tau\rho\omicron\nu\ \alpha\upsilon\tau\iota\ \pi\omicron\lambda\lambda\omega\eta\upsilon$, i. e. as a ransom for the deliverance of many sc. from the consequences of sin and guilt. Sept. for $\gamma\gamma$ Lev. xxv. 24, 51. $\gamma\gamma$ Ex. xxx. 12. Num. xxxv. 31, 32.—Jos. Ant. 14. 14. 1. Hdian. 4. 6. 12. Thuc. 6. 5.

Λυτρόω, ὦ, f. ὥσω, (λύτρον,) *to ransom*, i. e. *to let go free for a ransom*, Diod. Sic. 19. 73 ult. In N. T. only Mid. $\lambda\upsilon\tau\rho\acute{o}\omicron\mu\alpha\iota$, f. ὥσομαι, 'to cause to let go free for a ransom,' i. e. *to ransom, to redeem, to deliver*, sc. by paying a ransom oneself, trop. c. acc. Luke xxiv. 21 $\lambda\upsilon\tau\rho\acute{o}\upsilon\sigma\theta\alpha\iota\ \tau\omicron\nu\ \iota\sigma\rho\alpha\eta\lambda$, sc. from the power of the Romans and genr. from their present fallen state. Also seq. ἀπό, Tit. ii. 14 λ. ἡμᾶς ἀπὸ πασῆς ἀνομίας, i. e. from the power and consequences of iniquity. Aor. 1 pass. $\epsilon\lambda\upsilon\tau\rho\acute{o}\sigma\theta\eta\eta\upsilon$ in a pass. sense, c. $\epsilon\kappa$ 1 Pet. i. 18. Buttm. § 113. n. 6. Sept. for $\gamma\gamma$ Is. xliv. 22 sq. also for $\gamma\gamma$ $\gamma\gamma$ c. ἀπό Ps. cxix. 134. c. $\epsilon\kappa$ Ps. cxxx. 8.—1 Macc. iv. 11. Act. Thom. § 15. pp. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

Λύτρωσις, εως, ἡ, (λυτρόομαι,) *redemption, deliverance*, Luke i. 68. ii. 38. Trop. from sin and its consequences, Heb. ix. 12. Sept. for $\gamma\gamma$ Lev. xxv. 48. $\gamma\gamma$ Ps. cxi. 9. cxxx. 7.

Λυτρωτής, οὔ, ὁ, (λυτρόομαι,) *a redeemer, deliverer*, Acts vii. 35. Sept. for $\gamma\gamma$ Ps. xix. 15. lxxviii. 35.—Act. Thom. § 10, 57.

Λυχνία, ας, ἡ, (λύχνος,) *a light-stand, lamp-stand, candle-stick*, a word of the later Greek for the earlier τὸ λυχνίον Lob. ad Phr. p. 313 sq. Matt. v. 15 ἀλλ' ἐπὶ τὴν λυχνίαν. Mark iv. 21. Luke viii. 16. xi. 33. Heb. ix. 2. Sept. for $\gamma\gamma$ Ex. xxv. 31. Lev. xxiv. 4.—Ecclus. xxvi. 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Emblematically in the Apocalypse, of a Christian church Rev. i. 12, 13, 20 bis. ii. 1, 5; of a Christian teacher or prophet, Rev. xi. 4, in allusion to Zech. iv. 2 sq. where Sept and $\gamma\gamma$.

Λύχνος, ου, ὁ, *a light*, i. c. porta-

ble, as a candle, lamp, lantern, etc. Matt. v. 15 οὐδὲ καίουσι λύχνον. Mark iv. 21. Luke viii. 16. xi. 33, 36. xii. 35 ἔστωσαν ὑμῶν . . . οἱ λύχνοι καίόμενοι *let your lamps stand burning* i. e. be ye ready, watch, comp. Matt. xxv. 7 sq. Luke xv. 8. 2 Pet. i. 19. Rev. xviii. 23. xxii. 5. So ὁ λύχνος τοῦ σώματος for the eye, Matt. vi. 22. Luke xi. 34. Sept. for 𐤒 Ex. xxv. 37. Zech. iv. 2.—Arr. Epict. 2. 17. 37. Luc. Asin. 51. Diod. Sic. 3. 12 pen. — Trop. of John the Baptist as a distinguished teacher, John v. 35; of the Messiah, τὸ ἀρνίον, Rev. xxi. 23. Comp. Sept. and 𐤒 Ps. cxix. 105. Prov. vi. 23.

Λύω, f. ὑσω, *to loose, to loosen*, sc. what is fast, bound, i. q. *to unbind, to untie*, trans.

a) pp. of a ligature or any thing fastened by it. Mark i. 7 λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Luke iii. 16. John i. 27. Acts vii. 33. xiii. 25. (Sept. for 𐤒 Ex. iii. 5. Hdian. 1. 11. 12 τὴν ζωνήν.) trop. τὸν δεσμόν τῆς γλώσσης i. e. impediment Mark vii. 35. τὰς ὁδῖνας τοῦ θανάτου Acts ii. 24, see in Ὁδίν. (comp. Æl. H. An. 12. 5.) Here belongs also the phrase ὃ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς Matt. xvi. 19 bis. xviii. 18 bis, i. e. *whatsoever ye shall loose (open) on earth* etc. see fully in Δέω II. a. Others, *to permit, to allow*, like Chald. 𐤒 and 𐤒 as opp. to 𐤒, see Buxt. Lex. Chald. 2524 sq. 1410.—Of animals tied, e. g. τὸν πῶλον Mark xi. 2, 4, 5. Luke xix. 30, 31, 33 bis. absol. Matt. xxi. 2. seq. ἀπὸ τῆς φατνῆς Luke xiii. 15. (Sept. for 𐤒 Job xxxix. 5. Xen. An. 3. 4. 35.) Of a person swathed in bandages, grave-clothes, John xi. 44.

b) spoken of persons bound, *to let*

go loose, to set free, e. g. prisoners, Acts xxii. 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. xxiv. 26. Rev. ix. 14, 15. xx. 3, 7 ἐκ τῆς φυλακῆς. trop. Luke xiii. 16. 1 Cor. vii. 27 λέλυσαι ἀπὸ γυναικός, i. e. *art thou free from a wife*, in antith. with δέδεσαι. Sept. for 𐤒 Ps. cv. 20. cxlvi. 7.—Act. Thom. § 45. Jos. B. J. 1. 5. 2. Xen. Cyr. 3. 2. 12. c. gen. εἰρκτῆς Dem. 764. 11. .

c) *to loosen, to dissolve*, i. e. *to sever, to break*, e. g. τὰς σφραγίδας Rev. v. 2, 5. Acts xxvii. 41 ἡ δὲ πρύμνα ἐλύετο, *but the stern went to pieces*, from the violence of the waves. Trop. of an assembly, *to dissolve, to break up*, τὴν συναγωγὴν Acts xiii. 43.—Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορὴν.—Hence

d) by impl. *to destroy*, e. g. buildings, *to demolish*, John ii. 19 λύσατε τὸν ναὸν τοῦτον. Eph. ii. 14. trop. 1 John iii. 8. So of the world as to be destroyed by fire, *to dissolve, to melt*, 2 Pet. iii. 10 —12. Esdr. i. 5 λ. τὰ τείχη Ἱερουσ. Hom. Il. 2. 118. ib. 16. 100.—Trop. of a law, institution, *to loosen* its obligation, i. e. either *to make void, to do away*, John x. 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. v. 19, see Tholuck Bergpred. p. 148. (Dem. 31. 12.) or else *to break, to violate*, John vii. 23 ἵνα μὴ λυθῇ ὁ νόμος M. v. 18 τὸ σάββατον.—Thuc. 6. 14 τοὺς νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ὅρκους.

Λωίς, ἰδος, ἡ, *Lois*, pr. n. of a Christian matron, the grandmother of Timothy, 2 Tim. i. 5.

Λώτ, ὁ, indec. *Lot*, Heb. לוֹט (veil), pr. n. of Abraham's nephew, Luke xvii. 28, 29, 32. 2 Pet. ii. 7. Comp. Gen. xi. 31. xiii. 5 sq. xiv. 12 sq. c. 19.

M

Μαάθ, ὁ, indec. *Maath*, pr. n. of an ancestor of Jesus, Luke iii. 26.

Μαγδαλά, ἡ, indec. *Magdala*, prob. i. q. Heb. 𐤌𐤓𐤕 tower, Chald.

𐤌𐤓𐤕, a place on the western shore of the lake of Gennesaret, south of Capernaum and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called

Madjdel. Matt. xv. 39. See Burckhardt's Travels in Syria etc. p. 320. Rosenm. Bibl. Geogr. II. ii. p. 73.—Some MSS. read Μαγαδάν or Μαγεδάν.

Μαγδαληνή, ἡς, ἡ, *Magdalene*, i. e. of *Magdala*, a distinctive appellation of one of the females named Mary in N. T. i. q. *Mary of Magdala*, Matt. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 18. Comp. in Μαρία.

Μαγεία, ας, ἡ, (μάγος,) *magic*, plur. μαγεῖαι *magic arts, sorceries*, Acts viii. 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. VI. p. 653. 9. ed. Reiske.

Μαγεύω, f. εὔσω, (μάγος,) *to practise magic, sorcery*, etc. intrans. Acts viii. 9.—Luc. Asin. 4. Plut. Numa 15 med.

Μάγος, ου, ὁ, *magus*, pl. μάγοι, *magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pp. *great, powerful*, Heb. מָדִי, and from the same stem comes the Gr. μέγας, Lat. *magis, magnus*. Comp. Jer. xxxix. 3. Gesen. Lex. Heb. art. מָדִי. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Æl. V. H. 2. 17. Hdian. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. μάγος for Chald. ܡܕܝܢ, *enchanter, magician*, Dan. i. 20. ii. 2, 27. v. 7; i. q. Chald. ܡܕܝܢ Sept. σοφός Dan. ii. 12, 18, 24, 27. v. 7, 8. comp. v. 11, 12.—In N. T. spoken

a) of the *Magi, wise men*, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. ii. 1, 7, 16 bis.

b) of a *magician, sorcerer, diviner*, Acts xiii. 6, 8. Sept. for ܡܕܝܢ see above. Act. Thom. § 20. Hdian. 4. 12. 6, 8. Æschin. 73. 13 τοιοῦτος μάγος καὶ γόης.

Μαγώγ, ὁ, indec. *Magog*, Heb. מָגוֹג, pr. n. of a son of Japhet Gen. x. 2, and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. c. 38, 39, i. q. the Scythians according to Jos. Ant. 1. 6. 1. Comp. in Γώγ. Rev. xx. 8.

Μαδιάν or Μαδιάμ, ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. name of an Arabian tribe descended from Abraham by Keturah, Acts vii. 29. Comp. Gen. xxv. 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madyan*; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. iii. 1. xviii. 5. Num. c. 31. Judg. c. 6—8. Jos. Ant. 2. 11. 1.

Μαθητεύω, f. εὔσω, (μαθητής,) *to disciple*, i. e.

a) intrans. *to be the disciple of any one*, seq. dat. Matt. xxvii. 57 καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ.—Plut. Vit. X Rhet. init. ed. R. IX. p. 307. p. 330. 5 ἐμαθήτευσε δ' αὐτῷ καὶ Θεόπομπος.

b) in N. T. also trans. *to train as a disciple, to teach, to instruct*, Acts xiv. 24 μαθητεύσαντες ἱκανούς. Matt. xiii. 52. xxviii. 19.

Μαθητής, οῦ, ὁ, (μανθάνω,) *a disciple, scholar, follower* of a teacher, genr. Matt. x. 24. of the Pharisees Matt. xxii. 16. of John the Baptist Matt. ix. 14. Mark ii. 18. Luke v. 33. John iii. 25. of Jesus Matt. v. 1. Mark viii. 27. Luke viii. 9. John iii. 22. al. sæpiss. Spec. of the twelve apostles Matt. x. 1. xi. 1. xx. 17. Luke ix. 1. Emphatic, for *true disciples*, John xiii. 35. xv. 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts vi. 1, 2. xi. 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. AL.

Μαθήτρια, ας, ἡ, (μαθητής,) *a female disciple*, i. e. a female Christian, Acts ix. 36.—Diod. Sic. 2. 52. Mæris, μαθητρίς, ἀπτικῶς· μαθήτρια, ἐλληνικῶς.

Μαθουσάλα, ὁ, indec. *Mathusala*, Heb. מֶתוּשָׁלַח (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years, comp. Gen. v. 21 sq.—Luke iii. 37.

Μαϊνάν, ὁ, indec. *Mainan*, pr. n. m. Luke iii. 31.

Μαίνομαι, f. μανοῦμαι, depon. *to*

ie mad, to rave, intrans. spoken of persons who so speak and act as to seem to others to be out of their senses, John x. 20. Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23.—Sept. Jer. xxix. 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

Μακαρίζω, f. *ίσω*, (μάκαρ,) Att. fut. *ιῶ*, Buttm. § 95. 9, *to call happy, to congratulate*, c. acc. of pers. Luke i. 48. James v. 11. Sept. for *קָרַן* Gen. xxx. 13. Is. iii. 11.—Ecclus. xi. 28. Diod. S. 13. 58. Xen. Mem. 1. 6. 9.

Μακάριος, α, ον, a prose form i. q. poet. μάκαρ, *happy, blessed*, e. g. of God 1 Tim. i. 11. vi. 15. Genr. Matt. v. 3 sq. Luke i. 45. vi. 20 sq. Rom. iv. 7. al. sæp. With μάλλον, Acts xx. 35 *μάκαριόν ἐστι μάλλον more blessed is it* etc. Compar. μακαριώτερος 1 Cor. vii. 40. Sept. for *קָרַן* Ps. i. 1. Deut. xxxiii. 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. AL.

Μακαρισμός, οὔ, ὁ, (μακαρίζω,) *a calling happy, declaration of blessedness, congratulation*; hence λέγειν τὸν μακαρισμόν τινος i. q. μακαρίζειν, Rom. iv. 6, 9. Gal. iv. 15 *τίς οὖν ἦν ὁ μ. ὑμῶν, how great then was your self-congratulation* etc.—For the later nouns ending in σμος, see Lob. ad Phr. p. 511.

Μακεδονία, ας, ἡ, *Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Ægean, W. on the Adriatic and Illyria, and N. on Dardania and Mœsia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in Ἀχαΐα. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts xvi. 9, 10, 12. xviii. 5. xix. 21, 22. xx. 1, 3. Rom. xv. 16. 1 Cor. xvi. 5 bis. 2 Cor. i. 16 bis. ii. 13. vii. 5. viii. 1. xi. 9. Phil. iv. 15. 1 Thess. i. 7, 8. iv. 15. 1 Tim. i. 3.

Μακεδών, όνος, ὁ, *a Macedonian*, Acts xvi. 9. xix. 29. xxvii. 2. 2 Cor. ix. 2, 4.

Μάκελλον, ου, τό, Lat. *macellum*, i. e. *a meat-market, shambles*, where also all kinds of provisions were exposed for sale, 1 Cor. x. 25.—Plut. Quæst. Rom. 54. T. VII. p. 122. 5. ed. Reiske. See Adam's Rom. Ant. p. 569.

Μακράν, adv. (pp. acc. fem. of μακρός), strictly for μακράν ὁδόν, *a long way*, Buttm. § 115. 4, as in Engl. *a great way, far, far off*. Luke xv. 20 *μακράν ἀπέχοντος*. Acts xxii. 21. seq. *ἀπό τινος*, Matt. viii. 30 *ἦν δὲ μακράν ἀπ' αὐτῶν*. Mark xii. 34. Luke vii. 6. John xxi. 8. Acts xvii. 27. Sept. for *רִיִּתָּה* Josh. ix. 22. Judg. xviii. 7.—Pol. 3. 45. 2. Xen. An. 3. 4. 42.—With the art. οἱ μακράν, *those far off, the remote*, sc. from God, i. e. the Gentiles as opp. to οἱ ἐγγύς the Jews, Eph. ii. 13, 17, coll. Is. lvii. 19 where Sept. and *רִיִּתָּה*. Comp. in Ἑγγύς a. So οἱ εἰς μακράν Acts ii. 39, comp. in Εἰς no. 4. See Buttm. § 125. 6.

Μακρόθεν, adv. (μακρός,) *from far*, Mark viii. 3 *μακρόθεν ἤκουσιν*. xi. 13. Luke xviii. 13. xxii. 54. xxiii. 49. Sept. for *רִיִּתָּה* Gen. xxii. 4. xxxvii. 17. 2 K. ii. 7.—Æl. H. An. 2. 15. ib. 15. 12. Strabo III. 409. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synon. form ἀπὸ μακρόθεν, *from far*, Matt. xxvi. 58 *ἠκολούθει αὐτῷ ἀπὸ μακρόθεν*. (comp. Luke xxii. 54.) Matt. xxvii. 55. Mark v. 6. xiv. 54. xv. 40. Luke xvi. 23. Rev. xviii. 10, 15, 17. So Sept. for *רִיִּתָּה* 2 K. xix. 25. *קִרְבָּנָה* Ps. cxxxviii. 6.—Polemo Physiogn. 1. 6. Greg. Naz. Or. XXV. 484. C. See Lob. ad Phr. p. 46 ult.

Μακροθυμέω, ῶ, f. ἥσω, (μακρόθυμος from μακρός, θυμός,) *to be long-minded*, i. e. *slow to anger, passion, etc.*

a) i. q. *to be long-suffering, forbearing, to bear patiently*, absol. 1 Cor. xiii. 4 *ἡ ἀγάπη μακροθυμεῖ*. seq. εἰς τινα 2 Pet. iii. 9. ἐπὶ τινι, Luke xviii. 7 *μακροθυμῶν ἐπ' αὐτοῖς* i. e. *though he be on their account long-suffering, slow to punish*. Matt. xviii. 26, 29. πρὸς τινα

1 Thess. v. 14. Sept. for דַּבַּר תְּרַחֵם Prov. xix. 11.—c. ἐπὶ τινι Eccclus. xviii. 11. xxxii. [xxxv.] 18. absol. Plut. ed. R. VIII. p. 345. 14.

b) *to wait patiently, to be patient*, absol. Heb. vi. 15 οὕτω μακροθυμήσας ἐπετύχε τῆς ἐπαγγελίας. James v. 7, 8. c. ἐπὶ τινι James v. 7. — Artemid. 4. 12 πάντα μακροθυμεῖν κελεύει, καὶ μὴ κενόσπουδεῖν.

Μακροθυμία, ας, ἡ, (μακροθυμέω,) *longanimity*, i. e. slowness to anger, passion, etc. i. q. *long-suffering, forbearance, patient endurance*, genr. Rom. ii. 4 τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; ix. 22. 2 Cor. vi. 6. Gal. v. 22. Eph. iv. 2. Col. iii. 12. 1 Tim. i. 16. 2 Tim. iii. 10. iv. 2. 1 Pet. iii. 20. 2 Pet. iii. 15. So Sept. and דַּבַּר תְּרַחֵם Prov. xxv. 15. Jer. xv. 15.—Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ.—Spec. *patient endurance of evil, patience*, Col. i. 11. Heb. vi. 12. James v. 10.—Sept. Is. lvii. 15.

Μακροθύμως, adv. *patiently*, i. e. with indulgence, with clemency, Acts xxvi. 3.

Μακρός, ἄ, ὄν, *long*. a) of *space* e. g. from one point to another, and hence *far, far distant*. Luke xv. 13 et xix. 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for רִחְקָא תְּרַחֵם Prov. vii. 19.—Hdian. 6. 7. 10. Xen. Cyr. 5. 5. 42.—Adv. μακράν see in its order.

b) of *time*, e. g. μακρῷ χρόνῳ Hdian. 5. 3. 5. In N. T. only neut. pl. μακρά as adv. *long*, as μακρὰ προσευχόμενοι *praying long*, making long prayers, Matt. xii. 14. Mark xii. 40. Luke xx. 47.—Jos. Ant. 6. 11. 10. Luc. Tim. 38. Æl. V. H. 5. 6.

Μακροχρόνιος, ου, ὁ, ἡ, adj. (μακρός, χρόνος), lit. 'long-timed,' i. e. *long-lived*, Eph. vi. 3 ἵνα μ. γένῃ, quoted from Ex. xx. 12 et Deut. v. 16 where Sept. for תְּרַחֵם תְּרַחֵם.

Μαλακία, ας, ἡ, (μαλακός,) *softness*, trop. for *timidity*, Pol. 3. 79. 4. *effeminacy, luxury*, Luc. D. Deor. 10. 6, 8.—In N. T. *weakness, disease*, e. g. of body, Matt. iv. 23 θεραπεύων πᾶσαν μαλακίαν.

ix. 35. x. 1. Sept. for יִשְׁתָּחֲוֶה Deut. vii 15. 2 Chr. xvi. 12.—So μαλακίζεσθαι to be sick Jos. Ant. 18. 6. 8. Æl. V. H. 3. 19. μαλακῶς ἔχειν Luc. D. Deor. 9. 1.

Μαλακός, ἄ, ὄν, *soft*, sc. to the touch, spoken of raiment as made of soft materials, fine texture, ιμάτια μαλακά Matt. xi. 8 bis. Luke vii. 25.—Luc. Saturn. 1 ἐσθῆτας εὐανθεῖς καὶ μαλακᾶς. Hom. Od. 1. 437 μ. χιτῶν. Xen. Mem. 2. 1. 30.—Trop. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. vi. 9.—Dion. Hal. Ant. 7. 2. Plut. VI. p. 328. 4. ed. Reiske.

Μαλελεήλ, ὁ, indec. *Maleleel*, Heb. מַלְאֲלֵ־אֱלֹהִים (praise of God) *Mahalaleel*, pr. n. of the son of Cainan, Luke iii. 37. Comp. Gen. v. 12.

Μάλιστα, adv. (superl. of μάλα very), *most, most of all, especially*. Acts xx. 38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ κ. τ. λ. xxv. 26. xxvi. 3. Gal. vi. 10. Phil. iv. 22. 1 Tim. iv. 10. v. 8, 17. 2 Tim. iv. 13. Tit. i. 10. Philem. 16. 2 Pet. ii. 10.—Luc. Somn. 18. Xen. Cyr. 1. 4. 4.

Μᾶλλον, adv. (comparat. of μάλα very), *more, rather*, in various connexions.

a) genr. 1 Cor. xiv. 1 ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κ. τ. λ. ver. 5. 2 Cor. v. 8. c. gen. 1 Cor. xiv. 18 πάντων ὑμῶν μᾶλλον γλώσσας λαλῶν. (Xen. An. 3. 12. 1.) πολλῷ μᾶλλον *much more* Matt. vi. 30. Mark x. 48. Luke xviii. 39. Rom. v. 9, 10, 15, 17. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. ii. 12. Heb. xii. 9, 25. πόσῳ μᾶλλον *how much more* Matt. vii. 11. x. 25. Luke xi. 13. xii. 24, 28. Rom. xi. 12, 24. Philem. 16. Heb. ix. 14. τοσούτῳ μ. *so much the more* Heb. x. 25. μᾶλλον καὶ μᾶλλον *more and more*, Phil. i. 9 ἔτι μ. καὶ μ. περισσεύῃ.—Diog. Laert. 9. 10. 2. ἔτι μ. Dion. Hal. Ant. 9. 6.—With ἢ or ἢπερ, i. e. μᾶλλον ἢ *more than, rather than*. Matt. xviii. 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κ. τ. λ. John iii. 19. Acts iv. 19. v. 29. xxvii. 11. 1 Tim. i. 4. 2 Tim. iii. 4. μᾶλλον ἢπερ John xii. 43. (Xen. Mem. 4. 4. 17. comp. Herm. ad Vig. p. 720.) So ellipt. where ἢ and its verb are to be supplied in

thought, e. g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. ii. 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμᾶν. xii. 9 ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, sc. ἢ ἐν τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ver. 7, i. e. *most gladly therefore will I rather glory in my infirmities* sc. than in the abundance of the revelations. — Also as intens. *the more, the rather, still more*. Matt. xxvii. 24 ἀλλὰ μᾶλλον θόρυβος γίνεται i. q. μᾶλλον θορυβεῖται comp. ver. 23, i. e. but that there was still more a tumult. Mark xiv. 31 col. ver. 29. Luke v. 15. John v. 18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν ἀποκτεῖναι, comp. ver. 16. John xix. 8. Acts v. 14. ix. 22. xxii. 2 coll. xxi. 40. 2 Cor. vii. 7. Phil. i. 12. iii. 4. 1 Thess. iv. 1, 10. 2 Pet. i. 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. ix. 12. 2 Cor. iii. 8 coll. ver. 7.

b) joined with the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more*. Matth. § 458. So seq. ἦ, Acts xx. 35 μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν, i. e. it is more blessed etc. 1 Cor. ix. 15. Gal. iv. 27. c. εἰ, Mark ix. 42 καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κ. τ. λ.—c. gen. Xen. Cyr. 3. 1. 30.

c) joined emphat. with a comparative, either in form or sense, comp. Matth. 1. c. Passow μάλα no. 2. c. Winer § 36. 3. n. 1. Herm. ad Vig. p. 719 sq. Mark vii. 36 μᾶλλον περισσότερον. 2 Cor. vii. 13. Phil. i. 23 πολλῷ γὰρ μᾶλλον κρεῖσσον. (Hdot. 1. 31, 32. Xen. Cyr. 2. 2. 12 ult.) So with verbs of comparison, Matt. vi. 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. xi. 25 μᾶλλον ἐλόμενος.—So μ. ἐλέσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

d) after a negative clause or prohibition expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. x. 6 πορεύεσθε δὲ μᾶλλον κ. τ. λ. ver. 28. xxv. 9. Mark v. 26. Luke x. 20. Eph. iv. 28. Heb. xii. 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather*, Rom. xiv. 13 μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. Eph. v. 4. 1 Tim. vi. 2. 1 Cor. vii. 21 μὴ σοι μελέται· ἀλλ' εἰ καὶ . . . μᾶλλον χρῆσαι. impl. Mark xv. 11 ἵνα [sc. μὴ τὸν Ἰησοῦν ἀλλὰ] μᾶλλον τὸν Β. ἀπολύ-

ση αὐτοῖς, comp. ver. 9. So οὐχὶ μᾶλλον in interrog. 1 Cor. v. 2. vi. 7 bis.

e) intens. μᾶλλον δὲ before an antithetic clause, *or rather, yea more*, Rom. viii. 34 Χρ. ὁ ἀποθανὼν; μᾶλλον δὲ καὶ ἐγερθεὶς; Gal. iv. 9. Eph. v. 11. Comp. Buttm. § 150. p. 437. Passow μάλα no. 2. e.—Æl. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλχος, ου, ὁ, *Malchus*, Heb. מַלְכֻּס (counsellor) *Malluch*, pr. n. of a servant John xviii. 10.

Μάμμη, ης, ἡ, *grandmother*, 2 Tim. i. 5. — Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis, 4. A word of the later Greek for the earlier τήθη, Lob. ad Phr. p. 133 sq.

Μαμμωνας or μαμμωνᾶς, ᾱ, ὁ, *mammon*, i. e. *wealth, riches*, Chald. מַמְּוֹנָא, מַמְּוֹנָא, from מַמְּוֹנָא, pp. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke xvi. 9, 11; and personified like Gr. πλοῦτος, Matt. vi. 24. Luke xvi. 13.—Suid. μαμωνᾶς· πλοῦτος γῆινος, χρυσός.

Μαναήν, ὁ, indec. *Manaen*, pr. n. of a christian teacher at Antioch, Acts xiii. 1.

Μανασσῆς, ῆ, ὁ, *Manasses*, Heb. מְנַשֶּׁה (making forget) *Manasseh*, pr. n. 1. the son of Joseph, adopted by Jacob, Rev. vii. 6.

2. a king of Judah. son of Hezekiah, r. 699—644 B. C. noted for his idolatry and cruelty, Matt. i. 10 bis. Comp. 2 K. c. 21. 2 Chr. c. 33.

Μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn*.

a) pp. intellectually, from others or from study, observation, etc. *to learn. to be taught*, absol. Matt. ix. 13 πορευθέντες δὲ μάθετε, τί ἐστὶ κ. τ. λ. John vi. 45. 1 Cor. xiv. 31. 1 Tim. ii. 11. 2 Tim. iii. 7. seq. ἀπό τινος Matt. xi. 29. Seq. acc. of thing, Rom. xvi. 17 ἣν ὑμεῖς ἐμάθετε. 1 Cor. xiv. 35. Phil. iv. 9. 2 Tim. iii. 14. Matt. xxiv. 32 et Mark xiii. 28, see in Ἀπό III. 2. 1 Cor. iv. 6 ἵνα ἐν ἡμῖν μάθετε τὸ μὴ ὑπὲρ κ. τ. λ. in us i. e. by our example. Also c. acc. impl. John vii. 15. seq. ἀπό τινος Col. i. 7. παρὰ τινος 2 Tim. iii. 14. Seq. acc. of per-

son, *to learn any one*, i. e. his doctrines, precepts, Eph. iv. 20. Sept. c. acc. for מִן Ps. cxix. 71, 73. Deut. v. 1.—absol. Hdian. 8. 7. 8. c. inf. Æl. V. H. 3. 32. c. acc. Xen. Mem. 3. 9. 3. ἐκ τινος Ec. 13. 6. παρὰ τινος Cyr. 2. 2. 6.—In the sense of *to learn* by information, *to be informed*, seq. ὅτι Acts xxiii. 27. ἀπό τινος Gal. iii. 2.—Æl. V. H. 2. 42. Xen. Cyr. 6. 1. 31.—Also *to understand, to comprehend*, Rev. xiv. 3.—Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

b) morally, *to learn*, sc. from experience, i. q. *to do habitually, to be wont*, seq. inf. expr. or impl. Phil. iv. 11 ἐγὼ γὰρ ἔμαθον . . . αὐτάρκης εἶναι. 1 Tim. v. 4, 13. Tit. iii. 14. c. acc. Heb. v. 8.—Xen. An. 3. 2. 25.

Μαρία, ας, ἡ, (μαίνομαι,) *mania, madness, insanity*, Acts xxvi. 24.—Wisd. v. 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

Μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, Heb. מָן, Sept. τὸ μάν Lev. xvi. 31, 35. τὸ μάννα Num. xi. 6. Josephus ἡ μάννα Ant. 5. 1. 4. In N. T. John vi. 31, 49, 58. Heb. ix. 4; symbolically Rev. ii. 17 see in Κρύπτω. Comp. Ex. xvi. 31 sq. Jos. Ant. 3. 1. 6.—Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, *manna Arabica*, is a sweet resin like honey, which, in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or tarfa. This the Arabs collect, and regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting, according to Burckhardt, to more than five or six hundred pounds each year. It has been ascertained within the last ten or twelve years, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the *cimex* genus. See Burckhardt's Travels in Syria etc. p. 599 sq. quoted in Calmet. art. *Manna*. Niebuhr's

Descr. of Arabia p. 145. Germ. Asiat. Res. XIV. p. 182 sq. Gesen. Lex. art. מָן.

Μαντεύομαι, f. εὔσομαι, depon. Mid. (μάντις diviner, prophet,) *to utter responses as from an oracle, to divine, to foretell*, Acts xvi. 16. Sept. for מִן Deut. xviii. 10. 1 Sam. xxviii. 8.—Æl. V. H. 2. 17. Luc. D. Deor. 1. 2.

Μαραίνω, f. ανῶ, pp. *to put out, to extinguish*, e. g. fire etc. Hom. H. Merc. 140. Pass. *to go out, to expire*, Il. 9. 212. Hence *to make pine away, to dry up, cause to wither*, Sept. for מִן Job xv. 30. Anthol. Gr. I. p. 21. 1. Pass. *to wither, to fade away* pp. of roses Wisd. ii. 8. of the body, person, Jos. B. J. 6. 5. 1. In N. T. trop. ὁ πλούσιος James i. 11.—Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ ῥώμῃ μαραινομένη.

Μαράν ἄθα, *maran-atha*, Aramaean מָרָנָא אָתָּא i. q. κύριος ἐρχεται, *the Lord will come* sc. to judgment, 1 Cor. xvi. 22.

Μαργαρίτης, ου, ὁ, (μάργαρος,) pp. adj. sc. ὁ λίθος μαργαρίτης, *a pearl*, Matt. xiii. 45, 46 ἕνα πολύτιμον μαργαρίτην. 1 Tim. ii. 9. Rev. xvii. 4. xviii. 12. 16. xxi. 21 bis. Trop. Matt. vii. 6 comp. in Κύων b.—Æl. H. An. 10. 13 ὁ ἐν ταῖς γυναιξὶ θανμαστός μαργαρίτης. Theophr. Fragm. [de Lapidib.] 2. 36. ed. Schneid. Comp. Plin. H. N. 9. 35.

Μαρθᾶ, ἡς, ἡ, *Martha*, a sister of Lazarus, Luke x. 38, 40, 41. John xi. 1, 5, 19, 20, 21, 24, 30, 39. xii. 2.

Μαρία, ας, ἡ, or Μαριάμ, ἡ, indec. *Maria, Mary*, Heb. מִרְיָם *Miriam*, pr. n. of several females.

1. *Mary* the mother of Jesus, Μαρία Matt. i. 16, 18. ii. 11. Mark vi. 3. Luke i. 41. Acts i. 14. Also Μαριάμ Matt. i. 20. xiii. 55. Luke i. 27, 30, 34, 38, 39, 46, 56. ii. 5, 16, 19, 34.

2. *Mary Magdalene*, i. e. of Magdala, Μαρία, Matt. xxvii. 56, 61. xxviii. 1. Mark xv. 40. 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 11, 16, 18.

3. *Mary*, Μαρία, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or

Ulopas, see in Ἀλφάιος no 1, and Ἰάκωβος no. 2. Matt. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. Luke xxiv. 10. John xix. 25.

4. *Mary*, Μαρία, a sister of Lazarus and Martha, Luke x. 39, 42. John 11; 1, 2, 19, 20, 28, 31, 32, 45. xii. 3.

5. *Mary*, Μαρία, mother of John surnamed Mark, Acts xii. 12.

6. *Mary*, Μαριάμ, a christian female at Rome, Rom. xvi. 6.

Μάρκος, ου, ὁ, *Marcus, Mark*, the writer of one of the four Gospels, pp. John surnamed Mark, Acts xii. 12. 25. xv. 37; the nephew of Barnabas Col. iv. 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts xv. 39 coll. xii. 25. He is later again mentioned among the companions of Paul, Col. 1. c. Philem. 24. 2 Tim. iv. 11; and is also affectionately called *son* by Peter, 1 Pet. v. 13, comp. Acts xii. 12. 2 Tim. i. 2.

Μάρμαρος, ου, ὁ, ἡ, (μαρμαίρω to glitter,) *stone, rock*, Hom. Il. 12. 380. Later and in N. T. i. q. Lat. *marmor, marble*, Rev. xviii. 12. — Ep. Jer. 72. Diod. Sic. 3. 14.

Μάρτυρ, see in Μάρτυς.

Μαρτυρέω, ὦ, f. ἤσω, (μάρτυς,) *to witness*, i. e.

a) *to be a witness*, to be able or ready to testify, c. dat. commodi, John iii. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts xxii. 5. absol. 2 Cor. viii. 3. — Xen. H. G. 1. 1. 31.

b) *to bear witness, to testify*, sc. to the truth of what one has seen, heard, knows, etc. (α) pp. and genr. seq. περί c. gen. *to bear witness of, or concerning* any person or thing, John i. 7, 8 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ver. 15. ii. 25. v. 31, 32. viii. 13, 14, 18. xv. 26. xxi. 24. c. ὅτι vii. 7. c. περί impl. xv. 27 coll. 26. Seq. ὅτι as equiv. to acc. et inf. Winer § 45. 2. p. 266. comp. Butt. § 141. 2. John i. 34 καὶ μεμαρτύρηκα ὅτι οὗτος ἐστὶ κ. τ. λ. iv. 44. xii. 17. 1 John iv. 14. also c. dat. comm. v. incor. modi Matt. xxiii. 31 μαρτυρεῖτε ἑαυτοῖς, ὅ. κ. τ. λ. Rom. x. 2. Gal. iv. 15. Col. iv. 13. κατὰ τινος 1 Cor. xv. 15. — c. ὅτι et dat. Xen. Cyr. 8. 8. 1. — Follow-

ed by the words testified, after λέγων, εἶπε, ὅτι of quotation etc. John i. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων· ὅτι κ. τ. λ. iv. 39. xiii. 21. c. dat. comm. Acts xiii. 22. Seq. accus. expr. or impl. e. g. of a cognate or synon. noun, John v. 32 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ, comp. 1 John v. 9, 10. So 1 Tim. vi. 13 μ. τὴν καλὴν ὁμολογίαν. See Butt. § 131. 3. (Arr. Epict. 4. 8. 32.) So c. acc. of thing genr. *to testify any thing, to bear witness of or concerning* any thing. John iii. 11 ὃ ἐώρακαμεν μαρτυροῦμεν. ver. 32. 1 John i. 2. Rev. i. 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ. xxii. 20 ὁ μαρτυρῶν ταῦτα, i. e. causative, comp. ver. 16. seq. acc. et dat. Rev. xxii. 16 μαρτυρῆσαι ὑμῖν ταῦτα. With an acc. impl. from the context, e. g. τὰ περὶ ἐμοῦ Acts xxiii. 11. τοῦτο etc. John xix. 35. Acts xxvi. 5. Heb. x. 15. 1 John v. 6, 7, 8. c. dat. Acts xxvi. 22 μαρτυροῦμενος μικρῷ κ. τ. λ. i. e. Mid. *bearing this MY testimony before* small and great. — Æl. V. H. 9. 11. Dem. 1131. 23. c. acc. et dat. Arr. Epict. 4. 1. 145. — Seq. dat. of pers. or thing *to or for* whom, *in favour of* whom one bears testimony. John iii. 26 ᾧ σὺ μεμαρτύρηκας. v. 33. xviii. 37. 3 John iii. 6. Pass, c. ὑπό Rom. iii. 21. — Xen. Cyr. 8. 8. 1, 27. — In the sense of *to prove* by testimony, John xviii. 23. — Xen. Conv. 8. 12, — (β) Trop. of God as testifying by his Spirit, by signs, miracles, etc. seq. περί John v. 37. viii. 18. 1 John v. 9, 10. ὅτι of quot. Heb. vii. 17. τῷ λόγῳ, *to, in favour of*, Acts xiv. 3. Of the scriptures, prophets, etc. c. περί John v. 39. c. dat. et seq. inf. c. acc. Acts x. 43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) So of one's deeds, works, c. περί John v. 36 τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. x. 25. — Sept. Gen. xxxi. 48. Plut. Pericl. 22 init. Xen. Hi. 9. 3.

c) *emphat. to testify strongly, to bear honourable testimony*, and Pass. *to be well testified of, to have good witness*, c. ὅτι Heb. vii. 8. c. inf. Heb. xi. 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. ver. 5. Hence genr. *to speak well of, to applaud*, seq. dat. Luke iv. 22 πάντες ἐμαρτύρουν αὐτῷ. xi. 48. Acts xv. 8. absol. 3 John 12. c. ἐπὶ τινι Heb. xi. 4. — Jos. Ant. 14. 10. 2. Æl. V. H. 1. 30. — Pass. *to be*

lauded, to be of good report, Acts vi. 3. c. ὑπό Acts x. 22. xvi. 2. xxii. 12. 3 John 12. c. ἐν 1 Tim. v. 10. Heb. xi. 2. c. διὰ ver. 39.—Jos. Ant. 3. 2. 5. M. Antonin. 7. 62.

d) i. q. μαρτύρομαι, *to call as witness*, pp. Dion. Hal. 7. 49 ult. μαρτυρούμενος θεοῦς τε καὶ ἀνθρώπους. Diod. Sic. 4. 54. Hence in N. T. i. q. *to protest, to make an earnest and solemn appeal, to exhort solemnly*, 1 Thess. ii. 12. Comp. Sept. and 𐤓𐤒𐤕 Gen. xliii. 3.

Μαρτυρία, ας, ἡ, (μαρτυρέω,) *witness, testimony*, as borne, given, comp. in Μαρτύριον.

a) judicial, Mark xiv. 56, 59 οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Luke xxii. 71. John viii. 17. μαρ. κατά τινος Mark xiv. 55. Sept. for 𐤓𐤒 Prov. xxv. 18—Jos. Ant. 4. 8. 15. Dem. 846. 24.

b) genr. to the truth of any thing. John xix. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία. xxi. 24. 1 John v. 9 τὴν μ. τῶν ἀνθρώπων. 3 John 12. So of a poet Tit. i. 13.—Jos. c. Ap. 1. 21. Arr. Epict. 2. 22. 86. Diod. Sic. 3. 72 or 73. — Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel, e. g. genr. John v. 34 οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John v. 10 μ. ἐν ἑαυτῷ. So from John the Baptist, John i. 7, 19. v. 36; from other teachers Rev. xi. 7 xii. 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts xxii. 18 μ. περὶ ἐμοῦ. Also from God, John v. 32. 1 John v. 9 bis, 10, 11. Of Christ's testimony respecting himself, John iii. 11, 32, 33. v. 31. viii. 13, 14. So in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, *the testimony of Jesus*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to *the gospel*, Rev. i. 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ. I. X. ver. 9. xx. 4. xix. 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἐστὶ τὸ πνεῦμα τῆς προφητείας *for the testimony of Jesus is* [comes from, has for its author] *the same Spirit of prophecy* which acts in me. Hence ἔχειν τὴν μ. τοῦ Ἰησοῦ, *to hold fast the testimony of Jesus*, Rev. xii. 17, xix. 10. impl. vi. 9. Comp. John xiv. 21. 2 John 9.

c) *emphat. honourable testimony, good report*, 1 Tim. iii. 7.—Ecclus. xxxi or xxxiv. 23. Jos. Ant. 6. 10. 1.

Μαρτύριον, ου, τό, (μαρτυρέω,) *witness, testimony*, as borne, given, i. q. μαρτυρία. Thom. Mag. μαρτύριον κρείττον ἢ μαρτυρία.

a) genr. 2 Cor. i. 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts iv. 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου i. e. *of, concerning* the resurrection, etc. Heb. iii. 5 εἰς μ. τῶν λαληθησομένων i. e. *for giving* testimony, testifying.—Æl. V. H. 2. 5. Xen. Conv. 8. 34.—See in reference to Jesus and his doctrines, e. g. from teachers 2 Thess. i. 10. Also τὸ μ. τοῦ Χριστοῦ, *the testimony of Christ*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to *the gospel*, 1 Cor. i. 6. 2 Tim. i. 8. 1 Cor. ii. 1 τὸ μ. τοῦ θεοῦ id. — Genr. in the sense of *testimony, evidence, proof*, e. g. εἰς μαρτύριον αὐτοῖς, *as a testimony unto them* Matt. viii. 4. xxiv. 14. Mark i. 44. Luke v. 14. xxi. 13; also *against them* Matt. x. 18. Mark vi. 11. xiii. 9. James v. 3, and so ἐπ' αὐτούς Luke ix. 5. Also 1 Tim. ii. 6 τὸ μαρτύριον καιροῖς ἰδίους, in appos. with ἀντιλυστρον. So Sept. for 𐤓𐤒 Deut. xxxi. 26. Josh. xxii. 27.—Hdot. 8. 120. Xen. H. G. 1. 7. 4.

b) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *tabernacle of witness*, put for *tabernacle of the congregation*, Heb. 𐤓𐤕𐤓, 𐤓𐤕𐤓, Acts vii. 44. Rev. xv. 5. So Sept. for 𐤓𐤕𐤓 𐤓𐤕𐤓 Ex. xxix. 42, 44. xl. 22, 24, deriving 𐤓𐤕𐤓 from 𐤓𐤕 to testify, instead of from 𐤓𐤕 to assemble. See Gesen. Lex. art. 𐤓𐤕 no. 2.

Μαρτύρομαι, depon. Mid. (μάρτυς,) *to call to witness, to invoke as witness*, e. g. the gods Dem. 799. 6. Comp. Buttm. Ausf. Sprachl. II. pp. 184. Hence in N. T. *to protest, to make an earnest and solemn appeal* e. g. by way of affirmation, protestation. Acts xx. 26 μαρτύρομαι ὑμῖν ὅτι κ. τ. λ. i. q. I solemnly affirm, I call God to witness, that etc. Gal. v. 3.—Jos. B. J. 3. 8. 3.—Also by way of exhortation, *to exhort solemnly, to obtest*, seq. acc. et inf. Eph. iv. 17.—Pol. 13. 8. 6. Thuc. 6. 80.

Μάρτυς, υρος, ὁ, ἡ, *a witness*,

dat. μάρτυρι, acc. μάρτυρα, dat. plur. μάρτυσι. The nom. μάρτυρ belonged to the Æolic dialect, and is not found in N. T. In later ecclesiastical writers it became current in the sense of *martyr*. See Buttm. Ausf. Sprachl. § 58. 1. p. 235.

a) pp. in a judicial sense. Matt. xviii. 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. xxvi. 65. Mark xiv. 63. Acts vi. 13. vii. 58. 2 Cor. xiii. 1. 1 Tim. v. 19. Heb. x. 28. So Sept. for 77 Deut. xvii. 6. Prov. xxiv. 28.—Dem. 1025. 22. Xen. H. G. 1. 7. 6.

b) genr. one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. ii. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως κ. τ. λ. 1 Tim. vi. 12. μάρτυς ἐστὶν ὁ θεός Rom. i. 9. Phil. i. 8. 1 Thess. ii. 5. μάρτυρα τ. θεὸν ἐπικαλεῖν 2 Cor. i. 23. So in allusion to those who witness a public game, Heb. xii. 1. So Sept. and 77 Gen. xxxi. 50. comp. Sept. Is. xliii. 10.—Jos. Ant. 15. 5. 3. Luc. Phalar. prior 1. Xen. Ag. 4. 5. In a public game Longin. de Subl. § 14.—Especially of those who witnessed the life, death, and resurrection of Jesus, who bear witness to the truth as it is in Jesus. Luke xxiv. 48 ὑμεῖς δὲ ἐστὲ μάρτυρες τούτων. Acts i. 8, 22. ii. 32. iii. 15. v. 32. x. 39, 41. xiii. 31. xxvi. 16. 2 Tim. ii. 2. ἀ ἡκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. Seq. dat. Acts xxii. 15. 1 Pet. v. 1.—So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11. 3; of Jesus, ὁ μάρτυς ὁ πιστός Rev. i. 5. iii. 14. Comp. John i. 9. xiv. 6.

c) a martyr, one who by his death bears witness to the truth. Acts xxii. 20 Στεφάνου τοῦ μαρτύρου σου. Rev. ii. 13. xvii. 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers, see Suicer Thes. Eccl. s. voc.

Μασσάομαι, ὦμαι, f. ἥσομαι, also μασάομαι, depon. (μάσσω,) to chew, to gnaw, e. g. τὰς γλώσσας in pain Rev. xvi. 10.—Sept. Job xxx. 4. Jos. B. J. 6. 3. 3. Theophr. Char. 15 or 20.

Μαστιγῶ, ὦ, f. ὦσω, (μάστιξ,) to

scourge, trans. e. g. persons as criminals, Matt. x. 17. xx. 19. xxiii. 34. Mark x. 34. Luke xviii. 33. John xix. 1. Sept. for 77 Ex. v. 14. Deut. xxv. 3. —Æl. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, to chastise, to correct, Heb. xii. 6. μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται, quoted from Sept. Prov. iii. 12, where Heb. 77, i. e. as a father. Sept. and 77 Prov. xvii. 10. —Tob. xiii. 2, 5.

Μάστιζω, f. ἱξω, (μάστιξ,) to scourge, trans. e. g. a person as criminal Acts xxii. 25. Sept. for 77 Num. xxii. 5. —Wisd. v. 11. Luc. Tim. 23. Plut. Alex. M. 42. ult.

Μάστιξ, ἱγος, ἡ, a whip, scourge, Acts xxii. 24. Heb. xi. 36. Sept. for 77 1 K. xii. 11, 14. Prov. xxvi. 3.—Luc. Asin. 44. Xen. An. 3. 4. 25.—Trop. a scourge, from God, i. e. disease, plague, Luke vii. 21 ἀπὸ νόσων καὶ μαστίγων. Mark iii. 10. v. 29, 34. Sept. for 77 Ps. xxxii. 10. 77 Ps. xxxix. 12. lxxxix. 33.—Ecclus. xl. 9. 2 Macc. ix. 11. comp. Hom. Il. 12. 37.

Μαστός, οὖ, ὁ, the breast, pap. Luke xi. 27 μακάριοι οἱ μαστοὶ οὓς ἐθήλασας. xxiii. 29. Rev. i. 13. Sept. for 77 Job iii. 12. Cant. i. 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

Ματαιολογία, ας, ἡ, (ματαιολόγος,) vain talk, empty jangling, 1 Tim. i. 6.—Porphy. de Abstin. 4. 16. Plut. ed. R. VI. p. 21. 9.

Ματαιολόγος, ου, ὁ, ἡ, (μάταιος, λέγω,) given to vain talking, subst. vain talker, empty wrangler, Tit. i. 10.

Μάταιος, α, ου, (μάτην,) vain, empty, fruitless, Tit. iii. 9. πίστις 1 Cor. xv. 17. 77 James i. 26. So 1 Cor. iii. 20, quoted from Ps. xciv. 11. where Sept. for 77, as also Zech. x. 2. for 77 Is. xxxi. 2.—Hdian. 6. 7. 24. Xen. Vect. 4. 41.—From the Heb. τὰ μάταια, vanities, nothings, for idols, idolatry, Acts xiv. 15. So Sept. and 77 1 K. xvi. 13. 2 K. xvii. 15. Jer. ii. 5. viii. 19. Hence also μάταια ἀναστροφή 1 Pet. i. 18, i. q. idolatrous walk, practice of idolatry.

Ματαιότης, ητος, ἡ, (μάταιος,) 2 K

vanity, emptiness. 2 Pet. ii. 18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι. Sept. for קרי Ps. iv. 3.—In the sense of *frailty, transiency*, Rom. viii. 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπεράγῃ. So Sept. for קרי Ps. xxxix. 6. lxii. 10. Ecc. i. 2, 14.—From the Heb. for *folly, perverseness, wickedness*, Eph. iv. 17. So Sept. and נפש Ps. xxvi. 4. cxix. 37. cxliv. 8, 11.

Ματαιόω, ὦ, f. ὠσω, (μάταιος,) pp. *to make vain*; in N. T. from the Heb. only Pass. *to become vain*, i. e. *foolish, perverse, wicked*. Rom. i. 21 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry, comp. v. 23, and see in Μάταιος ult. So Sept. and קרי 2 K. xvii. 15. Jer. ii. 5. Comp. Sept. for קרי 2 Sam. xiii. 13. xxvi. 21.

Μάτην, adv. *in vain*, to no purpose, fruitlessly. Matt. xv. 9 et Mark vii. 7 μ. δὲ σέβονται με. Sept. for נפש Jer. ii. 30.—Hdian. 1. 4. 7. Xen. Œc. 7. 40.

Ματθαῖος, ου, ὁ, *Matthew*, the writer of the first Gospel, one of the apostles called also *Levi*, originally a publican, ὁ τελώνης, Matt. x. 3. ix. 9. Mark iii. 18. Luke vi. 15. Acts i. 13. Comp. Mark ii. 14. Luke v. 27.

Ματθάν, ὁ, indec. *Matthan*, Heb. מתן (gift), pr. n. m. Matt. i. 15 bis.

Ματθάτ, ὁ indec. *Matthat*, pr. n. of two men, Luke iii. 24, 29.

Ματθίας, α, ὁ, *Matthias*, (prob. i. q. Ματθαίας,) pr. n. of the apostle chosen in the place of Judas, Acts i. 23, 26.

Ματθαθά, ὁ, indec. *Mattatha*, Heb. מתתן (gift of Jehovah,) pr. n. m. Luke iii. 31.

Ματθαθίας, ου, ὁ, (i. q. preced.) *Mattathias*, pr. n. of two men, Luke iii. 25, 26.

Μάχαιρα, ας, ἡ, (prob. μάχη,) *a knife, slaughter-knife*, worn by Homer's heroes along with the sword, Il. 3, 271. Hdot. 2. 61. Ael. V. H. 8. 3.—In N. T. *a sword*, pp. for cutting. Matt. xxvi. 47 μετὰ μαχαίρων καὶ ξύλων. v. 51 ἀνέσπασε τὴν μάχαιραν αὐτοῦ. v. 52 ter,

55. Mark xiv. 43, 47, 48. Luke xxi. 24. xxii. 36, 38, 49, 52. John xviii. 10, 11. Acts xvi. 27. Heb. iv. 12. Rev. vi. 4. xiii. 10 bis, 14. trop. Eph. vi. 17. Sept. for קרי Gen. xxxiv. 25. Judg. iii. 16.—Diod. Sic. 16. 94. Xen. An. 1. 8. 6.—So for *the sword of justice*, i. e. of the executioner, Acts xii. 2. Rom. viii. 35. Heb. xi. 34, 37. Hence φορεῖν μάχαιραν, *to bear the sword*, i. e. to have the power of life and death, Rom. xiii. 4.—Æschin. 38. 11. Philostr. V. Apollon. 7. 16. comp. Sueton. Vitell. c. 15.—Meton. *sword for war*, opp. εἰρήνη, Matt. x. 34. So קרי Sept. πόλεμος Lev. xxvi. 6. Sept. and קרי Jer. xiv. 13.

Μάχη, ης, ἡ, (ἀκμή, αἰχμή,) *a fight, battle*, Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29. In N. T. genr. *strife, contest, controversy*. 2 Cor. vii. 5 ἐξώθεν μάχαι. 2 Tim. ii. 23. Tit. iii. 9 μάχας νομικάς i. e. controversies respecting the Mosaic law. James iv. 1. Sept. for קרי Gen. xiii. 7. קרי Prov. xv. 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

Μάχομαι, f. ἔσομαι, (μάχη,) *to fight*, pp. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30. In N. T. genr. *to strive, to contend*, e. g. physically in a private quarrel, Acts vii. 26. So Sept. for קרי Ex. xxi. 22. 2 Sam. xiv. 6. Also in words, *to strive, to dispute*, e. g. πρὸς ἀλλήλους John vi. 52. recipr. 2 Tim. ii. 24. James iv. 2. Sept. for קרי Gen. xxxi. 36. Neh. xiii. 25.—Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

Μεγαλαυχέω, ὦ, f. ἤσω, (μέγας, αὐχέω to boast,) *to boast largely, to play the braggart*, James iii. 5.—2 Macc. xv. 32. Plut. Consol. ad Apoll. 6 pen. I. p. 243. ed. Tauchn. Diod. Sic. 15. 16.

Μεγαλειός, α, ου, (μέγας,) *great, glorious, wonderful*, e. g. τὰ μεγαλεῖα, *great things, wonderful works*, Luke i. 49. Acts ii. 11. Sept. for קרי Ps. lxxi. 19.—Ecclus. xviii. 4. Xen. Mem. 4. 5. 2.

Μεγαλειότης, ητος, ἡ, (μεγαλειός,) *greatness, majesty, glory*, e. g. τοῦ θεοῦ, Luke ix. 43. τοῦ κυρίου 2 Pet. i. 16. τῆς Ἀρτέμιδος Acts xix. 27. Sept. for קרי Jer. xxiii. 9.—Esdr. i. 5. Jos. Ant. 8. 4. 3.

Μεγαλοπρεπής, έος, οὗς, ὁ, ἡ, adj. (μέγας, πρέπω), pp. 'becoming to a great man,' *magnanimous*, Xen. Mem. 3. 10. 5. In N. T. *magnificent, most splendid*, of things, 2 Pet. i. 17. ὑπὸ τῆς μεγ. δοξῆς.—2 Macc. xv. 13. 3. Macc. ii. 9. Xen. Hi. 2. 2.

Μεγαλύνω, f. υνῶ, (μέγας,) *to make great, to enlarge*, c. acc.

a) genr. e. g. τὰ κράσπεδα τῶν ἱμ. Matt. xxiii. 5. τὸ ἔλεος μετὰ τινος *to shew one great mercy*, do him great kindness, Luke i. 58. So Sept. and Heb. הַגָּדֹל הַחֶסֶד Gen. xix. 19. comp. Ps. lvii. 11.—Thuc. 5. 98.

b) i. q. *to magnify, to praise*, Luke i. 46 τὸν κύριον. Acts v. 13. x. 46. xix. 17. 2 Cor. x. 15. Phil. i. 20. Sept. for הַגָּדֹל Ps. xxxiv. 4. lxix. 31. 2 Sam. vii. 26.—Ecclus. xliii. 31. Diod. Sic. 1. 20. Xen. Ap. Socr. 32.

Μεγάλως, adv. (μέγας), *greatly, much*, Phil. iv. 10 ἐχάρην μέgalως.—Sept. 1 Chr. xxix. 10. Xen. Hi. 4. 5.

Μεγαλωσύνη, ης, ἡ, (μέγας,) *majesty*, i. e. the divine majesty, meton. for God himself, Heb. i. 3. viii. 1. Also in ascriptions Jude 25. So Sept. for הַגָּדֹל Deut. xxxii. 3. πρὸς τὸν 1 Chr. xxix. 11. Ps. cxlv. 6.—Act. Thom. § 15. Test. XII. Patr. p. 586. meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is μέγεθος.

Μέγας, μεγάλη, μέγα, Gen. μεγάλου, ης, ου; Compar. μείζων, Superl. μέγιστος once 2 Pet. i. 4. A double compar. is μειζότερος 3 John 4, see under Ἐλαχιστότερος.—*Great, large*, pp. of physical magnitude.

a) of men or animals, *great* in size, stature, John xxi. 11 ἰχθύς. Rev. xii. 3 δράκων. ver. 14.—Of persons, i. q. *full-grown*, Heb. xi. 24 μέγας γενόμενος, and so μικρὸς καὶ μέγας *small and great*, Acts viii. 10. xxvi. 22. Heb. viii. 11. Rev. xi. 18. Sept. for הַגָּדֹל Ez. xxix. 3. xvii. 3. Gen. xix. 11.—Palæph. 40. 1, 2. Hdian. 2. 9. 6. pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17.—Hence of age, ὁ μείζων, *the elder*, Lat. *major natu*, Rom. ix. 12, quoted from Gen. xxv. 23.

where Sept. for הַגָּדֹל. Comp. Xen. Ven. 9. 8.

b) of things, *great*, e. g. (α) in size, extent, Matt. xxvii. 60 λίθον. Mark xiii. 2 οἰκίας. Luke xii. 18. xvi. 26. χάσμα (Palæph. 29. 5.) Luke xxii. 12. Acts x. 11. 1 Cor. xvi. 9 θύρα. Rev. viii. 10. xi. 8. xiv. 19. xviii. 21. al. Trop. of guilt, John xix. 11. Sept. for הַגָּדֹל Josh. x. 2, 11. trop. 2 Sam. xiii. 16.—Hdian. 3. 7. 5. ib. 4. 15. 14.—(β) in measure, e. g. *tall, large*, Luke xiii. 19 δένδρον. Matt. xiii. 32. Mark iv. 32; or *long*, Rev. vi. 4 μάχαιρα; or *broad, large*, Rev. ix. 14 πόντος. xx. 1 ἄλυσος.—Hdian. 3. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 χιτῶν.—(γ) of number or amount, Mark v. 11 ἀγέλη. 1 Tim. vi. 6. Heb. x. 35. trop. John xv. 13. Acts iv. 33 χάρις. James iv. 6. Sept. and הַגָּדֹל 1 K. viii. 66. 2 Chr. vii. 8.—Hdian. 7. 4. 9 πλῆθος.—(δ) in price, cost, *great, costly, splendid*, Luke v. 29 δοχή. xiv. 16 δεῖπνον. 2 Tim. ii. 20. Heb. ix. 11. Sept. and הַגָּדֹל Gen. xxi. 8. Jer. lii. 13. Of a day, celebration, *great, solemn*, John vii. 37. xix. 31; elsewhere of the day of judgment Acts ii. 20. Jude 6. Rev. vi. 17. xvi. 14. So Sept. and הַגָּדֹל Mal. iv. 5. Joel ii. 11, 31.—(ε) trop. *great* in estimation, weight, importance. Matt. xxii. 36, 38 ἐντολή. Eph. v. 32 et 1 Tim. iii. 16 μυστήριον. 1 John v. 9 μαρτυρία. 1 Cor. ix. 11. So μείζων, *greater*, more important, Matt. xxiii. 19. 1 Cor. xiii. 13. Heb. xi. 26. μέγιστος 2 Pet. i. 4. Sept. for הַגָּדֹל 1 Sam. xxii. 15.—Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

c) trop. *great* in force, intensity, effect, e. g. (α) as affecting the external senses, *great, vehement, violent*, Matt. viii. 24 σεισμός μέγας. Luke xxi. 11. (Æl. V. H. 6. 9.) Mark iv. 37 λαίλαψ. ver. 39 γαλήνη. John vi. 18 ἄνεμος. (Dem. 1213. 27.) Rev. xi. 19 χάλαζα. xvi. 21. So likewise πτώσις Matt. vii. 27. ῥῆγμα Luke vi. 49. φωνή Matt. xxiv. 31. (Hdian. 1. 8. 12.) κραυγή Acts xxiii. 9. Rev. xiv. 18. κράζειν μείζον adv. *more vehemently*, Matt. xx. 31. (Hdot. 2. 141. 4.) Also πυρετός Luke iv. 38. κοπετός Acts viii. 2. Sept. Gen. 1. 10.—(β) as affecting the mind, causing emotion, e. g. Matt. ii. 10 χαρὰν μεγ. 3 John 4.

Mark v. 42 ἐκστασιν μ. Luke ii. 9 φόβον. Rom. ix. 2. λύπη. Rev. xii. 12 θυμός μ. (Æschin. 63. 10 ὀργή. Xen. Cyr. 4. 2. 10 φόβος.) So of events etc. Matt. xxiv. 21 θλίψις. Luke iv. 25 λιμός. xxi. 23. Acts viii. 1 διωγμός. James iii. 1 κρῖμα. Rev. xvi. 21 πληγή. (Sept. Job ii. 13. Æschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, *great, mighty, wonderful*, e. g. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. xxiv. 24. Luke xxi. 11. Acts vi. 8. δυνάμεις Acts viii. 13. δύναμις μ. Acts iv. 33. viii. 10. So μέζονα sc. ἔργα John i. 51. v. 20. xiv. 12. Joined with θαυμαστός Rev. xv. 1, 3. 2 Cor. xi. 15 τί μέγα οὖν *what wonder then?* comp. ver. 14. So Sept. and חֲזָקָה Deut. vi. 22. x. 21. xxix. 3.—Dem. 1046. 10. Æschin. 79. 13.

d) trop. *great* in power, dignity, authority, e. g. οἱ μεγάλοι *the great*, i. e. nobles, princes, Matt. xx. 25. Mark x. 42. Matt. v. 35 τοῦ μεγ. βασιλέως. (Æl. V. H. 12. 1. Hdian. 6. 4. 8.) Heb. iv. 14 ἀρχιερέα μ. x. 21. xiii. 20. Of God Tit. ii. 13. Rev. xix. 17. of Diana, Acts xix. 27, 28, 34, 35. So genr. *great, distinguished*, Matt. v. 19 οὗτος μέγας κληθήσεται. Mark x. 43. Luke vii. 16 προφήτης Acts viii. 9. So μέζων seq. gen. Matt. xi. 11. Luke vii. 28. John xiii. 16. 1 Cor. xiv. 5. simply Matt. xviii. 1. Luke xxii. 24. 2 Pet. ii. 11.—In a bad sense, *great, noted*, ἡ πόρνη Rev. xvii. 1. xix. 2. Sept. and חֲזָקָה 2 Sam. vii. 9. Neh. xi. 14.—Dem. 116. 8. Hdian. 1. 6. 17. Xen. An. 3. 2. 10. πόρνος Æschin. 22. 28.

e) implying censure, i. q. *too great*, i. e. *lofty, boastful, arrogant*. Rev. xiii. 5 στόμα λαλοῦν μεγάλα καὶ βλασφημίας. So Sept. and Chald. דָּבַר דָּבָר Dan. vii. 8, 20. Heb. חֲזָקָה Sept. μεγαλορρήμων Ps. xii. 4.—Hom. Od. 22. 288 μέγα εἰπεῖν. Sept. Ajax 384 or 386. Dem. 1124. 25 μέγα λαλεῖν, comp. 981. 25. AL.

Μέγεθος, εος, ους, τό, (μέγας,) *greatness*, trop. Eph. i. 19 τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. for חֲזָקָה Ex. xv. 16.—Æschyn. 82. 16. phys. Hdian. 8. 2. 10. Xen. Mem. 1. 3. 12.

Μεγιστᾶνες, ων, οἱ, (μέγας, μέγιστος,) *the great*, Lat. *magnates*, i. e.

chiefs, nobles, princes, Mark vi. 21. Rev. vi. 15. xviii. 23. Sept. for חֲזָקָה Jer. xiv. 3. Nah. ii. 5. חֲזָקָה Jon. iii. 7. חֲזָקָה 2 Chr. xxxvi. 18. Chald. רַב־רַב־בֵּן Dan. v. 1 sq.—Act. Thom. § 7. Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. Sueton. Calig. 5. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180. sq. Sing. μεγιστάν occurs once Ecclus. iv. 7.

Μέγιστος, see in Μέγας init. and b. ε.

Μεθερμηνεύω, f. εὔσω, (μετά, ἐρμηνεύω,) *to translate over* sc. from one language into another, *to interpret*; in N. T. only Pass. Matt. i. 23 ὃ ἐστὶ μεθερμηνευόμενον. Mark v. 41. xv. 22, 34. John i. 42. Acts iv. 36. xiii. 8.—Jos. c. Ap. 1. 10. Diod. Sic. 1. 11.

Μέθη, ης, ἡ, (μέθυ mulled wine, Germ. *Meth*, mead,) *drunkenness, drunken frolic*, Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. Comp. in Κραιπάλη. Sept. for חֲזָקָה Ez. xxiii. 33. xxxix. 19.—Æl. V. H. 3. 14. Xen. Ag. 5. 1.

Μεθίστημι, f. μεταστήσω, (μετά, ἵστημι,) also μεθιστάνω 1 Cor. xiii. 2, comp. Buttm. § 106. n. 5. § 112. 12.—*To set or move over* sc. from one place to another, *to transfer, to remove*; in N. T. only in the transitive forms.

a) pp. c. acc. 1 Cor. xiii. 2 ὥστε ὅρη μεθιστάνειν. seq. εἰς Col. i. 13. Sept. for חֲזָקָה Is. liv. 10.—Jos. Ant. 9. 11. 1 ult. Hdian. 6. 4. 14.—Trop. *to draw over* to another side or party, *to seduce*, c. acc. ὄχλον ἱκανόν Acts xix. 26. Sept. for חֲזָקָה Is. lix. 15.—Xen. H. G. 2.2.5.

b) of persons, *to remove* sc. from office, trans. e. g. a king, *to depose*, Acts xiii. 22, coll. 1 Sam. c. 16; a steward, *to dismiss*, Luke xvi. 4 ὅταν μετασταθῇ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. So Sept. for חֲזָקָה 1 K. xv. 13.—Pol. 4. 87. 9, seq. ἀπό c. gen.

Μεθοδεία, ας, ἡ, from the verb μεθοδεύω *to methodize*, (μετά, ὁδός, μέθοδος,) i. e. *to trace out with method and skill*, Diod. Sic. 1. 15, 81; *to treat methodically*, Philo Quod det ins. pot. p.

175. C. de Agric. p. 191. B; to use art, to deal artfully, Sept. 2 Sam. xix. 27. Polyb. 38. 4. 16. Hence μεθοδεία, *method*, in the sense of *art, wile*, only in N. T. Eph. iv. 14. vi. 11.—Hesych. μεθοδείας τέχνας. So ἀπάτη καὶ μέθοδος Artemid. 3. 25.

Μεθόριος, ου, ό, ή, adj. (μετά, όρος), *bordering upon, frontier*, e. g. πόλις Jos. B. J. 4. 11. 2. γῆ Thuc. 2. 27. In N. T. neut. plur. τὰ μεθόρια sc. χωρία, *borders, confines*, Mark vii. 24 τὰ μ. Τύρου καὶ Σιδῶνος.—Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

Μεθύσκω, f. ύσω, (μέθυ, comp. in Μέθη,) *to make drunk*; Mid. *to become drunk, to be drunken*, comm. Engl. *to get drunk*, and by impl. *to carouse*; Aor. 1 Pass. ἐμεθύσθην in Mid. signif. Buttm. § 136. 2. Comp. Buttm. § 114. p. 291. § 112. n. 6.—Absol. Luke xii. 45 πίνειν καὶ μεθύσκεσθαι. John ii. 10. 1 Thess. v. 7. c. dat. οἶνω Eph. v. 18. Trop. ἐκ τοῦ οἶνου τῆς πορνείας Rev. xvii. 2. Sept. Act. for עָרַב Jer. li. 7. Hab. ii. 15. Mid. for עָרַב Prov. iv. 17. יָרַב פָּאָר Prov. xxiii. 30.—Luc. de dea Syr. 22. D. Deor. 6. 3. Pol. 4. 57. 3.

Μέθυσος, ό, ή, adj. (μέθυ), *drunken*, subst. *a drunkard*, 1 Cor. v. 11. vi. 10. Sept. for עָרַב Prov. xxiii. 9. עָרַב Prov. xxvi. 9.—Luc. Tim. 55 μ. καὶ πάροις. Plut. Cato Min. 24. Earlier writers used μεθυσος only of females, later ones also of men, Lob. ad Phr. p. 151 sq.

Μεθύω, (μέθυ, comp. in Μέθη,) only in pres. and imperf. all other forms belonging to μεθύσκω q. v. Buttm. § 114. Passow sub v. — *To be drunk, to get drunk*, and by impl. *to carouse*, absol. Matt. xxiv. 49 μετὰ τῶν μεθύοντων *with the drunken*. Acts ii. 15. 1 Cor. xi. 21. 1 Thess. v. 7. Trop. ἐκ τοῦ αἵματος Rev. xvii. 6. Sept. for עָרַב 1 Sam. i. 13. Job xii. 25. trop. οὐ ἀπὸ οἶνου for עָרַב Is. li. 21. comp. Deut. xxxii. 42.—Æl. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

Μείζων, Μειζότερος, see in Μέγας init.

Μέλαν, ανος, τό, (neut. of μέλας,) *any thing black*, e. g. ink. 2 Cor. iii. 3 ἐπιστολή ἐγγεγραμμένη οὐ μέλανι. 2 John

12. 3 John 13.—Dem. 313. 11. See Jahn § 87 ult.

Μέλας, αῖνα, αν, *black*, Matt. v. 36 θρίξ. Rev. vi. 5, 12. Sept. for עָרַב Lev. xiii. 37. Cant. i. 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ᾶ, ό, *Meleas*, pr. n. m. Luke iii. 31.

Μέλει, impf. ἔμελε, fut. μελήσει, impers. forms from μέλω, *to be for care and concern to any one*, ἀνθρώποισι μέλω Hom. Od. 9. 20. Hence μέλει, *it concerns*, c. dat. of pers. and usually to be rendered personally, i. e. *to care for, to take care of*, pp. seq. gen. of the object, Buttm. § 132. 5. 3. 1 Cor. ix. 9 μὴ τῶν βόων μέλει θεῷ; i. e. *does not God take care of oxen?* c. gen. impl. 1 Cor. vii. 21.—Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30.—Seq. περί c. gen. Matt. xxii. 16 οὐ μέλει σοι περὶ οὐδενός i. e. *thou carest for no one*, art impartial. Mark xii. 14. John x. 13. xii. 6. 1 Pet. v. 7.—1 Macc. xiv. 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a nominat. Acts xviii. 17 οὐδὲν τούτων Γαλλίῳ ἐμελεν, i. e. *none of these things was matter of concern to Gallio*, he cared for none of them. See Matth. § 348. n. 2. comp. Buttm. § 129. 10.—Hom. Il. 5. 490. Eurip. Hippol. 104.—Seq. ὅτι, Mark iv. 38 οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Luke x. 40.—Xen. Cyr. 3. 2. 13, c. ὡς.

Μελετάω, ῶ, f. ήσω, (μέλω, μέλει,) *to care for, to take care for any thing*, i. e. so as to be able to perform it, comp. Tittm. de Synon. N. T. p. 176; hence Lat. *meditare, to meditate*, c. acc. of thing, Mark xiii. 11. 1 Tim. iv. 15 ταῦτα μελέτα. Acts iv. 25 τί ἐμελέτησαν κενά; quoted from Ps. ii. 1 where Sept. for עָרַב, also Prov. viii. 7. Is. lix. 3, 13. עָרַב Ps. cxix. 148.—Dem. 1129. 9. Xen. Mem. 1. 2. 21.

Μέλι, ιτος, τό, *honey*, Lat. *mel*, Rev. x. 9, 10. Matt. iii. 4 et Mark i. 6 μέλι ἄγριον, see in Ἄγριος. Sept. for עָרַב Gen. xliii. 11. Judg. xiv. 8, 18.—Diod. Sic. 19. 94. Xen. H. G. 5. 3. 19.

Μελίσσιος, ου, ό, ή, adj. (μέλισσα *bee*), *of bees, made of bees*. Luke xxiv. 42 ἀπὸ μ. κηρίου *of bee-comb*.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, an island of the Mediterranean, lying to the southward of Sicily, Acts xxviii. 1. Here Paul was shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece, see Ἀδρία and Acts xxvii. 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts xxviii. 11 sq.—There was another small island of the same name in the Adriatic Gulf, on the coast of Illyricum, now called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the account of the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island. Comp. Acts xxviii. 11.

Μέλλω, f. ἦσω, (kindr. with μέλω,) imperf. ἔμελλον and ἤμελλον Buttm. § 83. n. 5; *to be about to do or suffer any thing, to be on the point of*, seq. infin. of that which one is about to do or suffer, mostly the inf. *future*, (in N. T. least of all,) freq. inf. *present*, and rarely inf. *aorist*, which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Passow sub v. Winer § 45. p. 276. For the force of the inf. pres. et aor. after μέλλω, as implying duration or transiency, see Buttm. § 137.

a) pp. and (α) genr. seq. inf. *present*, Luke vii. 2 ἔμελλε τελευτᾶν, *was about to die, was at the point of death*. John iv. 47. Acts xxi. 27. xxvii. 33. Seq. inf. *aorist*, Rev. iii. 2 ἃ μέλλει ἀποθανεῖν. xii. 4.—c. pres. 2 Macc. ix. 18. Æl. V. H. 1. 11. c. aor. Hdian. 2. 10. 9. Thuc. 6. 31.—(β) Also as implying purpose i. q. *to have in mind, to intend, to will*, seq. inf. *pres.* Matt. ii. 13 μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον. Luke x. 1. John vi. 6. Acts iii. 3. xii. 6. Rev. x. 4. Seq. inf. *aor.* Rev. ii. 10 ἰδοὺ μέλλει βαλεῖν. iii. 16.—c. pres. Xen. An. 5. 7. 5. c. aor. Æl. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

b) i. q. *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, des-

tinued to take place. So seq. inf. *pres.* Matt. xi. 14 Ἡλίας ὁ μέλλων ἔρχεσθαι. xx. 22. Mark x. 32. Luke ix. 31, 44. John xi. 51. Acts xxviii. 6. Rom. iv. 24. viii. 13. Heb. i. 14. James ii. 12. Rev. ii. 10 ἃ μέλλεις πάσχειν. Seq. inf. *aor.* Rom. viii. 18 τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι. Gal. iii. 23. Seq. inf. *fut.* Acts xi. 28 λιμὸν μέγαν μέλλειν ἔσεσθαι. xxiv. 15.—c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3. c. aor. Xen. 6. 1. 40. c. fut. Xen. Mem. 2. 2. 5.—Hence particip. μέλλων, οὔσα, ον, *impending, future*, c. inf. impl. as ἔσεσθαι, ἔρχεσθαι etc. Matt. iii. 7 ἀπὸ τῆς μελλούσης ὀργῆς. xii. 32. Rom. v. 14. 1 Tim. iv. 8. Heb. ix. 11. xiii. 14. τὰ μέλλοντα *things to come*, Rom. viii. 38. 1 Cor. iii. 22. εἰς τὸ μέλλον, *in future, hereafter*, Luke xiii. 9. 1 Tim. vi. 19.—Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

c) i. q. *may, can, will*, implying possibility, probability, what one hopes or fears, seq. inf. *pres.* Matt. xxiv. 6. Luke xxii. 23 ὁ τοῦτο μέλλων πράσσειν, *who might or could do this*. Acts xx. 38. 1 Tim. i. 16. Seq. inf. *fut.* Acts xxvii. 10 θεωρῶ ὅτι μετὰ ὑβρεως . . μέλλειν ἔσεσθαι τὸν πλοῦν.—c. pres. Xen. Cyr. 4. 3. 3. c. fut. Xen. An. 4. 7. 16.

d) i. q. *to be ever about to do a thing, i. e. to linger, to delay*. Acts xxii. 16 καὶ νῦν τί μέλλεις;—Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. AL.

Μέλος, εος, ους, τό, *a limb, member*, sc. of the body.

a) pp. Matt. v. 29, 30 ἐν τῶν μελῶν σου. Rom. xii. 4 bis. 1 Cor. xii. 12 bis, 14, 18—20, 22, 25, 26 quater. James iii. 5, 6.—Hom. Od. 11. 599. Hdian. 1. 119. Æl. V. H. 14. 17.—Plur. τὰ μέλη, *the members*, i. q. collect. i. q. *the body*, as the seat of the desires and passions, Rom. vi. 13 bis, τὰ μέλη ὑμῶν ὅπλα ἀδικίας v. δικαιοσύνης. ver. 19 bis. vii. 5, 23 bis. Col. iii. 5. James iv. 1. 1 Cor. vi. 15 ter, τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν . . πόρνῃς μέλη, i. e. *your bodies are Christ's bodies, they belong to Christ and not to a harlot*.

b) trop. *member* of the church, of which Christ is the head, 1 Cor. xii. 27. Eph. v. 30. ἀλλήλων μέλη *members of one another*, i. e. as intimately united in

Christian fellowship, Rom. xii. 5. Eph. iv. 25.

Μελχι, ὁ, indec. *Melchi*, Heb. prob. מלך (my king), pr. n. of two of Jesus, ancestors, Luke iii. 24, 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מלך צדק i. e. king of righteousness, pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, contemporary with Abraham, comp. Gen. xiv. 18 sq.—Heb. v. 6, 10. vi. 20. vii. 1, 10, 11, 15, 17. 21.—Comp. Jos. Ant. 1. 10. 2.

Μέλω, see in Μέλει.

Μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane*, *skin*, *parchment*, 2 Tim. iv. 13.—Comp. Plin. H. N. 13. 11 or 21.

Μέμφομαι, f. ψομαι, depon. Mid. *to find fault with*, *to blame*, *to censure*, c. dat. Heb. viii. 8 μεμψόμενος γὰρ αὐτοῖς λέγει. Absol. Rom. ix. 19. Mark vii. 2 in text. rec.—c. dat. Jos. c. App. 1. 20. Xen. Mem. 3. 5. 20.

Μεμψίμοιρος, ου, ὁ, ἡ, (μέμφομαι, μοῖρα,) pp. 'finding fault with one's lot,' i. e. *discontented*, *complaining*, Jude 16.—Plut. de cohib. Ira. c. 13. T. III. p. 252. Tauchn. Luc. D. Deor. 20. 4.

Μέν, conjunct. implying affirmation or concession, *indeed*, *truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and apodosis. Where the antithesis is strong, μέν—δέ may be rendered *indeed—but*; in many instances, however, they merely mark a transition, or are continuative, and cannot well be given in English. See genr. Buttm. § 149. p. 426. sq. Passow in μέν. Matth. § 622. Herm. ad Vig. p. 841. The place of μέν is regularly after the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John xvi. 22), never at the beginning, see Winer p. 460.

a) Where there is a distinct and definite

antithesis, and μέν retains its concessive power, *indeed*, e. g. (α) seq. δέ in the apodosis, so that μέν—δέ is i. q. *indeed—but*. Matt. iii. 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . ὁ δὲ ὀπίσω μου ἐρχόμενος. ix. 37 ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. xvii. 11. Mark i. 8. x. 39, 40. John xvi. 22. Acts i. 5. xxii. 9. Rom. ii. 7, 8. 1 Cor. xi. 14 sq. xii. 20. Phil. iii. 1. Heb. iii. 5, 6. 1 Pet. i. 20. al. sæpiss. Placed irregularly, i. e. before the word to which it refers, Acts xxii. 3. Tit. i. 15. Comp. Winer p. 460 sq.—Sept. Job xlii. 5. Æl. H. A. 2. 31. Xen. Mem. 1. 6. 11.—So too with γάρ and οὖν, where each particle retains its own proper force, e. g. μὲν γάρ—δέ, *for indeed—but*, Acts xiii. 36 Δαβὶδ μὲν γάρ . . ὃν δὲ ὁ Θεὸς ἡγείρεν κ. τ. λ. *for David indeed . . but* etc. xxiii. 8. xxv. 11. Rom. ii. 25. 1 Cor. xi. 7. 2 Cor. ix. 1, coll. 3. Heb. vii. 18 sq. al. Inverted Acts xxviii. 22. (Wisd. vii. 30. Xen. Mem. 1. 2. 5.) μὲν οὖν—δέ, where οὖν is illative and μέν refers to δέ, *indeed therefore or then—but*, Acts xviii. 14 sq. εἰ μὲν οὖν ἦν ἀδίκημά τι . . εἰ δὲ ζήτημα κ. τ. λ. xix. 38 sq. 1 Cor. ix. 25. Phil. ii. 23.—Xen. Mem. 4. 2. 40.—(β) With some other particle in the apodosis, comp. Passow μέν no. 2. f. Buttm. p. 427. Matth. l. c. Winer p. 448. E. g. μέν—ἀλλά Rom. xiv. 20. μέν γάρ—ἀλλά Acts iv. 16 sq. 1 Cor. xiv. 17. (Luc. D. Deor. 8 pen. Xen. Œc. 3. 6.) μέν—ἐπειτα John xi. 6 sq. James iii. 17. comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) μέν—καί Acts xxvii. 21 sq. 1 Thess. ii. 18. (Luc. D. Deor. Marin. 8. 1.) μέν—πλήν Luke xxii. 22. (Hdian. 6. 7. 11, 20.) So μὲν οὖν—καί Acts xxvi. 4. coll. ver. 6. μὲν οὖν—ταυῦν Acts xvii. 30.—(γ) The adversative particle (δέ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. xii. 9; or because the apodosis itself is omitted, e. g. (1) where the apodosis is obviously implied, Winer p. 448. Passow μέν no. 2. g. Matth. § 622. 6. Acts xix. 4 Ἰωάννης μὲν ἐβάπτισε β. μετανοίῳς κ. τ. λ. supp. 'but not so Jesus.' Rom. vii. 12 ὥστε ὁ μὲν νόμος ἅγιος, supp. 'but not this abuse of it,' comp. ver. 7 sq. Col. ii. 23. Heb. vi. 16.—Soph. Antig. 1336.—(2) where through a change of

construction the writer neglects the apodosis, Winer l. c. Acts i. 1 τὸν μὲν πρῶτον λόγον κ. τ. λ. where the apodosis would regularly come in before ver. 3, 'but in this second book etc.' but the writers neglects it and turns to something else. Rom. i. 8. x. 1. 2 Cor. xii. 12. μὲν γάρ xi. 4.—(3) or sometimes the apodosis is thus as it were obliterated, and then μὲν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied, Lat. *quidem*, Buttm. p. 427. So espec. with a pers. pron. as ἐγὼ μὲν, *I indeed*, I at least, 1 Cor. iii. 4. Rom. xi. 13. 1 Thess. ii. 18. ἐγὼ μὲν οὖν Acts xxvi. 9. So μὲν γάρ, as πρῶτον μὲν γάρ Rom. iii. 2. 1 Cor. xi. 18. —Xen. Cyr. 1. 4. 12. Conv. 2. 5.—(δ) Vice versa, δέ sometimes stands in the apodosis without μὲν in the protasis, e. g. Luke xi. 47. See Passow μὲν no. 2. g. Matth. § 288. 4.

b) Where the antithesis is less definite, so that μὲν—δέ serve to mark transition or are merely continuative; here the force of μὲν cannot well be given in English, while δέ is rendered by *but*, *and*, etc. Thus (α) simpl. μὲν, seq. δέ, Matt. xxv. 33 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια κ. τ. λ. *he shall set the sheep on his right hand, but (and) the goats on his left*. Luke xiii. 9. xxiii. 56 coll. xxiv. 1. Acts xiv. 12. Rom. viii. 17. 1 Cor. i. 23. 2 Tim. iv. 4. Jude 8. Comp. Buttm. p. 427. Matth. § 622.—2 Macc. iii. 40 coll. iv. 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.—(β) With οὖν, i. e. μὲν οὖν, in Engl. only *therefore, then*, e. g. (1) seq. δέ, Mark xvi. 19 ὁ μὲν οὖν κύριος ἀνελήφθη . . . ἐκεῖνοι δὲ ἐξεληθόντες κ. τ. λ. John xix. 24 sq. Acts i. 6 sq. ii. 41 coll. 42. v. 41 coll. vi. 1. viii. 4 sq. ix. 31 sq. xii. 5. xiii. 4 coll. 6. xiv. 3 sq. xv. 3 sq. xxiii. 18 sq. xxviii. 5 sq.—(2) without δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then, therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 841. n. 342. Acts xxiii. 22. 1 Cor. vi. 4. Heb. vii. 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Seq. καί, Acts i. 18. xxvi. 4 coll. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea, indeed, certainly, verily*, comp. Viger. p. 541 et Herm. p.

845. n. 343. Acts xxvi. 9. Heb. ix. 1. 1 Cor. vi. 7 ἡδὴ μὲν σὺν ὅλῳς ἡττημα ὑμῖν ἐστίν, ὅτι κ. τ. λ. *now assuredly there is wholly a fault among you, that etc.*—Xen. Cyr. 8. 3. 37. —So ἀλλὰ μὲν οὖν Phil. iii. 8.

c) In partition or distribution, (α) joined with the art. ὁ, ἡ, τό, or the relat. ὅς, ἣ, ὅ, Buttm. § 126. 2, 3. E. g. seq. δέ, as ὁ μὲν—ὁ δέ, *the one—the other, this—that*, Phil. i. 16, 17. Heb. vii. 5, 6, 21 sq. also *one—another*, and plur. *some—others*, Matt. xxii. 5, 6. Acts xiv. 4. xvii. 32. ὁ μὲν—ἄλλος δέ, *one—another*, Matt. xvi. 14. John vii. 12. So ὅς μὲν—ὅς δέ, *the one—the other*, Luke xxiii. 33. 2 Cor. ii. 16. ὅς μὲν—ὁ δὲ ἀσθενῶν, *the one—but the weak*, Rom. xiv. 2; also *one—another*, plur. *some—others*, Matt. xiii. 8. Acts xxvii. 44. Rom. ix. 21. Jude 22. 1 Cor. xii. 28 οὗς μὲν, where the writer falls out of the construction and proceeds with πρῶτον, δεύτερον, τρίτον. Further, ὅς μὲν—ἄλλος δέ, *one—another*, Matt. xiii. 4 sq. Mark iv. 4, 5. 1 Cor. xii. 8 sq.—Seq. καί, as ὅς μὲν—καὶ ἕτερος, *one—and another*, Luke viii. 5 sq.—(β) Joined with other pronouns, as ἐγὼ μὲν—ἐγὼ δέ ter 1 Cor. i. 12. ἄλλος μὲν—ἄλλος δέ 1 Cor. xv. 39. τίς μὲν—τίς δέ Phil. i. 15. τοῦτο μὲν—τοῦτο δέ, *partly—partly*, Heb. x. 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702.—Isocr. Panegy. p. 44. D. Hdot. 3. 106.—(γ) Joined with an adv. as ὥδε μὲν—ἐκεῖ δέ Heb. vii. 8, comp. Buttm. p. 427. Genr. John xvi. 9 sq. AL.

Μενοῦν, better μὲν οὖν, see in Μέν a, b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342. Comp. in Μέν init.

Μενοῦν γε, i. q. μὲν οὖν but stronger, *yea indeed, yea verily*, comp. in Μέν b. β. 2. Luke xi. 28. Rom. ix. 20. x. 18. Phil. iii. 8. Comp. Viger. p. 541.—Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage, Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in Μενοῦν.

Μέντοι conjunct. (μὲν, τοι enclit. pp. i. q. μὲν affirmative or concessive,

but stronger, *indeed, truly, certainly, forsooth*, espec. in negative clauses and answers, see Buttm. p. 431. Passow in μέν B. 12. Matth. § 622. Herm. ad Vig. p. 843 sq.—Plato Phædon. p. 73. D. p. 82. C. Xen. Lac. 1. 1.—Hence in N. T.

a) *though, yet, nevertheless*, John iv. 27 οὐδεὶς μέντοι εἶπε· τί ζητεῖς; vii. 13. xii. 42 ὅμως μέντοι. xx. 5. xxi. 4. 2 Tim. ii. 19. Jude 8.—Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5. ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

b) once in the primitive sense of each particle, pp. μέντοι, *indeed therefore, indeed then*; or the force of μέν being lost in English, *therefore, then*, i. q. μέν οὖν, see in Μέν b. β. 2. Seq. δέ, James ii. 8.—Xen. H. G. 4. 8. 5. Hiero 1. 25.

Μένω, f. μενῶ, aor. 1 ἔμεινα, perf. μεμνήκα, see Buttm. § 101. n. 9. § 112. 5, 8; pluperf. 3 plur. μεμενήκεισαν 1 John ii. 19, see Buttm. § 83. n. 6. Winer § 12. 12.

1. intrans. *to remain, to continue, to abide*, Lat. *maneo*, spoken

a) of place, i. e. of persons remaining or dwelling in a place, seq. adv. Matt. x. 11. κάκει μείνατε. xxvi. 38. John ii. 12. Seq. ἐν c. dat. of place Luke viii. 27 ἐν οἰκίᾳ οὐκ ἔμενε. John vii. 9. viii. 35. Acts xx. 15. xxvii. 31. 2 Tim. iv. 20. c. ἐν τῇ οἰκίᾳ impl. John viii. 35. Acts xvi. 15. Seq. μετά c. gen. of person Luke xxiv. 29, and with the notion of help John xiv. 16. Seq. παρά c. dat. of pers. John xiv. 25. Acts xviii. 3, 20, and with the notion of help John xiv. 17. καθ' ἑαυτὸν μένειν *to dwell by oneself* Acts xxviii. 16 coll. 30. Seq. σύν c. dat. of pers. Luke i. 56. In the sense of *to lodge*, seq. ποῦ John i. 39, 40. seq. ἐν c. dat. of place, Luke xix. 5. seq. παρά c. dat. of pers. John iv. 40. Acts ix. 43, coll. x. 6. Sept. for עֲשֵׂה seq. μετά Gen. xxiv. 55.—c. adv. 1 Macc. xi. 40. Xen. An. 1. 3. 11. c. ἐν Hdian. 4. 3. 10. μετά Plut. Apoth. Imp. II. p. 25. Tauchn. παρά Ceb. Tab. 9.—So of things, seq. ἐπὶ c. gen. John xix. 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα. (comp. Hdian. 4. 4. 9.) Trop. seq. ἐπὶ c. dat. 2 Cor. iii. 14.

b) of a state or condition, seq. adv. 1 Cor. vii. 8, 40 ἐὰν οὕτω μείνῃ. Seq. ἐν

c. dat. John xii. 46 ἐν τῇ σκοτίᾳ μὴ μείνῃ. 1 Cor. vii. 20, 24. 1 John iii. 14. c. ἐν impl. Phil. i. 25 coll. 24. (Hdian. 2. 1. 15.) Seq. dat. of pers. *to remain to one*, i. e. in his power, Acts v. 4. (Sept. Dan. iv. 23. comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition, character, etc. 1 Cor. vii. 11 μένετω ἄγαμος. 2 Tim. ii. 13 ἐκεῖνος πιστὸς μένει. Heb. vii. 3 μένει ἱερεύς. Also things, John xii. 24 αὐτὸς [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts xxvii. 41 ἡ μὲν πρόρα ἔμειναν ἀσάλευτος. With an adj. impl. e. g. ἀσάλευτος, firm steadfast, Rom. ix. 11. opp. to κατακαίεσθαι 1 Cor. iii. 14. Part μένον opp. to πραθεῖν, i. e. *remaining unsold*, Acts v. 4 οὐχὶ μένον, σοὶ ἔμενε; comp. above.—Luc. D. Deor. 8. pen. Soph. Trac. 176. Hdian. 8. 5. 1.—With an adjunct of time *during* or *to which* a person or thing remains, continues, endures. 1 Cor. xv. 6 οἱ πλείους μένουσιν ἕως ἄρτι. Matt. xi. 23 μεχρὶ τῆς σήμερον. John xxi. 22, 23 ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι. (Xen. An. 2. 3. 24.) Rev. xvii. 10 ὀλίγον αὐτὸν δεῖ μῆναι, i. e. retain his power, opp. πεσεῖν. John xii. 34 εἰς τὸν αἰῶνα, and so 2 Cor. ix. 9. 1 Pet. i. 25. (Sept. Ps. ix. 8. cxii. 6, 9.) εἰς ζωὴν αἰώνιον John vi. 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain or endure for ever, to be perpetual*, e. g. christian graces, rewards, institutes, etc. 1 Cor. xiii. 13 νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη. Heb. xiii. 1. John xv. 16. Heb. x. 34. xii. 27. 2 Cor. iii. 11.

e) of the *relation* in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in or with any one*, is i. q. *to be and remain united with him*, one with him, in heart, mind, will; e. g. seq. ἐν c. dat. of pers. John vi. 56 ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ, xiv. 10. xv. 4, 5, 6, 7. 1 John ii. 6. iii. 24. iv. 15, 16. μετά τινος 1 John ii. 19. So *to remain in any thing* is i. q. *to remain steadfast, to persevere in it*, e. g. seq. ἐν c. dat. John viii. 31 ἐν τῷ λόγῳ. xv. 9 et 1 John iv. 16 ἐν τῇ ἀγάπῃ. 1 John ii. 10 ἐν τῷ φωτί. 2 John 9 ἐν τῇ διδαχῇ. So 1 Tim. ii. 15 ἐὰν μείνωσιν ἐν πίστει. (2 Macc. viii. 1.) Vice versa, and in a like general sense, the same things are said *to remain in* a person, e. g. seq. ἐν

c. dat. of pers. John v. 38 τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. xv. 11. 1. John . 14. iii. 17 πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; 2 John 2. Comp. in ἔχω c. β, ult.—In a kindred sense, spoken of divine gifts, privileges, seq. ἐπί τινα John i. 32, 33 τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 1 John iii. 15 c. ἐν αὐτῷ. So of evils, John iii. 36 ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτό ix. 41 ἡ οὖν ἁμαρτία ὑμῶν μένει sc. ἐφ' ὑμᾶς, i. q. ye remain in your sin.

2. trans. *to remain for* any one, *to wait for, to await*, c. acc. Acts xx. 5 οὗτοι ἔμενον ἡμᾶς ἐν Τρωάδι. ver. 23 δεσμά με καὶ θλίψεις μένουσι. Sept. for פָּתַח Is. viii. 17.—2 Macc. vii. 30. Dem. 50. 26. Xen. An. 4. 4. 20. AL.

Μερίζω, f. ἴσω, (μερίς,) *to part, to divide into parts*, trans. pp. Xen. An. 5. 1. 9. In N. T.

a) Mid. μερίζομαι τι μετὰ τινος, *to divide any thing with another, to share with*, Luke xii. 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Comp. כָּרַח and Sept. Prov. xxix. 24.—Dem. 913. 1. comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12.—Pass. trop. *to be divided* sc. into parties and factions, *to be disunited*, Matt. xii. 25, 26. Mark iii. 24, 25, 26. (Pol. 8. 23. 9.) Also in the sense *to be distinct, to differ*, e. g. 1 Cor. i. 13 μεμέρισται ὁ Χριστός; *is Christ divided?* i. e. are there distinctions in Christ, or are there different Christs? 1 Cor. vii. 34 μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος.—Hdian. 3. 10. 6.

b) by impl. *to divide out, to distribute*, e. g. τοὺς ἰχθύας Mark vi. 41. Sept. for כָּרַח Ex. xv. 9. Josh. xiv. 5.—Hdian. 1. 17. 3.—Hence genr. *to distribute, for to assign, to grant, to bestow*, e. g. God Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13. gen. Heb. vii. 2.—Sept. Job xxxi. 2. Ecclus. xlv. 20 or 28.

Μέριμνα, ας, ἡ, (μερίς, μερίζω,) *care, anxiety*, as dividing up and distracting the mind. Matt. xiii. 22 et Mark iv. 19 μέριμναι τοῦ αἰῶνος τούτου, i. e. for this world's goods, worldly cares, Luke viii. 14. xxi. 34. 2 Cor. xi. 28. 1 Pet. v. 7.—Sept. Ps. lv. 23. Ecclus. 31. [xxxiv.] Hesiod. Op. 176 or 180.

Μεριμνάω, ὦ, f. ἴσω, (μέριμνα,) *to care, to be anxious, troubled, to take thought*, absol. Matt. vi. 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται κ. τ. λ. ver. 31. Luke xii. 25. Phil. iv. 6. seq. dat. *for which*, Matt. vi. 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. Luke xii. 22. seq. εἰς τὸ αὐριον Matt. vi. 34. seq. περί c. gen. Matt. vi. 28. Luke xii. 26; also c. acc. Luke x. 41. seq. ὑπέρ c. gen. 1 Cor. xii. 25. seq. πῶς Matt. x. 19. Luke xii. 11.—Dem. 576. 23 μεριμνᾶν τὰ δίκαια λέγειν.—Seq. accus. of thing, pp. *as to or for which* one cares, Buttm. § 131. 6; hence by impl. *to care for, to take care of*. 1 Cor. vii. 32, 33, 34 bis μεριμνᾶ τὰ τοῦ κυρίου . . . τὰ τοῦ κόσμου. Matt. vi. 34 τὰ ἑαυτῆς. Phil. ii. 20 τὰ περὶ ὑμῶν.—Wisd. xii. 22. Xen. Cyr. 8. 7. 12 καὶ τὸ πολλά μεριμνᾶν.

Μερίς, ἴδος, ἡ, (μέρος,) *a part*, e. g.

a) of a country, i. e. a division, province, Acts xvi. 12; see in Μακεδονία. So Sept. and כָּרַח Josh. xviii. 6. Comp. μεριδάρχης 1 Macc. x. 65. Jos. Ant. 12. 5. 5.

b) *part assigned, portion, share*, trop. Acts viii. 21 οὐκ ἔστι σοι μερίς . . . ἐν τῷ λόγῳ τούτῳ. Sept. and כָּרַח Gen. xxxi. 14. Deut. xii. 12.—pp. Plut. Agesil. 17. Dem. 1039. 22.—Also *portion, lot, destiny*, as assigned of God, Luke x. 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. So Sept. and כָּרַח Ecc. iii. 22. ix. 9. Dan. iv. 12.

c) as implying *participation, fellowship*. 2 Cor. vi. 15 τίς μερίς πιστῶ μετὰ ἀπίστου; Col. i. 12 εἰς τὴν μερίδα τοῦ κλήρου, i. e. so as to be partakers of the inheritance etc. So Sept. for כָּרַח Deut. x. 9. Ps. l. 18.

Μερισμός, οὔ, ὁ, (μερίζω,) *a later noun of action*, Thom. Mag. p. 49. H. Plank in Bibl. Repos. I. p. 682; *partition, division*, i. e. *separation*, Heb. iv. 12.—Theophr. Caus. Plant. 1. 12. 6.—Also *distribution*, and so for *gift*, Heb. ii. 4 πνεύματος ἁγίου μερισμοῖς, comp. in μερίζω b. Sept. for כָּרַח division, class, Josh. xi. 23. Ezra vi. 18.—Pol. 31. 18. 1.

Μεριστής, οὔ, ὁ, (μερίζω,) *a divider, distributor*, Luke xii. 14.

Μέρος, εος, ους, τό, (kindr. with μείρομαι,) *a part*, e. g.

a) *part* of a whole, i. e. (α) *a portion*, *piece*, absol. John xix. 23 bis, τέσσαρα μέρη κ. τ. λ. Rev. xvi. 19. Seq. gen. of the whole, Luke xv. 12 τὸ ἐπιβάλλον μέρος τῆς οὐσίας. xxiv. 42 ἰχθύος ὀπτοῦ μέρος. c. gen. impl. Luke xi. 36 μὴ ἔχον τι μέρος σκοτεινόν, sc. τοῦ σώματος, and so Eph. iv. 16. (in full Hdian. 8. 4. 27.) Acts v. 2 supp. τῆς τιμῆς. xxiii. 6 supp. τοῦ συνεδρίου coll. v. 1, and so v. 9; or it may here be rendered *party*. xix. 27 τοῦτο κινδυνεύει τὸ μέρος, *this part* i. e. this branch of labour, of our trade, etc.—Diod. Sic. 1. 28. c. gen. Hdian. vii. 12. 13. Xen. Cyr. 1. 6. 14. c. gen. impl. 8. 4. 29.—Hence often in adverbial significations, e. g. accus. μέρος τι *in some part, partly*, 1 Cor. xi. 18. Buttm. § 131. 6. (Thuc. 2. 64.) ἀπὸ μέρους *in part, partly*, in some degree, 2 Cor. i. 14. ii. 5. Rom. xi. 25. xv. 15, 24. (Diod. Sic. 13. 108.) ἐκ μέρους *in particular*, individually, 1 Cor. xii. 27; also *in part, partly*, i. e. imperfectly, 1 Cor. xiii. 9 bis, 12. v. 10 τὸ ἐκ μέρους *this in part*, this piecemeal knowledge. κατὰ μέρος *particularly*, in detail, Heb. ix. 5, see in Κατά II. 3.—Pol. 1. 4. 3. Thuc. 4. 26.—(β) Spoken of a country, the earth, etc. *a part, tract, region*. Matt. ii. 22 εἰς τὰ μέρη τῆς Γαλιλαίας. xv. 21. xvi. 13. Mark viii. 10. Acts ii. 10. absol. xix. 1. xx. 2. So Eph. iv. 9 τὰ κατώτερα μέρη τῆς γῆς, see in Κατώτερος. Sept. for תְּלֵפֶה Neh. iii. 15.—Hdian. 2. 11. 8. ib. 6. 5. 15.—So of a ship, *part*, i. e. *side, quarter*, John xxi. 6 τὰ δεξιὰ μέρη τοῦ πλοίου. Sept. for תְּלֵפֶה side Ex. xxxii. 15. יְלֵפֶה xxvi. 35. תְּלֵפֶה 2 K. xix. 23.—1 Macc. ix. 12.—(γ) Trop. of some *part* of a general topic, etc. *a particular*. Col. ii. 16 ἐν μέρει ἑορτῆς ἢ νουμηνίας κ. τ. λ. *in the particular of a festival*, i. e. *in respect of*. So ἐν τῷ μέρει τούτῳ, *in this particular*, in this respect, 2 Cor. iii. 10. ix. 3. 1 Pet. iv. 16.—Philo in Flacc. p. 989. D. Ael. V. H. 8. 3.

b) *part* assigned, *portion*, *share*. Rev. xxii. 19 ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος pp. *each in his part* or *turn, by course*, one after another, 1 Cor. xiv. 27.—Pol. 3. 55. 8.—Also *portion, lot, destiny*, as assigned of God, Matt. xxiv.

51 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. Luke xii. 46. Rev. xxi. 8. Sept. for תְּלֵפֶה Ecc. v. 18; comp. in Μερὶς b.—Soph. Antig. 147. Thuc. 1. 127.

c) as implying *participation, fellowship*. John xiii. 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. Rev. xx. 6. comp. in Μερὶς c.

Μεσημβρία, ας, ἡ, (μέσος, ἡμέρα, comp. Buttm. § 19. n. 1,) *mid-day, noon*, Acts xxii. 6. Sept. for מִצְפֵּי Gen. xliii. 16, 25.—Hdian. 1. 17. 1. Xen. H. G. 5. 3. 1.—Meton. *the mid-day quarter*, i. e. *the south*, Acts viii. 26.—Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

Μεσίας in some MSS. for Μεσσίας q. v.

Μεσιτεύω, f. εὔσω, (μεσίτης,) *to be a mediator, arbiter*, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71. *to mediate for any one, to intercede*, Jos. Ant. 7. 8. 5.—In N. T. *to intervene with any thing*, i. e. *to interpose*. Heb. vi. 17 ὅρκῳ ἐμεσίτευσε *he interposed an oath* sc. between himself and the other party, by way of confirmation, pledge. Comp. μεσίτης Jos. Ant. 4. 6. 7.

Μεσίτης, ου, ὁ, (μέσος, εἶμι to go,) *a go-between, a mediator*, one who intervenes between two parties, viz.

a) as an *interpreter, internuntius*, a mere medium of communication, e. g. Moses, Gal. iii. 19, 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

b) as an *intercessor, reconciler*, so of Christ, 1 Tim. ii. 5 μεσίτης θεοῦ καὶ ἀνθρώπων. Heb. viii. 6. ix. 15. xii. 24. Sept. for מְשִׁיחַ Job ix. 33.—Plut. Is. et Osir. 46. III. p. 44. Tauchn. The earlier Greeks used μέσος δικαστής Thuc. 4. 83, or μεσιδῖος, Aristot. Polit. 5. 6. See Lob. ad Phr. p. 121 sq.

Μεσονύκτιον, ἰου, τό, (neut. of adj. μεσονύκτιος, from μέσος, νύξ,) *midnight*, Luke xi. 5. Acts xvi. 25. xx. 7. Put for the midnight watch, Mark xiii. 35, comp. in Φυλακή. Sept. for תְּלֵפֶה יָצַח Judg. xvi. 3. Ruth iii. 8.—Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicius assigns it to poetry, Lob. ad Phryn. p. 53.

Μεσοποταμία, ας, ἡ, (μέσος, πο-

ταμός), *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts ii. 9. vii. 2. The Hebrew name was מִדְּבַר שַׁרְיָן *Syria of the two rivers* Gen. xxiv. 10; also מִדְּבַר שַׁרְיָן *plain of Syria* Gen. xxv. 20. xxviii. 2. It now belongs to the Turkish dominion, under the name of *El Djezirat*, i. e. the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 155.

Μέσος, ἡ, όν, (kindr. with μετά,) *mid, middle, midst*.

a) pp. as adj. e. g. μέση ἡμέρα *mid-day*, μέση νύξ *mid-night*, Acts xxvi. 13. Matt. xxv. 6. This is a later form instead of the earlier μέσον ἡμέρας comp. Acts xxvii. 17), μεσοῦσα ἡμέρα, μεσημβρία, comp. Lob. ad Phryn. p. 53 sq. 465.—Sept. Ex. xi. 4. 1 K. iii. 20. Esdr. ix. 41.—In an adverbial sense, Buttm. § 123. n. 3. Luke xxiii. 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. John xix. 18. Acts i. 18. Seq. gen. John i. 26 μέσος δὲ ὑμῶν ἔστηκε i. e. in the midst of you. Matt. xiv. 24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν *the vessel was now mid-way of the lake*. Comp. Buttm. § 132. 4. 2 b. Matth. § 354. η. Sept. for מִתְּחִלָּה Gen. xv. 10.—Luc. Conv. 43. c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5. Eurip. Rhes. 532.

b) neut. τὸ μέσον as subst. *the middle, the midst*, only with prepositions. (α) ἀνὰ μέσον, *in the midst of, among*, seq. gen. of pers. or thing, Matt. xiii. 25. Mark vii. 31. 1 Cor. vi. 5. Rev. vii. 17. See more in Ἀνά no. 1.—(β) διὰ μέσον *through the midst of*, seq. gen. of pers. or place, Luke iv. 30. xvii. 11. John viii. 59. Sept. for מִתְּחִלָּה Jer. xxxvii. 4. Plut. Solon. 14. Xen. An. 1. 4. 4.—(γ) εἰς μέσον, *into the midst*, sc. of an assembly etc. Mark iii. 3 ἐγείραι εἰς τὸ μέσον. Luke iv. 35. v. 19. Also by attract. in Mark xiv. 60. Luke vi. 8. John xx. 19, 26; see in Εἰς no. 4. Sept. for מִתְּחִלָּה Ex. xiv. 23. מִתְּחִלָּה Ex. xi. 4.—Luc. adv. Indoct. 29. Xen. An. 1. 5. 14.—(δ) ἐκ μέσον *out of the midst*, seq. gen. of pers. *from among* Matt. xiii. 49. Acts xvii. 33. xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17. Sept. for מִתְּחִלָּה Ex. vii. 5. מִתְּחִלָּה Ex. xxxi. 13. Absol. αἶρειν ἐκ τοῦ

μέσον *to take away from the midst, tollere e medio*, i. e. to abolish, to destroy, Col. ii. 14; and so γίνεσθαι ἐκ μέσον 2 Thess. ii. 7.—Xen. An. 1. 5. 14 ἐκ τοῦ μέσον ἐξίστασθαι.—(ε) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*, absol. Matt. xiv. 6 ὠρχήσατο ἐν τῷ μέσῳ i. e. before Herod and his guests. John viii. 9, coll. ver. 2. (Xen. Cyr. 7. 5. 46.) Seq. gen. of thing or place, Mark vi. 47 ἐν μ. τῆς θαλάσσης. Luke xxi. 21. xxii. 55. Acts xvii. 22. Heb. ii. 12. Rev. i. 13. ii. 1. [ii. 7.] iv. 6. v. 6. vi. 6. xxii. 2. Seq. gen. of pers. *in the midst of, among*, Matt. xviii. 20. Luke ii. 46 ἐν μέσῳ τῶν διδασκάλων. xxii. 27, 55. xxiv. 36. Acts i. 15. ii. 22. xxvii. 21. 1 Thess. ii. 7. Phil. ii. 15. Rev. v. 6. Also by attract. in Matt. x. 16. xviii. 2. Mark ix. 36. Luke viii. 7. x. 3. John viii. 3. Acts iv. 7; see in Ἐν no. 4. Sept. for מִתְּחִלָּה Gen. i. 6. xxiii. 10. מִתְּחִלָּה Deut. xxix. 11.—Xen. Cyr. 8. 5. 8. ib. 8. 6. 22.—(ζ) κατὰ μέσον τῆς νυκτός *about midnight* Acts xxvii. 27. Sept. for מִתְּחִלָּה Josh. i. 11.—Xen. An. 6. 2. 17 κατὰ μ. τῆς θοῆκης, Comp. Cyr. 5. 3. 52.

Μεσότοιχον, ου, τό, (μέσος, τοῖχος,) *middle wall, partition*, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. ii. 14. Prob. in allusion to the wall between the inner and outer courts of the temple; see in Ἱερόν and Jos. B. J. 5. 5. 2. comp. Rev. xi. 1, 2.—Clem. Alex. 6. 13. Athen. VII. p. 281 ed. Casaub.

Μεσουράνημα, ατος, τό, (μεσος, οὐρανός,) *mid-heaven, the midst of the heavens*, Rev. viii. 13. xiv. 6. xix. 17.—Eustath. ad. Il. 8. 68. Comp. μεσουράνιω Porph. de Abstin. IV. 8. Plut. ed. R. VII. p. 147, 467.

Μεσόω, ῶ, f. ὠσω, (μέσος,) *to be in or at the middle, in the midst, mid-way*, intrans. John vii. 14 τῆς ἑορτῆς μεσουσης i. e. at the middle of the festival.—Sept. Ex. xii. 29. Thuc. 5. 57.

Μεσσίας, ου, ό, *Messiah*, Heb. מָשִׁיחַ i. e. *the anointed*, i. q. Χριστός which see. John i. 42. iv. 25.

Μεστός, ἡ, όν, *full, filled, stuffed*, seq. gen. of that *of* or *with* which a person or thing is full, Buttm. § 132. 5. 2. John xix. 29 σκεῶς ὄξους μεστόν. xxi. 11.

James iii. 8. Sept. for נִשְׁמָר Ez. xxxvii. 1. Nah. i. 10.—Hdian. 5. 4. 4. Xen. An. 1. 4. 19.—Metaph. Matt. xxiii. 28 μεστοί ἐστε ὑποκρίσεως. Rom. i. 29. xv. 14. James iii. 17. 2 Pet. ii. 14.—Sept. Prov. vi. 34. Xen. Conv. 1. 13.

Μεστώ, ὦ, f. ὠσω, (μεστός,) *to fill*, Pass. *to be filled, to be full*, seq. gen. Acts ii. 13 γλεύκους μεμεστωμένοι εἰσί. Comp. Buttm. § 132. 5. 2.—3 Macc. v. 10.

Μετά prep. (kindr. with μέσος), governing the genitive and accusative, in the poets also the dative, with the primary signif. *mid, amid, Germ. mit*, i. e. *in the midst, with, among*, implying accompaniment, and thus differing from σύν which expresses conjunction, union, See Passow s. v. Matth. § 587. Winer § 51. p. 323. Tittm. de Synon. N. T. p. 176.

I. With the Genitive, implying companionship, fellowship. E. g.

1. *with*, i. e. *amid, among*, in the midst of, as where one is said to be, sit, stand, etc. *with* or *in the midst of* others, seq. gen. plur. of pers. or thing. Matt. xxvi. 58 ἐκάθητο μετὰ τῶν ὑπηρετῶν. Mark i. 13. xiv. 54, 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke xxiv. 5. John xviii. 5. Acts xx. 18. Rev. xxi. 3. al. Comp. Passow μετά A. 1. Matth. l. c. —Hom. Od. 10. 320. Eurip. Hec. 209. Xen. H. G. 4. 8. 16.

2. *with*, i. e. *together with*, e. g.

a) pp. and seq. gen. of pers. (α) where one is said to be, go, remain, sit, stand, etc. *with* any one, in his company; so with a notation of place added, Matt. v. 25 ἕως ὅτου εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Luke xi. 7. xxii. 21. John iii. 26. xi. 31. Rev. iii. 21. al. Often without notation of place e. g. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, *to abide, walk, dwell with* any one Luke xxiv. 29. xxii. 28. John vi. 66. 1 Cor. vii. 13. trop. μένειν μετὰ τινος, *to continue on the side of* any one, of his party, 1 John ii. 19. So εἶναι μετὰ τινος, *to be with* any one, i. e. in his company, Matt. ix. 15 ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος. Mark v. 18. Luke xv. 31. John vii. 33. 2 Tim. iv. 11; also γενέσθαι μετὰ τινος id. Acts vii. 38. ix. 19. c. εἶναι impl. Mark ix. 8.

John xviii. 26. trop. 2 John 2. Hence οἱ ὄντες v. γενόμενοι μετὰ τινος, οἱ μετὰ τινος, *those with any one*, his companions, Matt. xii. 3, 4. Mark xvi. 10. Luke vi. 3, 4. Tit. iii. 15.—Ceb. Tab. 14. Xen. Cyr. 8. 1. 25.—Trop. *to be of one's side or party*. Matt. xii. 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) *to be present with* any one, sc. for aid, e. g. God John iii. 2 εἰ μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ. viii. 29. Acts vii. 9. 2 Cor. xiii. 11. c. εἶναι imp. Matt. i. 23. Rom. xv. 33. trop. ἡ χεὶρ κυρίου Luke i. 66. Acts xi. 21. So of Jesus Matt. xxviii. 20. c. εἶναι impl. 2 Thess. iii. 16. of the Holy Spirit John xiv. 16. Also c. εἶναι impl. *to be ever with* any one, i. e. *to be ever bestowed, given*, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. xvi. 20, 24. 1 Cor. xvi. 23, 24. Heb. xiii. 25. 2 John 3. Rev. xxii. 21.—(β) Where one is said *to do* or *suffer* any thing *with* another, implying joint or mutual action, influence, suffering, etc. Matt. ii. 3 Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. v. 41. xii. 30 μὴ συνάγων μετ' ἐμοῦ. ver. 41. xviii. 23. Mark iii. 6, 7. Luke v. 29, 30. John xi. 16. xix. 18. Acts xxiv. 1. Rom. xii. 15 bis. 1 Thess. iii. 13. Heb. xiii. 23. Rev. iii. 20. al. sæpiss. (Hdian. 3. 4. 12. Xen. Cyr. 2. 1. 12.) So, as often in English, where *with* is equivalent to *and*, i. e. where καὶ might stand. Matt. xxii. 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, i. q. their own disciples *and* the Herodians. ii. 11. xix. 10. 1 Cor. xvi. 11.—(γ) Seq. gen. of a pers. pron. after verbs of *having* or *taking with oneself*. Matt. xv. 30 ἔχοντες μεθ' ἐαυτῶν χωλοὺς κ. τ. λ. xxv. 3. Mark xiv. 33. 2 Tim. iv. 11.—Diod. Sic. 20. 4.—(δ) Where the accompaniment implies only nearness, contiguity, etc. Matt. xxi. 2 καὶ πῶλον μετ' αὐτῆς. Rev. xiv. 1. Acts ii. 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, i. e. *in thy presence*, near thy person; quoted from Ps. xvi. 11 where Sept. for תְּרַבֵּץ. —(ε) After the verb ἀκολουθεῖω *to follow*, Luke ix. 49 οὐκ ἀκολουθεῖ μεθ' ἡμῶν. Rev. vi. 8. xiv. 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353. comp. Matth. § 403. p. 738.—Dem. 608. 13.—(ζ) After verbs

compounded with σύν, instead of the more usual dative, Matth. § 405. Acts i. 26 συγκατεψηφίσθη μετὰ τῶν ἀποστόλων. 2 Cor. viii. 18. Gal. ii. 12. Matt. xvii. 3. xx. 2.—Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) trop. seq. gen. of thing, e. g. (α) as designating the state or emotion of mind which accompanies the doing of any thing, *with* which one acts etc. Matt. xxviii. 8 ἐξελθοῦσαι ταχύ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark iii. 5. Luke xiv. 9. Acts xx. 19. xxiv. 3. Eph. iv. 2 bis. 2 Thess. iii. 12. 1 Tim. ii. 9. Heb. x. 22. al. sæp. Comp. Matth. i. c.—1 Macc. vii. 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15.—(β) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. g. Matt. xiv. 7 μετ' ὅρκου ὡμολόγησεν αὐτῷ. xxiv. 31 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. xxvii. 66 *together with a guard*. Mark vi. 25. x. 30 comp. Winer p. 323. Luke ix. 39. xvii. 20. Acts v. 26. xiii. 17. xiv. 23. xxiv. 18. 2 Cor. viii. 4. 1 Tim. iv. 14. Heb. v. 7. vii. 21. al. sæp. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to καί, as in English; comp. above in a. β, ult. Eph. vi. 23 εἰρήνη . . καὶ ἀγάπη μετὰ πίστεως κ. τ. λ. Col. i. 11. 1 Tim. i. 14. ii. 15. iii. 4. 2 Tim. ii. 10. Heb. ix. 19. al.—(γ) Seq. gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in a. γ. Matt. xxiv. 30 μετὰ δυνάμεως καὶ δόξης. Mark xiv. 43 ὄχλος πολὺς μετὰ μαχαιρῶν κ. τ. λ. John xviii. 3. Acts xxvi. 12. comp. ix. 2 et xxii. 5.—Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἴνου ἐλθεῖν. (δ) After the verb μίγνυμι *to mingle*, Matt. xxvii. 34 ὄξος μετὰ χολῆς μεμιγμένον. Luke xiii. 1 ὦν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.—Plato Tim. p. 35. A, μίγνυς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἔν. The more usual construction is c. dat. Matth. § 403. b. comp. Hdian. 5. 5. 16.

c) from the Heb. usage, μετά is sometimes put like כּי, כּח, etc. where the common Greek construction is different, espec. after verbs and nouns imply-

ing joint or mutual action, influence, suffering, etc. where in Engl. also we say *with*, e. g. (α) after words implying accord or discord, Luke xxiii. 12 ἐγένοντο δὲ φίλοι . . μετ' ἀλλήλων. (c. dat. Xen. Mem. 2. 1. 33.) Rom. xii. 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K. xxii. 45. c. dat. Job v. 23. Ecclus. vi. 6.) Heb. xii. 14. 1 John iv. 17 ἀγάπη μετ' ἡμῶν *our mutual love*. Comp. Buttm. § 133. 2.—John iii. 25 ζήτησις . . μετὰ τῶν Ἰουδαίων. 1 Cor. vi. 6, 7. Rev. ii. 16 πολεμήσω μετ' αὐτῶν. xi. 7. xii. 17. xiii. 7. Here the dat. is more common, Matth. § 404. c.—(β) After μοιχεύω, πορνεύω, etc. Rev. ii. 22 τοὺς μοιχεύοντας μετ' αὐτῆς. xvii. 2. xviii. 3, 9. also xiv. 4. So Heb. כּח seq. כּח Jer. xxiii. 17. seq. כּח Sept. ἐν Ez. xvi. 17. See Gesen. Lex. כּח no. 1. The common construction is c. accus. see under these verbs.—(γ) After words signifying participation, fellowship. 2 Cor. xi. 15, 16 τίς μερὶς πιστῶ μετὰ ἀπίστου κ. τ. λ. John xiii. 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John i. 3, 6, 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matt. viii. 29. Comp. Matth. § 389. i. α.—So λογίζεσθαι μετὰ τινος, *to be reckoned, counted, with* any one, Mark xv. 28 et Luke xxii. 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. liii. 12 where Heb. כּח כּח, Sept. ἐν.—comp. c. dat. Hdot. 8. 136.—(δ) After verbs implying *to speak or talk with* any one, Mark vi. 50 καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν. Rev. iv. 1. So John vi. 43. xvi. 19. So כּח seq. כּח Sept. μετὰ Gen. xxxi. 29. Sept. πρὸς Deut. v. 4. seq. כּח Sept. πρὸς Gen. xxiii. 8. xlii. 30. For the more usual dat. see in λαλέω, διαλέγω, etc.—(ε) ποιεῖν τι μετὰ τινος, *to do with* any one, i. e. *to or towards* him, corresponding to Heb. כּח כּח. Luke i. 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. x. 37. Acts xiv. 27. xv. 4. So Heb. and Sept. Gen. xxiv. 12. Sept. ἐν Gen. xl. 14. Also μεγαλύνειν τι μετὰ τινος Luke i. 58, for Heb. כּח כּח; see in Μεγαλύνω. For the more usual dat. see in Ποιέω.

II. With the Accusative, μετά strictly implies motion *towards the middle, into the midst* of any thing, Hom. Il. 2. 376; and then also motion *after* any person or thing, i. e. either so as to follow and

be with a person, or to fetch a person or thing, see Passow μετά C. no. 1. Winer § 53. f. Hence also spoken of succession either in place or time, *after*. In N. T.

1. of succession in place, *after, behind*, Heb. ix. 3 μετά τὸ δεύτερον καταπέτασμα. —Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. of succession in time, e. g. with a noun of time, Matt. xvii. 1 μεθ' ἡμέρας ἕξ *after six days*. xxv. 19 μετά δὲ χρόνον πολύν. Mark viii. 31. Acts xii. 4. xxviii. 11. Gal. i. 18. So μετ' οὐ πολλὰς ἡμέρας Luke xv. 13, οὐ μετά πολλὰς ταύτας ἡμέρας Acts i. 5, comp. in οὐ, and Winer § 23. p. 140. —Palæph. 5. 3. Hdian. 5. 6. 2. Æl. V. H. 9. 21. —With a noun of person, Acts v. 37 μετά τοῦτον ἀνέστη Ἰούδας. xix. 14. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an event or point of time. Matt. i. 12 μετά δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark xiii. 24. Luke ix. 28. John xiii. 27. 2 Pet. i. 15. —Hdian. 4. 9. 3. —Also μετά ταῦτα v. τοῦτο *after these things, after this*, Mark xvi. 12. Luke v. 27. John iii. 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) Seq. adj. Luke xxii. 58 μετά βραχύ, see in Βραχύς. Acts xxvii. 14 μετά οὐ πολὺ. (Jos. 1. 12. 2.) Seq. infin. c. art. Matt. xxvi. 32 μετά δὲ τὸ ἐγερθῆναι με, i. e. *after that I am risen again*. Mark i. 14. Luke xii. 5. Acts i. 3. 1 Cor. xi. 25. Heb. x. 26. —Hdian. 2. 9. 6.

NOTE. In composition μετά implies: 1. fellowship, partnership, as μεταδίδωμι, μετέχω, μεταλαμβάνω, etc. 2. proximity, contiguity, as μεθόριον. 3. motion or direction *after*, as μεθοδεία, μεταπέμπομαι. 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνω, μετατίθημι, μετίστημι. Comp. Buttm. p. 414. Passow μετά F. no. 8. AL.

Μεταβαίνω, f. βήσομαι, (βαίνω q. v.) *to go or pass over* sc. from one place to another, *to remove*, e. g. ἐξ οἰκίας εἰς οἰκίαν Luke x. 7. trop. John v. 24. 1 John iii. 14. —Luc. Vitar. Auct. 5 ἐς ἄλλο [σῶμα] μεταβήσεται. trop. 2 Macc. vi. 9, 24. Plut. Thes. 5. —Hence genr. *to pass over or away, to depart*, seq. ἀπό Matt. viii. 34. seq. ἐκ et πρὸς John xiii. 1. seq. adv. Matt. xi. 1 μετέβη ἐκεῖθεν. xii.

9. xv. 29. xvii. 20 bis. John vii. 3. Acts xviii. 7. —Hom. Od. 12. 312. Pol. 21. 10. 12.

Μεταβάλλω, f. αλῶ, (βάλλω,) *to throw or turn over*, e. g. with a plough Xen. Œc. 16. 13. *to turn about* Hom. Il. 8. 94. *to change* Diod. Sic. 1. 12. —In N. T. Mid. *to change oneself*, i. e. one's mind, Acts xxviii. 6. —Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. H. G. 2. 3. 31.

Μετάγω, f. ξω, (ἄγω,) *to lead over*, from one place or country to another, *to transfer*, Diod. Sic. 20. 3 fin. In N. T. *to move or turn about*, from one place to another, James iii. 3, 4.

Μεταδίδωμι, f. δώσω, (δίδωμι,) *to share with any one*, i. e. *to impart, to communicate*, seq. dat. Luke iii. 11 ὁ ἔχων δύο χιτῶνας, μεταδότης τῷ μὴ ἔχοντι. Eph. iv. 28. Absol. ὁ μεταδίδους, one who distributes alms, an officer of the primitive church, Rom. xii. 8. Seq. acc. et dat. Rom. i. 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. ii. 8. —c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1. c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

Μετάθεσις, εως, ή, (μετατίθημι,) *metathesis, transposition*, a setting in another place. Hence

a) pp. *translation*, removal from one place to another, Heb. xi. 5. —Diod. Sic. 1. 23.

b) *mutation, change*, Heb. vii. 12 νόμου μετάθεσις. xii. 27. —2 Macc. xxi. 24. Thuc. 5. 29.

Μεταίρω, f. αρῶ, (αἶρω,) pp. *to lift away, to take away*, from one place to another, Dem. 395 ult. Sept. for πᾶσι 2 K. xxv. 11. In N. T. intrans. or c. ἐαυτόν impl. *to take oneself away*, i. e. *to go away, to depart*, Matt. xiii. 53 μετήρην ἐκεῖθεν. xix. 1. Comp. Buttm. § 113. n. 2. § 130. n. 2. —Aquil. Gen. xii. 8 καὶ μετήρην ἐκεῖθεν for עָרָא רַחֲלֵל, Sept. ἀπέση.

Μετακαλέω, ῶ, f. ἔσω, (καλέω,) *to call off or away*, i. e. from one place to another, *to recall*, Sept. for ἄγω Hos. xi. 1, 3. Pol. 14. 1. 3. Thuc. 8. 11. —In N. T. *to call away to oneself, to call for*, to invite, c. acc. Acts vii. 14 μετεκαλέσατο

τὸν πατέρα αὐτοῦ Ἰακώβ. x. 32. xx. 17. xxiv. 25. — Achill. Tat. IV. p. 243. comp. Diod. Sic. 16. 10.

Μετακινέω, ὦ, f. ἤσω, (κινέω,) *to move from one place to another, to move away, to remove*, trop. Col. i. 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος *not moved away from the hope* etc. i. e. *not fallen away, not wavering*.—pp. Hdot. 1. 51. Xen. Eq. 7. 6.

Μεταλαμβάνω, f. λήψομαι, λαμβάνω,) *to take a part, share, of any thing, pp. with others, i. e. to partake of, to share*, seq. gen. 2 Tim. ii. 6 τῶν καρπῶν μεταλαμβάνειν. Heb. vi. 7. xii. 10. So τροφῆς μεταλαμβάνειν *to partake of food*, i. e. *genr. to take food*, Acts ii. 46. xxvii. 33. Æl. V. H. 9. 5. Xen. H. G. 3. 5. 2.—Hence *genr. to take, to have*, seq. acc. Acts xxiv. 25 καιρὸν δὲ μεταλαβῶν. Comp. Matth. § 325. n. 2.—Pol. 2. 16. 15.

Μετάληψις, εως, ἡ, (μεταλαμβάνω,) *a partaking of any thing*. 1 Tim. iv. 3 εἰς μετάληψιν i. e. *to be partaken of, enjoyed*.—Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς.

Μεταλλάσσω v. ττω, f. ξω, (ἀλλάσσω,) *to exchange one thing for another*, seq. acc. et ἐν, Rom. i. 25. εἰς ver. 26.—Sept. ii. 20. Test. XII. Patr. p. 666. seq. εἰς Diod. Sic. 4. 51.

Μεταμέλομαι, f. ἥσομαι, (μελόμαι *to let be for care or concern to oneself, to care for*), aor. 1 pass. μετεμελήθην with mid. signif. Buttm. § 136. 2, pp. *to change one's care* etc. Hence *to change one's mind or purpose*, after having done any thing, etc.

a) simpl. Matt. xxi. 29 ὕστερον δὲ μεταμελήσεις. ver. 32. Heb. vii. 21 quoted from Ps. cx. 4 where Sept. for $\overline{\text{DPT}}$.

b) with the idea of regret, sorrow, *to repent, to feel sorrow, remorse*. Matt. xxvii. 3 of Judas. 2 Cor. vii. 8 bis.—1 Macc. xi. 10. Diod. Sic. 15. 9. Xen. Cyr. 4. 6. 5.

Μεταμορφόω, ὦ, f. ὠσω, (μορφόω,) *to transform, to transfigure*, e. g. ἐαυτὸν Æl. V. H. 1. 1. Athen. VIII p. 334. C. In N. T. Mid. *to change one's form, to be transfigured*, Matt. xvii. 2. Mark ix. 2.—Trop. *to be transformed in mind and*

heart, Rom. xii. 2 μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός. 2 Cor. iii. 18.—Æl. V. H. 14. 8.

Μετανοέω, ὦ, ἤσω, (νοέω,) pp. *to perceive afterwards, to have an afterview*, and hence *to change one's views, mind, purpose*; Sept. for $\overline{\text{DPT}}$ Zech. viii. 14. Jos. Ant. 2. 14. 5. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. *to change one's mind, to repent*, implying the feeling of regret, sorrow, intrans.

a) *genr.* Luke xvii. 3 καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. ver. 4. seq. ἐπὶ c. dat. 2 Cor. xii. 21.—Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.

b) in a religious sense, implying pious sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ, absol. Matt. iii. 3 μετανοεῖτε, ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. iv. 17. xi. 20. Mark i. 15. vi. 12. Luke xiii. 3, 5. xv. 7, 10. xvi. 30. Acts ii. 38. iii. 19. xvii. 30. xxvi. 20 μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν *repent and turn to God*, i. e. *from idolatry*. Rev. ii. 5 bis, 16, 21. iii. 3, 19. xvi. 9. Prægn. seq. ἀπό, Acts viii. 22 μετανόησον ἀπὸ τῆς κακίας *repent [and turn] from this evil*. Seq. ἐκ, Rev. ii. 21 ἐκ τῆς πορνείας. ver. 22. ix. 20, 21. xvi. 11. Sept. c. ἀπό for $\overline{\text{DPT}}$ Jer. viii. 6.—Jos. Ant. 7. 7. 3 seq. περί.—As attended with acts of external sorrow, penance, Matt. xi. 21 ἂν ἐν σάκκῳ καὶ σποδῷ μετανόησαν. xii. 41. Luke x. 13. xi. 32. Comp. Jonah iii. 5—10. For εἰς in Matt. xii. 41 et Luke xi. 32, see in Εἰς e. a.—Test. XII Patr. p. 520, 607; called also μετάνοια τῆς σαρκός p. 611.

Μετάνοια, ας, ἡ, (μετανοέω,) *change of mind or purpose, repentance*.

a) *genr.* Heb. xii. 17 μετανοίας γὰρ τόπον οὐχ εὔρε, *he found no place for a change of mind*, i. e. in his father Isaac, comp. Gen. xxvii. 34, 37 sq.—Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.

b) in a religious sense, *repentance, penitence*, implying pious sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ. Matt. iii. 8 καρπὸν ἄξιον τῆς μετανοίας. ver. 11. ix. 13. Mark i. 4. ii. 17. Luke iii. 3, 8. v. 32 καλεῖσαι . . ἁμαρτωλοὺς εἰς μετάνοιαν. xv. 7. xxiv. 47. Acts v. 31 δοῦναι

μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. xi. 18 τὴν μετάνοιαν εἰς ζωὴν. xiii. 24. xix. 4. xx. 21 τὴν εἰς Θεὸν μετάνοιαν. xxvi. 20. Rom. ii. 4. 2 Cor. vii. 9, 10. 2 Tim. ii. 25. Heb. vi. 1, 6. 2 Pet. iii. 9. —Wisd. xii. 19. Jos. Ant. 4. 6. 10 fin.

Μεταξύ, adv. (μετά, μέσος,) also c. genit. Buttm. § 146. 2, in the midst, i. e. *betwixt, between*, of place Wisd. xviii. 23. Hom. Il. 1. 156. See Buttm. p. 439. In N. T.

a) absol. only of time, *mean time, mean while*, e. g. ἐν τῷ μεταξύ sc. χρόνῳ, in the mean time John iv. 31, comp. Buttm. § 125. 6.—Xen. Conv. 1. 14. fully Hdian. 3. 8. 20.—Also ὁ μεταξύ, *intervening, intermediate*; put for *next following, next*, as Acts xiii. 42 τὸ μεταξύ σάββατον, the next Sabbath. Buttm. l. c. —Jos. B. J. 5. 4. 2. Δαβίδου τε καὶ Σολομῶνος, ἐπὶ δὲ τῶν μεταξύ τούτων βασιλέων. Plut. ed. R. VI. p. 891. 17. p. 892. 3.

b) seq. gen. of place or pers. Matt. xxiii. 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Luke xi. 51. xvi. 26. Acts xii. 6.—Jos. Ant. 7. 10. 4. Ael. V. H. 3. 1. Xen. Cyr. 7. 1. 10.—Trop. of pers. Matt. xviii. 15 μεταξύ σοῦ καὶ αὐτοῦ μόνου, Engl. *between thee and him alone*. Acts xv. 9. Rom. ii. 15 μεταξύ ἀλλήλων, *between one another*, i. e. in turn, alternately.—Plut. de Discr. amic. et adul. 1. init.

Μεταπέμπω, f. ψω, (πέμπω,) to send after, to send for, Thuc. 4. 30. ib. 7. 15. In N. T. Mid. μεταπέμπομαι, f. ψομαι, to send for to oneself, to invite to come, Acts x. 5, 22, 29, bis. xi. 13. xxiv. 24, 26. xxv. 3. Pass. Acts x. 29. Sept. for פָּרַח Num. xxiii. 7.—2 Macc. xv. 31. Hdian. 3. 5. 7. Xen. Mem. 3. 9. 11.

Μεταστρέφω, f. ψω, (στρέφω,) to turn about, sc. from one direction to another, Plut. Otho 4. Xen. Cyr. 8. 3. 28. In N. T. to turn into something else, to change, trans. et seq. εἰς, James iv. 9. Acts ii. 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος, quoted from Joel iii. 4. [ii. 31], where Sept. for פָּרַח Niph.—1 Macc. ix. 41.—In a bad sense, to change for the worse, to pervert, Gal. i. 7 μεταστρέ-

ψαι τὸ εὐαγγέλιον.—Ecclus. xi. 31. Test. XII Patr. p. 688.

Μετασχηματίζω, f. ἴσω, (σχηματίζω, σχῆμα q. v.) to transform, to change the form or appearance of any thing, trans. Phil. iii. 21 ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως. Mid. seq. εἰς, to transform oneself into another shape, character, etc. 2 Cor. xi. 13 μετασχηματιζόμενοι εἰς ἀποστόλους. ver. 14. seq. ὡς ver. 15.—Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Mid. Test. XII Patr. p. 530.—Trop. to transfer figuratively, to apply metaphorically, seq. εἰς τινα 1 Cor. iv. 6.

Μετατίθημι, f. θήσω, (τίθημι,) to transpose, to put in another place, and hence to transport, to transfer, to translate, trans. Acts vii. 16 καὶ μετετέθησαν [αὐτὸν] εἰς Συχέμ. Heb. xi. 5 bis, Ἐνὼχ μετετέθη sc. εἰς τὸν οὐρανόν κ. τ. λ. Comp. 2 K. ii. 11. (Sept. Gen. v. 24.) Heb. vii. 12 μετατιθεμένης τῆς ἱερωσύνης, the priesthood being transferred sc. to Christ or to the tribe of Judah, comp. ver. 11, 14. (Others, being changed, as Xen. Mem. 4. 4. 14.) Sept. for פָּרַח Jer. lii. 25, 26, 29.—Ecclus. xlv. 16. Jos. Ant. 12. 9. 7 τὴν τιμὴν. Diod. Sic. 17. 29.—Mid. to transfer oneself, to go over from one side or party to another, seq. ἀπό et εἰς to fall away from one to another, Gal. i. 6.—2 Macc. vii. 24. Athen. VII. p. 281. E. Pol. 6. 111. 8.—Metaph. to transfer to another use or purpose, to pervert, to abuse, Jude 4 τὴν χάριν τοῦ Θεοῦ μετατιθέναι εἰς ἀσελγείαν perverting the grace of God unto licentiousness.

Μετέπειτα, adv. (ἐπειτα), lit. after then, i. e. thereafter, afterwards, Heb. xii. 17.—Judith ix. 7. Jos. Ant. 6. 4. 6. Hdot. i. 25. ib. 7. 7.

Μετέχω, f. μεθέξω, aor. 2 μετέσχον, (ἔχω,) pp. to have with another, i. e. to partake of, to share in, to be a partaker etc. seq. gen. Buttm. § 132. 4. 2. 1 Cor. ix. 10, 12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν. x. 21, 30 impl. Heb. ii. 14. vii. 13 φυλῆς ἑτέρας μετέσχηκεν he had part in another tribe, belonged to another tribe. Seq. ἐκ 1 Cor. x. 17, comp. in Ἐκ 3. h. So to partake of food, i. e. to

take as food, e. g. γάλακτος Heb. v. 13. —2 Macc. v. 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

Μετewρίζω, f. ἴσω, (μετέωρος high, floating in the air, from μετά and ἑώρα or αἰώρα, Th. αἰείρω,) to lift up on high, to raise in the air, Æl. H. An. 11. 33 ἐαυτὸν τοῖς πτεροῖς μετεωρίσας. Trop. of the mind, to animate, to incite, Diod. Sic. 3. 72. ib. 13. 53. to elate, as with pride, 2 Macc. v. 17. Diod. Sic. 4. 70. Also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετεωρίζεσθαι πρὸς ἀπόστασιν. —Hence in N. T. Pass. or Mid. μετεωρίζομαι, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke xii. 29.—Comp. μετέωρος ταῖς διανοίαις Pol. 3. 107. 6. ib. 5. 18. 5.

Μετοικεσία, ας, ἡ, (μετοικέω i. q. μετοικίζω,) change of abode, migration, and hence for the Babylonish exile, Matt. i. 11, 12, 17 bis. Sept. for מְגִלָּה 2 K. xxiv. 16. 1 Chr. v. 22.—Anthol. Gr. I. p. 175. Comp. Munthe Obs. p. 1. H. Planck in Bibl. Repos. I. p. 670.

Μετοικίζω, f. ἴσω, Att. fut. ἰώ, Buttm. § 95. 9, (οἰκίζω, οἶκος,) to cause to change one's abode, to cause to remove or migrate, trans. Act vii. 4 μετέκνησεν αὐτὸν εἰς τὴν γῆν ταύτην. v. 43 μετοικιῶ ἐπέκεινα Βαβ. Sept. for מְגִלָּה 1 Chr. v. 6. Am. 5. 27.—Diod. Sic. 11. 88. pen. Æl. V. H. 1. 11. Thuc. 1. 12.

Μετοχή, ῆς, ἡ, (μετέχω,) partnership, fellowship, 2 Cor. vi. 14, parall. with κοινωνία.—Psalt. Salom. xiv. 4. Hesych. μετοχή· κοινωνία, σχέσις.

Μέτοχος, ου, ὁ, ἡ, adj. (μετέχω,) partaking, subst. a partaker, Heb. iii. 1 κλήσεως ἐπουρανίου μέτοχοι. ver. 14. vi. 4. xii. 8.—Anthol. Gr. IV. p. 263. Hdot. 3. 52.—In the sense of partner, companion, fellow, Luke v. 17. Heb. i. 9 quoted from Ps. xlv. 8, where Sept. for מְגִלָּה.—Dem. 1411. 4.

Μετρέω, ὦ, f. ἴσω, (μέτρον,) to measure, trans. e. g. of capacity, with an adjunct of manner, in the proverbial phrase, ὧ v. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται, Matt. vii. 2 bis. Mark iv. 24 bis.

Luke vi. 38 bis. Sept. for מְגִלָּה Ex. xvi. 18.—Dem. 918. 11. Plut. Marcell. 25. pen.—Of length etc. as measured by the rule, κάλαμος. Rev. xi. 1 μέτρησον τὸν ναὸν τοῦ θεοῦ. ver. 2. xxi. 15, 16, 17. Sept. and מְגִלָּה Num. xxxv. 5.—Xen. H. G. 3. 2. 10. Mem. 4. 7. 2.—Trop. for to estimate, to judge of, 2 Cor. x. 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες.—Hdian. 1. 6. 2. Dem. 324. 24. Comp. metior Hor. Ep. 1. 7 fin.

Μετρητής, οὔ, ὁ, (μετρέω,) pp. measurer, then metretes, John ii. 6, i. e. the Attica amphora, a measure for liquids containing 12 χόες or 144 κοτύλαι, and equal to $\frac{3}{4}$ of an Attic medimnus or Hebrew bath. Hence the μετρητής was equivalent to about 33½ English quarts, or to 8⅔ gallons. See particularly under art. Κόρος, and Bœckh Staatsh. der Ath. I. p. 107. The Roman amphora was smaller, being only equal to $\frac{2}{3}$ of the μετρητής. Comp. Adam's Rom. Ant. p. 504.—Sept. for מְגִלָּה 2 Chr. iv. 5. Pol. 2. 15. 1. Dem. 1045. 6.

Μετριοπαθεῖω, ὦ, f. ἴσω, (μετριοπαθής of moderated passions, from μέτριος, πάθος,) to be moderate in one's passions, to have one's passions moderated; hence to be gentle, indulgent, compassionate, seq. dat. towards any one, Heb. v. 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κ. τ. λ.—Philo de Joseph. II. p. 45. 37. Jos. Ant. xii. 3. 2. comp. μετριάζω ib. 5. 7. 7.

Μετρίως, adv. (μέτριος, μέτρον,) measuredly, moderately, pp. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20. In N. T. little, and οὐ μετρίως not a little, i. e. much, greatly, Acts xx. 12.—Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

Μέτρον, ου, τό, measure, a) pp. as of capacity, in the proverbial expression Matt. vii. 2. Mark iv. 24. Luke vi. 38 bis. Trop. measure of sins Matt. xxiii. 32. Sept. for מְגִלָּה 2 Chr. ii. 10. מְגִלָּה Lev. xix. 36. Deut. xxv. 14. (Hdot. 4. 198. Xen. An. 3. 2. 21.) Of length or surface, a measure, i. e. a measuring-rod, κάλαμος, Rev. xxi. 15 in later edit. xxi. 17 μέτρον ἀνθρώπου, man's measure, i. e. common, ordinary. Sept. for מְגִלָּה Ex. xxvi. 2, 8. Ez. xlii. 16 sq. מְגִלָּה 2 K. xxi. 13. (Xen.

Mem. 4. 7. 2.) Genr. and adv. ἐκ μέτρου *by measure*, i. q. μετρίως, i. e. moderately, sparingly, John iii. 34. See in 'Εκ no. 3. e.

b) meton. *measure*, for *portion* as measured off or allotted, *allotment*, *proportion*. Rom. xii. 3 ὡς ὁ θεὸς ἐμέρισε μέτρον πίστεως. Eph. iv. 7, 13, 16. 2 Cor. x. 13 bis, see in Κανών.—Luc. Imag. 7. Anth. Gr. I. p. 81 ult.

Μέτωπον, ου, τό, (μετά, ὦψ,) *the forehead*, Rev. vii. 3. ix. 4. xiii. 16. xiv. 1, 9. xvii. 5. xx. 4. xxii. 4. Sept. for פָּדָה Ex. xxviii. 33. 1 Sam. xvii. 49.—Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

Μέχρι, also Μέχρις sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phr. p. 14; a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the whole duration up to the limit, leaving the further continuance undetermined; while μέχρι refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33. sq. Passow s. v.

I. As Prep. with the genitive, *unto*, *until*, *usque ad*.

a) Of place, *unto*, *as far as to*. Rom. xv. 19 μέχρι τοῦ Ἰλλυρικού. Sept. for פָּדָה Job xxxviii. 11.—Palæph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, *until*, (α) c. gen. of a subst. Matt. xiii. 30 μέχρι τοῦ θερισμοῦ. Acts x. 30. xx. 7. Rom. v. 14 μέχρι Μωσέως, i. e. death reigned from Adam *until* Moses without there being any written law, but not so afterwards, comp. Tittm. l. c. 1 Tim. vi. 14. Heb. iii. 6, 14. ix. 10. Sept. for הָיָה Ps. cv. 19.—Hdian. 1. 1. 5. Xen. Ven. 4. 11.—(β) μέχρις οὗ sc. χρόνου, *until what time*, i. e. *until*, as a conjunct. with the subjunctive, where the thing is uncertain. Mark xiii. 30 μέχρις οὗ πάντα ταῦτα γένηται. See Buttm. § 146. 3. comp. in "Εως I. a. Matth. § 480. b.—Hdot. 4. 119. c. impf. indic. Xen. An. 5. 4. 16.—(δ) μέχρι τῆς σήμερον, *until this day*, Matt. xi. 23. xxviii. 15. Here ἄχρι might properly have been used; but the writer employs μέχρι prob. as not looking at all beyond the present time; the present

moment being all he has to do with; comp. Tittm. l. c. p. 35.—So μέχρι τοῦ νῦν Palæph. 17. 2. μέχρι τῶνδε τῶν καιρῶν Diod. Sic. 4. 19.

c) Trop. of degree or extent. 2 Tim. ii. 9 κακοπαθῶ μέχρι δεσμῶν. Heb. xii. 4 μέχρις αἵματος. Phil. ii. 8 μέχρι θανάτου. ver. 30.—2 Macc. xiii. 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

II. As Conjunct. *until*, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Buttm. § 146. 3, comp. in "Εως I. a. Eph. iv. 13 μέχρι καταστήσωμεν . . . εἰς ἄνδρα τέλειον κ. τ. λ.—Xen. H. G. 1. 3. 11 περιέμενεν . . . μέχρις ἔλθῃ. c. impf. indic. Thuc. 3. 10.

Μή, a negative particle, *not* implying every where a *dependent* and *conditional* negative, i. e. depending on the idea, conception, thoughts of some subject, and therefore *subjective*; while οὐ expresses the direct and full negation independently and absolutely, and is therefore *objective*. That is, μή implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μή refers to the predicate, οὐ to the copula. The same distinction holds good in all the compounds of μή and οὐ. See Buttm. § 148. Passow in μή. Winer § 59. Herm. ad Vig. p. 796 sq. 804 sq. Matth. § 608. 5.

I. As a negative particle, *not*, where the following special uses all flow from the general principles above stated. E. g. μή, and not οὐ, is used:

a) in all negative *conditions* and *suppositions*, in N. T. after εἰ and εἰ, Buttm. § 148. 2. b. E. g. εἰ μή, Matt. v. 20 εἰ μή περισσεύσῃ ἡ δικαιοσύνη ὑμῶν κ. τ. λ. Mark iii. 27. Luke xiii. 3, 5. Tit. i. 6. al. see in 'Εάν no. II. β. So εἰ μή, Matt. xxiv. 22 εἰ μή ἐκολοβώθησαν αἱ ἡμέραι. Mark ii. 7. John iii. 13. Acts xxi. 25. al. see in Εἰ no. III. ε. With εἰ or εἰ implied, Mark xii. 13. Luke x. 10. John xii. 47. 1 Cor. xiii. 1, 2, 3. James ii. 14.—Sometimes εἰ is followed by οὐ, but οὐ then refers not to the condition, but to the verb not to which it renders negative, as Matt. xxi. 24 καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, i. e. the *not being* born would have been

better for him; here μή would have implied doubt whether he had been born etc. Mark xi. 26. Luke xiv. 26. xviii. 4 εἰ καὶ θεὸν οὐ φοβοῦμαι, i. e. *to not fear*, i. q. *to contemn*. John x. 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, i. e. *to not do* i. q. *to leave undone*. xi. 8. James ii. 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 833, 889. Comp. in οὐ e.

b) after particles implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. ἵνα μή, Matt. xxvi. 5 ἵνα μὴ θόρυβος γένηται. Luke viii. 10. John iii. 16. Acts v. 26. Heb. xiii. 17. al. So Matt. v. 29, 30. Mark iv. 12. John xi. 50. al. see in ἵνα no. 1, 2. So ὅπως μή, Matt. vi. 18. Luke xvi. 26. Acts xx. 16. 1 Cor. i. 29.—So before an infin. expressing purpose etc. either inf. simply, or with ὥστε, εἰς, πρός, διά, etc. see below in d.

c) after *relative pronouns*, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. x. 14 ὃς ἐὰν μὴ δέξηται ὑμᾶς. xi. 6. Luke viii. 18. 1 Pet. ii. 9. Mark vi. 11 ὅσοι ἂν μὴ δέξωνται ὑμᾶς. Luke ix. 5. Acts iii. 23 ἥτις ἂν μὴ ἀκούσῃ. Rev. xiii. 15.—But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Luke xiv. 33; or where any thing is said actually not to be or to be done, as Matt. x. 38. xiii. 12. Mark ix. 40. Luke xiv. 27.

d) with the *Infinitive* as being *dependent* upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose, etc. Buttm. § 148. 2 g. Passow μή I. 3. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus (α) Inf. simpl. Matt. xxii. 23 οἱ λέγοντες μὴ εἶναι ἀνάστασιν, i. e. as they suppose and believe. Luke ii. 26. xx. 7. xxi. 14. Acts xv. 19, 38. xxiii. 8. xxv. 24, 27. ἄλογόν μοι δοκεῖ . . . μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι. Rom. xiii. 3 θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν. 1 Cor. vii. 1. 1 Tim.

i. 20. 2 Pet. ii. 21. After δεῖ, ὀφείλω, etc. Buttm. l. c. Matt. xxiii. 23 ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφίεναι Luke xviii. 1. Acts xxvii. 21. Rom. xv. 1. 1 Tim. iii. 3 δεῖ οὖν ἐπίσκοπον . . . μὴ πάροινον, μὴ πλήκτην, sc. εἶναι. v. 8. Tit. i. 7. ii. 3, 9, 10. After ὁμνυμι, implying future purpose, Heb. iii. 18 τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι κ. τ. λ. see Herm. ad Vig. p. 807. After verbs of *commanding*, *entreating*, e. g. c. inf. pres. as continued, Acts i. 4 παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρίζεσθαι. xxi. 4. Rom. ii. 21, 22. Eph. iii. 13 διὸ αἰτοῦμαι μὴ ἐκκακεῖν. 2 Tim. ii. 14. (comp. Luc. D. Mort. 1. 4.) c. inf. aor. as transient, Matt. ii. 12. v. 34. Luke xxii. 40. Heb. xii. 19. By pleonasm after verbs implying a negative. e. g. of *denying*, Luke xx. 27 οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. xxii. 34. See Matt. § 534. n. 4. Winer § 67. p. 487. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts iv. 20 οὐ δυνάμεθα ἂ εἰδομεν . . . μὴ λαλεῖν, i. e. we cannot but speak. Buttm. § 148. n. 7. b. —After ὥστε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. viii. 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. Mark iii. 20. 1 Cor. i. 7. 2 Cor. iii. 7. 1 Thess. i. 8. —Xen. Conv. 4. 54.—(β) Infin. c. τοῦ e. g. as dependent on a subst. Rom. xi. 8 ὀφθαλμοὶ τοῦ μὴ βλέπειν κ. τ. λ. et 1 Cor. ix. 6 οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; i. e. implying possibility, but not the will. After verbs of *hindering* or being hindered, Luke iv. 42. xxiv. 16. Acts x. 47 ὕδωρ κωλύσαι . . . τοῦ μὴ βαπτισθῆναι τούτους. xiv. 18. xx. 27. Rom. xi. 10. 1 Pet. iii. 10. So by impl. Luke xvii. 1. Heb. xi. 5. James v. 17. As marking purpose or result, where ὥστε might stand instead of τοῦ, comp. in δ. Rom. vii. 3 ἐλευθερία ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδά. Comp. Winer § 45. 4. p. 270. b. Buttm. § 140. n. 1.—(γ) Infin. c. -ῶ, 2 Cor. ii. 12 τῷ μὴ εὐρεῖν με Τίτον, i. e. marking a cause as existing in the mind of any one.—(δ) Infin. c. τό, where the infin. is then equivalent to a subst. Rom. xiv. 21 καλὸν τὸ μὴ φαγεῖν κρέα, i. q. *if one would eat no meat*, Buttm. § 148.

2. g. 1 Cor. iv. 6. x. 2. preced. by τοῦτο, Rom. xiv. 13. 2 Cor. ii. 1. 1 Thess. iv. 6 coll. ver. 3. So with the prepositions εἰς and πρὸς as marking purpose, supposed result, etc. e. g. εἰς τὸ μή Acts vii. 19. 1 Cor. ix. 18. x. 6. Heb. xi. 3. 1 Pet. iii. 7. πρὸς τὸ μή 2 Cor. iii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8. With διὰ as marking the probable or supposed cause of any thing, Matt. xiii. 5 διὰ τὸ μὴ ἔχειν βάθος γῆς. ver. 6. Mark iv. 5. James iv. 2.—Cebet. Tab. 24.

e) with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, etc. Buttm. § 148. 2. f. § 144. 2. Winer § 59. 3. E. g. (α) When the participle may be resolved into the construction with εἰ, ἴάν, etc. comp. above in a. Buttm. l. c. Luke xi. 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος κ. τ. λ. Rom. v. 13. Gal. vi. 9 καιρῷ γὰρ ἰδίῳ θείσομεν, μὴ ἐκλυόμενοι. Col. i. 23. 1 Pet. iii. 6.—(β) Where the part. either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent, comp. above in b. Buttm. l. c. E. g. ὁ μὴ c. part. Matt. xii. 30 ὁ μὴ ὦν μετ' ἐμοῦ, i. e. whosoever, i. q. *if* any one, where οὐ would only have referred to some particular and definite individual. Luke xi. 23. John iii. 18 ὁ μὴ πιστεύων, comp. Winer § 59. 1. Herm. ad Vig. p. 805. John x. 1. xii. 48. 1 Thess. iv. 13. al. Matt. xxv. 29 ἀπὸ τοῦ μὴ ἔχοντος. Luke iii. 11. xix. 26, 27. Rom. iv. 20. James iv. 17. 1 Cor. vii. 37. πᾶς μὴ c. part. 1 Thess. ii. 12 πάντες οἱ μὴ πιστεύσαντες. 1 John iii. 10. Matt. iii. 10. xiii. 19 παντὸς ἀκούοντος . . καὶ μὴ συνιέντος. John xv. 2. So genr. Matt. ix. 36 ὥσει πρόβατα μὴ ἔχοντα ποιμένα. x. 28. Luke xii. 47. Acts xx. 22 ἰδοὺ ἐγὼ . . μὴ εἰδώς, where the subject or antecedent is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. ii. 14. 1 Cor. vii. 29 sq. ix. 21. 1 John ii. 4. al. Here too belong such phrases as τὰ μὴ δέοντα, τὰ μὴ καθήκοντα, i. q. ἅτινα μὴ δεῖ etc. 1 Tim. v. 13. Rom. i. 28. (Ceb. Tab. 25.) τὰ μὴ ὄντα i. q. ἅτινα μὴ ἐστί, Rom. iv. 17.

trop. 1 Cor. i. 28. Comp. Buttm. § 148. 2. f. Winer § 59. 3. p. 400.—(γ) Where the part. with μὴ expresses the supposed or apparent *cause* or occasion of any thing, Passow in μὴ no. 4. Buttm. § 144. 2. Matt. i. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων κ. τ. λ. xviii. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κ. τ. λ. Mark ii. 4. xii. 24. Luke v. 19. ix. 33. Acts ix. 26. xii. 19. 2 Cor. iii. 14. Heb. iv. 2.—Eurip. Herac. 283 or 284.—(δ) Where the part. with μὴ expresses a supposed or apparent *result*, like ὥστε μὴ seq. infin. comp. above in d. α. Luke vii. 30. Acts xx. 29 εἰσελεύσονται . . λύκοι βαρεῖς εἰς ἡμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. 2 Cor. iv. 2. Phil. i. 28. So Acts ix. 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but οὐκ ἔφαγε relates a specific fact. Also with καὶ as equiv. to ὥστε, comp. in Καί no. 1. c. β. Luke i. 20 ἔση σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι. xiii. 11. Acts xxvii. 15.

f) in all negative expressions of *wish*, *entreaty*, *command*, where μὴ then often stands at the beginning of a short independent clause, the idea of wishing etc. not being expressed, but retained in the mind. Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 804. Matth. § 608. n. 1. Thus to express a negative *wish*, μὴ is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: (α) With the *Optative*, implying a negative *wish*, in the frequent exclamation μὴ γένοιτο, *may it not be!* let it not happen! Luke xx. 16. Rom. iii. 4, 6, 31. 1 Cor. vi. 15. Gal. ii. 17. So Gal. vi. 14. 2 Tim. iv. 16 μὴ αὐτοῖς λογισθεῖν. Comp. Buttm. l. c. Passow μὴ no. 6.—Hom. Od. 1. 386. ib. 20. 344.—(β) With the *Imperative* always, (which never takes οὐ,) usually with the Imp. *present* implying continued action and forbidding what one is already doing. Buttm. § 148. 3. § 137. 5. Passow μὴ no. 5. a. Winer § 60. 1. Matt. vi. 16 μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί. ver. 19, 25. xvii. 7. xxiv. 6 ὁρᾶτε, μὴ θροεῖσθε, *beware, be not troubled*. Mark ix. 39. Luke xxiii. 28. John ii. 16. Acts x. 15. 1 Pet. iv. 12. al. sæp. Im-

perat. 3 pers. pres. Rom. vi. 12 μή οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι. xiv. 16. 1 Cor. vii. 12, 13. Col. ii. 16. 1 Tim. vi. 2. James i. 7. al. Also c. imper. impl. Luke xiii. 14. John xviii. 40. Gal. v. 13. Rom. xii. 11, 16, 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. iii. 2 τὰ ἄνω φρονεῖτε, μή τὰ ἐπὶ γῆς. James i. 22. 1 Pet. iii. 9. 2 Cor. ix. 7. μή—ἀλλά Luke xxii. 42. John vi. 27. Phil. ii. 12.—Very rarely μή is found with the Imper. aorist, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. vi. 3 μή γνώτω ἡ ἀριστερά σου κ. τ. λ. xxiv. 18. Mark xiii. 15 μή καταβάτω εἰς τὴν οἰκίαν. ver. 16. Luke xvii. 31. Comp. Buttm. Passow, Winer, l. c.—Hom. Od. 16. 301. Xen. Cyr. 7. 5. 73.—(γ) With the Subjunctive in negative entreaties, commands, exhortations, etc. where the action is to be expressed as transient and momentary, Buttm. l. c. and § 139. n. 7. Passow, Winer l. c. E. g. in 1 pers. plur. Subj. present, where it stands in the place of 1 pers. Imperat. comp. in β. Gal. v. 26 μή γινώμεθα κενόδοξοι. vi. 9. 1 Thess. v. 6. 1 John iii. 18. aorist, John xix. 24 μή σχίσωμεν αὐτόν. Buttm. § 139. n. 7. Winer § 42. 4. In 2 and 3 pers. Subj. aorist, Matt. i. 20 μή φοβηθῇς. iii. 9 μή δόξητε λέγειν. v. 17. vi. 13. x. 5, 9, 10. Mark v. 7. xiv. 2. Rom. x. 6. 1 Cor. xvi. 11. Col. ii. 21. Heb. iii. 8. x. 35. James ii. 11. al. sœpiss. So c. γενηθῇ or the like impl. Matt. xxvi. 5. Mark xiv. 2.

g) genr. in any construction, where the negation is from the nature of the case subjunctive, conditional, or matter of supposition. Matt. xix. 9 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μή ἐπὶ πορνείᾳ, i. e. μή here either depends upon the preced. relative, or it expresses condition, *if not* for fornication. Mark xii. 14 δῶμεν, ἢ μή δῶμεν; implying subjective uncertainty. John iii. 18 ὅτι μή πεπίστευκεν, *because*, by the very supposition, *he has not believed*, comp. Herm. ad Vig. p. 805. (Luc. D. Deor. marin. 5. 1.) Rom. iii. 8 τί ἔτι κἀγὼ ὥς ἁμαρτωλὸς κρίνομαι; καὶ μή, κ. τ. λ. hypothetically, *and why not rather?* i. e. and why should it not rather be the case etc. Col. ii. 18 ἃ μή ἐώρακεν ἐμβατεύων, i. e.

into what he cannot possibly have seen, or be supposed to have seen; here οὐ would have expressed that he had not seen them though he had the power. 1 Thess. iv. 4 μή ἐν πάθει ἐπιθυμίας, where μή refers to the preceding infin. κτάσθαι. Rom. xiv. 1.

h) coupled with οὐ, in the order οὐ μή, as an intensive negative, (μή οὐ is in N. T. only interrog. see no. III,) in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed pp. with the Indic. future, or more commonly with the Subj. aorist, Buttm. § 148. n. 6. § 139. 4. Passow in οὐ μή, p. 405 sq. Winer § 60. 3. Herm. ad Soph. Œd. Col. 853. (α) seq. Indic. fut. Matt. xvi. 22 οὐ μή ἔσται σοι τοῦτο. xxvi. 35 οὐ μή σε ἀπαρνήσομαι. Luke xxii. 34. John viii. 12. xx. 35. Rev. iii. 5. ix. 6. al. So in emphatic interrogation Luke xviii. 7. John xviii. 11.—(β) seq. Subj. aorist, e. g. aor. 1 pass. Matt. xxiv. 2 οὐ μή ἀφεθῇ ὧδε λίθος. Luke xxii. 16, 18. Heb. viii. 12. 1 Pet. ii. 6. al. Aor. 2 act. and mid. Matt. v. 18, 20. xviii. 3. Luke i. 15. John vi. 37. Rev. iii. 3, 12. al. Mid. Mark xiii. 19. So as strengthened by οὐκέτι Matt. xiv. 25. Luke xxii. 16. οὐδέ Matt. xxiv. 21. In emphatic interrog. John xi. 56. xviii. 11.—Further, contrary to the doubtful rule of Dawes, seq. Aor. 1 act. Matt. x. 23 οὐ μή τελέσητε τὰς πόλεις κ. τ. λ. Mark ix. 41. John iv. 14, 18. Acts xiii. 41. Heb. viii. 11. 2 Pet. i. 10. c. οὐκέτι Rev. xviii. 14. Mid. Matt. xvi. 28. Rom. iv. 8. See Buttm. § 139. 4 marg. Passow in οὐ μή. Winer § 60. 3. p. 423.

II. As a Conjunction, *that not, lest*, Lat. *ne*, in N. T. only after verbs expressing *fear, anxiety, foresight*, with which both the Greeks and Latins connect a negative implying a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. Passow μή II. 5. Herm. ad Vig. p. 797. Matth. § 520. Construed variously:

a) with the Subjunct. where the preceding or governing verb is in the present; see Buttm. Passow, l. c. Winer § 60. 2. So after verbs of *fearing* etc. Acts xxvii. 17 φοβούμενοί τε μή εἰς τὴν Σύρτιν ἐκπέσωσι. 2 Cor. xii. 21, coll. 20. c. φοβούμενος impl. 2 Cor. xii. 6.

Or, the preced. verb may be a preterite except in the Indic. as Acts xxiii. 10 εὐλαβηθεῖς ὁ χ. μή διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρῆν εὐλαβεῖσθαι μή ὑπ' ἐμοῦ ἐξαπατηθῆτε.--After verbs of *foresight*, or *caution*, the verb being in the present, Matt. xviii. 10 ὁρᾶτε, μή καταφρονήσητε ἐνός κ. τ. λ. Mark xiii. 5, 36. 2 Cor. viii. 20. Gal. vi. 1. Heb. xii. 15, 16. Rev. xix. 10 et xxii. 9 ὅρα μή sc. ποιήσης τοῦτο.

b) with the *Optative*, where the preceding verb is in a preterite of the Indic. See Buttm. Passow, Winer, l. c. So after a verb of *foresight*, Acts xxvii. 42 τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι, where however later editions read διαφύγη in Subj. see Winer § 60. 2.

c) with the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Passow μή II. 5 fin. Winer § 60. 2. b. So c. indic. pres. Luke xi. 35 σκόπει οὖν μή τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. c. indic. fut. Col. ii. 8 βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

d) with the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary, i. e. c. acc. et infin. 2 Cor. vi. 1 παρακαλοῦμεν μή εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς. xiii. 7. See Passow μή II. 4. c.—Hom. Od. 9. 530.

III. As an emphatic interrogative particle, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Matth. § 608. n. 3. Winer § 61. 3. b. Passow μή no. III. Construed with the Indic. of all the tenses, Passow l. c.

a) simply, c. indic. pres. Matt. ix. 15 μή δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν κ. τ. λ. John iii. 4. Acts vii. 28. 1 Cor. xii. 29, 30. James ii. 14. c. ἐστί etc. impl. Rom. iii. 5. ix. 14. 1 Cor. xii. 29 sq.—aor. Luke xxii. 35 μή τινὸς ὑστερήσατε. John vii. 48. Rom. xi. 1. perf. John vii. 47. fut. Matt. vii. 9, 10. Rom. iii. 3.

b) as used before οὐ, i. e. μή οὐ, where μή is interrogative, and οὐ belongs solely to the following verb, Winer l. c.

Rom. x. 18 ἀλλὰ λέγω· μή οὐκ ἤκουσαν, *have they not heard?* where the answer must still be negative. ver. 19 μή Ἰσραὴλ οὐκ ἔγνω; *hath then Israel not known?* i. e. is he then ignorant? 1 Cor. ix. 4, 5. xi. 22.—Xen. Mem. 4. 2. 12. AL.

Μήγε, see in Γέ no. II. δ.

Μηδαμῶς adv. (μηδαμός for μηδὲ ἀμός), *by no means*, Acts x. 14 et xi. 8 θῦσον καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in Μή I. f. a. Sept. for πῶς Gen. xviii. 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

Μηδέ, conjunct. (μή, δέ), differing from οὐδέ as μή from οὐ, and having the same general signification as μή, see in Μή init. pp. *and not, also not*, and hence *neither, not even*, as connecting whole clauses or propositions. Buttm. § 149. p. 427. Matth. § 609. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, *neither, nor*, mostly preceded by μή, Matt. x. 14 ὅς ἐάν μή δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. Mark vi. 11. Luke xvi. 26. John iv. 15. Rom. xiv. 21. 1 Tim. i. 4. prec. μήπω Rom. ix. 11.—Hdian. l. 10. 8. ib. 6. 2. 9.—So in continued prohibition, usually after μή, and then it takes the same construction as μή with the Imperat. or Subjunct. see in Μή no. I. f. β, γ. Seq. *imperat.* pres. expr. or impl. Matt. vi. 25 μή μεριμνᾶτε τῇ ψυχῇ ὑμῶν . . . μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark xiii. 11 μή προμεριμνᾶτε . . . μηδὲ μελετᾶτε. Rom. vi. 13. Heb. xii. 5. μηδεῖς—μηδέ 1 Tim. v. 22. Aor. 1 pass. 1 Pet. iii. 14. Seq. *Subjunct.* pres. 1 pers. plur. in exhortations 1 Cor. x. 8, 9. 1 John iii. 18. Aor. 2 and 3 pers. Matt. vii. 6 μή δῶτε . . . μηδὲ βάλητε. Mark xiii. 15. Col. ii. 21. 2 Tim. i. 8. μηδὲ—μηδὲ Mark viii. 26. μηδεῖς—μηδέ Luke iii. 14. Seq. *infin.* depending on a verb of prohibition Acts iv. 18. 1 Tim. i. 4.—Once in antithetic apodosis, seq. *imper.* 2 Thess. iii. 10 εἰ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

b) in the middle of a clause, *not even*, Mark ii. 2 ὥστε μηκέτι χωρεῖν, μηδὲ τὰ πρὸς τὴν θύραν. 1 Cor. v. 11. Eph. v.

3. Buttm. § 149. p. 428. Passow *μηδέ* no. 2.—Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. AL.

Μηδείς, μηδεμία, μηδέν, (μηδέ, εἰς,) not even one, no one, i. e. no one whoever he may be, from the indefinite and hypothetic power of *μή*, differing from *οὐδείς* as *μή* from *οὐ*, see in *Μή* init.

a) genr. Matt. xvi. 20 ἵνα μηδενὶ εἰπωσιν. Mark vi. 8 ἵνα μηδὲν αἵρωσιν εἰς ὁδόν. John viii. 10. Acts iv. 21. 1 Cor. i. 7. Heb. x. 2. al.—Xen. H. G. 5. 4. 20.—With *μή, μηκέτι, or μηδεῖς* repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. iii. 6 *μή φοβούμενοι μηδεμίαν πτόησιν*. Mark xi. 14 *μηκέτι ἐκ σοῦ μηδεῖς καρπὸν φάγοι*. Acts iv. 17. 2 Cor. vi. 3.—Xen. Mem. 1. 2. 39.

b) in prohibitions, e. g. seq. *Imper. pres.* Luke iii. 13 *μηδὲν πλεόν . . πράσσετε*. 1 Cor. iii. 18, 21. Tit. ii. 15. James i. 13. c. *imper. impl.* Matt. xxvii. 19. Phil. ii. 3. c. *dupl. neg.* Rom. xiii. 8. (Luc. D. Deor. 24. 1.) Seq. *Subjunct. aor.* Matt. xvii. 9 *μηδενὶ εἶπητε τὸ ὄραμα*. Acts xvi. 28. (Luc. D. Deor. 1. 2.) Matt. viii. 4 ὄρα, *μηδενὶ εἶπης*. c. *dupl. neg.* Mark i. 44.

c) neut. *μηδέν, nothing*. (α) as adv. *not at all, in no respect*, e. g. *μηδὲν διακρινόμενος* Acts x. 20. xi. 12. James i. 8. After verbs of profit or loss, deficiency, etc. Mark v. 26 *καὶ μηδὲν ὠφεληθεῖσα*. Luke iv. 35. 2 Cor. xi. 5. Phil. iv. 6. Comp. Passow in *μηδεῖς*. (Luc. D. Deor. 1. 2. Xen. CEC. 11. 9.) So *ἐν μηδενί in nothing, in no respect*, 2 Cor. vii. 9. Phil. i. 28. James i. 4.—(β) Metaph. *μηδὲν ὦν, being nothing, i. e. of no account, no weight of character*, Gal. vi. 3. Comp. Buttm. § 129. 6.—Dem. 562. 23. AL.

Μηδέποτε, adv. (*μηδέ, ποτέ,*) *not even ever, never*, 2 Tim. iii. 7.—Xen. Cyr. 1. 6. 10.

Μηδέπω, adv. (*μηδέ, πω,*) *even not yet, not yet*, Heb. xi. 7.—Luc. pro Lapsu 15.

Μῆδος, ον, ὁ, a Mede, Acts ii. 9.—The country of Media, *Μηδία*, lay between the Caspian sea on the north, and Persia on the south, extending on

the North and West to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilar, Masanderan, and Irak Adjami. See Rosenm. Bibl. Geogr. I. i. p. 276.

Μηκέτι, adv. (*μή, ἔτι,*) *no more, no further, no longer*, in the general sense of *μή*, and construed in the same manner; see *Μή* init. E. g. after ἵνα, comp. *Μή* 1. b. 2 Cor. v. 15. Eph. iv. 14 ἵνα *μηκέτι ὤμεν νήπιοι*. — With the *infin.* comp. *Μή* I. d. Acts iv. 17. xxv. 24 *ἐπιβοῶντες μή δεῖν ζῆν αὐτὸν μηκέτι*. Eph. iv. 17. (Xen. Mem. 4. 3. 8.) c. *infin.* after ὥστε Mark i. 45. ii. 2. c. *inf. et τοῦ* Rom. vi. 6. *εἰς τὸ μή seq. inf.* 1 Pet. iv. 2. — With *participles*, as expressing a cause, comp. *Μή* I. e. γ. Rom. xv. 23 *νυνὶ δὲ μηκέτι τόπον ἔχων κ. τ. λ.* 1 Thess. iii. 1, 5. (Hdian. 1. 15. 1.) As expressing a result, Acts xiii. 34, comp. *Μή* I. e. δ.—Luc. D. Mort. 6. 1.—In negative expressions of *wish, entreaty, command*, see *Μή* I. f. Seq. *Opt.* implying a negative *wish*, Mark xi. 14 *μηκέτι ἐκ σοῦ μηδεῖς καρπὸν φάγοι*. Seq. *Imper. pres.* John v. 14 et viii. 11 *μηκέτι ἀμάρτανε*. Eph. iv. 28. 1 Tim. v. 23. (Xen. Cyr. 3. 2. 13.) Seq. *Subjunct. pres.* 1 pers. plur. Rom. xiv. 13. Aor. 2 and 3 pers. Mark ix. 25. Matt. xxi. 19. Comp. in *Μή* I. f. γ.

Μῆκος, εος, ους, τό, length, Rev. xxi. 16 bis. Metaph. Eph. iii. 18. Sept. for מִקְוֶה Gen. vi. 15. al. sæp.—Æl. V. H. 3. 1. Xen. CEC. 19. 2.

Μηκύνω, f. *νυνῶ*, (*μῆκος,*) *to make long* Xen. Mem. 3. 13. 5. In N. T. Mid. *μηκύνομαι to lengthen oneself*, spoken of plants, i. e. *to grow up*, Mark iv. 27. So Sept. in Act. for מִקְוֶה Is. xlv. 14.

Μηλωτή, ῆς, ἡ, (μῆλον a sheep,) a sheep-skin, as used for clothing, Heb. xi. 37. Sept. for מִקְוֶה spoken of a prophet's mantle 1 K. xix. 13, 19. 2 K. ii. 8, 13, 14. Comp. ἱμάτιον b, and ἑνδύμα.—Poll. Onomast. 10. 45 or 176. Clem. Rom. Ep. 1 ad Cor. 17.

Μήν a particle of strong affirmation, *yea, assuredly*, etc. Buttm. § 149. p. 432. In N. T. only in the connexion ἡ μὲν, see in Ἡ, and Buttm. l. c.

Μήν, μηνός, ὁ, *a month*. a) pp. Luke i. 24, 26, 36, 56. iv. 25. Acts vii. 20. xviii. 11. xix. 8. xx. 3. xxviii. 11. James v. 17. Rev. ix. 5, 10, 15. xi. 2. xiii. 5. xiii. 5. xxii. 2. Sept. for שָׁנָה Gen. vii. 11. viii. 4, 5, et sæp.—Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

b) meton. for *new-moon*, which was the first day of the month and a festival, Gal. iv. 10. So Heb. שָׁנָה Sept. νεομηνία Num. xxviii. 1. Ps. lxxxi. 4. Comp. Jahn § 352.

Μηνύω, f. ὕσω, *to make known, to show, to disclose*, sc. something before unknown, trans. Luke xx. 37. John xi. 57 ἐάν τις γνῶ ποῦ ἐστι, μηνύσῃ. 1 Cor. x. 28. c. dat. Acts xxiii. 30.—2 Macc. iii. 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

Μὴ οὐ, see in Μὴ no. III. b.

Μήποτε, neg. partic. (μή, ποτέ,) in the same general sense and uses as μή q. v.

I. As a negative particle, *not even, never*, in no supposable case. Heb. ix. 17 ἐπεὶ μήποτε ἰσχύει [διαθήκη] ὅτε ζῇ ὁ διαθήμενος.—Xen. Mem. 1. 4. 6.

II. As a Conjunction, *that not ever, that never, lest ever*, i. e. lest at some time or other, indefinite, i. q. *lest perhaps*, comp. Μὴ no. II. So after verbs implying *purpose*, seq. *Subjunct.* and preceded by a future, a present or aorist, or a pret. Indic. as in ἵνα I. A. a, c, d. So c. fut. preced. Matt. iv. 6 ἀροῦσί σε, μήποτε προσκόψῃς κ. τ. λ. Luke iv. 11. c. pres. v. aor. preced. Matt. v. 25 ἰσθὶ εὐνοῶν . . μήποτέ σε παραδῶ κ. τ. λ. vii. 6. xiii. 29. xxvii. 64. Mark iv. 12. Luke xii. 58. xiv. 8, 12. ἵνα μήποτέ Luke xiv. 29. c. præter. preced. Matt. xiii. 15. Acts xxviii. 27. Seq. *Indic. fut.* Mark xiv. 2 μήποτε θόρυβος ἐστὶ τοῦ λαοῦ, comp. in Μὴ II. c.—After verbs implying *fear* or *caution*, seq. *Subjunct.* Matt. xv. 32. Luke xxi. 34 προσέχετε ἑαυτοῖς, μήποτε βαρῆθῶσιν κ. τ. λ. Heb. ii. 1. iv. 1. with prec. verb impl. Matt. xxv. 9. Acts v. 39. Xen. Cyr. 1. 6. 10.) Seq. *Indic. fut.* Heb. iii. 12, comp. in Μὴ II. c.

III. As an interrogative particle, comp. Passow in ποτέ, e. g. in a direct inquiry implying a negative answer. John vii. 26 μήποτε ἀληθῶς ἔγνωσαν οἱ

ἄρχοντες; *do the rulers then certainly know? do they perhaps know etc.*—Indirect, *whether perhaps, if perhaps*, seq. *Opt.* Luke iii. 15 διαλογιζομένων πάντων . . μήποτε αὐτὸς εἶη ὁ Χριστός. Seq. *Subjunct.* 2 Tim. ii. 25. See Herm. ad Vig. p. 810. Matth. § 514. c.

Μήπω, adv. (μή, πω), *not yet*, Rom. ix. 11. Heb. ix. 8.—Xen. Mem. 4. 4. 23.

Μήπως, conjunct. (μή, πως), *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*; so after verbs implying *purpose*, seq. *Subjunct.* and preceded by the pres. comp. in Μὴ II. a. 1 Cor. ix. 27 ὑπωπιάζω μου τὸ σῶμα . . μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι. 2 Cor. ii. 7. ix. 4. c. Aor. preced. Gal. ii. 2, comp. Winer § 60. 2. p. 421.—After verbs implying *fear* or *caution*, e. g. seq. Indic. comp. in Μὴ II. c. Gal. iv. 11 φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς. Seq. *Subjunct. aor.* Acts xxvii. 29. Rom. xi. 21 [βλέπετε] μήπως οὐδὲ σοῦ φείσεται. 1 Cor. viii. 9. 2 Cor. xi. 3. xii. 20 bis, where supply at the end εὐρεθῶσι. Once construed with both Indic. and Subjunct. 1 Thess. iii. 5 ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν, i. e. [fearing] *lest perhaps the tempter etc.* see in Winer § 60. 2. p. 421.

Μηρός, οὐ, ὁ, *the thigh* Rev. xix. 16, where comp. Cic. Verr. II. lib. IV. 43. Sept. for שֵׁן Gen. xxiv. 2, 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

Μήτε, conj. (μή, τε), a continuative referring usually rather to a *part* of a proposition or clause, *and not, also not*; hence *neither, not even*. See Buttm. § 149. p. 427. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, after μή, *neither, nor*. Eph. iv. 27 ὁ ἥλιος μὴ ἐπιδυέτω . . μήτε δίδοτε τόπον τῷ διαβόλῳ. 2 Thess. ii. 2. — Hdian. 4. 15. 19. — Repeated, μήτε—μήτε, *neither—nor*, before different parts of the same clause, Matt. v. 34 sq. μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, . . μήτε ἐν τῇ γῇ, . . μήτε εἰς Ἱεροσ. κ. τ. λ. Acts xxiii. 8, 12, 21. 1 Tim. i. 7. James v. 12. al.—Xen. Lac. 15. 3.

b) alone in the middle of a clause,

not even, Mark iii. 20 ὥστε μή δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.—Xen. Lac. 10. 7. AL.

Μήτηρ, ἑρως, τρός, ἡ, *a mother*, comp. Buttm. § 47.

a) pp. Matt. i. 18. ii. 11, 13, 20. al. sæp. Trop. of one in the place of a mother, Matt. xii. 49, 50. Mark x. 30. John xix. 27. Rom. xvi. 13. Sept. for מִתְּ Gen. ii. 24. xlv. 20.—Xen. Mem. 2. 2. 1. trop. Hom. Il. 6. 429.

b) genr. for *parent*, ancestor, progenitrix. Gal. iv. 26 ἡ δὲ ἄνω Ἱερους. ἐλευθέρα ἐστίν, ἥτις ἐστὶ [Σάρρα] μήτηρ πάντων ἡμῶν, i. e. which represents Sarah our common mother, comp. ver. 22, 24, 28. So Sept. and מִתְּ Gen. iii. 20. Others *metropolis*, as מִתְּ and Sept. μητρόπολις 2 Sam. xx. 19.—Trop. of a city as the parent or source of wickedness and abominations, Rev. xvii. 5 Βαβυλῶν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων.—Test. XII Patr. p. 539. p. 735. AL.

Μήτι, neg. partic. (μή, τί indef.) *not at all, not perhaps*, see Buttm. § 150. p. 434. In N. T.

a) as negat. only in the connexion εἰ μήτι, *if not perhaps, unless perhaps*. Luke ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. —Also μήτιγε i. q. μήτι but stronger, *not at all then*, i. e. for Engl. *not to say then, much more then*, 1 Cor. vi. 3. Comp. Buttm. § 150. p. 434. Herm. ad Vig. p. 803.

b) as interrog. *whether at all? whether perhaps?* i. e. *is or has then, perhaps?* Buttm. l. c. Matt. vii. 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν; xii. 23. xxvi. 22, 25. Mark iv. 21. xiv. 19 bis. Luke vi. 39. John iv. 29. vii. 31. viii. 22. xviii. 35. xxi. 5. Acts x. 47. 2 Cor. xii. 18. James iii. 11. μήτι ἄρα 2 Cor. i. 17. Sept. for מִי Mal. iii. 8. מִי Gen. xx. 9.

Μήτιγε, see in Μήτι a.

Μήτις, pron. interrog. (μή, τίς indef.) *whether any one? is or has any one?* John iv. 33. vii. 48. Comp. Μη III.

Μήτρα, ας, ἡ, (μήτηρ,) *matrix, womb*. Luke ii. 23. Rom. iv. 19. Sept. for מִתְּ Num. iii. 12. Jer. i. 5. מִתְּ 1 Sam. i. 5, 6.—Ael. V. H. 10. 3. Hdot. 168.

Μητραλώας, ου, ὁ, Attic μητραλοίας, (μήτηρ, ἀλοιάω i. q. ἀλοάω to thresh, to smite,) *a smiter of his mother, a matricide*, 1 Tim. i. 9. Comp. Rom. i. 30.—Thom. Mag. p. 695. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phædo § 62.

Μητρόπολις, εως, ἡ, (μήτηρ, πόλις,) *metropolis*, 1 Tim. vi. 23 in the spurious subscription.—Xen. An. 5. 2. 3.

Μία, see in Εἷς.

Μιαίνω, f. ανῶ, perf. pass. μεμίαςμαι Tit. i. 15, comp. Buttm. § 101. n. 8; perf. pass. 3 pers. sing. μεμιάνται Tit. i. 15, comp. Buttm. § 101. n. 7; aor. 1 pass. ἐμίανθην, comp. Buttm. § 110. n. 3; pp. *to colour, to tinge*, Hom. Il. 4. 141. Anthol. Gr. II. p. 153. *to stain, to pollute*, Hdian. 1. 15. Luc. Phalar. prior 12.—In N. T. *to defile, to pollute*, trans.

a) in the Levitical sense, John xviii. 28 ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. So Sept. for מִי Lev. v. 3. xxii. 5, 8.—Tob. ii. 9.

b) in a moral sense, Jude 8 σάρκα μὲν μαινοῦσι. Pass. *to be polluted, corrupt*, Tit. i. 15 bis. Heb. xii. 15. Hdian. 2. 5. 10. Thuc. 2. 102.

Μίασμα, ατος, τό, (μιαίνω,) pp. *a colouring, staining*, Suid. βαφή; and hence *pollution, defilement*, in a moral sense, 2 Pet. ii. 20 τὰ μ. τοῦ κοσμου.—Judith ix. 2. Luc. Tim. 43. Dem. 1374. 11.

Μιασμός, οῦ, ὁ, (μιαίνω,) *pollution, defilement*, in a moral sense, 2 Pet. ii. 10 ἐν ἐπιθυμίᾳ μiasμοῦ, i. e. in polluted desire, unclean lust, comp. Buttm. § 123. n. 4.—Wisd. xiv. 26. Test. XII Patr. p. 583.

Μίγμα, ατος, τό, (μίγνυμι,) *mixture*, John xix. 39 μίγμα σμύρνης καὶ ἀλόης.—Ecclus. xxxviii. 8.

Μίγνυμι, f. μίξω, *to mix, to mingle*, pp. c. accus. et dat. and in Pass. c. dat. Rev. viii. 7 μεμιγμένα αἵματι. xv. 2. See Matth. § 203. b.—Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6.—Also c. acc. et μετά τινος, see in Μετά I. 2. b. δ. Luke riii. 1 ὧν τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν

συσιῶν αὐτῶν. Matt. xxvii. 34.—Plato Tim. p. 35. A.

Μικρός, ἁ, ὄν, *small, little*, -comparat. μικρότερος *smaller, less*; pp. opp. of μέγας *large*.

a) of magnitude, Matt. xiii. 32 μικρότερος πάντων τῶν σπερμάτων. Mark iv. 31. James iii. 5.—Palæph. 52. 1. Xen. Œ. 8. 11.—Of stature, Luke xix. 3 τῷ ἡλικίᾳ μικρὸς ἦν. Sept. for עָנָו Ez. xvii. 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young*, not grown up. Acts viii. 10 ἀπὸ μικροῦ ἕως μεγάλου. xxvi. 22. Heb. viii. 11. Rev. xi. 18. xiii. 16. xix. 5, 18. xx. 12. Comp. in Μέγας a.—In a compar. sense for *less, younger*, Lat. *minor natu*, Mark xv. 40 τοῦ Ἰακ. τοῦ μικροῦ of James the less.

b) of quantity, *a little*, 1 Cor. v. 6 μικρὰ ζύμη. Gal. v. 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. iii. 8. Adv. μικρόν τι 2 Cor. xi. 1, 16. Sept. for עָנָו Job x. 20. Prov. vi. 10.—So of space, neut. μικρόν as adv. *a little*, προελθὼν μικρόν Matt. xxvi. 39. Mark xiv. 35.—Xen. Cyr. 4. 2. 6.

c) of number, *little, few*, Luke xii. 32 τὸ μικρὸν ποίμνιον. Sept. for עָנָו Gen. xxx. 30. xlvii. 9.—Xen. Œc. 2. 8.

d) of time, John vii. 33 μικρόν χρόνον. xii. 35. Rev. vi. 11. xx. 3. Hence absol. μικρόν χρόνον, *a little while*, pp. acc. of time how long, John xiii. 33. xiv. 19. xvi. 16—19. Heb. x. 37. So μετὰ μικρόν, *after a while, a little after*, Matt. xxvi. 73. Mark xiv. 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

e) trop. of dignity, authority, *low, humble*, Matt. x. 42 ἕνα τῶν μικρῶν τούτων, spoken of the disciples. xviii. 6, 10, 14. Mark ix. 42. Luke xvii. 2. Matt. xi. 11 ὁ δὲ μικρότερος ἐν τ. β. Luke vii. 28. ix. 48. Comp. in Βελτίων.—Æl. V. H. 2. 27. Xen. An. 3. 2. 10.

Μίλητος, οὐ, ἡ, *Miletus*, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosenm. Bibl. Geogr. I. ii. p. 187.—Acts xx. 15, 17. 2 Tim. iv. 20.

Μίλιον, ἰου, τό, *a mile*, Matt. v. 41, i. e. the Roman *milliare* or mile of 1000 paces, whence its name. It is usually estimated at 1611 yards, while the English mile contains 1760 yards. Comp. Adam's Rom. Ant. p. 503. Rees' Cyclop. arts. *Measure, Mile*.—Pol. 34. 11. 8. Strabo V. p. 332.

Μιμέομαι, f. ἡσομαι, depon. Mid. (μῖμος,) pp. *to mimic*, but in a good sense, i. e. *to imitate, to follow*, sc. as an example, c. acc. 2 Tim. iii. 7 πῶς δεῖ μιμεῖσθαι ἡμᾶς. ver. 9. Heb. xiii. 7. 3 John 11.—Wisd. iv. 2. Hdian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

Μιμητής, οὔ, ὁ, (μιμέομαι,) *an imitator, follower*, only in the phrase μιμητής γίνομαι, *to become an imitator*, i. e. *to imitate*, i. q. μιμέομαι. 1 Cor. iv. 16. xi. 1. Eph. v. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12. 1 Pet. iii. 13.—Jos. Ant. 6. 6. 12. Hdian. 6. 8. 5. Xen. Mem. 1. 6. 3.

Μιμνήσκω, f. μνήσω, *to recall to one's mind, to remind*, Hom. Od. 12. 38. Il. 1. 407.—In N. T. only as a partial depon. Mid. μιμνήσκομαι, f. μνήσομαι, aor. 1 pass. ἐμνήσθην both as mid. and pass. Buttm. § 136. 2. § 113. n. 6; perf. part. μεμνημένος 2 Tim. i. 4, as pres. Buttm. § 114. p. 292. comp. Matth. § 495. b.—*To call to mind, to recollect, to remember*, usually c. c. gen. Buttm. § 132. 5. 3.

a) pp. pres. Heb. ii. 6 ὅτι μιμνήσκη αὐτοῦ, quoted from Ps. viii. 5 where Sept. for עָנָו. Heb. xiii. 3. Aor. 1 as Mid. Matt. xxvi. 75 ἐμνήσθῃ ὁ Πέτρος τοῦ ῥήματος. Luke i. 54 ἐλέους. ver. 72. xxiii. 42. xxiv. 8. Acts xi. 16. 1 Cor. xi. 2. 2 Tim. i. 4. 2 Pet. iii. 2. Jude 17. Heb. viii. 12 et x. 17 τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, i. q. I will pardon them, quoted from Jer. xxxi. 34 where Sept. for עָנָו, and so Sept. for עָנָו Jer. xxxiii. 8.—Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33.—Seq. ὅτι, Matt. v. 23. xxvii. 63. Luke xvi. 25. John ii. 17, 22. xii. 16. seq. ὡς Luke xxiv. 6.—Ecclus. vii. 16 or 18. Xen. Cyr. 3. 1. 27.

b) aor. 1 ἐμνήσθην as pass. Buttm. § 113. n. 6. Matth. § 495. e; *to be remembered, to be had in remembrance*, ἐνό-

πῖον τοῦ θεοῦ, for good, as prayers Acts x. 31, coll. ver. 4; or for punishment Rev. xvi. 16. So Sept. for מַכָּה Ez. xviii. 22. comp. Num. x. 9. Ps. cix. 14.

Μισέω, ὤ, f. ἤσω, to hate, trans. Pass. to be hated, odious.

a) c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit. Matt. v. 43 μισήσεις τὸν ἐχθρόν σου, where for the fut. in an imperative sense comp. in Ἀγαπάω b. ver. 44. x. 22 ἔσεσθε μισούμενοι. xxiv. 9, 10. Mark xiii. 13. Luke i. 71. vi. 22, 27. xix. 14. xxi. 17. John vii. 7 bis. xv. 18 bis, 19, 23 bis, 24, 25. xvii. 14. Eph. v. 29. Tit. iii. 3. 1 John ii. 9, 11. iii. 13, 15. iv. 20. . Sept. for מִשֵּׂה Gen. xxxvii. 3. Lev. xxvi. 17.—Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7.—By impl. i. q. to persecute, Rev. xvii. 16 οὗτοι μισήσουσι τὴν πόρνην. So Sept. and מִשֵּׂה 2 Sam. v. 8. xxii. 18.

b) seq. acc. of thing, i. q. to detest, to abhor. John iii. 20. Rom. vii. 15 ὃ μισῶ, τοῦτο ποιῶ. Heb. i. 9. Jude 23. Rev. ii. 6 bis, 15. xviii. 2.—Tob. iv. 15. Xen. Cyr. 4. 2. 37.

a) spec. in antith. with ἀγαπάω it is i. q. not to love, to love less, to slight, c. acc. of pers. Matt. vi. 24 τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει. Luke xiv. 26. xvi. 13. John xii. 25. Rom. ix. 13. So Sept. and מִשֵּׂה Gen. xxix. 31. Deut. xxi. 16. Mal. i. 3. See Tholuck Bergpr. in loc.

Μισθαποδοσία, ας, ἡ, (μισθαποδότης,) pp. 'full payment of wages;' hence recompence, requital, e. g. in the sense of reward Heb. x. 35. xi. 26; also punishment Heb. ii. 2. — Constit. Apostol. 6. 11. comp. μισθοδοσία Thuc. 8. 83.

Μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι,) pp. 'a payer in full of wages;' hence requiter, rewarder, Heb. xi. 6.—Constit. Apost. 4. 6.

Μίσθιος, ία, ιον, also of two endings, (μισθός,) hired, and as subst. one hired, a hired servant, Luke xv. 17, 19. Sept. for מִשְׁכָּר Lev. xxv. 20. Job vii. 1. —Tob. v. 11. Ecclus. vii. 20.

Μισθός, οὔ, ὁ, hire, wages, recompence.

a) pp. and genr. Matt. xx. 8. Luke x. 7 ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Acts i. 18 μισθὸς ἀδικίας, i. e. the wages of his crime. Rom. iv. 4. 1 Cor. iii. 8. 1 Tim. v. 18. James v. 4. 2 Pet. ii. 15 μισθὸς ἀδικίας, i. e. wages got by iniquity. Jude 11 μισθοῦ, i. e. for hire or gain, comp. Buttm. § 132. 6. 1, 2. Sept. for מִשְׁכָּר Gen. xxx. 28. Mal. iii. 5. מִשְׁכָּר Gen. xxxi. 7.—Æl. V. H. 8. 8. Xen. Mem. 1. 6. 5.

b) in the sense of reward, Matt. v. 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. ver. 46. vi. 1, 2, 5, 16. x. 41 bis, 42. Mark ix. 41. Luke vi. 23, 35. John iv. 36. 1 Cor. iii. 14. ix. 17, 18. 2 John 8. Rev. xi. 18. xxii. 12. So Sept. and מִשְׁכָּר Gen. xv. 1.—Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

c) in the sense of retribution, punishment, 2 Pet. ii. 13 μισθὸς ἀδικίας.—2 Macc. viii. 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρεΐδης ὀλίγῳ ἐπεκόμπασε μισθῷ.

Μισθώω, ὤ, f. ὠσω, (μισθός,) to hire out, to let for hire, Æl. V. H. 6. 1. Diod. Sic. 12. 56.—In N. T. only Mid. μισθόμαι, οὔμαι, f. ὠσομαι, to hire out to oneself, i. q. simply to hire, trans. see Buttm. § 135. 8. Matt. xx. 1 μισθώσασθαι ἐργάτας. ver. 7. Sept. for מִשְׁכָּר Judg. ix. 4. 2 Chr. xxiv. 12.—Æl. V. H. 14. 17. Xen. An. 6. 4. 13.

Μίσθωμα, ατος, τό, (μισθώω,) hire, wages, rent, Sept. for מִשְׁכָּר Deut. xxiii. 19. Æl. V. H. 4. 12. Hdöt. 2. 180.—In N. T. a thing hired or rented, e. g. a lodging, hired dwelling, Acts xxviii. 30.

Μισθωτός, οὔ, ὁ, (μισθώω,) one hired, a hired servant, Mark i. 20. John x. 12, 13. Sept. for מִשְׁכָּר Ex. xii. 45. Lev. xix. 13.—Luc. de Merc. Cond. 36. Dem. 1199. 21.

Μιτυλήνη, ης, ἡ, Mitylene, the celebrated capital of the island of Lesbos, Acts xx. 14. It was the birth-place of Sappho, Alcæus, Pittacus, etc. and is now called Castro. Rosenm. Bibl. Geogr. III. p. 372.

Μιχαήλ, ὁ, indec. Michael, Heb. מִיכָאֵל i. e. who as God? pr. n. of an archangel, the patron of the Jewish nation, Jude 9. Rev. xii. 7. See in Ἀρχάγγελος.

Mvā, ās, ἡ, Lat. *mina*, pp. a Greek weight containing 100 δραχμαί, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence as the latter is usually reckoned at about 12 oz. Engl. avoirdupois, the *mvā* would be nearly equivalent to the Engl. *pound* avoirdupois; see Böeckh Staatsh. d. Ath. I. p. 19. Adam's Rom. Ant. p. 490. Rees' Cycl. art. *Weights*.—Hdot. 2. 180.—In N. T. *mvā* is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. According to Böeckh l. c. p. 16, the Attic *mvā* was nearest equal to 16½ dollars, comp. in Δραχμά. It varied however in different countries. Luke xix. 13, 16 bis, 18 bis, 20, 24 bis, 25.—Dem. 1231. 13. Xen. Mem. 2. 5. 2. sq.

Μνάομαι, see Μιμνήσκω.

Μνάσων, ωνος, ὁ, *Mnason*, pr. n. of a Christian, Acts xxi. 16.

Μνεία, ας, ἡ, (μιμνήσκω,) *recollection, remembrance*, Phil. i. 3 ἐπὶ τῇ μνείᾳ ὑμῶν. So μνείαν ἔχειν *to have remembrance of*, i. q. *to recollect, to remember*, 1 Thess. iii. 6. 2 Tim. i. 3. Also μνείαν ποιῆσαι *to make remembrance of*, i. e. *to bear in mind, to make mention of*, Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4. Sept. genr. for זָכַר Is. xxvi. 8. μν. ποιῆσαι for זָכַר וְשָׁחַ Ps. cxi. 4. for זָכַר Job xiv. 13.—Æl. V. H. 6. 1. μν. ἔχειν Aristoph. Eccl. 1154 or 1162. Isocr. p. 89. D. μν. ποιῆσαι Æschin. 23. 5. Isocr. p. 105. B.

Μνῆμα, ατος, τό, (μιμνήσκω, pp. a memorial, monument, intended to preserve the memory of any person or thing, Hom. Od. 15. 126; hence *sepulchral monument, cenotaph*, Hom. Il. 23. 619. Dem. 1310. 15.—In N. T. meton. a tomb, sepulchre, see in Μνημεῖον. Mark v. [3], 5 Luke viii. 27. xxiii. 53 ἔθηκεν αὐτὸ (τὸ σῶμα) ἐν μνήματι λαξευτῷ. xxiv. 1. Acts ii. 29. vii. 16. Rev. xi. 9. Sept. for זָכַר Ex. xiv. 11. Ez. xxxvii. 12. קְבִירָה Ez. xxxii. 23 sq.—Jos. Ant. 7. 1. 3. Diod. Sic. 13. 86. Xen. Cyr. 7. 3. 11.

Μνημεῖον, ου, τό, (μιμνήσκω,) pp. a memorial, monument, i. q. μνῆμα, Xen. Ag. 6. 2; hence a *sepulchral monument*,

cenotaph, Dem. 1125. 16. Thuc. 5. 11.—In N. T. meton. a tomb, sepulchre, Matt. viii. 28. xxvii. 52 καὶ τὰ μνημεῖα ἀνεψήθησαν. v. 53. xxviii. 8. Mark v. 2. al. So Matt. xxiii. 29 κοσμεῖτε τὰ μνημεῖα, and Luke xi. 47 οἰκοδομεῖτε τὰ μνημεῖα, i. e. *ye adorn or build up* (repair) the *sepulchres* of the prophets, see in Κοσμέω, b, and Κονιάω. Comp. 1 Macc. xiii. 27. Jos. Ant. 13. 6. 6. Sept. for קָבַר Gen. xxiii. 6, 9. xlix. 30. קְבִירָה Gen. xxxv. 20.—Xen. H. G. 3. 2. 14, 15.—The sepulchres of the Hebrews were often caverns, Gen. xxiii. 9 sq. or were hewn by art out of rocks or in the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. See Calmet Art. *Sepulchre*. Jahn § 206. § 207, and notes. AL.

Μνήμη, ης, ὁ, (μιμνήσκω,) *remembrance, recollection*, e. g. μνήμην ποιῆσαι *to call to mind, to bear in recollection*, 2 Pet. i. 15. Sept. for זָכַר Ps. xxx. 5.—Æl. V. H. 5. 3. Diod. Sic. 1. 2. init. μν. ποιῆσαι Thuc. 2. 54

Μνημονεύω, f. εὔσω, (μνήμων), (μιμνήσκω,) *to remember, to call to mind, to bear in mind*.

a) pp. absol. Mark viii. 18. Seq. gen. comp. Buttm. § 132. 5. 3. Luke xvii. 32 μνημονεύετε τῆς γυναικὸς Λώτ. John xv. 20 τοῦ λόγου. xvi. 4, 21. Acts xx. 35. Gal. ii. 10. Col. iv. 18. 1 Thess. i. 3. Heb. xi. 15. xiii. 7. So Sept. for זָכַר Ps. lxxiii. 7.—1 Macc. xii. 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21.—Seq. accus. comp. Matth. § 347. n. 2. Winer § 30. 7. c. Matt. xvi. 9 τοὺς ἄρτους. 1 Thess. ii. 9 τὸν κόπον. 2 Tim. ii. 8. So God is said *to remember sin*, i. e. *to punish it*, Rev. xviii. 5. Sept. for זָכַר Ex. xiii. 3. Is. xliiii. 18.—2 Macc. ix. 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7.—Seq. ὅτι Acts xx. 31. Eph. ii. 11. 2 Thess. ii. 5. πόθεν Rev. ii. 5. πῶς iii. 3. Comp. Μιμνήσκω a.

b) by impl. *to mention, to speak of*, seq. περί, Heb. xi. 22 περὶ τῆς ἐξόδου . . . ἐμνημόνευσε.—Hdian. 1. 1. 5. Xen. Vect. 4. 25.

Μνημόσυνον, ου, τό, (pp. neut.

of adj. *μνημόσυνος*, commemorative,) a memorial, monument, i. q. *μνημεῖον*, Hdot. 2. 136, 148.—In N. T. genr. *memorial*, i. e. any thing causing or preserving the remembrance of a person or thing. Matt. xxvi. 13 et Mark xiv. 9 *εἰς μνημόσυνον αὐτῆς* for a memorial of her, i. e. in memory of her, to her honourable remembrance, fame. Acts x. 4 *αἱ προσευχαὶ σου . . . ἀνέβησαν εἰς μν. ἐνώπιον τ. θ.* thy prayers . . . are come up as a memorial, into remembrance, before God. Sept. for *רָחַץ* Ex. xvii. 14. Ps. cii. 13. *רָחַץ* Ex. xii. 14. Mal. iii. 16.—Ecclus. x. 17. xxiv. 20.

Μνηστεύω, f. *εύσομαι*, (*μνάομαι*), to ask in marriage, to woo, trans. Hom. Od. 18. 276. Xen. H. G. 6. 4. 37. Mid. id. *Æl.* V. H. 10. 15.—In N. T. only Pass. pp. to be asked in marriage, hence to be betrothed, affianced, c. dat. of pers. Matt. i. 18 *μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ*. Luke i. 27. ii. 5. So Sept. for Pu. *שָׂרָה* Deut. xxii. 23, 25, 27, 28.—Artemid. 2. 12.

Μογιλάλος, ου, ὁ, ἡ, (*μόγισ*, *λαλέω*), speaking with difficulty, a stammerer, Mark vii. 32. Sept. for *בְּרָשׁ* pp. tongue-tied, Is. xxxv. 6.—Ætius VIII. 38. Phavor. *μόλις τὸ φθέγμα διορθοῦν δυνάμενος*.

Μόγισ, adv. (*μόγος*, labour, pains), with difficulty, hardly, Luke ix. 39.—3 Macc. vii. 6. Xen. An. 3. 4. 48.

Μόδιος, ου, ὁ, Lat. *modius*, a Roman measure for things dry, equal to one-sixth part of the Attic *medimnus*, and containing therefore 1.916 gall. Engl. or nearly one peck; comp. in *Κόρος*. Bœckh Staatsh. d. Ath. I. p. 100 sq. Adam's Rom. Ant. p. 505.—Matt. v. 15. Mark iv. 21. Luke xi. 33.—Jos. Ant. 9. 4. 5. Dinarch. 95. 37.

Μοιχαλὶς, ἰδος, ἡ, (i. q. *μοιχάς* fem. to *μοιχός*), an adulteress, Rom. vii. 3 bis. 2 Pet. ii. 14 *ὁφθαλμοὶ μεστοὶ μοιχαλίδος* eyes full of an adulteress, i. e. gazing with desire after such persons. Sept. for *הַרְסָה* Ez. xvi. 38. xxiii. 45.—Plut. Plac. Philosoph. 1. 7. Tom. IX. p. 493. ed. R. Tom. V. p. 245. Tauchn. See Lob. ad Phryn. p. 452.—Trop. from the Heb. *one faithless towards God*, as an

adulteress towards her husband; in O. T. spoken chiefly of those who forsook God for idols, Hos. iii. 1. Is. lvii. 3, 7 sq. Ez. c. 16. c. 23. In N. T. genr. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions, James iv. 4. So *γενεὰ πονηρὰ καὶ μοιχαλὶς*, where *μοιχαλὶς* in apposit. expresses an attribute, *adulterous*, i. e. *faithless*, *idolatrous*, Matt. xii. 39. xvi. 4. Mark viii. 38.

Μοιχάω, ὦ, f. *ήσω*, (*μοιχός*, to defile a married woman, to commit adultery with her; trop. *τὴν θάλασσαν*, i. e. to get possession of the sea covertly and without right, Xen. H. G. 1. 6. 15.—In N. T. only Mid. *μοιχάομαι*, ὦμαι, genr. to commit adultery, used both of man and woman, intrans. Matt. v. 32 bis, *ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὁς . . . μοιχᾶται*. xix. 9 bis. Mark x. 11, 12. Sept. for *הִסָּר* Jer. iii. 8. ix. 2.—Different is Thom. Mag. p. 619, *μοιχᾶται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνή*.

Μοιχεία, ας, ἡ, (*μοιχεύω*), adultery, Matt. xv. 19. Mark vii. 21. John viii. 3. Gal. v. 19. Sept. for *בְּרָשׁ* Jer. xiii. 27. comp. Hos. ii. 4 [2].—Wisd. xiv. 26. Luc. D. Deor. 17. 2. Hdian. 5. 7. 6.

Μοιχεύω, f. *εύσω*, also Mid. *μοιχεύομαι*, (*μοιχός*), to commit adultery, genr. and absol. Active Matt. v. 27 *οὐ μοιχεύσεις*. xix. 18. Rom. xiii. 9. Mark x. 19 *μὴ μοιχεύσῃς*. Luke xviii. 20. James ii. 11 bis; all in allusion to Ex. xx. 13. Deut. v. 17, where Sept. for *הִסָּר*. For the fut. as imperative, see Winer § 44. 3. Matth. § 498. c. Luke xvi. 18 bis. Rom. ii. 22 bis. Mid. once John viii. 4. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) Seq. acc. to commit adultery with any one, Matt. v. 28 *ἡδὲ ἐμοίχευσεν αὐτήν*. So Sept. for *הִסָּר* trop. Jer. iii. 9.—Luc. D. Deor. 6. 3. Æschin. Dial. Socr. 2. 14.—Symbol. once seq. *μετά τινος*, Rev. ii. 22. Comp. in *Μοιχαλὶς* fin.

Μοιχός, οῦ, ὁ, an adulterer, Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4. Sept. for *הִסָּר* Job xxiv. 15. Prov. vi. 32.—*Æl.* V. H. 10. 13. Xen. Mem. 2. 1. 5.—Trop. from the Heb. *one faithless towards God* etc. see in *Μοιχαλὶς* fin.

James iv. 4. So Sept. and 𐤇𐤍𐤔𐤏 Is. lvii. 3.

Μόλις, adv. (μῶλος, μόλος, labour, pains), i. q. μόγις but less Attic, Buttm. Ausf. Spr. § 16. n. 2. Passow sub. v. *with difficulty, hardly, scarcely*, Acts xiv. 18. xxvii. 7, 8, 16. Rom. v. 7. 1 Pet. iv. 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

Μολόχ, ὁ, indec. *Moloch*, Heb. 𐤏𐤋𐤍 (king) Jer. xxxii. 35, also 𐤏𐤋𐤍 *Milcom* 1 K. xi. 5. 2 K. xxiii. 13, and 𐤏𐤋𐤍 *Malcam* Jer. xlix. 1, 3, pr. n. of an idol of the Ammonites, to which the Hebrews also offered human victims, both during their wanderings and afterwards in the valley of Hinnom, Lev. xviii. 21. xx. 2 sq. 1 K. xi. 7, etc. comp. in Γέεννα. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20, 14. Münter Religion der Karthager p. 19. Hence both Moloch and the Carthaginian Saturn prob. represent the *planet Saturn*, to which the Semitic nations sacrificed human victims; see Gesen. Lex. art. 𐤏𐤋𐤍. Comment. on Isa. Vol. II. p. 343, coll. p. 327 sq. Jahn § 411.—In N. T. only Acts vii. 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, comp. in Ἀναλαμβάνω a. This passage is quoted from Amos v. 26, where Sept. Μολόχ for Heb. 𐤏𐤋𐤍 *your king*, i. q. 𐤏𐤋𐤍.

Μολύνω, f. νῶ, *to soil, to stain, to defile*, Sept. Cant. v. 3. for 𐤏𐤋𐤍 Gen. xxxvii. 30. Jos. Ant. 3. 6. 1. Luc. Anarch. v. Gymnas. 1.—In N. T. symbol. Rev. iii. 4 οὐκ ἐμόλυναν τὰ ἱμάτια. xiv. 4. Metaph. 1 Cor. viii. 7 ἡ συνειδήσις αὐτῶν . . . μολύνεται, *their conscience is defiled*, i. e. is blunted, weakened.—Ecclus. xxi. 28. Artem. II. 26. Porph. de Abstin. I. 42.

Μολυσμός, οὗ, ὁ, (μολύνω,) *a soiling, hence defilement, pollution*, in a moral sense, 2 Cor. vii. 1. Sept. for 𐤏𐤋𐤍 Jer. xxiii. 15.—Esdr. viii. 83. 2 Macc. v. 27.

Μομφή, ἥς, ἡ, (μέμφομαι,) *fault*

found, blame, censure, i. e. occasion of complaint, Col. iii. 13.—Eurip. Orest. 1068, 9. Aristoph. Pac. 663, 4.

Μονή, ἥς, ἡ, (μένω,) pp. *stay in a place* Xen. An. 5. 1. 5. In N. T. *abode, dwelling, mansion*, John xiv. 2. So ποιεῖν μονὴν παρά τινι, *to make one's abode with any one*, i. e. *to abide or dwell with him*, trop. John xiv. 23, comp. Rev. xxi. 3.—pp. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

Μονογενής, εὐς, οὗς, ὁ, ἡ, adj. (μόνος, γένος from γίνομαι), *only born, only begotten*, i. e. *only child*, Luke vii. 12 μονογενὴς τῷ μητρὶ. viii. 42 θυγάτηρ μου. ἦν. ix. 38. Heb. xi. 17.—Tob. iii. 15. vi. 9. Jos. Ant. 2. 7. 4. Diod. Sic. 4. 73.—In John's writings spoken only of ὁ Λόγος, the *only begotten Son of God* in the highest sense, as alone knowing and revealing the essence of the Father, John i. 14, 18. iii. 16, 18. 1 John iv. 9. Comp. Λόγος III. Others here by impl. *most dear, only beloved*, as Sept. for 𐤏𐤋𐤍 Ps. xxii. 21. xxxv. 17.

Μόνον, adv. see in Μόνος c.

Μόνος, η, ον, *only, alone*, i. e.

a) pp. without others, without companions, e. g. of persons, Matt. xiv. 23 μόνος ἦν ἐκεῖ. Mark vi. 47 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ix. 2 κατ' ἰδίαν μόνους. ver. 8. Luke x. 40. John viii. 9. Rom. xi. 3. xvi. 4. Heb. ix. 7. 2 John i. al. Sept. for 𐤏𐤋𐤍 Gen. ii. 18. xxxii. 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, *alone*, John viii. 16; or as destitute of help from another John viii. 29. xvi. 32.—Æl. V. H. 9. 40.—Of things, Luke xxiv. 12 τὰ ὀσόνια κείμενα μόνα, i. e. without the body of Jesus. John xii. 24 ὁ κόκκος . . . μόνος μένει, i. e. sterile, barren.—Spoken in an *adverbial* sense, of persons and things, comp. Buttm. § 123. n. 3. Matt. iv. 4 οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρ. John v. 44 τὴν δόξαν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε. Jude 4. Rev. xv. 4. (Xen. Mem. 4. 5. 9.) So after εἰ μή, Matt. xii. 4 εἰ μὴ τοῖς ἱερεῦσι μόνοις. (comp. Acts xi. 19.) Matt. xvii. 8. xxiv. 36. Luke v. 21. Phil. iv. 15. Rev. ix. 4.

b) *alone* of many, *one out of many*, Luke xxiv. 18 σὺ μόνος παροικεῖς Ἱερου-

σαλήμ κ. τ. λ. 1 Cor. ix. 6. 2 Tim. iv. 11.—Xen. Cyr. 1. 4. 27. Mem. 1. 4. 11.

c) neut. *μόνον* as adv. *only, alone*, Buttm. § 115. 4. E. g. simply, Matt. v. 47 τοὺς ἀδελφοὺς ὑμῶν *μόνον*. ix. 21 ἐὰν *μόνον* ἄψωμαι τοῦ ἱματίου αὐτοῦ. Mark v. 36. Acts xviii. 25. 1 Cor. vii. 39. Gal. i. 23. Heb. ix. 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After εἰ μή, Matt. xxi. 19 εἰ μή φύλλα *μόνον*. Mark vi. 8. Acts xi. 19. With negatives, e. g. μὴ *μόνον* *not only*, simply Gal. iv. 18. James i. 22; in antith. or gradation, seq. ἀλλὰ Phil. ii. 12. seq. ἀλλὰ καὶ *but also*, John xiii. 9 μὴ τοὺς πόδας μου *μόνον*, ἀλλὰ καὶ τὰς χεῖρας κ. τ. λ. (Hdian. 2. 5. 10.) οὐ *μόνον*, *not only*, comp. in οὐ c; simply James ii. 24; in antith. or gradation, seq. ἀλλὰ Acts xix. 26. (Xen. Cyr. 1. 6. 16.) seq. ἀλλὰ καὶ *but also*, Matt. xxi. 21. John v. 18 ὅτι οὐ *μόνον* ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν θεόν. xi. 52. Acts xxi. 13. Rom. i. 32. Heb. xii. 26. al.—Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. AL.

Μονόφθαλμος, ου, ὁ, ἡ, (μόνος, ὀφθαλμός,) *one-eyed*, having lost an eye, Matt. xviii. 9. Mark ix. 47. Luc. Ver. Hist. 1. 3. The earlier Greeks said ἐτερόφθαλμος, Lob. ad Phryn. p. 136.

Μονόω, ὦ, f. ὠσω, (μόνος,) *to leave alone*, Pass. *to be left alone*, e. g. as a widow, *to be solitary*, prob. childless, 1 Tim. v. 5.—Diod. Sic. xix. 39. Xen. Ven. 9. 9.

Μορφή, ῆς, ἡ, *form, shape*, Mark xvi. 12 ἐν ἑτέρᾳ μορφῇ. Sept. for מִצְבֵּי Is. xlv. 13.—Xen. Œc. 6. 16.—Phil. ii. 7 μορφήν δούλου λαβὼν i. e. appearing in a humble and despised condition. Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως, i. q. p. 542 ὁ θεὸς σῶμα λαβὼν, and p. 644 sq. θεὸν ἐν σχήματι ἀνθρώπου. Hence also Phil. ii. 6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων *who being in the form of God*, i. e. as God, like God, where the force of the antithesis would seem most naturally to refer to the divine majesty and glory, as Sept. for יְיָ Dan. iv. 33. comp. v. 6, 9, 20. Or μορφή may here have the sense of *nature, φύσις*, so that ἐν μορφῇ θεοῦ

ὑπάρχων would be i. q. *being of that nature*, of the same nature with God; comp. Eurip. Bacch. 54 μορφήν τ' ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν. Plato Repub. II. p. 381. c, θεὸς κάλλιστος καὶ ἀριστος ὢν . . . μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. comp. Jos. c. Ap. 2. 22.

Μορφόω, ὦ, f. ὠσω, (μορφή,) *to form, to fashion*, trans. Sept. for מִצְבֵּי Is. xlv. 13. Plut. ed. R. X. p. 207 ult. In N. T. Pass *to be formed*, trop. Gal. iv. 19 ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν i. e. until the very image of Christ be impressed upon your hearts.

Μόρφωσις, εος, ἡ, (μορφόω,) pp. *a forming*; hence *form, appearance*, e. g. mere external form, 2 Tim. iii. 5 ἔχοντες μόρφωσιν εὐσεβείας.—Test. XII Patr. p. 742 ἰδεῖν τὴν μ. τῆς ὁψεως αὐτοῦ.—By impl. *a prescribed form, norma*, Rom. ii. 20 ἔχων τὴν μ. τῆς γνώσεως.

Μοσχοποιέω, ὦ, f. ἤσω, (μόσχος, ποιέω, *to make a calf*, i. e. the image of a calf or bullock, found only Acts vii. 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Apis, comp. Ex. xxxii. 4 sq. where Sept. ἐποίησαν μόσχον.

Μόσχος, ου, ὁ, pp. *shoot* of a plant, young and tender, Hom. Il. 11. 105. Dioscor. IV. 108. Hence *a young animal*, and espec. in prose and N. T. *a calf, a young bullock*, Luke xv. 23, 27, 30. Heb. ix. 12, 19. Rev. iv. 7. Sept. for מִצְבֵּי Ex. xxxii. 4, 8, 19. מִצְבֵּי Ex. xxix. 10 sq. Lev. iv. 3 sq. מִצְבֵּי Gen. xii. 16. xxiv. 35.—Æl. H. An. 14. 11. Hdot. 3. 28 of the god Apis, i. e. a young bullock.

Μουσικός, ἡ, ὄν, (μοῦσα,) *devoted to the muses*, i. e. to the liberal arts and sciences, *learned*, Æl. V. H. 4. 15. In N. T. *skilled in music, a musician*, Rev. xviii. 22 φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν, perh. here *singers*.—1 Macc. ix. 39, 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

Μόχθος, ου, ὁ, *wearisome labour, travail*, including the idea of painful effect, sorrow; in N. T. only as coupled with κόπος. 2 Cor. xi. 27 ἐν κόπῳ καὶ μόχθῳ. 1 Thess. ii. 9. 2 Thess. iii. 8.

Sept. for מִיָּד Deut. xxvi. 7. Ecc. ii. 18 seq.—Wisd. x. 10. Xen. Conv. 8. 40.

Μυελός, οὔ, ὁ, *marrow*, Heb. iv. 12.—Sept. Gen. xlv. 18. Eurip. Hippol. 255 or 257. Alciph. I. 23.

Μυέω, ὦ, f. ἥσω, (μύω to shut up,) *to initiate, to instruct*, sc. in things before unknown, Pass. Phil. iv. 12, parall. with *μανθάνω* in ver. 11.—Diod. Sic. 4. 7 *μυεῖν τοὺς ἀνθρώπους· τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ὑπὸ τῶν ἀπαιδεύτων ἀγνοούμενα*. Spec. to initiate into the heathen mysteries etc. Diod. Sic. 5. 48. Hdot. 2. 51.

Μῦθος, ου, ὁ, *speech, discourse*, Hom. Od. 11. 561. Xen. Mem. 1. 2. 58. In N. T. *fable, fiction*, a mythic tale, mythic discourse, 1 Tim. i. 4. iv. 7 *τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ*. 2 Tim. iv. 4. Tit. i. 14. 2 Pet. i. 16.—Hdian. 1. 11. 6. Diod. Sic. 1. 19. Dem. 1219. 14.

Μυκάομαι, ὦμαι, f. ἥσομαι, (μύ) *to moo, to low*, pp. as the cow or ox, Hom. Il. 18. 580. Luc. D. Deor. Mar. 15. 2. *to bellow* Il. 21. 237. Transferred to other animals, Plut. ed. R. VIII. p. 319 ult. Theocr. 26. 20. In N. T. of a lion, *to roar*, Rev. x. 3 ὥσπερ λέων μυκάται.—Anthol. Gr. I. p. 246.

Μυκτηρίζω, f. ἴσω, (μυκτήρ nose, μύζω,) *to turn up one's nose* in scorn, and hence *to mock, to deride*, Pass. Gal. vi. 7 *θεὸς οὐ μυκτηρίζεται*, i. e. God will not let himself be mocked. Sept. for מִצַּח Job xxii. 19. Ps. lxxx. 7.—Test. XII Patr. p. 700. Lys. Fragm. 36.

Μυλικός, ή, όν, (μύλη mill,) *belonging to a mill*, e. g. λίθος μυλικός *a mill-stone*, Mark ix. 42.

Μύλος, ου, ὁ, μύλη from μύλλω, μύω,) pp. *a grinder*, hence *a mill, a mill-stone*. The mills used by the Hebrews are still common in the East; they were composed of two stones, of which the lower was fixed, and the upper was turned round upon it (Heb. מִלּוּ rider), having a hole in the middle for receiving the grain. The grinding was mostly done by hand by female slaves, and though exceedingly laborious was usu-

ally accompanied by song. Larger mills were turned by an ass; whence the upper mill-stone was called *ὀνικός* Matt. xviii. 6; or also *ὄνος*, Hesych. *ὄνος· ὁ ἀνώτερος λίθος τοῦ μύλου*. Xen. An. 1. 5. 5. comp. Luc. Asin. 28, 42. See Jahn § 138, 139. Calmet art. *Corn*.—Hence in N. T.

a) *a mill*, Rev. xviii. 22 καὶ φωνὴ μύλου, *the song of the mill*, i. e. the singing of the maid servants when grinding, comp. Jer. xxv. 10. Sept. for מִיָּד Ex. xi. 5. Is. xlvii. 2.—Plut. ed. R. VIII. p. 172. 10. IX. p. 301. 5. Comp. Hesych. l. c.

b) by synecd. *a mill-stone*, i. e. the upper one or rider, e. g. μύλος ὀνικός Matt. xviii. 16. Luke xvii. 2. μ. μέγας Rev. xviii. 21. Sept. for מִלּוּ Judg. ix. 53. 2 K. xi. 21.—Anthol. Gr. III. p. 46, 51.

Μύλων, ωνος, ὁ, (μύλη,) *mill-house, pistrinum*, place where the mill is, Matt. xxiv. 41.—Luc. Asin. 42. Dem. 1111, 27. See in Μύλος.

Μύρα, ων, τά, *Myra*, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts xxvii. 5.

Μυριάς, άδος, ή, (μυρίος,) *a myriad*, i. e. *ten thousand*, Acts xix. 19. Sept. for מֵרִבָּ Ezra ii. 64. Neh. vii. 66. מֵרִבָּ Deut. xxxiii. 17. Lev. xxvi. 8.—Æl. V. H. 2. 25. Xen. Cyr. 2. 1. 6.—Put as in Engl. for any indefinitely large number, Luke xii. 1. Acts xxi. 20. Heb. xii. 22. Jude 14. Rev. v. 11. ix. 16. So Sept. and מֵרִבָּ Gen. xxiv. 60. 1 Sam. xxi. 11.

Μυρίζω, f. ἴσω, (μύρον,) *to anoint* sc. for burial, *to embalm*, trans. Mark xiv. 8 *προέλαβε μυρίσαι μου τὸ σῶμα*.—Aristoph. Plut. 529. Hdot. 1. 195.

Μυρίος, α, ον, *very many, innumerable*, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. μυρίοι id. Hom. Od. 8. 110.—In N. T. only plur. μυρίοι *ten thousand*, pp. Matt. xviii. 24 *μυρίων ταλάντων*. Sept. for מֵרִבָּ Esth. iii. 9. מֵרִבָּ 1 Chr. xxix. 7.—Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5.—Put as in Engl. for any indefinitely large number, 1 Cor. iv. 15 *ἐὰν μυρίους παιδαγωγούς ἔχητε*, i. e. *ten thousand masters*. xiv. 19.—Jos. Ant. 5. 3. 2. Hdian. 2. 3. 14. Xen. Cyr. 5. 1. 13.

Μύρον, ου, τό, (Heb. מִיָּד,) *any ar-*

omatic balsam distilling of itself from a tree or plant, espec. *myrrh*, *μύρρα*, *σμύρνα*, *Æl. V. H. 12. 31. comp. Diod. Sic. 5. 41.* In N. T. genr. *ointment, ungent*, i. e. perfumed, *Matt. xxvi. 7 ἀλάβαστρον μύρον. ver. 9, 12. Mark xiv. 3, 4. Luke vii. 37, 38. xxiii. 56. John xi. 2. xii. 3 bis, 5. Rev. xviii. 13.* Opp. to *ελαιον*, *Luke vii. 46 ἐλαίῳ τὴν κεφ. μου οὐκ ἤλειψας. αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας*, comp. *Xen. below.* Sept. for *בִּישְׁמָלִים* *Ps. cxxxiii. 2. בִּישְׁמָלִים* *Prov. xxvii. 9. Cant. i. 2.—Æl. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 3, 4 opp. to ἐλαιον.*

Μυσία, ας, ἡ, Mysia, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, *Acts xvi. 7, 8.* The Mysian cities Assos, Pergamos, and Troas, are mentioned in N. T.

Μυστήριον, ίου, τό, (μύστης, μνέω q. v.) a mystery, i. e. something into which one must be *initiated*, instructed before it can be known, something of itself not obvious and above human insight. In N. T. spoken of facts, doctrines, principles, etc. not fully revealed, but only obscurely or symbolically set forth.

a) genr. *Matt. xiii. 11 ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλ. τῶν οὐρ. to know the mysterious things of the kingdom of heaven*, i. e. in a deeper and more perfect manner than they were made known to others. *Mark iv. 11. viii. 10. 1 Cor. xiv. 2. Eph. v. 32 τὸ μυστήριον τοῦτο μέγα ἐστίν. 2 Thess. ii. 7 τὸ μυστήριον τῆς ἀνομίας*, mysterious wickedness, i. e. hidden, as yet unknown to Christians, opp. *ἀποκαλύπτεσθαι* in ver. 8; comp. *Buttm. § 123. n. 4. (Jos. B. J. 1. 24. 1 κακίας μυστήριον.) Rev. i. 20 τὸ μυστ. τῶν ἐπτὰ ἀστέρων. x. 7. xvii. 5, 7.—Wisd. ii. 22. Hdian. 8. 7. 8. Of the Eleusinian mysteries, e. g. the lesser, τὰ μικρά Diod. Sic. 4. 14; the greater Diod. Sic. 4. 25. Dem. 29, ult. Xen. H. G. 1. 4. 14.*

b) spec. of the Gospel, the Christian dispensation, as having been long hidden and first revealed in later times. *Eph. iii. 9 et Col. i. 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ. Eph. vi. 19 τὸ μ. τοῦ εὐαγγελίου. Col. ii. 2 τὸ μ. τοῦ Θεοῦ. iv. 3 et Eph. iii. 4 τοῦ*

Χρ. 1 Tim. iii. 9 τῆς πίστεως. Rom. xvi. 25. 1 Cor. ii. 7. iv. 1. xiii. 2. Eph. iii. 3. Col. i. 27. So of particular doctrines or parts of the Gospel, Rom. xi. 25. 1 Cor. xv. 51. Eph. i. 9. 1 Tim. iii. 16.

Μυωπάζω, άσω, (μύωψ from μύω, ὥψ,) pp. to shut the eyes, i. e. to contract the eyelids, *to blink, to twinkle*, like one who cannot see clearly; hence by impl. *to be near-sighted*, trop. *2 Pet. i. 9.—Aristot. Probl. Sect. 31. Suid. ἐμνώπασεν. ἄκροις τοῖς ὀφθαλμοῖς προσέσχε, μυωπάζω γὰρ τὸ καμνύω.*

Μώλωψ, ωπος, ό, (μάω, σμάω,) a stripe, weal, i. e. mark of a stripe or blow, trop. *1 Pet. ii. 24 οὐ τῷ μώλωπι ἰάθητε*, i. e. collect. *stripes*, quoted from *Is. liii. 5* where Sept. for *קִרְבָּנִים*.—pp. *Luc. Philopseud. 20. Plut. Æm. Paul. 19 fin.*

Μωμάομαι, ὤμαι, f. ἥσομαι, depon. Mid. (μῶμος,) to find fault with, to carp at, to blame, c. acc. *2 Cor. viii. 20. Aor. 1 ἐμωμήθην* as pass. *2 Cor. vi. 3 ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν*, comp. *Buttm. § 113. n. 6.—Wisd. x. 14. Luc. D. Deor. 20. 2. Hom. Il. 3. 412.*

Μῶμος, ου, ό, fault, i. e. fault-finding, *censure*, *Ecclus. xviii. 15. Plut. ed. R. IX. p. 263. 6.* In N. T. *fault* as found, *blemish*, trop. *stain, disgrace*, *2 Pet. ii. 13 σπιλοι καὶ μῶμοι.—pp. Sept. for קִרְבָּנִים of a bodily defect, Lev. xii. 16 sq. Deut. xv. 21. Anthol. Gr. I. p. 74, 75.*

Μωραίνω, f. ανῶ, (μωρός,) 1-p. to make dull, not acute, see in *Μωρός*. Hence

a) of impressions on the taste, Pass. *to become insipid, tasteless*, to lose its savour, as salt, *Matt. v. 13 et Luke xiv. 34 ἐὰν δὲ τὸ ἅλας μωρανθῇ. Comp. Tholuck Bergpred. p. 122.*

b) of the mind, *to make foolish*, i. e. to show to be foolish, c. acc. *1 Cor. i. 20 ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου. Pass. Rom. i. 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, they became foolish*, i. e. acted like fools. Sept. trans. for *לְחָכְמָה* *Is. xlv. 15. Pass. for לְחָכְמָה 2 Sam. xxiv. 10. לְחָכְמָה Is. xix. 11.—In profane writers μωραίνω in this sense is intrans.*

to be foolish, to act foolishly, Luc. D. Mort. 13.3. Xen. Mem. 1.1.11.

Μωρία, ας, ἡ, (μωρός,) *folly, foolishness, absurdity*, spoken of what seems foolish and absurd, 1 Cor. i. 18 ὁ λόγος . . . τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ. ver. 21, 23. ii. 14. iii. 19.—Ecclus. xx. 31. Dem. 128. 10. Thuc. 5. 41.

Μωρολογία, ας, ἡ, (μωρόλογος from μωρός, λέγω,) *foolish talk, empty discourse*, Eph. v. 4.—So μωρολογεῖν Plut. ed. R. VI. p. 669. 8.

Μωρός, ά, όν, pp. *dull, not acute*, e. g. of impressions on the taste, *insipid, tasteless*, Dioscor. 4. 18. p. 122. Hippocr. de Diæta 2. 27. 2. Comp. Tholuck Bergpred. p. 122. In N. T. of the mind, *stupid, foolish*, and ὁ μωρός subst. *a fool*, e. g. of persons, Matt. vii. 26 ὁμοιωθήσεται ἀνθρὶ μωρῷ. xxiii. 17 μωροὶ καὶ τυφλοί. ver. 19. xxv. 2 αἱ πέντε μωραὶ sc. παρθένοι. ver. 3, 8. 1 Cor. iii. 18. iv. 10. So prob. Matt. v. 22, where others render it *wicked, impious*, like Heb. לְרָע Sept. ἀφρων Ps. xiv. 1. liii. 2. Job ii. 10; but μωρός no where else has this sense. Comp. Tholuck Bergpr. p. 178 sq. (Arr. Epict. 3. 22. 85.) Of things, 1 Cor. i. 25 τὸ μωρὸν τοῦ θεοῦ i. e.

what men count foolish in the ordinances and proceedings of God, comp. ver. 23, 24. ver. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. ii. 23 et Tit. iii. 9 ζητήσεις μ. Sept. of pers. for לְרָע Deut. xxxii. 6. Is. xxxii. 5, 6. לְרָע Ps. xciv. 8.—Luc. Paras. 25. Xen. Cyr. 3. 3. 45. of things Luc. Epigr. 1. Xen. ib.

Μωσῆς or Μωϋσεύς, έως, ό, also Μωϋσῆς, οὔ, and in some edit. Μωσῆς, οὔ, Matt. xvii. 4. John v. 46 al. Moses, Heb. מֹשֶׁה (drawn out sc. from the water), pr. n. of the great Hebrew prophet and legislator. On the forms and flexion, see Winer § 5. p. 44. § 10. The form Μωσῆς, gen. έως, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. viii. 4. xvii. 3. xxiii. 2. Mark i. 44. ix. 4, 5. Acts iii. 22. al.—Μωϋσῆς and Μωϋσεύς, also in Sept. and Josephus, and in some editions everywhere in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὸ γὰρ ὕδωρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὕσῆς δὲ τοὺς ἐξ ὕδατος σωθέντας, comp. c. Apion. 1. 31. E. g. Μωϋσῆς, gen. οὔ, Acts vi. 14. vii. 35, 37. Matt. xvii. 4. al. Μωϋσεύς Acts xv. 1, 5. 2 Tim. iii. 8. al.—Meton. for *the books of Moses*, the Pentateuch, Luke xvi. 29, 31. xxiv. 27. AL.

N

Ναασών, ό, indec. Naason, Heb. נִינְיָא (diviner), pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. i. 4 bis. Luke iii. 32. Comp. Ex. vi. 23. Num. ii. 3.

Ναγγαί, ό, indec. Naggæ, p. n. of a man, Luke iii. 25.

Ναζαρέθ or Ναζαρέτ, ἡ, indec, Nazareth, prob. Heb. נָצְרֶת, Aram. נִצְרַת. (a twig,) see Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 182 sq. pr. n. of a small city in lower Galilee, just north of the great plain of Esdrælon, and about mid-way between the lake of

Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shown the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke iv. 29. See Rosenm. Bibl. Geogr. II. ii. 85 sq. Jowett's Chr. Res. p. 128, and in Cal-sub. v. Miss. Her. 1824. p. 307.—Matt. ii. 23. iv. 13. xxi. 11. Mark i. 9. Luke i. 26. ii. 4, 39, 51. iv. 16. John i. 46, 47. Acts x. 38.

Ναζαρηνός, οὐ, ὁ, *a Nazarene*, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark i. 24. xiv. 67. xvi. 6. Luke iv. 34.

Ναζωραῖος, οὐ, ὁ, *a Nazaræan*, i. q. *Nazarene*, an inhabitant of Nazareth, in some editions written Ναζαραῖος in Matt. ii. 23. xxvi. 71. John xviii. 7. —Spoken of Jesus, Matt. x. 47. xxvi. 71. Luke xviii. 37. xxiv. 19. John xviii. 5, 7. xix. 19. Acts ii. 22. iii. 6. iv. 10. vi. 14. xxii. 8. xxvi. 9. Matt. ii. 23 ὅτι Ναζωραῖος κληθήσεται *he shall be called a Nazarene*, i. e. looking to the etymology of the name (see in Ναζαρέθ) *he shall be called a shoot, branch*, in allusion to such passages as Is. xi. 1. liii. 2. Zech. iii. 8. vi. 12, etc. but here also implying reproach, from the contempt in which Nazareth was held. See Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 186 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts xxiv. 5.

Ναθάν, ὁ, indec. *Nathan*, Heb. נתן (given sc. of God), pr. n. of a son of David, Luke iii. 31. Comp. 2 Sam. v. 14.—Not the prophet Nathan 2 Sam. vii. 2 sq. xii. 1 sq.

Ναθαναήλ, ὁ, indec. *Nathanael*, Heb. נתנאל (given of God), pp. i. q. Θεόδωρος Theodore, pr. n. of a disciple of Christ, supposed to be the same with the apostle Βαρθολομαῖος q. v. John i. 46—50. xxi. 2.

Ναί adv. of affirmation, *yea, yes, certainly*.

a) pp. in answer to a question. Matt. ix. 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί, κύριε. xiii. 51. xvii. 25. xxi. 16. John xi. 27. xxi. 15, 16. Acts v. 8. xxii. 27. Rom. iii. 29.—Æl. V. H. 13. 4. Xen. Mem. 4. 2. 20.

b) as expressing assent to the words or deeds of another. Matt. xi. 26 ναί, ὁ πατήρ, [sc. ὁρθῶς ποιεῖς,] ὅτι οὕτως κ. τ. λ. Luke x. 21. Rev. xvi. 17. xxii. 20 ναί, ἔρχου κύριε, in some edit.—Act. Thom. § 17, 18. Xen. Mem. 2. 7. 14.—Seq. καί introducing a subsequent limitation or modification. Matt. xv. 27 et Mark vii. 28 ναί, κύριε· καὶ γὰρ τὰ κυνάρια κ. τ. λ. comp. in Γάρ I. b, fin. Vi-

ger. p. 424.—Arr. Epict. 2. 10. 20. Plato Soph. p. 226. E.

c) intens. in strong affirmation, asseveration, Luke xi. 51 ναί, λέγω ὑμῖν, ἐκζητηθήσεται κ. τ. λ. xii. 5 ναί, λέγω ὑμῖν, τοῦτον φοβήσθε, *yea, I say unto you, fear him*. Philem. 20. Rev. i. 7 ναί, ἀμήν. xiv. 13. xxii. 20 ναί, ἔρχομαι ταχύ. (Arr. Epict. 2. 13. 21. comp. Hom. II. 1. 234. Pind. Nem. 11. 30. Vig. p. 424.) Also seq. καί, *yea and more also*, Matt. xi. 9 et Luke vii. 26 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου, *yea, and more than a prophet*.—Xen. Conv. 8. 4.—With the art. τὸ ναί, *yea*, i. e. the word *yea*. 2 Cor. i. 17 ἵνα ᾗ παρ' ἐμοὶ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ. ver. 20. James v. 12. c. art. impl. 2 Cor. i. 18, 19 bis. Matt. v. 37. Comp. Tholuck Bergpr. p. 300.

Ναῖν, ἡ, indec. *Nain*, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke vii. 11. See Rosenm. Bibl. Geogr. II. ii. p. 94.

Ναός, οὐ, ὁ, (ναίω to dwell,) pp. *dwelling*, hence *temple, fane*, as the dwelling of a God; in classic writers mostly i. q. ἱερόν, though sometimes spoken of the interior and most sacred part of a temple where the image of the god was set up, Hdot. 1. 183.—Hence in N. T.

a) genr. of any temple, ἐν χειροποιήτοις ναοῖς Acts [vii. 48.] xvii. 24.—Hdian. 7. 3 13. Xen. Mem. 3. 8. 10.—So Acts xix. 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions. See Hammond and Wetstein in loc.—Artemid. IV. 34 Κρατῖνος ὁ ἡμέτερος, ἀργυρίου ναοῦ ἐργεπιστάτης δόξας εἶναι. Diod. Sic. 1. 15, 97. ib. 20. 14 ἐπεμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοῦς ναοὺς τοῖς ἀφιδρύμασι πρὸς τὴν ἰκεσίαν. Hdot. 2. 63 τὸ δὲ ἄγαλμα, ἐὸν ἐν νηφ̄ μικρῷ ξυλίνῳ κατακεχυσομένῳ κ. τ. λ. comp. Dion. Hal. 2. 12 τὰ τῆς Ἐφεσίας Ἀρτέμιδος ἀφιδρύματα παρ' Ἑλλήσιν.

b) of the temple at Jerusalem, or in

allusion to it, but spoken only of *the fane* or edifice itself, in distinction from *ιερόν*, which included also the courts and other appurtenances, see *Ἱερόν*.—(α) pp. Matt. xxi. 16 bis *ὅς ἂν θύσῃ ἐν τῷ ναῷ . . . ἐν τῷ χρυσῷ τοῦ ναοῦ*. ver. 17, 21, ver. 35 *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the *ναός*, see in *Ἱερόν*. xxvii. 5 *ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ*, prob. in the entrance of the *ναός*, since Judas could not enter within it. xxvi. 61 et xxvii. 40. Mark xiv. 58 et xv. 29. Luke i. 9, 21, 22. John ii. 20. 2 Thess. ii. 4. For the *καταπέτασμα τοῦ ναοῦ* Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45, see in *Καταπέτασμα*. Sept. for *כִּתְיָה* 1 K. vi. 5, 17. Ps. v. 8. xi. 4. —Jos. Ant. 8. 4. 1. ib. xi. 4. 3.—(β) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond, comp. Heb. viii. 5. ix. 11. So Rev. iii. 12. vii. 15. xi. 1, 2, 19 bis, *ἡνοίγη ὁ ναός τοῦ θεοῦ ἐν τῷ οὐρανῷ* κ. τ. λ. xiv. 15, 17. xv. 5, 6, 8 bis. xvi. 1, 17. xxi. 22 bis—Test. XII Patr. p. 550. comp. Wisd. iii. 14.—(γ) Metaph. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John ii. 19, 21. of Christians 1 Cor. iii. 16, 17 bis. vi. 19. 2 Cor. vi. 16 bis. Eph. ii. 21.—Act. Thom. § 12 *γίνεσθε ναοὶ ἁγιοί*.

Ναούμ, ὁ, indec. *Nahum*, Heb. *נַחֻם* (comfort), pr. n. of an ancestor of Jesus, not the prophet, Luke iii. 25.

Νάρδος, ου, ἡ, *nard*, i. e. the oriental or Indian *spikenard*, *andropogon nardus* of Linn. Heb. *נָרְדָּה*, Sanscr. *narda*, Plin. H. N. 12. 12. or 26. See Celsii Hierobot. II. p. 1 sq. Jones on the Spikenard of the Ancients, in *Asiat. Researches* Vol. V. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. Dioscor. 1. 66. comp. Tibull. 2. 2. 7. Hor. Epod. 5. 59. Ovid. Art. Am. 3. 443.—Hence in N. T. *μύρον νάρδου πιστικῆς οἰντмент of pure spikenard*, i. e. the most precious, Mark xiv. 3. John xii. 3.—Sept. for *נָרְדָּה* Cant. i. 12. iv. 13, 14.

Νάρκισσος, ου, ὁ, *Narcissus*, (pp.

a flower), pr. n. of a man at Rome, Rom. xvi. 11. He is supposed to have been the freed-man and favourite of the emperor Claudius, comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

Ναυαγέω, ὦ, f. ἤσω, (*ναυαγός* one shipwrecked, from *ναῦς ἄγνυμι*,) *to make shipwreck*, i. e. *to be shipwrecked*, intrans. 2 Cor. xi. 11 *τρίς ἐνανάγησα*. Trop. 1 Tim. i. 19 *περὶ τὴν πίστιν*.—pp. Dem. 910. 7. Xen. Cyr. 3. 1. 24. trop. Philo de Somn. p. 1128. D.

Ναύκληρος, οὔ, ὁ, (*ναῦς*, *κλῆρος*), *ship-owner*, *nauclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts xxvii. 11. Comp. Adam's Rom. Ant. p. 406.—Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

Ναῦς, gen. *νεώς*, acc. *ναῦν*, ἡ, see Buttm. § 58. p. 99, (from *νάω*, *ναύω*,) *a ship, vessel*, Acts xxvii. 41. Sept. for *נַחֲלִי* 1 K. ix. 26. *נַחֲלִי* Job ix. 26.—Hdian. 1. 11. 11. Xen. H. G. 1. 6. 19.

Ναύτης, οὔ, ὁ, (*ναῦς*,) *a ship-man, sailor, seaman*, Acts xxii. 27, 30. Rev. xviii. 17.—Jos. Ant. 9. 10. 2. Xen. H. G. 7. 1. 12.

Ναχώρ, ὁ, indec. *Nahor*, Heb. *נַחֲוֹר* (snorting), pr. n. of the grandfather of Abraham, Luke iii. 34. Comp. Gen. xi. 22 sq.

Νεανίας, ου, ὁ, (*νεάν*, *νέος*,) *a youth, a young man*, Acts xx. 9. xxiii. 17, 18. 22. Sept. for *נָעָן* Judg. xvi. 26.—Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2.—Spoken of Saul, i. e. Paul, Acts vii. 58, where however it determines nothing definitely as to his age; since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *Νεανίσκος*. So of soldiers, Sept. for *נַחֲוֹר* 2 Sam. vi. 1. 1 Chr. xix. 10. also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6. of Mars Luc. D. Deor. 15. 3.

Νεανίσκος, ου, ὁ, (*νεάν*, *νέος*,) *a youth, a young man*, Mark xiv. 51 *εἰς τις νεανίσκος*. xvi. 5. Luke vii. 14. Sept. for *נָעָן* 1 Sam. xvii. 55. Is. iii. 3. *נָעָן* Ezra x. 1.—Jos. Ant. 6. 9. 2. Ael. V. H. 9.

39. Xen. An. 7. 2. 33.—So of young men in the prime and vigour of manhood up to the age of 40 years or more. Matt. xix, 20, 22, comp. Luke xviii. 18 where it is ἀρχων. Acts v, 10 νεανίσκοι, i. e. the younger members of the community i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts ii. 17. 1 John ii. 13, 14. Of soldiers Mark xiv. 51. So Sept. for נַגִּי Gen. xli. 12. Josh. vi. 23. נִינְיָא Josh. ii. 1, 23.—Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9, 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εἰκοσιτριῶν ἕως ἐτῶν τριακοντατεσσάρων, ἡ τεσσαράκοντα ἐνός.

Νεάπολις, εως, ἡ, (νέος, πόλις,) *Neapolis*, a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts xvi. 11.—Strabo VII. p. 330. Plin. H. N. 14. 18.

Νεεμάν, ὁ, indec. *Naaman*, Heb. נִמְנֵם (pleasantness,) pr. n. of a Syrian warrior and captain, Luke iv. 27. Comp. 2 K. c. 5.

Νεκρός, οὗ, ὁ, (νέκυς,) *dead*, as subst. and adj. pp. only of persons or trop. in allusion to them.

1. Subst. *one dead, a dead person*, and this is the Homeric and early usage, see Passow in voc.

a) *dead body, corpse*, Matt. xxiii. 27 γέμουσιν ὁστέων νεκρῶν. Rev. xx. 13. Sept. for נִבְלָה Deut. xxviii. 6. Jer. vii. 31.—Jos. B. J. 1. 9. 1. Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 5. H. G. 3. 2. 5.

b) genr. *a dead person*, plur. *the dead*, e. g. (a) as yet unburied, Matt. viii. 22 θάψαι τοὺς νεκρούς. Luke vii. 15. Heb. ix. 17. So for *one slain*, Rev. xvi. 3. Sept. for נָפַח Gen. xxii. 3 sq.—Pol. 2. 34. 12. Hom. Il. 23. 51.—(β) as buried, laid in a sepulchre, and therefore as being in ἀδης q. v. and see also Gesen. Lex. art. הָיָה. Luke xvi. 30 εἰάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοῖς. John v. 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. υἱοῦ τ. θ. Acts x. 42. Rom. xiv. 9. Heb. xi. 35. Rev. i. 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith. Sept. for נִתְחַיָּהוּ Ecc. ix. 5. Is. viii. 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In refer-

ence to being raised again from the dead, resurrection, e. g. ζῶντες ἐκ νεκρῶν trop. Rom. vi. 13. ζωὴ ἐκ ν. trop. xi. 15, see in ζωὴ a. a. So ζωοποιεῖν τοὺς ν. Rom. iv. 17. ἐγείρειν τοὺς νεκρούς Matt. x. 8. John v. 21. Acts xxvi. 8. 2 Cor. i. 9. ἐγείρειν τινὰ ἀπὸ ν. ἐκ νεκρῶν Matt. xiv. 2. xxvii. 64. Acts iii. 15. Gal. i. 1. 1 Thess. i. 10. ἀναστῆναι ἐκ τῶν νεκρῶν Matt. xvii. 9. Luke xvi. 31. John xx. 9. trop. Eph. v. 14. ἀνάστασις τῶν νεκρῶν Matt. xxii. 31. Acts xvii. 32. Rom. i. 4. 1 Cor. xv. 13, 21, 42. ἀν. ἡ ἐκ νεκρῶν Acts iv. 2. ἐξανάστασις τῶν ν. Phil. iii. 11.—(γ) emphat. οἱ νεκροὶ *the dead*, i. e. *utterly dead*, extinct, Matt. xxii. 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark xii. 27. Luke xx. 38.—(δ) trop. plur. *those dead to Christ and his Gospel*, spiritually dead. Matt. viii. 22 ἀφές τοὺς νεκροὺς κ. τ. λ. *let the spiritually dead bury their dead*, i. e. let no lesser duty keep you from the one great duty of following me. Luke ix. 60. Rom. vi. 13. xi. 15. Eph. v. 14, see in β above.

II. Adj. νεκρός, ἁ, ὄν, *dead*, in Attic and later usage.

a) pp. Matt. xxviii. 4 ἐγένοντο ὥσπερ νεκροί. Acts xx. 9 καὶ ἡρᾶν νεκρός *was taken up dead*, i. e. for dead. xxviii. 6. Rev. i. 17. Sept. for נָפַח 2 Sam. xix. 6. Is. xxvii. 36.—Luc. D. Deor. 7. 4. ib. Philops. 31. Arr. Epict. 1. 9. 33.—Trop. for *lost, perished*, given up as dead, e. g. the prodigal son Luke xv. 24, 32, parall. with ἀπολωλώς.—Aristoph. Ran. 420. Menand. Incert. fab. 188. p. 249. ed. Mein.

b) metaph. in opp. to the life of the Gospel, e. g. (a) of persons, *dead to Christ and his gospel and so exposed to punishment*, spiritually dead, Rev. iii. 1. c. dat. of cause or manner, Eph. ii. 1 ἡμᾶς ὄντας νεκροὺς παραπτώμασι ver. 5. seq. ἐν c. dat. Col. ii. 13. seq. διὰ τι, Rom. viii. 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, i. e. as to the body ye still remain subject to sinful passions etc. Others here, *mortal*.—Vice versa, νεκρὸς εἶναι τῇ ἁμαρτίᾳ, *to be dead to sin*, no longer willingly subject to it, Rom. vi. 11 i. q. ἀποθανεῖν τῇ ἁμ. in ver. 2.—(β) Of things, *dead*, i. e. *inactive, inoperative*, e. g. ἁμαρτία Rom. vii. 8. πίστις James ii.

17, 20, 26. So ἔργα νεκρά *dead works*, i. e. external righteousness, not proceeding from a living faith, and therefore *fruitless*, sinful, Heb. vi. 1. ix. 14. A.L.

Νεκρόω, ὤ, f. ὠσω, (νεκρός), *to put to death*, and Pass. *to be put to death*, *to die*, pp. Anthol. Gr. IV. p. 276. In N. T. trop. *to deaden*, to deprive of force and vigour, e. g. τὰ μέλη i. e. *to mortify* Col. iii. 5. Pass. part. νεκρωμένος, η, ον, *deaden*, i. e. *dead*, powerless, impotent, as σῶμα νεκρ. Rom. iv. 19. Heb. xi. 12.—Plut. ed. R. IX. p. 758. 3. comp. ἀπονεκροῦσθαι Arr. Epict. 4. 5. 21.

Νέκρωσις, εως, ἡ, (νεκρόω,) pp. *a putting to death*, hence

a) *death*, i. e. violent death, 2 Cor. iv. 10 τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed to suffer for the cause of Christ the same violent death which he suffered.

b) trop. *deadness*, *impotency*, Rom. iv. 19. Comp. ἀπονέκρωσις Arr. Epict. 1. 5. 4.

Νέος, α, ον, *young*, *new*, Compar. νεώτερος, *younger*. See Tittm. Synon. N. T. p. 59.

a) pp. of persons, *young*, *youthful*. Tit. ii. 4 ἵνα σωφρονίζωσι τὰς νέας, opp. πρεσβύτιδας. Sept. for נָעִים Gen. xxxvii. 2. Prov. xxii. 15.—Jos. Ant. 4. 6. 10. Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31.—Compar. νεώτερος, *younger*, sc. of two or more, Luke xv. 12, 13, ὁ νεώτερος αὐτῶν, ὁ ν. υἱός. Sept. for נָעִים Gen. ix. 24. xxvii. 15. xlii. 13. (Xen. Cyr. 3. 1. 1. An. 1. 1. 1.) Genr. for *a young person*, plur. *the younger*, *the young*, in opp. to those older, John xxi. 18 ὅτε ἦς νεώτερος. Acts v. 6 οἱ νεώτεροι, i. q. οἱ νεανίσκοι in ver. 10. 1 Tim. v. 1, 2, 11, 14. Tit. ii. 6. 1 Pet. v. 5. As implying inferior dignity, Luke xxii. 26. Sept. for נָעִים Ps. cxlviii. 12. Jer. i. 6, 7.—Ceb. Tab. 2. Dem. 242. 15. Thuc. l. 42.

b) of things, *new*, *recent*, e. g. οἶνος, ἀσκοί, Matt. ix. 17 bis. Mark ii. 22. ter. Luke v. 37 bis, 38, 39. Sept. for נָעִים Lev. xxiii. 17. Cant. vii. 13.—Hom. Il. 6. 462. Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38.—Trop. of the heart, disposition, nature, as *renewed* and therefore *better*, e. g. 1

Cor. v. 7 ἵνα ᾗτε νέον φύραμα. Col. iii. 10. Heb. xii. 24 διαθήκη νέα.

Νεοσσός, οὔ, ὁ, (νεός,) *youngling*, the young of animals esp. of birds, Luke ii. 24 δύο νεοσσούς περιστερῶν, where some MSS. have the later form νοσσούς, see Lob. ad Phr. p. 206. Sturz Dial. Alex. p. 185. So Sept. for נָעִים Lev. v. 7. Prov. xxx. 17. מִיָּתוֹם Deut. xxii. 6.—Æl. V. H. 1. 6. Xen. Œc. 7. 34.

Νεότης, ητος, ἡ, (νεός,) *youth*, *youthful age*. Matt. xix. 20 ἐκ νεότητός μου. Mark x. 20. Luke xviii. 20. Acts xxvi. 4. 1 Tim iv. 12 μηδεὶς σου τῆς ν. καταφρονεῖτω *let no one despise thy youth*, i. e. conduct thyself with the wisdom of riper age, as is said immediately after. Sept. for נָעִים Gen. viii. 21. Num. xxx. 17. נָעִים Ecc. xi. 9, 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

Νεόφυτος, ου, ὁ, ἡ, adj. (νεός, φύω), *newly planted*, Suid. νεόφυτον· τὸ νεωστὶ φυτευθέν. Sept. for נָעִים Job xiv. 9. Ps. cxliv. 12.—In N. T. as subst. trop. *a neophyte*, *new convert*, 1 Tim. iii. 6.

Νέρων, ωνος, ὁ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. iv. 23.

Νεύω, f. νεύσω, *to nod*, *to beckon*, as a sign to any one, seq. dat. John xiii. 24 νεύει οὖν αὐτῷ Σίμων. Acts xxiv. 10.—Sept. Prov. iv. 25. Arr. Epict. 2. 18. 18. Æl. V. H. 14. 22.

Νεφέλη, ης, ἡ, (dim. of νέφος,) pp. *small cloud*, *nebula*, perh. Luke xii. 54, comp. 1 K. xviii. 44. Genr. *a cloud*, Jude 12 νεφέλαι ἄνυδροι. [2 Pet. ii. 17.] Sept. for נָעִים Gen. ix. 13, 14. נָעִים Ps. xxxvi. 6. נָעִים Judg. v. 4. Ecc. xi. 4.—Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8.—As accompanying supernatural appearances and events, e. g. the pillar of cloud in the desert, 1 Cor. x. 1, 2; comp. Sept. and נָעִים Ex. xii. 21, 22. In connexion with Christ, as with a voice from heaven Luke ix. 35; or at his transfiguration νεφέλη φωτεινή, Matt. xvii. 5 bis. Mark ix. 7 bis. Luke ix. 34 bis; as receiving him up at his ascension, Acts i. 9; as surrounding him at his second coming, Matt. xxiv. 30. xxvi. 64. Mark xiii. 26. xiv. 62. Luke xxi. 27. Rev. i. 7.

xiv. 14 bis, 15, 16. As surrounding ascending saints or angels, 1 Thess. iv. 17. Rev. x. 1. xi. 12.—Comp. of God, Ps. xviii. 8. sq. xcvii. 2. Is. xix. 1.

Νεφθαλείμ, ὁ, indec. *Nephtalim*, Heb. נַפְתָּלִי (my wrestling) *Naphtali*, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. xxx. 8. In N. T. only meton. for *the tribe of Naphtali*, Matt. iv. 13, 15. Rev. vii. 6.

Νέφος, εος, ους, τό, *a cloud*, pp. Hdian. 1. 14. 4. Diod. Sic. 1. 38. In N. T. trop. for *crowd, throng*, Heb. xii. 1 νέφος μαρτύρων.—Apoll. Rh. Argon. 4. 397. Hdot. 8. 109 νέφος τοσοῦτο ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀκρίδων.

Νεφρός, οὔ, ὁ, *kidney*, usually plur. οἱ νεφροί *the kidneys, reins, loins*, Sept. for נִי־זָרָא Ex. xxix. 13, 32. Job xvi. 13.—In N. T. trop. for *the inmost mind*, the seat of the desires and passions, Rev. ii. 23 ἐρευνῶν νεφροὺς καὶ καρδίας. Comp. Sept. and נִי־זָרָא in the similar phrase Ps. vii. 10. Jer. xi. 20. xvii. 10. xx. 12.

Νεωκόρος, ου, ὁ, (ναός, Att. νεώς, κορέω,) pp. *temple-sweeper*, hence *temple-keeper*, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6. Suid. νεωκόρος ὁ τὸν νεῶν κοσμῶν καὶ εὐτρεπίζων, ἀλλ' οὐχ ὁ σαρωῶν. Hence for *worshipper*, pp. one who frequents the temple of God, e. g. of the Israelites in the desert, Jos. B. J. 5. 9. 4. οὗς ὁ θεὸς ἐαυτῷ νεωκόρους ἤγειν, and so νεωκορεῖν ib.—In N. T. as an honorary title assumed by cities distinguished for the worship of a particular deity, e. g. of Ephesus as *a worshipper, devotee* of Diana, Acts xix. 35 νεωκόρος τῆς μεγάλης Ἀρτέμιδος.—It occurs in inscriptions and on the coins of several cities, see in Wetstein N. T. II. p. 588.

Νεωτερίκος, ἡ, ὄν, (νέος, νεώτερος,) *youthful*, pertaining to youth, 2 Tim. ii. 22 τὰς ν. ἐπιθυμίας φεῦγε.—3 Macc. iv. 8. Jos. Ant. 16. 11. 7. Pol. 10. 24. 7.

Νεώτερος, α, ον, see in Νέος.

Νή, a particle of swearing, always affirmative, and taking the accus. of that

by which one swears. Passow sub. v. Buttm. § 149. p. 430. 1 Cor. xv. 31 νή τὴν ὑμ. καύχῃσιν, i. e. by all my ground of glorying in you, sc. I protest etc. So Sept. for נָא Gen. xlii. 15, 16.—Luc. D. Deor. 19. 1. Æl. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

Νήθω, f. νήσω, (i. q. νέω, Buttm. § 114,) *to spin*, absol. Matt. vi. 28 et Luke xii. 27 οὐδὲ νήθει, sc. τὰ κρίνα. Sept. for נָא Ex. xxxv. 25, comp. xxvi. 31. xxxviii. 18.—Anthol. Gr. III. p. 63, 189. Comp. H. Planck in Bibl. Repos. I. p. 676 sq.

Νηπιάζω, f. ἄσω, (νήπιος,) *to be as a child, childlike*, intrans. 1 Cor. xiv. 20 τῇ κακίᾳ νηπιάζετε, i. e. be ignorant of it, comp. Matt. xviii. 3.—Gr. proverb, διαφύρει δὲ τοῦ νηπίου κατ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων, comp. Wetstein in loc.

Νήπιος, ἰα, ἰον, also of two endings, ὁ, ἡ, (νη-insep. un, ἔπος,) pp. not speaking, *infans*, and hence an *infant, child, babe*, without any definite limitation of age.

a) pp. Matt. xxi. 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. viii. 3 where Sept. for נִי־יָג. 1 Cor. xiii. 11 quinq. ὅτε ἡμην νήπιος κ. τ. λ. By impl. *a minor*, one not yet of age, Gal. iv. 1.—Sept. genr. for נִי־יָג and נִי־יָג of a child playing in the streets, Jer. vi. 11. ix. 20, asking for bread Lam. iv. 4, borne in the arms, Lam. ii. 20, once of the foetus Job iii. 16.—Hom. Il. 9. 440. Hdian. 2. 15. 7. Diod. Sic. 1. 74.

b) metaph. *babe*, for *one unlearned, unenlightened, simple*, in a good sense, Matt. xi. 25 ἀπεκάλυψας αὐτὰ νηπίοις. Luke x. 21. Rom. ii. 20. Implying censure, 1 Cor. iii. 1 ὡς νηπίοις ἐν Χριστῷ Gal. iv. 3. Eph. iv. 14. Heb. v. 13. Sept. for נָא Sept. Prov. i. 32. Ps. xix. x. cxix. 130.—Plut. ed. R. VI. p. 128 pen.

Νηοεύς, ἑως, ὁ, *Nereus*, pr. n. of a Christian at Rome, Rom. xvi. 15.

Νηρί, ὁ, indec. *Neri*, pr. n. of a man, Luke iii. 27.

Νησίον, ου, τό, (dim. of νήσος,) *a small island, islet*, sc. Κλαύδη q. v. Acts xxvii. 16.

Νῆσος, ου, ἡ, (prob. νέω to float,) *an island*, Acts xiii. 6. xxvii. 26. xxviii. 1, 7, 9, 11. Rev. i. 9. vi. 14. xvi. 20. Sept. for נִי Ps. lxxii. 10. Ez. xxvi. 15, 18.—Diod. Sic. 3. 44. Xen. H. G. 4. 8. 7.

Νηστεία, ας, ἡ, (νηστεύω,) *a fasting, fast*, abstinence from eating.

a) genr. e. g. for want of food, 2 Cor. vi. 5. xi. 27 ἐν λίμῳ καὶ δίψει, ἐν νηστείαις πολλάκις.—Diod. Sic. 1. 82. Plut. ed. R. VIII. p. 327. 13.

b) in a religious sense, e. g. of the private fastings of the Jews, Matt. xvii. 21 et Mark ix. 29 ἐν προσευχῇ καὶ νηστείᾳ. Luke ii. 37. Acts xiv. 23. 1 Cor. vii. 5. To this kind of fasting great merit was attributed, and the Pharisees practised it often, sometimes twice a week, comp. Matt. ix. 4. Luke xviii. 12. Dan. ix. 3. Is. lviii. 3 sq. Tob. xii. 8. Test. XII Patr. p. 702, 711 sq. In their longer fastings they abstained only from the better kinds of food, Dan. x. 2 sq. Sept. for נִיִּצ Dan. et Is. l. c. Ps. lxix. 11.—Spec. *the fast*, i. e. the great annual public fast of the Jews, the great day of atonement, which occurred in the month Tisri corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts xxvii. 9. Comp. Lev. xvi. 29 sq. xxiii. 27 sq. Jos. Ant. 3. 10. 3, where also the time is marked, § 4 τρεπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν. Jahn § 103, 357.—Philo de Vit. Mos. 2. p. 657. C. Plut. ed. R. VIII. p. 669. 12. genr. Ael. V. H. 5. 20.

Νηστεύω, f. εὔσω, (νήστις,) *to fast, to abstain from eating*, in N. T. only of private fasting, see in Νηστεία. Matt. vi. 16 bis, 17, 18. ix. 14 bis. Mark ii. 18 ter, 19 bis. Luke v. 33. xviii. 12. Acts x. 30. xiii. 2, 3. Sept. for נִיִּצ Judg. xx. 26. 1 Sam. vii. 6.—Ael. V. H. 5. 20.—With the notion of *grief, mourning*, with which fasting was often connected, Matt. ix. 15 πένθειν . . νηστεύουσιν. Mark ii. 20. Luke v. 34, 35. Comp. 2 Sam. xii. 16. Ezra x. 6. Neh. i. 4, where Sept. and Heb. נִיִּצ.—Of the Saviour's supernatural fast of forty days, Matt. iv. 2. Or it may possibly be meant, that his fasting consisted in abstaining from

all usual food and living only on the scanty supplies of the desert; comp. Act. Thom. § 20 νηστεύει συνεχῶς, καὶ ἄρτον ἐσθίει μόνον μετὰ ἁλατος, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ. 1 Sam. xxxi. 13. Dan. x. 2 sq.

Νήστις, ιως, ὁ, ἡ, adj. (νη-insep. un, ἐσθίω), *not having eaten, fasting*, plur. acc. νήστεις Matt. xv. 32. Mark viii. 3.—Plut. Cato Maj. 23 νήστιν. Dion. Hal. Rhetor. 9. 16 νήστεις. Another plur. νήστιδες occurs Athen. VII. 79. p. 126. See Lob. ad Phryn. p. 326.

Νηφάλιος, ία, ιον, (νήφω,) *sober, temperate, abstinent*, espec. in respect to wine, Jos. Ant. 3. 12. 2. comp. Anthol. Gr. IV. p. 53. Plut. VI. p. 594. 7. Reisk. In N. T. trop. *sober-minded, watchful, circumspect*, 1 Tim. iii. 2 δεῖ οὖν ἐπίσκοπον εἶναι νηφάλιον κ. τ. λ. ver. 11. Tit. ii. 2. Comp. 1 Thess. v. 6.—Phavorin. νηφαλιός ἐστίν ὁ αἰὲ νήφων καὶ σύνεσιν ἔχων τῇ ἡλικίᾳ κατάλληλον.—In 1 Tim. iii. 2, 11, text. recept. has the later synon. form νηφαλέος, α, ον, comp. Passow s. v.

Νήφω, f. ψω, *to be sober, temperate, abstinent*, espec. in respect to wine, Jos. B. J. 5. 5. 7 ἀπὸ ἀκράτου νήφοντες. Xen. Cyr. 7. 5. 20. In N. T. *to be sober-minded, watchful, circumspect*, intrans. 1 Thess. v. 6 γρηγορῶμεν καὶ νήφωμεν. ver. 8. 2 Tim. iv. 5 σὺ δὲ νήφε ἐν πᾶσι. 1 Pet. i. 13. iv. 7. v. 8.—Jos. B. J. 2. 12. 1. Luc. Hermot. 47 νήφες καὶ μέμνησο ἀπιστεῖν. Hdian. 2. 15. 1.

Νίγερ, ὁ, indec. *Niger*, surname of Simon a teacher at Antioch, Acts xiii. 1.

Νικάνωρ, ορος, ὁ, *Nicanor*, pr. n. of one of the seven primitive deacons, Acts vi. 5.

Νικάω, ῶ, f. ἡσω, (νίκη,) *to be victorious*, e. g.

a) intrans. *to come off victor, to prevail*. Rom. iii. 4 ἵνα νικήσῃς ἐν τῷ κρίνεισθαί σε, quoted from Sept. Ps. li. 4 where Heb. נָצַח to be pure. Seq. infin. Rev. v. 5.—Dem. 1436. 18. Xen. Mem. 4. 4. 17.

b) trans. *to overcome, to conquer, to subdue*, c. acc. Luke xi. 22 ὁ ἰσχυρότερος . . νικήσῃ αὐτόν. Rom. xii. 21 bis,

μὴ νικῶ (pass.) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.—Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35.—Spoken of Jesus or his followers as victorious over the world, over evil, over all the adversaries of his kingdom, c. acc. expr. or impl. 1 John v. 4 bis νικᾷ τὸν κόσμον κ. τ. λ. ver. 5. Rev. iii. 21. vi. 2 bis. xii. 11. xvii. 14. Perf. for pres. or fut. John xvi. 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John ii. 13, 14. iv. 4. Hence Part. absol. ὁ νικῶν, *the victor*, he that overcometh, Rev. ii. 7, 11, 17. iii. 5. xxi. 7. Nom. absol. Rev. ii. 26. iii. 12, 21. comp. Buttm. § 145. n. 1. Winer § 28. 3. Prægn. seq. ἐκ τοῦ θηρίου Rev. xv. 2, see in Ἐκ no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. xi. 7. xiii. 7.

Νίκη, ης, ἡ, *victory*, meton. for the ground or pledge of victory, 1 John v. 4 αὕτη ἐστὶν ἡ νίκη . . ἡ πίστις ὑμῶν.—pp. Jos. B. J. 1. 27. 3. Xen. Cyr. 7. 1. 10.

Νικόδημος, ου, ὁ, *Nicodemus*, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John iii. 1, 4, 9. vii. 50. xix. 39.

Νικολαῖτης, ου, ὁ, *a Nicolaitan*, pp. a follower of Νικόλαος, Rev. ii. 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in ver. 14 τοὺς κρατοῦντας τὴν διδασχὴν Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִיכֹלָאֵם, if this latter be taken as a compounded form נִיכֹלָאֵם i. q. νικάω, and נִיכֹלָאֵם. So Eichhorn in Comm. ad loc. Comp. the symbolical use of Ἰεζάβελ in Rev. ii. 20. But Gesenius gives to the name נִיכֹלָאֵם another derivation and sense, i. e. from נִיכֹלָאֵם and נִיכֹלָאֵם, q. d. *non-populus*.

Νικόλαος, ου, ὁ, *Nicolas*, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts vi. 5.

Νικόπολις, εως, ἡ, *Nicopolis*, (pp. city of victory,) a city of Thrace, now *Nikopi*, on the river Nessus (Ka-

rasu), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. iii. 12, and in the spurious subscription.—There were other cities of this name, e. g. in Epirus, Mœsia, Armenia, etc.

Νίκος, εος, ους, τό, (νίκη,) *victory*, a later form for νίκη, Passow s. v. Lob. ad Phryn. p. 647. 1 Cor. xv. 55 ποῦ σου, ἄδῃ, τὸ νίκος; ver. 57. So εἰς νίκος adv. *victoriously*, triumphantly, Matt. xii. 20, see in Ἐκβάλλω b, and Κρίσις c. 1 Cor. xv. 54, comp. Is. xxv. 8. Comp. in εἰς no. 3. b. Sept. εἰς νίκος for נִיכֹלָאֵם 2 Sam. ii. 26. Job xxxvi. 7.—Sept. Ἐζ. iii. 8. Anthol. Gr. III. p. 242.

Νινευί, ἡ, indec. *Nineveh*, Heb. נִינְוֵי, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke xi. 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called *Nunia*; see Niebuhr's Travels II. p. 353. Germ. Rosenm. Bibl. Geogr. I. ii. p. 94, 114. Comp. Gen. x. 11, and the book of Nahum. The Greeks and Romans called it Νῖνος, *Ninus*, Hdot. 1. 193. Plin. H. N. 6. 13.

Νινευίτης, ου, ὁ, *a Ninevite*, Matt. xii. 41. Luke xi. 30.

Νιπτήρ, ἥρος, ὁ, (νίπτω,) *a wash-basin*, John xiii. 5.—Pollux Onom. 10. 78 ποδανιπτήρ.

Νίπτω, f. ψω, a later present form for which the earlier writers used νίζω, f. ψω, Passow s. v. Buttm. § 114. p. 293; *to wash*, sc. some part of the body, as the face, hands, feet. Ablutions of the hands and feet were very common with the Jews, e. g. of the hands before eating, comp. Matt. xv. 2. Mark vii. 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, comp. 1 Sam. xxv. 41. Gen. xviii. 4. xix. 2. xxiv. 32. xliii. 24. Judg. xix. 21. Jahn § 123, 145, 149. Calmet art. *Baptism*, Foot. --Trans. *to wash*, e. g. the face, τὸ πρόσωπον Matt. vi. 17; by impl. the eyes, τοὺς ὀφθαλμούς John ix. 7 bis, 11 bis, 15; the hands, τὰς χεῖρας Matt. xv. 2. Mark vii. 3;

the feet, τοὺς πόδας John xiii. 5, 6, 8 bis, 10, 12, 14 bis. 1 Tim. v. 10. So Sept. for $\gamma\pi\gamma$ of the face Gen. xliii. 31, the hands Ex. xxx. 20. Deut. xxi. 6, the feet 1 Sam. xxv. 41. Gen. xviii. 4.—Luc. Epigr. 19. Artemid. 5. 55.

Νοίω, ὦ, f. ἤσω, (νόος, νοῦς,) to see with the eyes, to perceive, as ὀφθαλμοῖς νοεῖν Hom. Il. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44. In N. T. trop. to see with the mind, i. e.

a) to perceive, to understand, to comprehend, absol. Matt. xvi. 9 οὐπω νοεῖτε; Mark viii. 17. τῇ καρδίᾳ John xii. 40. c. acc. expr. or impl. Eph. iii. 4 ἀναγινώσκοντες νοῆσαι σύνεσιν μου. ver. 20. 1 Tim. i. 7. Rom. i. 20. seq. infin. Heb. xi. 3. seq. ὅτι Matt. xv. 17. xvi. 11. Mark vii. 18. Sept. for $\gamma\pi\gamma$ Prov. i. 2, 6.—Æl. V. H. 5. 5. Diod. Sic. 5. 31. Plut. Thes. 3.

b) i. q. to have in mind, to think of, to consider, absol. Matt. xxiv. 15 et Mark xiii. 14 ὁ ἀναγινώσκων νοεῖτω. c. acc. 2 Tim. ii. 7 νόει & λέγω.—Ecclus. xi. 7. Hom. Il. 9. 533 or 537. Arr. Epict. 3. 1. 18.

Νόημα, ατος, τό, (νοέω,) thought, i. e.

a) pp. what is thought out, excogitated, hence purpose, project, device. 2 Cor. ii. 11 οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἄγνοοῦμεν. x. 5.—Baruch ii. 8. 3 Macc. v. 30. Hom. Il. 10. 104.

b) meton. as in Engl. for the mind, e. g. the understanding, 2 Cor. iii. 14 ἐπωρώθη τὰ νοήματα αὐτῶν. iv. 4; also the affections, disposition, 2 Cor. xi. 3 οὕτω φθάρεν τὰ νοήματα ὑμῶν. Phil. iv. 7.—Hom. Od. 20. 82, 346.

Νόθος, ου, ό, ή, adj. bastard, spurious, Heb. xii. 8.—Jos. Ant. 5. 7. 1. Xen. An. 2. 4. 25.

Νομή, ης, η, (νέμω to pasture, to feed,) pasture, i. e.

a) the act of feeding, pp. Xen. Œc. 7. 20; in N. T. trop. a feeding, eating, spreading, as of a gangrene, and hence νομήν ἔχειν i. q. to eat, to spread, 2 Tim. ii. 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομήν ἔξει.—So of an ulcer Pol. 1. 81. 6. of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

b) pasturage, trop. John x. 9 νομήν εὐρήσει, i. e. shall have enjoyment, shall

find happiness. Sept. for $\pi\gamma\gamma$ Gen. xlvii. 5. 1 Chr. iv. 39, 40. $\pi\gamma\gamma$ Ps. lxxiv. 1. $\pi\gamma\gamma$ Prov. xxiv. 15.—Hdot. 1. 110. Xen. Cyr. 3. 2. 20.

Νομίζω, f. ἴσω, (νόμος custom,) to regard or acknowledge as custom, to have and hold as customary, viz.

a) pp. i. q. to do by custom, to be accustomed, to be wont, and Pass. id. Acts xvi. 13 οὐ ἐνομίζετο προσευχὴ εἶναι, where according to custom was the proseuche, i. e. παρὰ ποταμόν. For this custom, comp. the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, by which the Jews are permitted τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος.—Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Act. Hdian. 6. 1. 9. Diod. Sic. 13. 113. Dem. 1077. 25.

b) genr. to regard or acknowledge as any thing, i. e. in its customary character, or in its customary manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13. τὴν αἰχμαλωτὸν γυναῖκα ἐνόμιζεν Conon. Narrat. 44. So pass. Luke iii. 23 ὡς ἐνομίζετο, as he was regarded, reckoned, i. e. according to Jewish custom.—Dem. 1022. 16 οἱ νομιζόμενοι μὲν νιεῖς, μὴ ὄντες δὲ γένει ἐξ αὐτῶν. Hdot. 4. 180.—Hence genr. to regard, to think, to suppose, e. g. seq. inf. c. acc. Luke ii. 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts vii. 25. viii. 20. xiv. 19. xvi. 27. xvii. 29. 1 Cor. vii. 26. 1 Tim. vi. 5. seq. inf. 1 Cor. vii. 36. Seq. ὅτι, Matt. v. 17 μὴ νομίσητε ὅτι ἤλθον κ. τ. λ. x. 34. xx. 10. Acts xxi. 29.—seq. inf. c. acc. Æl. V. H. 8. 6. Xen. Cyr. 1. 4. 5. seq. inf. Xen. Ag. 2. 3. seq. ὅτι Xen. Cyr. 8. 1. 22.

Νομικός, ή, όν, (νόμος law,) pertaining to law.

a) genr. Tit. iii. 9 μάχαι νομικαί, i. e. disputes relating to the Mosaic law.—Adv. νομικῶς according to law, Plut. ed. R. VIII. p. 111. 7, 8.

b) of persons, one skilled in the law, a lawyer. Tit. iii. 13 Ζηνᾶν τὸν νομικὸν πρόπεμψον.—Plut. Reisk. VII. p. 99. 13 οἱ νομικοί. Strabo XII. p. 813. C, οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7.—In the Jewish sense, an interpreter and teacher of the Mosaic law, so called in Luke, (once in Matt.) else-

where νομοδιδάσκαλος and γραμματεὺς, see in Γραμματεὺς b. Matt. xxii. 35 et Luke x. 25 νομικός τις, comp. Mark xii. 28 γραμματεὺς. Luke vii. 30. xi. 45, 46, 52. xiv. 3.—Jos. B. J. 2. 21. 7.

Νομίμως, adv. (νόμιμος, νόμος), *lawfully*, according to law and custom, 1 Tim. i. 8. 2 Tim. ii. 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἤθλησας. Xen. Mem. 4. 4. 1.

Νόμισμα, ατος, τό, (νομίζω,) pp. 'any thing acknowledged and sanctioned by custom or law;' hence *current money*, *coin*, Lat. *numisma*. Matt. xxii. 19 τὸ ν. τοῦ κήνσου.—Jos. Ant. 14. 14. 1. Hdian. 2. 15. Xen. Cyr. 4. 6. 12.

Νομοδιδάσκαλος, ου, ό, (νόμος, διδάσκαλος,) a *law-teacher*, i. e. a teacher and expounder of the Jewish law, i. q. ομικός and γραμματεὺς, Luke v. 17. Acts v. 34. See in Γραμματεὺς b. — Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. i. 7 θέλοντες εἶναι νομοδιδάσκαλοι.

Νομοθεσία, ας, ή, (νομοθετέω,) *law-giving, legislation*, the giving of a code of laws, Diod. Sic. 1. 94. Pol. 4. 81. 12 ἀπὸ τῆς Λυκούργου νομοθεσίας. In N. T. meton. *legislation*, i. q. *the laws given, code of laws, the law*, e. g. the Mosaic code, Rom. ix. 4 ὧν αἱ διαθήκαι καὶ ἡ νομοθεσία.—2 Macc. vi. 23. Dion. Hal. Ant. Rom. 2. 63. Plut. Reisk. VI. p. 892. 2, 5 ἕως οὗ παντάπασιν ὑπεριδόντες τὴν Λυκούργου νομοθεσίαν.

Νομοθετέω, ῶ, f. ἥσω, (νομοθέτης,) *to make or give laws, to establish as law, to legislate*.

a) pp. and seq. dat. *for any one*, Xen. Apol. Socr. 15 Λυκούργου τοῦ Λακεδαιμονίοις νομοθετήσαντος. Sept. for πτ Ex. xxiv. 12. Hence in N. T. Pass. *to be legislated for, to receive laws*, where the dat. of the active construction becomes the nom. to the passive, Buttm. § 134. 5. Winer § 40. 1. Heb. vii. 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο *for the people received the (Mosaic) law upon this condition*, sc. of being under the Levitical priesthood.

b) *to establish, to sanction*, pp. as law,

or by law, pass. Heb. viii. 6 ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.—Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

Νομοθέτης, ου, ό, (νόμος, τίθημι,) a *law-giver, legislator*, James iv. 12.—Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

Νόμος, ου, ό, (νέμω to divide out, to allot,) pp. 'any thing divided out, allotted,' what one has in use and possession; hence *usage, custom*, Sept. and πτ 2 Sam. vii. 19. Jos. Ant. 1. 13. 3. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28. In N. T. only *law*, as prescribed by custom or statute.

a) genr. and without reference to a particular people or state. Rom. iv. 15 οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. v. 13. vii. 8. 1 Tim. i. 9.—Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.

b) spec. of particular laws, statutes, ordinances, spoken in N. T. mostly of the Mosaic statutes, viz. (α) Of laws relating to civil rights and duties, John vii. 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον κ. τ. λ. John viii. 5 comp. Lev. xx. 10. John xix. 7 comp. Lev. xxiv. 16 et Deut. xiii. 5. Acts xxiii. 3. xxiv. 6. So the law of marriage Rom. vii. 2, 3. 1 Cor. vii. 39; of the Levitical priesthood Heb. vii. 16. Also Heb. ix. 19 κατὰ νόμον i. e. according to the ordinance or command, sc. respecting the promulgation of the law, see Ex. xx. 18, 19. xxiv. 2sq. Sept. for πτ Num. xix. 14.—So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. H. G. 3. 3. 2.—(β) Of laws relating to external religious rites, e. g. purification Luke ii. 22. Heb. ix. 22; circumcision John vii. 23. Acts xv. 5, comp. xxi. 20, 24; sacrifices Heb. x. 8. So Sept. and πτ Lev. vi. 9, 14. al.—(γ) Of laws relating to the hearts and conduct of men, Rom. vii. 7 ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις. James ii. 8. Heb. viii. 10 et x. 16 διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, quoted from Jer. xxxi. 33 where Sept. for πτ.—(δ) By impl. *for a written law*, a law expressly given, i. q. ὁ νόμος ἐγγραπτός. Rom. ii. 14 ἐθνη τὰ μὴ νόμον ἔχοντα . . . ἑαυτοῖς εἰσι νόμος.—Diod. Sic. 1. 94 νέμοι ἐγγραπτοι.

c) *the law*, i. e. *a code or body of laws*, in N. T. only of the Mosaic code. (α) pp. Matt. v. 18 ἰῶτα ἐν . . . οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. xxii. 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Luke xvi. 17. John i. 17 ὁ νόμος διὰ Μωσέως ἐδόθη. vii. 19. Acts vii. 53. Rom. ii. 13 sq. v. 13. 1 Cor. xv. 56. Gal. iii. 10 sq. 1 Tim. i. 8. James ii. 9, 11 al. ἔργα νόμου see in Ἔργον b. γ. 4. Rom. ii. 15. Gal. ii. 16. iii. 10. οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, *those under the Mosaic law*, Rom. iv. 16. iii. 19. 1 Cor. ix. 20. ὅσοι ἐν νόμῳ id. Rom. ii. 12. Sept. and πῆλ Deut. i. 5. iv. 44. al.—(β) Trop. for the Mosaic dispensation, Rom. x. 4 τέλος γὰρ νόμου Χριστός. Heb. vii. 12. x. 1.—(γ) Meton. for *the book of the law*, i. e. pp. the books of Moses, *the Pentateuch*, Matt. xii. 5. Luke ii. 23, comp. Ex. xiii. 2. Luke x. 26. 1 Cor. ix. 8, 9, comp. Deut. xxv. 4. 1 Cor. xiv. 34, comp. Gen. iii. 16. So Sept. and πῆλ Neh. viii. 2.—As forming part of the Old Test. ὁ νόμος καὶ οἱ προφῆται, Matt. v. 17. Luke xvi. 16. John i. 46. Acts xiii. 15. xxviii. 23. Rom. iii. 21. (Jos. de Macc. 18.) νόμος καὶ προφ. καὶ ψάλμοι Luke xxiv. 44. Also simply ὁ νόμος for *the Old Testament*, John x. 34. xii. 34. xv. 25 coll. Ps. xxxv. 19. 1 Cor. xiv. 21 coll. Is. xxviii. 11, 12.—2 Macc. ii. 18.

d) trop. ὁ νόμος τέλειος, *the more perfect law*, put for the Christian dispensation, in contrast with that of Moses, comp. above in c. β. James i. 25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James ii. 12. iv. 11.—Also of the laws, precepts, established by the gospel, e. g. ὁ νόμος Χριστοῦ Gal. vi. 2. absol. Rom. xiii. 8, 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. v. 23.

e) trop. *law*, i. e. *rule, norm, standard*, sc. of judging or acting. Rom. iii. 27 διὰ ποίου νόμου τῶν ἔργων; οὐχὶ ἀλλὰ διὰ νόμου πίστεως. vii. 23, 25. viii. 2, 7. ix. 31. In the sense of *rule of life, discipline*, Phil. iii. 5 κατὰ νόμον, Φαρισαῖος.—Arr. Epict. 1. 26. 1. AL.

Νόος, see Νοῦς.

Νοσέω, ὦ, f. ἤσω, (νόσος,) *to be sick*, pp. Hdian. 3. 15. 3. Thuc. 1. 138. In N. T. trop. νοσεῖν περί τι, *to have a*

sickly longing for any thing, to pine after, to doat about; 1 Tim. vi. 4 νοσῶν περί ζητήσεις καὶ λογομαχίας.—περί τι Plut. de Ira cohib. 14, or ed. Reisk. VII. p. 812. 10. VIII. p. 161. 3 τοῖς περί δόξαν νοσοῦσιν. Plato Phædr. p. 228. C. πρὸς τι Diod. Sic. T. VI. p. 227 ult. ed. Tauchn. or X. p. 155. Bip. c dat. Æl. V. H. 2. 13.

Νόσημα, ατος, τό, (νοσέω,) *sickness, disease*, i. q. νόσος John v. 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

Νόσος, ου, ὁ, ἡ, *sickness, disease*, Matt. iv. 23 θεραπεύων πᾶσαν νόσον. ver. 24. ix. 35. x. 1. Mark i. 34. iii. 15. Luke iv. 40. vi. 17. vii. 21. ix. 1. Acts xix. 12. Sept. for 2 Chr. xxi. 19. πῆλ Ex. xv. 26.—Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for *pain, sorrow, evil*, Matt. viii. 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. liii. 4. Heb. וְיִרְבֵּן.

Νοσσιά, ᾶς, ἡ, contracted later form for Att. νεοσσιά, from νεοσσός, a *nest*, sc. with the young, Sept. for 12 Ps. lxxxiv. 4. Pausan. 9. 30. p. 769. comp. Hdol. 3. 111. See Lob. ad Phryn. p. 246 sq. Sturz. de Dial. Alex. p. 185.—In N. T. a *nest of young birds, brood*, Luke xiii. 34 ὃν τρόπον ὄρνις τὴν ἐαυτὴν νοσσιάν. So Sept. and 12 Deut. xxxii. 11.

Νοσσίον, ου, τό, contr. for Att. νεοσσίον, see in νοσσιά, (dimin. from νεοσσός,) a *young bird*, Plur. τὰ νοσσία a *brood of young birds*, Matt. xxiii. 37. Sept. for 12 Ps. lxxxiv. 4.—So τὰ νεοττία Aristot. H. An. 9. 29. Æl. V. H. 10. 3.

Νοσσός, see Νεοσσός.

Νοσφίζω, f. ἴσω, (νόσφι apart, away, pp. to put apart, to separate, Mid. to separate oneself, to go away, Hom. Od. 11. 73. Act. to take or snatch away, to rob, Pind. Nem. 6. 106.—In N. T. Mid. to take away for oneself, to keep back any thing which belongs to another, to embezzle, to purloin, absol. Tit. ii. 10. Seq. ἀπό c. gen. partitively, (see in Ἀπό III. 7,) Acts v. 2, 3. νοσφίσασθαι ἀπὸ τῆς τιμῆς.—c. ἀπό Sept. Josh. vii. 1. οὐδὲν ἐκ τινός Philo de Vit

Mos. 1. p. 641. E. c. acc. 2 Macc. iv. 32. Xen. Cyr. 4. 2. 42.

Νότος, ου, ὁ, *the south wind*, or strictly *the south-west wind*, Lat. *notus*.

a) pp. Luke xii. 55. νότον πνέοντα. Acts xxvii. 13. xxviii. 13. Sept. for נוד Job xxvii. 13. נוד Cant. iv. 16. improp. for נוד Ex. x. 13.—Hdot. 2. 25. Xen. An. 5. 7. 7.

b) meton. *the south*, the southern quarter of the heavens and earth. Matt. xii. 42 et Luke xi. 31 βασίλισσα νότου, comp. 1 K. c. 10. Luke xiii. 29. Rev. xxi. 13. Sept. for נוד Ecc. i. 5. Ez. xl. 25. נוד Josh. xv. 2. נוד Ex. xxvi. 35.—Jos. Ant. 8. 13. 2. Hdot. vi. 139.

Νουθεσία, ας, ἡ, (νουθετέω,) pp. a putting in mind, i. e. *warning, admonition, exhortation*. 1 Cor. x. 11 ταῦτα ἐγράφη πρὸς νουθεσίαν ἡμῶν. Eph. vi. 4. Tit. iii. 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. The form νουθετία was regarded as more Attic, Lob. ad Phryn. p. 512.

Νουθετέω, ὦ, f. ἥσω, (νοῦς, τίθημι,) pp. to put in mind, to put to one's heart; hence *to warn, to admonish, to exhort*, trans. Acts xx. 31 οὐκ ἐπαυσάμην . . . νουθετῶν ἕνα ἕκαστον. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12, 14. 2 Thess. iii. 15. Sept. for נוד Job iv. 3.—Jos. Ant. 4. 8. 24. Xen. Cyr. 8. 2. 15.

Νουμηνία, ας, ἡ, Att. contr. for νεομηνία, (νέος, μήν,) pp. *new month*, i. e. *the new moon*, as a festival, Col. ii. 16. See in Μήν b. Sept. for נוד Ex. xl. 2, 15. נוד Num. x. 10. xxviii. 11. נוד 2 Chr. ii. 4. xxix. 17.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

Νουνεχῶς, adv. (νουνεχής having understanding, from νοῦς, ἔχω), *understandingly, discreetly*. Mark xii. 34 νουνεχῶς ἀπεκρίθη.—Pol. 2. 13. 1. Diod. Sic. 31. T. VI. p. 159 Tauchn. X. p. 41. Bip. So εὐ καὶ ἐχόντως νοῦν Plat. de Legg. III. 126. See Lob. ad Phr. p. 604.

Νοῦς, νοῦ, acc. νοῦν, ὁ, Att. contr. for Νόος, νόου; but in N. T. and the Fathers only genit. νόος, dat. νοί, Wi-

ner § 8. 2. Lob. ad Phr. p. 453. Buttm. Ausf. Sprachl. § 36. n. 6; pp. the seer, perceiver, i. e. the intelligent or intellectual principle, *the mind*.

a) as the seat of emotions and affections, mode of thinking and feeling, disposition, moral inclination, i. q. *heart*. Rom. i. 28 παρέδωκεν αὐτοὺς ὁ θς. εἰς ἀδόκιμον νοῦν. xii. 2. 1 Cor. i. 10. Eph. iv. 17, 23. Col. ii. 18. 1 Tim. vi. 5 διεφθαρμένων τὸν νοῦν. 2 Tim. iii. 8. Tit. i. 15. So for firmness or presence of mind, 2 Thess. ii. 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. vii. 23, 35. Sept. for נוד Is. x. 7, 12.—Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

b) *understanding, intellect*. Luke xxiv. 45 διηνοιξεν αὐτῶν τὸν νοῦν. 1 Cor. xiv. 14, 15 bis, 19. Phil. iv. 7. Rev. xiii. 18 ὁ ἔχων τὸν νοῦν, i. e. wise. Sept. for נוד Josh. xiv. 7.—Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

c) meton. *mind*, for what is in the mind, i. e. *thought, counsel, purpose, opinion*; e. g. of God or Christ, Rom. xi. 34 τίς γὰρ ἔγνω νοῦν κυρίου, quoted from Is. xl. 13 where Sept. for נוד. 1 Cor. ii. 16 bis. Of men, Rom. xiv. 5.—Judith viii. 14. Xen. An. 3. 3. 2.

d) trop. of things, *sense, meaning*, Rev. xvii. 9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.—Synes. Ep. 103 σὺ κακῶς ἐπεδέξω τὸν νοῦν τῆς ἐπιστολῆς. Aristoph. νοῦν δ' ἔχει τινά; sc. the words.

Νυμφᾶς, ᾱ, ὁ, *Nymphas*, pr. n. of a Christian, Col. iv. 15.

Νύμφη, ης, ἡ, (obsol. νύβω, Lat. *nubo*, to veil), *a bride, spouse*, newly married. See Jahn § 154.

a) pp. John iii. 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστί. Rev. xviii. 23. xxi. 2, 9. xxii. 17. Sept. for נוד Jer. ii. 32. vii. 32. Joel ii. 16.—Æl. V. H. 4. 1. Xen. Conv. 9. 3.

b) as opp. to ἡ πενθερά, it is put for *daughter-in-law*, Matt. x. 35. Luke xii. 53 bis. So Sept. and נוד Mic. vii. 6. Gen. xxxviii. 11. Ruth i. 6, 7.—Tob. xi. 16, 17. Jos. Ant. 5. 9. 1.

Νυμφίος, ου, ὁ, (νύμφη,) *a bridegroom, spouse*, newly married, Matt. ix.

15 bis. xxv. 1, 5, 6, 10. Mark ii. 19 bis, 20. Luke v. 34, 35. John ii. 9. iii. 29 ter. Rev. xviii. 23. Sept. for $\eta\eta\eta$ Ps. xix. 6. Jer. vii. 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

Νυμφών, ὦνος, ὁ, (νύμφη,) *bridal chamber*, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase *υἱοὶ τοῦ νυμφῶνος*, *sons of the bridal chamber*, Matt. ix. 15. Mark ii. 19. Luke v. 34. These were the companions of the bridegroom, *bridemen*, called by the Greeks *παρανύμφιοι*, just as the bride had also her companions or *bridesmaids*. Jahn § 154. Comp. Judg. xiv. 11. Ps. xlv. 14 sq. Jer. vii. 34. 1 Macc. ix. 37. Act. Thom. § 11. Tob. vi. 13, 17. Act. Thom. § 9, 11. Suid. *νυμφῶνος· κοιτῶνος*.

Nūn, adv. also *νυνί* as strengthened by the demonstr. *ί*, Matt. § 607. Buttm. § 80. 2; *now*, Lat. *nunc*, Germ. *nun*.

1. pp. as adv. of time, *now*, spoken
a) of the actual present, as opp. both to time past and future. Luke vi. 21 *οἱ πεινῶντες νῦν*. v. 25. John iv. 18 *καὶ νῦν ὃν ἔχεις κ. τ. λ.* xii. 27 *νῦν ἡ ψυχὴ μου τετάρακται*, for the perf. as present see Buttm. § 113. 6. John xvi. 22. xvii. 5, 7. Acts ii. 33. x. 33. xxvi. 6. 1 Cor. xvi. 12. Gal. ii. 20. 1 John ii. 18. al. sæp. Sept. for $\pi\eta\eta$ Josh. xiv. 11. Is. xlviii. 7.—Hdian. 1. 4. 7. Diod. S. 1. 10. Xen. Cæc. 20. 24.—In direct antith. to something done in time past, e. g. *νῦν δέ* Luke xvi. 25. Gal. iv. 9. Eph. v. 8. Phil. iii. 18. Heb. ix. 26. James iv. 16. *νυνί δέ*, in which connexion chiefly is *νυνί* found, Rom. iii. 21. vi. 22. 1 Cor. v. 11. coll. ver. 9. 2 Cor. viii. 11. Philem. 11. al. *ἀλλὰ νῦν* Luke xxii. 36. So in antith. to something future, emphat. Mark x. 30 *νῦν ἐν τῷ καιρῷ τούτῳ* opp. *ἐν τῷ αἰῶνι τῷ ἐρχομένῳ*.—Xen. Conv. 8. 4 *νῦν ἐν τῷ παρόντι*.—With the art. *ὁ, ἡ, τὸ νῦν*, as adj. *the now existing, present*, see Buttm. § 125. 6. Acts xxii. 1 *τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας*. Rom. iii. 26 *ἐν τῷ νῦν καιρῷ*. viii. 18. 2 Cor. viii. 13. Gal. iv. 25 *τῇ νῦν Ἱερουσ.* 1 Tim. iv. 8. 2 Tim. iv. 10. 2 Pet. iii. 7. (Diod. Sic. 2. 5. fin.

Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So *ἀπὸ τοῦ νῦν* sc. *χρόνου*, *from now, henceforth*, Luke i. 48. 2 Cor. v. 16. *ἄχρι τοῦ νῦν* *until now*, Rom. viii. 22. Phil. i. 5. *ἕως τοῦ νῦν* id. Matt. xxiv. 21. Mark xiii. 19. *τὰ νῦν* or *τὰνῦν* adv. *now, at present*, Buttm. § 125. n. 5. Acts iv. 29. v. 38. xvii. 30. xx. 32. xxvii. 22. non. al. (Soph. Elect. 421 or 423. Hdian. 7. 104. Xen. Mem. 3. 10. 15.) *τὸ νῦν ἔχον* *as it now is*, i. e. for the present, Acts xxiv. 25, see in *Ἐχω* f.

b) in reference to time just past, *now*, i. e. *just now, even now*, comp. Viger. p. 426. E. g. seq. perf. John xiv. 29 *καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι*. Acts vii. 52. Seq. aor. Matt. xxvi. 65. John xiii. 31. xxi. 10. Rom. v. 11. seq. imperf. John xi. 8 *νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι*.—seq. perf. Xen. Cyr. 5. 2. 27. imperf. ib. 4. 5. 48.

c) in reference to future time just at hand, *now*, i. e. *even now, presently, immediately*, comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. seq. fut. John xii. 31 *νῦν ὁ ἄρχων τοῦ κ. τ. ἐκβληθήσεται ἔξω*. Acts xiii. 11. Phil. i. 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) Seq. pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John iv. 23. *ἔρχεται ὥρα, καὶ νῦν ἐστίν*. xvi. 32. John xii. 31 *νῦν κρίσις ἐστὶ τοῦ κόσμου*. xvi. 5 *νῦν δὲ ὑπάγω πρὸς κ. τ. λ.* Acts xxvi. 17.

2. As a particle of transition or continuation, *now*. a) genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke ii. 29 *νῦν ἀπολύεις τὸν δοῦλόν σου*. xi. 39. Rom. v. 9. 2 Cor. vii. 9. Col. i. 24. *καὶ νῦν* Acts iii. 17. xx. 25.—In antithesis *νῦν δέ* 1 Cor. xiii. 13; and so as preceded by *εἰ*, Luke xix. 42. John viii. 40. 1 Cor. vii. 14. al. *νυνί δέ* after *εἰ*, Rom. vii. 17. Heb. viii. 6. xi. 16 al.—Xen. Cyr. 7. 2. 16. c. *εἰ* preced. Hdian. 3. 25. Xen. Mem. 2. 3. 14.

b) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so. Acts xii. 11 *νῦν οἶδα ἀληθῶς*. xxii. 16 *καὶ νῦν τί μέλλεις*; 1 Cor. xiv. 6 *νυνί δέ*. So *νῦν οὖν* Acts xvi. 36. xxiii. 15.

interrog. Acts xv. 10. νῦν ἄρα Rom. viii. 1.—Xen. Cyr. 7. 5. 54 νῦν οὖν.

c) emphat. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot, comp. Passow νῦν no. 2. c. Viger. p. 426. So c. imperat. Matt. xxvii. 42 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. ver. 43. John ii. 8. James iv. 13 ἄγε νῦν. v. 1. 1 John ii. 28. Acts vii. 34 νῦν δεῦρο.—Hom. Il. 23. 485. Aristoph. Pac. 851. AL.

Νύξ, νυκτός, ἡ, *night*, Lat. *nox*.

a) pp. Matt. xiv. 25 τετάρτῃ φυλακτῇ τῆς νυκτός. Mark vi. 48. Luke ii. 8. Rev. viii. 12 καὶ ἡ νύξ ὁμοίως. xxi. 25. xxii. 5. trop. John ix. 4. Sept. for πᾶς Gen. i. 5. Job iii. 6, 7.—Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.—In specifications of time, comp. in Ἡμέρα a. a. Genit. of time *when*, indefinite and continued, Buttm. § 133. 6. 4. E. g. νυκτός *by night* Matt. ii. 14. xxvii. 64. John iii. 2. al. ἡμέρας καὶ νυκτός *by day and by night*, i. e. continually Luke xviii. 7. Acts ix. 24. Rev. iv. 8. νυκτός καὶ ἡμ. 2 Tim. i. 3. (Xen. H. G. 1. 1. 11. ἡμ. κ. ν. Xen. Mem. 2. 2. 8. νυκ. κ. ἡμ. Conv. 4. 48.) μέσης δὲ νυκτός Matt. xxv. 6. κατὰ μέσον τῆς ν. Acts xxvii. 27 διὰ τῆς νυκτός *during the night*, i. e. either the whole night Luke v. 5, or by night, Acts v. 19. xvi. 9. See Διά I. 2.—Dative of time *when*, definite, Buttm. § 133. 3. 4. E. g. Luke xii. 20 ταύτῃ τῇ νυκτί *this very night*. Acts xii. 6. (Xen. An. 6. 1. 13.) ἐν νυκτί *by night* Acts xviii. 9. ἐν τῇ ν. Matt. xxvi. 31. John xi. 10.—Xen. Conv. 1. 9.—Accus. of time *how long*, Buttm. § 131. 8. Matt. iv. 2. νύκτας τεσσαράκοντα. xii. 40 τρεῖς νύκτας. So τὰς νύκτας *the nights*, i. e. during the nights, Luke xxi. 37. νύκτα καὶ ἡμέραν *night and day*, continually, Mark iv. 27.

Luke ii. 37. Acts xxvi. 7. 2 Thess. iii. 8. al.—Xen. Conv. 4. 54 τὰς ν. Hiero 7. 10 νύκτα κ. ἡμ.

b) metaph. for a time of moral and spiritual darkness, the opposite of gospel light and day. Rom. xiii. 12 ἡ νύξ προέκοψε. 1 Thess. v. 5. AL.

Νύσσω, ν. ττω, f. ξω, *to prick, to pierce*, e. g. τὴν πλευράν John xix. 34.—Ecclus. xxii. 20. Jos. B. J. 3. 7. 35. Plut. Æmil. Paul. 20 pen.

Νυστάζω, f. ξω, (νεύω,) pp. *to nod*, hence *to slumber, to drowse*, intrans. Matt. xxv. 5 ἐνύσταξαν πᾶσαι καὶ ἐκάθευσον. Trop. 2 Pet. ii. 3. Sept. for נָדָה Ps. cxxi. 3. Nah. iii. 18.—Ecclus. xxii. 8. Xen. Cyr. 8. 3. 43.

Νυχθήμερον, ου, τό, (νύξ, ἡμέρα,) *a day and night*, twenty-four hours, 2 Cor. xi. 25.—Geopon. 5. 8. 8. ib. 12. 19. 18. Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, ὁ, indec. *Noah*, Heb. נֹחַ (rest), pr. n. of the patriarch preserved from the deluge, Matt. xxiv. 37, 38. Luke iii. 36. xvii. 26, 27. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5.

Νωθρός, á, όν, (i. q. νωθής,) *slow, dull, stupid*, pp. physically, Ecclus. iv. 29. Luc. de Astrol. 21. In N. T. trop. of the mind, Heb. v. 11 νωθοὶ γεγόνατε ταῖς ἀκοαῖς. vi. 12.—Sept. Prov. xxii. 29. Pol. 4. 8. 5. Plut. Lycurg. 18 med.

Νῶτος, ου, ὁ, *the back*, of men or animals. Rom. xi. 10 τὸν νῶτον αὐτῶν σύγκαμψον, quoted from Ps. lxi. 24 where Sept. for נִתְחַנְּנוּ loins. Sept. for נֶבֶל 1 K. vii. 32. הָעֵץ 2 K. xvii. 14.—Plut. Vit. Marii 33. Pausan. X. 27. The earlier and more Attic form was τὸ νῶτον, Lob. ad Phryn. p. 290.

Ξ.

Ξενία, ας, ἡ, (ξένος,) pp. *guest-right, alliance of hospitality, hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4. comp. Pot-

ter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446; *hospitality, entertainment*, Jos. Ant. 5. 2. 8. Æl. V. H. 9. 15.

Dem. 81. 20. In N. T. *place for a guest, a lodging*, Acts xxviii. 3 ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22.—Jos. Ant. 5. 2. 8 penult. Hesych. ξενία· ὑποδοχή, κατάλυμα, καταγώγιον.

Ξενίζω, ἰσω, (ξένος,) 1. *to receive as a guest, to entertain*, trans. Pass. *to be entertained, to lodge* with any one. Acts x. 6 ξενίζεται παρά τινι Σίμωνι βυρσεῖ. ver. 18, 23, 32. —xxi. 16. xxviii. 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. xiii. 2.—Philo de Abr. p. 368. D. Ael. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισθέντες τότε παρὰ Κύρω.

2. *to appear strange to any one, to surprise*, trans. Jos. Ant. 1. 1. 4 τὸν Θεὸν ἐξένισεν τὸ πραττόμενον. In N. T. Part. plur. τὰ ξενίζοντα, *strange things*, i. e. novel, surprising, Acts xvii. 20. (2 Macc. ix. 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, *to be surprised, to think strange of*, seq. dat. of cause or object, 1 Pet. iv. 12 μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 3. 3. So c. ἐν ᾧ 1 Pet. iv. 4, comp. in En no. 3. c. γ.—ἐπὶ τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

Ξενοδοχέω, ὦ, f. ἤσω, (ξενοδόχος, from ξένος, δέχομαι,) *to entertain strangers, to practise hospitality*, absol. 1 Tim. v. 10.—Max. Tyr. Diss. 32. 133. Dio Cass. 78. 3. The Atticists prefer the form ξενοδοκέω, Lob. ad Phr. p. 307.

Ξένος, η, ον, pp. adj. *not of one's family, stranger*. Hence

1. Subst. ὁ ξένος, *a guest, stranger*.

a) pp. *a friend allied in hospitality, hospes*, such an alliance being usual among friends who lived in different cities or countries, who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. So Rom. xvi. 23 Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης, i. e. here by impl. *entertainer, host*.—Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) genr. *a stranger, foreigner*, as coming from another place or country, Matt. xxv. 35 ξένος ἡμῶν. ver. 38, 43, 44. xxvii. 7 εἰς τάφον τοῖς ξένοις. Acts xvii. 21 οἱ ἐπιδημοῦντες ξένοι *resident strangers, foreigners*. Heb. xi. 13. Sept. for רַבְרָב Ruth ii. 10. 2 Sam. xv. 19. רַבְרָב Job xxxi.

32.—Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem. 4. 4. 17.—Trop. as not belonging to the Christian community, *an alien*, seq. gen. Eph. ii. 12 ξένοι τῶν διαθηκῶν, *aliens from the covenants*, comp. Winer § 30. 6. Buttm. § 132. 6. 1. (Soph. Œd. Tyr. 218 sq.) So absol. *a stranger, not a Christian*, Eph. ii. 19. 3 John 5.

2. Adj. *strange*, i. e. *foreign, unknown*, as coming from another country. Acts xvii. 18 δαιμόνια ξένα. Trop. Heb. xiii. 9 διδαχαῖς ξέναις *strange doctrines*, i. e. foreign to the Christian faith.—Wisd. xvi. 2. Ael. V. H. 2. 13 ξένοι δαίμονες. Xen. Ven. 11. 1.—Trop. *strange*, i. e. *novel, unheard of*, causing wonder, 1 Pet. iv. 12 ὡς ξένου ὑμῖν συμβαινόντος.—Wisd. xix. 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

Ξέστης, ου, ὁ, Lat. *sextus* or *sextarius*, pp. a Roman measure, the 16th part of a modius, containing about 1½ pint English, but differing in different countries; comp. in Βάτος and Κόρος. Adam's Rom. Ant. p. 504. Later Heb. שֶׁטֶר, See Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, *cup, pitcher*, etc. Mark vii. 4, 8.—pp. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

Ξηραίνω, f. ανῶ, (ξηρός,) aor. 1 ἐξήρανα James i. 11, comp. Buttm. § 101. 4; perf. pass. ἐξήραμαι Mark iii. 1, 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. ἐξήρανται Mark xi. 21, comp. Buttm. § 101. n. 7.—*To dry, to make dry*, trans. Pass. *to be dried up, to become dry*. E. g. of plants, Act. *to dry up, to wither*, once James i. 11 ὁ ἥλιος . . ἐξήρανε τὸν χόρτον. Pass. *to wither away*, Matt. xiii. 6 et Mark iv. 6 διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. Matt. xxi. 19, 20. Mark xi. 20, 21. Luke viii. 6. John xv. 6. 1 Pet. i. 24. In the sense of *to be dry, ripe*, as ὁ θερισμός Rev. xiv. 15. Sept. for שָׁבַר Jer. xii. 4. Hos. ix. 19.—Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. *to be dried up*, Rev. xvi. 12 τὸ ὕδωρ. Mark v. 29 ἡ πηγή. Sept. for שָׁבַר Gen. viii. 7. 1 K. xvii. 7. Is. xix. 5.—Of the body or its members, Pass. *to wither, to pine away*, Mark iii. 1 ἐξηραμένην ἔχων τὴν χεῖρα. ver. 3. ix. 18 καὶ ἐξηραίνεται and he pineth away. Sept. and שָׁבַר 2 N

1 K. xiii. 4. Prov. xvii. 22.—Act. Thom. § 48.

Ξηρός, ἄ, ὄν, *dry*. a) of a tree, *dry*, *withered*, Luke xxiii. 31 εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; i. e. a green or dry tree as emblematic of the righteous and the wicked, comp. Ps. i. 3. Ez. xx. 47 coll. xxi. 3. Sept. for שֶׁבֶט Is. lvi. 3. Ez. xvii. 24.—Diod. Sic. 20. 42. Xen. Œc. 7. 36.—Of the body or its members, John v. 3. ἡ χεὶρ Matt. xii. 10. Luke vi. 6, 8. Comp. Sept. for Heb. יָדָא Hos. ix. 17.—Test. XII Patr. p. 535 ἡ χεὶρ.

b) ἡ ξηρά sc. γῆ, *the dry land*, as opp. to ἡ θαλάσση, Matt. xxiii. 15. Heb. xi. 29. So Sept. and פָּצַח Gen. i. 9, 10. Jonah i. 9.—Strabo 3. p. 211.

Ξύλινος, η, ον, (ξύλον,) *wooden, made of wood*. 2 Tim. ii. 20 σκεύη ξύλινα. Rev. ix. 20. Sept. for gen. γῆ Lev. xi. 32. Deut. x. 1.—Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

Ξύλον, ου, τό, (ξύω,) *wood*, i. e.

a) genr. for fuel, timber, etc. 1 Cor. iii. 12 λίθους τιμίους, ξύλα, χόρτον. Rev. xviii. 12 bis, see in Θύϊνος. So Sept. and γῆ Gen. xxii. 3, 6 sq.—Æl. V. H. 5. 6. Xen. Cyr. 5. 3. 49.

b) any thing made of wood, e. g. (a) *a staff, club*, as μετὰ μαχαιρῶν καὶ ξύλων Matt. xxvi. 47, 55. Mark xiv. 43,

48. Luke xxii. 52.—Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16.—(β) *stocks*, Lat. *nervus*, a wooden block or frame with holes in which the feet and sometimes the hands and neck of prisoners were confined, comp. Adam's Rom. Ant. p. 272. Acts xvi. 24 τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. Sept. for 77 Job xxxiii. 11.—Lux. Tox. 29 τὰ σκέλη ἐν τῷ ξύλῳ κατακεκλεισμένα. Lys. 117. 32. Plut. ed. R. VIII. p. 361. 4.—(γ) *a stake, cross*, i. q. σταυρός, Acts v. 30 et x. 39 κρεμάσαντες ἐπὶ ξύλου. xiii. 29. Gal. iii. 13 see in Ἐπικατάρατος. 1 Pet. ii. 24. So Sept. and γῆ Deut. xxi. 22, 23. Esth. v. 14. comp. Josh. x. 26, 27.

c) *living wood*, i. e. *a tree*. Luke xxiii. 31 ἐν τῷ ὑγρῷ ξύλῳ, see in Ξηρός a. Rev. ii. 7 ξ. τῆς ζωῆς, see in Ζωή a. β. xxii. 2 bis, 14. Sept. for γῆ Gen. i. 11, 12. ii. 9.—Palæph. 34. 4. Xen. An. 6. 4. 4, 5.

Ξυράω, ῶ, f. ἥσω, (ξυρόν, ξύω,) *to shear, to shave*, sc. the locks or beard. Mid. Acts. xxi. 24 ἵνα ξυρήσονται τὴν κεφαλὴν *that they may shear their heads*, i. e. let them be shorn. comp. Buttm. § 135. 8. Pass. part. fem. ἐξυρημένη 1 Cor. xi. 5, 6. Sept. for πᾶς Gen. xli. 14. Num. vi. 9, 19.—Diod. Sic. 1. 83. Pol. 30. 16. 3. Hdot. 2. 65. Some of the grammarians regard ξυρέω as the better form, Lob. ad Phryn. p. 205.

O

Ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, see Buttm. § 75.2, originally a demonstrative pronoun, *this, that*, but in Attic and later usage mostly a prepositive article, *the*; Buttm. § 126. 1. Matth. 264, § 286. Passow Vol. III. p. 274.

I. As a demonstrative pronoun, *this, that*, Buttm. Matth. Passow l. c. Winer § 20.

a) simpl. once in the words cited from the poet Aratus, Acts xvii. 28 τοῦ γὰρ καὶ γένος ἐσμέν, *for of THIS ONE (him) we are also the offspring*. Buttm. § 126. n. 7. Matth. § 286.—Hom. Il. 1. 12.

Soph. Œd. Tyr. 1082 τῆς γὰρ πέφυκα μητρός. Xen. Ath. 2. 8.

b) in distinctions and distribution, with μέν, δέ, e. g. ὁ μὲν—ὁ δέ, *the one—the other, that one—this one*. Phil. i. 16, 17 οἱ μὲν ἐξ ἀγάπης . . οἱ δὲ ἐξ ἐριθείας. Heb. vii. 5, 6 οἱ μὲν . . ὁ δέ. ver. 23, 24. So distributively, *one—another*; plur. *some—others*. Matt. xiii. 23 ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα. xxii. 5, 6. οἱ μὲν . . οἱ δέ Acts xiv. 4. xvii. 32. xxviii. 24. τοῖς μὲν . . τοῖς δέ Rom. ii. 7, 9. τοὺς μὲν . . τοὺς δέ Eph. iv. 11. Also οἱ μὲν—ἄλλοι δέ Matt. xvi. 14. John vii. 12. καὶ

τινες—οἱ δὲ Acts xvii. 18. See Buttm. § 126. 2, and n. 4. Matth. § 288, and n. 6. Winer § 20. 1.—So Matt. xxviii. 17 οἱ δὲ ἐδίστασαν, *but some doubted*, i. e. in antith. to *all* as impl. in προσεκύνησαν. See Fritzsche Comm. in loc.

c) in the narrative style, ὁ δὲ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, *but this one*, i. e. *but he*, and *he*, etc. Matt. ii. 5 οἱ δὲ εἶπον. xvi. 14. Mark viii. 28 οἱ δὲ ἀπεκρίθησαν. Luke vii. 40 ὁ δὲ φησι. viii. 30, 48. John vi. 20. viii. 11. al. sæp. So with a participle intervening, Matt. ii. 9 οἱ δὲ ἀκούσαντες . . . ἐπορεύθησαν. ver. 14, 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον. iv. 4 ὁ δὲ ἀποκριθεὶς εἶπε. ver. 20. xii. 39. Mark i. 45. Luke vi. 8. John viii. 9. al. sæp. See Buttm. § 126. 4. Matth. § 289 ult. Winer § 20. 2.—Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2. c. part Jos. B. J. 4. 11. 1.

II. As the prepositive article, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as *definite* or *specific*. It corresponds in many respects to the English *the*, and French *le, la*, but more nearly to the Germ. *der, die, das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite, *a, an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (·תּ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Matth. § 264—285. Passow Vol. III. p. 275 sq. Winer § 17 sq. Stuart Gramm. of N. T. § 89 sq.

A) With *Substantives*, or words standing for substantives.

1. simply, i. e. without adjectives or

other adjuncts, where the subst. is to be expressed as *definite* or *specific*.

a) genr. where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. So in English. E. g. (a) as already mentioned, Matt. i. 24 ὁ ἄγγελος, coll. ver. 20. Matt. ii. 7 τοὺς μάγους, coll. ver. 1. Matt. v. 1 τοὺς ὄχλους, coll. iv. 25. Matt. xiii. 25, 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, sc. there spoken of. ver. 30. (But ver. 27 ζιζάνια indef.) xix. 14. Mark v. 39. Matt. xxi. 18 εἰς τὴν πόλιν i. e. Jerusalem, but in John iv. 8 εἰς τὴν π. i. e. Sichem. Acts ix. 17 εἰς τὴν οἰκίαν, coll. ver. 11. So by impl. Matt. ii. 11, coll. ver. 9. al. sæpiss. Buttm. § 124. 1. Matth. § 267. Winer § 17. 1. b.—(β) As of common notoriety. Matt. i. 22 διὰ τοῦ προφήτου, sc. Isaiah, but ii. 15 διὰ τ. π. Hosea. Matt. ii. 4 τοῦ λαοῦ i. e. the Jewish people. ii. 7 τοῦ παιδίου, sc. for which the Magi were inquiring. v. 1 εἰς τὸ ὄρος, i. e. near by. v. 25 ἐν τῇ ὁδῷ, sc. to the judge. ix. 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. viii. 12 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδ. sc. which are well known as belonging to that place. xii. 41 ἐν τῇ κρίσει, i. e. the day of judgment. xxi. 8 ἀπὸ τῶν δένδρων, which grew there. xiii. 2 τὸ πλοῖον, which was there, or which he had bespoken. xxvi. 27 τὸ ποτήριον, sc. usually served at table. Mark ii. 24 et iii. 2 ἐν τοῖς σάββασιν, i. e. on a certain sabbath, (But Matt. xii. 2 ἐν σαββάτῳ indef.) Luke v. 14 τῷ ἱερεῖ, i. e. the proper priest. ver. 16 ἐν ταῖς ἐρήμοις, sc. near the city. xii. 54 τὴν νεφέλην, the harbinger of rain. xvi. 21 οἱ κύνες, sc. of that city. John iii. 10 ὁ διδάσκαλος τοῦ Ἰσρ. (see Winer § 17. 4. p. 98.) xiii. 5 εἰς τὸν νιπτήρα, which belonged to the chamber. xxi. 20 ἐν τῷ δειπνῷ, coll. xiii. 23 sq. Acts xi. 13 ὁ ἄγγελος, coll. x. 3. Acts xxi. 38 ὁ Αἰγύπτιος, i. q. in Engl. *that Egyptian*. Rom. iv. 3 ἡ γραφή, the Scriptures. v. 15 οἱ πολλοί, the many, the great mass, etc. 1 Cor. x. 1, 2 ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, i. e. the pillar of cloud and the Red Sea. James ii. 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. v. 13 τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κ. τ. λ. i. e. the glory, etc. which belongs to God

and none other. Rom. xi. 36. al. sæpiss. Winer § 17. 1. Buttm. § 124. n. 2 ult. Matth. § 267.--Here however it often depends on the feeling of the writer, whether the object shall be expressed as definite or not; as Matt. xii. 1 τῶν στάχυας, i. e. some ears, indef. but Mark ii. 23 et Luke vi. 1 τῶν στάχυας sc. of the grain just before mentioned. Mark vi. 8 ἵνα μὴ αἰρωσιν εἰς ὁδόν i. e. for journeying, for this or any other journey; but Luke ix. 3 εἰς τὴν ὁδόν i. e. for this journey.

b) with *proper names* of persons, places, etc. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. (α) Of persons, as ὁ Ἰησοῦς, Matt. iii. 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke xxiv. 15; without art. e. g. Ἰησοῦς Luke ii. 52. iv. 1. 1 John ii. 22. al. sæp. ὁ Ἰωάννης Matt. iii. 13. xi. 1; without art. Matt. iii. 4. ix. 14. xi. 2, 4. ὁ Πιλάτος Matt. xxvii. 13, 17, 22, and so more usually; but without art. Luke xiii. 1. xxiii. 6. Acts xiii. 28. ὁ Παῦλος Acts xiv. 11, 19. xv. 2; without art. xiii. 16. xv. 36. al. ὁ Παῦλος καὶ ὁ Βαρνάβας Acts xiii. 43, 46; without art. xv. 2, 12, 25. ὁ Στεφάνος Acts vi. 9. vii. 59. viii. 2; without art. vi. 5, 8. al. sæpiss. So before the compound pr. n. for Jehovah, Rev. i. 4 ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν κ. τ. λ. Where the proper name has an adjunct of title, office, family, etc. the article is omitted, as Ἰωάννης ὁ Βαπτιστῆς Matt. iii. 1. Mark viii. 28. Πιλάτῳ τῷ ἡγεμόνι Matt. xxvii. 2. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. i. 19. Σίμων ὁ κανανίτης Matt. x. 4. Acts xviii. 8, 17. al. sæp. Where the pr. name is indeclinable, the article would seem to be more necessary, in order to mark the case; but usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. i. 18, 24; without art. Luke ii. 33. iv. 22. τὸν Δαβὶδ Acts xiii. 22. Matt. xxii. 42; usually without art. Matt. i. 20. Mark ii. 25. al. sæp. Comp. the genealogies in Matt. i. 1 sq. Luke iii. 23 sq. Buttm. § 124. 3. Winer § 17. 8.—(β) With geographical names; where as a general rule names of countries take the article

more frequently than those of cities. Winer § 17. 7. Generally also where two or more names follow each other, only the first takes the article, as Matt. iv. 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἱεροσ. καὶ Ἰουδαίας κ. τ. λ. Luke iii. 1. Acts i. 8. ii. 9. vi. 9. ix. 31. xiv. 21. 1 Thess. i. 8. But see Acts ii. 9 τὴν Ἀσίαν, and 1 Thess. i. 7.—Spec. (1) Names of countries, as ἡ Ἀσία Acts xix. 10, 22, 26, 27, and so always except Acts vi. 9. 1 Pet. i. 1, by the above rule. ἡ Ἀχαΐα Acts xviii. 12, 27, and usually; but without art. 2 Cor. ix. 2. ἡ Γαλατία 1 Cor. xi. 1. Gal. i. 2; without art. 2 Tim. iv. 10. ἡ Γαλιλαία Matt. ii. 22. iv. 12, and so always except Matt. iv. 15, and Luke xvii. 11. Acts ix. 31, by preced. rule. ἡ Ἰουδαία Matt. ii. 1, 5, and so always except Matt. iv. 25. Acts ii. 9, by preced. rule. ἡ Ἰταλία Acts xviii. 2 and always. ἡ Κύπρος Acts xiii. 4. xxi. 3; without art. xv. 39. ἡ Μακεδονία Acts xvi. 10. xix. 21; without art. xvi. 9. 1 Cor. xvi. 5. al. ἡ Συρία Matt. iv. 24. Acts xviii. 18; without art. Acts xxi. 3. The name Αἴγυπτος never has the article. Comp. in Engl. *the Crimea, the Dekhan*, Germ. *die Turkey, die Schweitz*, Fr. *la France, la Suisse, la Prusse*, etc. Comp. Winer l. c.—(2) Names of cities have the article least frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιοχεία only Acts xv. 23. ἡ Δαμασκός only Acts ix. 3. xxii. 6; once εἰς τὴν Δ. xxvi. 12. ἡ Ἐφεσός only Acts xviii. 21. xix. 17. xx. 16. ἐν τοῖς Ἱεροσολύμοις twice John v. 2 x. 22. ἡ Ἱερουσαλήμ once Acts v. 28. c. adj. Gal. iv. 25, 26. ἡ Καπερναοὺμ once Luke iv. 23. ἡ Ναζαρέθ twice Matt. iv. 13. Luke iv. 16. ἡ Πώμη twice, Acts xviii. 2 ἐκ τῆς Π. xxviii. 14. So Hdian. 1. 6, 14, but often without art. see Irmisch Index ad Hdian. Τύρος has not the art. in N. T. but ἡ Τύρος Hdian. 3. 3. 6. Comp. Winer l. c.—(3) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, *the Jordan*, always Matt. iii. 5, 6. al. ὁ Εὐφράτης Rev. xvi. 12. c. adj. ix. 14. So Hdian. 6. 5. 3.—Names of mountains do not occur in N. T. except in connexion with τὸ ὄρος, see in Ἑλαία α, and Σινᾶ. Names of nations belong properly under d, below.—The rule has been laid down for geograph-

cal names, that where first mentioned they are without the article, but take it afterwards; but the converse of this is just as often true. E. g. Acts xvii. 10 εἰς Βέροιαν, ver. 13 ἐν τῇ Β. Acts xx. 15 εἰς Μίλητον, ver. 17 ἀπὸ τῆς Μ. But also ib. v. 13, 14 εἰς τὴν Ἀσσον, comp. ver. 16, 18; also xvii. 1, 11, 13. xviii. 1 et xix. 1. See too Καισαρεία.

c) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός *the Christ*, the Messiah, Matt. i. 17. ii. 4. and so almost always where it stands alone; without the art. as a pr. name very rarely in the Gospels and Acts, as Luke xxiii. 2. John ix. 22; but oftener in the Epistles, Rom. v. 6. vi. 4. 1 Cor. i. 17, 23. (Winer § 17. 4. n. 1.) ὁ υἱὸς τοῦ Θεοῦ v. τοῦ ἀνθρώπου, see in Υἱός. ὁ διδάσκαλος Mark xiv. 14. So ὁ διάβολος *the devil* κατ' ἐξοχήν Matt. iv. 1, 5, 8, and always except Acts xiii. 10, comp. 1 Pet. v. 8. ὁ πονηρός *the evil one* Matt. vi. 13. xiii. 19, 25. ὁ ἀντίχριστος 1 John ii. 18. ὁ πειράζων 1 Thess. iii. 5. ὁ θάνατος Rev. vi. 8. xx. 13, 14. ὁ ἄψινθος Rev. viii. 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) ὁ Σεβαστός, *Augustus*, pp. *the august*, Acts xxv. 21, 25. Comp. Winer § 17. 6. Matth. § 268.—The names of God, Θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεός a, and Κυρίος B. a, b. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. xxviii. 19. Luke x. 22; also παρὰ πατρός John i. 14. So τὸ πνεῦμα and τὸ πνεῦμα ἅγιον, almost as pr. n. Matt. xxviii. 19. Acts i. 8. x. 19. Rom. xv. 30. 1 Cor. ii. 10. 2 Cor. xiii. 13; without art. 1 Pet. i. 2. Acts viii. 15. 1 Cor. xii. 3. Jude 20. See Winer § 18. p. 108, 110. Buttm. § 124. n. 3.—Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. xiii. 43. Mark i. 32; without art. Matt. xiii. 6. Luke xxi. 25;

and so too ἀπὸ ἀνατολῆς ἡλίου Rev. vii. 2. xvi. 12. al. (Æl. V. H. 4. 1. Xen. An. 1. 10. 15.) ὁ οὐρανός, οἱ οὐρανοί, Matt. iii. 2, 16, and usually in the Gospels and Apocalypse; without art. Matt. v. 45. vi. 20. 1 Cor. viii. 5, and more usually in the epistles. ἡ γῆ Matt. v. 13, 18; without art. 1 Pet. iii. 5, 10. Acts xvii. 24. al. So κόσμος, θάλασσα, μεσημβρία, νύξ, etc. comp. Winer § 18. p. 108 sq. (ἀπὸ καταβολῆς κόσμου always without art. Matt. xiii. 35. al.) Also ἡ ἀγορά Matt. xx. 3. Acts xvi. 19; but Mark vii. 4 ἀπὸ ἀγορᾶς, comp. Engl. *from market*. Luke vii. 32. ὁ νόμος *the law* of Moses, Matt. v. 18. xxii. 36. John i. 17; without art. Rom. ii. 23. iii. 20, 21, 31. Gal. ii. 21. iii. 2. al. τοῦ ἀγροῦ Matt. vi. 28, 30; but ἀπ' ἀγροῦ as opp. to the city, Mark xv. 21. Luke xv. 25. Comp. Winer l. c.—So with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French *la vertu*, *la verité*, rarely without the article; while the Greek inserts it or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. i. 5 bis; without art. ver. 3. ἡ ἀγάπη Rom. xiii. 10 bis. 1 Cor. xiii. 4, 8; without art. ver. 2, 3. 2 Cor. ii. 8. ἡ ἀμαρτία Rom. v. 12. vi. 1, 2, 7, 18; without art. Rom. iii. 9. 20. v. 13. al. ἡ δικαιοσύνη Rom. v. 17. vi. 18, 19, 20; without art. Rom. iv. 9. v. 21. ix. 30. al. ἡ πίστις Rom. iii. 30, 31. iv. 9; without art. Acts vi. 5. Rom. i. 17. iii. 28. al. etc. etc. See also Matt. xv. 19. Gal. v. 19 sq. Col. iii. 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 3.

d) with nouns implying a definite *genus* or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. (a) genr. in Plur. αἱ ἀλώπεκες Matt. viii. 20. οἱ αἰετοί xxiv. 28. So οἱ νεκροί *the dead*, Matt. xiv. 2. xxii. 31. Mark xii. 26. 1 Cor. xv. 29, 42; but more frequently also without the article, espec. in connexion with words referring to a rising from the dead, as ἐγείρειν, ἀναστῆναι, ἀνάστασις, etc. Matt. xvii. 9. Luke xxiv. 46. Acts iii. 15. Rom. x. 7 al. (οἱ v. Luc. 17. 2. without art. D. Mort. 17. 2. without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the

plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαῖοι *the Jews*, i. e. the whole nation, Matt. ii. 2. Luke vii. 3. John v. 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark vii. 3. John ii. 18, 20; but Ἰουδαῖοι *Jews* indef. Acts ii. 5, 10. So οἱ Ἕλληνες John vii. 35. οἱ Ῥωμαῖοι John xi. 48.—(β) In the Sing. where the noun expresses a *generic* idea, or stands as the representative of a class, where in English also we commonly put *the*. Matt. xii. 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρὸς. Mark iii. 27. Luke x. 7 ὁ ἐργάτης. John x. 11 ὁ ποιμὴν ὁ καλός. Rom. i. 17 ὁ δίκαιος. Gal. iii. 20. iv. 1. Here too we may refer ὁ σπείρων *the sower* Matt. xiii. 3. Mark iv. 3. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἄμμον, Matt. vii. 24, 26. Comp. Buttm. § 124. n. 2.—Xen. Mem. 2. 3. 16 bis.—For participles in a similar sense, see below in D.

e) with nouns in themselves indefinite, which yet become definite as standing in *some certain relation* to the definite person or thing there spoken of, Buttm. § 124. n. 2. § 127. 7. Winer § 17. 2. E. g. Luke xviii. 15 τὰ βρέφη i. e. their own children. John v. 36. Acts xiv. 10 εἶπε μεγάλην τῇ φωνῇ. xxvi. 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. xi. 5 ἀκατακαλύπτῳ τῇ κεφαλῇ, so in Engl. *with the head uncovered*, i. e. *her* head. Heb. vii. 24. Rev. iv. 7.—The definiteness of such nouns is often strengthened by the genit. of a pronoun, e. g. Matt. iii. 4 ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ. Mark viii. 17. John xix. 2. Rev. ii. 18. So τὸ ὄνομα αὐτοῦ Matt. i. 21, 23. Luke i. 13. al.—Theophr. Char. 11 or 19. Ael. H. An. 13. 15 ὀλίγην ἔχει τὴν οὐράν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—The article may also be omitted before such nouns, when otherwise definite, as 1 Tim. ii. 8 ἐπαίροντας ὁσίους χεῖρας. 2 Pet. ii. 14. Winer § 18. 2.

f) where two or more nouns in the same case are *connected by καὶ* etc. if the first have the article, the second takes or omits it in certain circumstances, viz. (α) if the nouns are of different genders the article is by rule repeated, as Matt. xv. 4 τίμα τὸν πατέρα καὶ τὴν μη-

τέρα. ver. 5. Matt. viii. 26. Luke xiv. 26. Acts xiii. 50 τὰς σεβομένας γυναῖκας . . . καὶ τοὺς πρώτους κ. τ. λ. xv. 20. Rom. viii. 2. 1 Cor. ii. 4. Eph. ii. 3. Col. ii. 13. al. So as connected by οὕτε 1 Cor. iii. 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17 init. or p. 160. B, τὰ τοῦ τάχους τε καὶ τῆς ὀξύτητος.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas, Col. ii. 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρ. Luke i. 6. xiv. 23. xxiii. 49. Rev. v. 12.—Plato Rep. 9. p. 586. E, τῇ ἐπιστήμῃ καὶ λόγῳ. de Legg. p. 784. E.—(β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark ii. 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. ver. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. xii. 13. Luke i. 58. xi. 39. xii. 11. xxiii. 4. Acts vi. 4. Rev. xxii. 1. al. sæp. So with τε—καί, Acts xvii. 10, 14. al. Also where the art. is necessary for distinctness, as 1 Cor. i. 28. See Winer § 18. 5.—Diod. Sic. i. 30 διὰ τὴν ἀνδρίαν καὶ τὴν σπάνιν κ. τ. λ. Xen. Cyr. 1. 2. 2. Ath. 1. 4.—(γ) But if the nouns be of the same gender and stand in near relation to one another, the article is more commonly not repeated. E. g. when they all are parts of one general idea, of a whole, etc. Mark xv. 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke xiv. 3, 21. Phil. ii. 17. Col. ii. 8, 19. 1 Tim. iv. 7. 1 Pet. ii. 25. al. (Plato Phædo p. 78. B, τῷ μὲν συνεθέντι τε καὶ συνετέτῳ ὄντι κ. τ. λ. Hdot. 1. 65 fin. Matth. § 268. n. 1.) Or where a noun is added for nearer explanation, Col. iii. 17 εὐχ. τῷ θεῷ καὶ πατρί. Eph. i. 3. Phil. iv. 20. 2 Pet. i. 11. ii. 20 al. Or where with the first noun and its article there is connected a genit. or other adjunct which refer also to the second, Phil. i. 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τ. π. 1 Thess. ii. 12. iii. 7. Eph. iii. 5. Acts i. 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς. Winer § 18. 4. (Ael. H. An. 7. 29. Diod. Sic. 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject, Acts iii. 14 ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε. ii. 20. Mark ix.

25. John xxi. 24. Phil. iii. 3. 1 Thess. ii. 15. So with *ἀλλά* John x. 1. (Æl. H. An. 2. 32. Diod. Sic. 3. 27.) Also in pr. names, when they all stand in like relation, Acts i. 13. xv. 23.

g) with the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently definite than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate *as such* neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E.

g. (α) The *subject* takes the article, but not the predicate. John i. 1 *θεὸς ἦν ὁ λόγος*. iv. 24 *πνεῦμα ὁ θεός*. vi. 63 *τὰ ῥήματα . . . πνεῦμά ἐστι καὶ ζωὴ ἐστίν*. Rom. vi. 21, 23. 1 John iii. 15. iv. 8 *ὁ θεός ἀγάπη ἐστίν*. So Luke i. 35. al. sæpiss.

—(β) Both *subject* and *predicate* have the article. E. g. Matth. vi. 22 *ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός*. John i. 4 *ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρ.* vi. 63. 1 Cor. xv. 56. 2 Cor. iii. 17 *ὁ δὲ κύριος τὸ πνεῦμά ἐστιν*. Phil. iii. 19 *ὧν ὁ θεός ἡ κοιλία*. 1 John ii. 7. iii. 4 *ἡ ἀμαρτία ἐστίν ἡ ἀνομία*. Rev. xviii. 23. al. sæp. So Matth. xiii. 19—23, where the subject c. art. is repeated by *οὗτος*. Comp. Matth. Winer l. c.—(γ) The *predicate* has the article, where the subject is without it.

E. g. where the subject is a proper name, 1 John iv. 15. iii. 1, 6; or a pronoun, as *ἐγώ*, John vi. 51 *ἐγώ εἰμι ὁ ἄρτος*. Acts vii. 32. *ὕμεῖς*, 2 Cor. iii. 2 *ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε*. Matth. v. 13, 14. *οὗτος*, Matth. iii. 17 *οὗτός ἐστιν ὁ υἱός μου κ. τ. λ.* Mark vi. 3. John i. 19 *αὕτη ἐστίν ἡ μαρτυρία κ. τ. λ.* Acts iv. 11. 1 Cor. xi. 24, 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. *ἐγώ εἰμι ὁ μαρτυρῶν* John viii. 18. *οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες* Matth. x. 20. *οὗτος* Mark iv. 16. John ix. 8. *ἐκεῖνος* Mark vii. 15. So Luke viii. 21, where the subject without the art. is repeated by *οὗτος*. Once the predicate has two nouns, one without and the other with the article, John viii. 44 *ὅτι ψεύστης ἐστὶ, καὶ ὁ*

πατὴρ αὐτοῦ sc. *τοῦ ψεύδους*, see in *Αὐτός* I. 2. b.—(δ) But sometimes *both* subject and predicate are without the article, Matth. xx. 16 *πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί*. xxii. 14. Winer § 17. 5 ult. Matth. § 264. note.—Æl. H. An. 3. 23 *αἰτία τούτων φύσις ἀγαθή*. Isocr. ad Demon. p. 8. B, *καλὸς θεσανυρός παρ' ἀνδρὶ σπουδαίῳ χάρις ἀφειλομένη*.

h) with a noun in the nominative, where it stands for *the vocative*, Winer § 29. Matth. § 312. Buttm. § 33. n. 4. § 45. 1. Matth. xxvii. 29 *χαῖρε, ὁ βασιλεὺς τ. 'Ι*. Mark ix. 25. x. 47 *ὁ υἱὸς Δ. ἐλέησόν με*. Luke viii. 54 *ἡ παῖς, ἐγείρου*. xii. 32. John viii. 10. Acts xiii. 41. Rom. viii. 15. al.—Plato Symp. p. 172. A. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125.

a) c. *Subst.* as adjunct, either in the genit. or in apposition. (α) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and noun, 1 Pet. iii. 20 *ἡ τοῦ θεοῦ μακροθυμία*. 2 Pet. iii. 20; here the two articles stand side by side, comp. Buttm. § 125. 1. More freq. the gen. is put last, as Matth. iii. 2 *ἡ βασιλεία τῶν οὐρανῶν*. iii. 1 *ἐν τῇ ἐρήμῳ τῆς 'Ιουδ.* ver. 3 *τὴν ὁδὸν κυρίου*. vi. 22. sæp. Here the art. is sometimes for the sake of emphasis repeated, as Matth. xxvi. 28 *τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης*. Mark xiv. 24. 1 Cor. i. 18 *ὁ λόγος ὁ τοῦ σταυροῦ*. Winer § 19. 1. Buttm. § 125. n. 2. Matth. § 278. —Plat. Gorg. p. 481. E, *ὁ δῆμος ὁ 'Αθηναίων*.—Where the leading noun is readily understood from the connexion, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words *γυνή, μητήρ, παῖς, υἱός, ἀδελφός*, etc

Comp. Buttm. § 125. 4, 5. E. g. Matt. i. 6 ἐκ τῆς τοῦ Οὐρίου sc. γυναικός. iv. 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. In N. T. this occurs mostly in apposition, see below.—(β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name, comp. Matth. § 274. Winer § 19. 3. E. g. Rom. viii. 23 υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. John xvi. 13 ὅταν δ' ἔλθῃ ἐκεῖνος, τὸ πνεῦμα κ. τ. λ. More usually with pr. names, which then themselves commonly omit the art. as Matt. ii. 1, 3 Ἡρώδης ὁ βασιλεύς. iii. 1 Ἰωάννης ὁ Βαπτιστής iv. 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. xxi. 11 Ἰησοῦς ὁ προφήτης. xxvii. 2. Mark x. 47. Acts xxi. 8. xxv. 13. Eph. iii. i. al sæp. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive, see above in α, fin. Matt. x. 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου sc. υἱός. ver. 3. Mark ii. 14. xvi. 1 Μαρία ἡ τοῦ Ἰακώβου sc. μήτηρ, comp. xv. 40. (also Μαρία Ἰακώβου Luke xxiv. 10. comp. Acts i. 13.) John xix. 25 Μ. ἡ τοῦ Κλωπᾶ sc. γυνή. Acts xiii. 22. al. Comp. Matth. l. c.—Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article, as Luke ii. 36 Ἄννα προφήτις, θυγάτηρ Φανουήλ. iii. 1 Τιβηρίου, καίσαρος, comp. Winer § 19. 3. Acts vi. 5 bis. vii. 10 Φαραὼ βασιλέως. Matt. xii. 24. Rom. i. 1 Παῦλος δοῦλος Ἰ. Χρ. Jude 1. al. So Luke iv. 31 Καπερναοὺμ, πόλιν τῆς Γαλ. xxiii. 51. See Matth. l. c.—Hdot. 1. 1. Thuc. 1. 1.—Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. xvi. 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but ix. 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark i. 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. l. c. p. 559 ult.—Hdot. 1. 72 ὁ Ἄλυς ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) c. *Adject.* as adjunct. (α) pp. as expressing an essential or intrinsic quality of the subst. and forming with

it one idea. Here if the subst. have no art. the adject. takes none, and is put either before or after the noun, as Matt. xiv. 14 εἶδεν πολλὸν ὄχλον. xxvi 47 ὄχλος πολὺς. Luke xi. 13 ἀγαθὰ δόματα. Matt. vii. 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. vii. 13 διὰ τῆς στενῆς πύλης. xii. 35 ὁ ἀγαθός ἀνθρ. xxviii. 19 τοῦ ἀγίου πνεύματος. Mark vi. 39. Luke i. 35. John iv. 23. sæp. More commonly after the noun, Acts xii. 10 ἐπὶ τὴν πύλην τὴν σιδηρᾶν. Luke viii. 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark xiii. 11 τὸ πνεῦμα τὸ ἅγιον. Luke xxi. 3 ἡ χήρα ἡ πτωχή. John vi. 13. x. 11. James i. 9. iii. 7. sæpiss. So where the noun has also a genit. as Matt i. 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. iii. 17. vi. 6. Tit. ii. 11.—(β) Where the adject. is the *predicate* of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject, as Matt. vii. 13 πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. v. 11 περὶ οὗ πολλὸς ἡμῖν ὁ λόγος κ. τ. λ. But also after the subject, as Matt. ix. 37 ὁ μὲν θείσμος πολλός, οἱ δὲ ἐργάται ὀλίγοι. James ii. 26. Comp. Matth. § 277. b.—(γ) Where an adject. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adject. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 3. Matth. § 277. b. E. g. John v. 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke xxiii. 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Deor. 8. 1 ἔχων τὸν πέλεκυν ὀξύτατον.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. iv. 23 ὅλην τὴν Γαλιλαίαν. Luke iv. 14. v. 5 δι' ὅλης τῆς νυκτός. Rom. viii. 36; also Matt. xvi. 26 τὸν κόσμον ὅλον. Mark i. 33 ἡ πόλις ὅλη. John iv. 53. Winer § 19. 1. marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν

νύκτα. 2. 1. 30 τὴν π. ὅλην κ. τ. λ.) So πᾶς, Matt. vi. 29 ἐν πάσῃ τῇ δόξῃ. Acts i. 18. James i. 8; also Matt. ix. 35. τὰς πόλεις πάσας. Luke xii. 7. Rev. xiii. 12. Adj. ἅπας follows the same rule, Matt. xxviii. 11. Luke iii. 21. Mark xvi. 15. Luke xix. 48. See Buttm. § 127. 6. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. H. G. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts xx. 18 τὸν πάντα χρόνον. Gal. v. 14. 1 Tim. i. 16. Buttm. Matth. l. c.—To the above rule belong apparently the following: 1 John v. 20 ἡ ζωὴ αἰώνιος in text rec. Luke xii. 12 τὸ πνεῦμα ἅγιον in text. rec. 1 Cor. x. 3 τὸ βρῶμα πνευματικόν. Gal. i. 4 τοῦ αἰῶνος πονηροῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. Bernhardy Gramm. p. 323.—(δ) Numerals follow the general rule in α above; e. g. cardinals, Matt. x. 1 τοὺς δώδεκα ἀποστόλους. xx. 21 οἱ δύο υἱοί μου. Mark vi. 41. al. Ordinals, Matt. xx. 6 τὴν ἐνδεκάτην ὥραν. Mark xiv. 12. Luke i. 59; also Mark xv. 34 τῇ ὥρᾳ τῇ ἐννάτῃ. John ii. 1. Heb. iv. 4.

c) c. *Pron.* as adjunct, e. g. (α) *Personal* pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in a. α. Buttm. § 127. 7. E. g. Matt. v. 30 ἡ δεξιὰ σου χεῖρ. Rom. vi. 12 ἐν τῷ θνητῷ ὑμῶν σώματι. Oftener after the noun, Matt. iii. 17 ὁ υἱός μου ὁ ἀγαπητός. Acts ii. 39 ὁ Θεὸς ἡμῶν.—(β) *Possessive* pronouns follow the rule of adjectives, see above in b. α. Matt. xviii. 20 εἰς τὸ ἐμὸν ὄνομα. John iv. 42. Rom. xv. 4; and so where the subst. is implied, as Luke v. 33 οἱ δὲ σοί sc. μαθηταί. xxii. 42. 1 John ii. 2; also c. art. after the noun, John v. 30 ἡ κρίσις ἡ ἐμὴ. vi. 38. x. 27. xiv. 27. 1 John i. 3. Here the art. is essential to definiteness, Buttm. § 124. n. 1.—(γ) *Demonstrative* pronouns are either put between the art. and noun, as 2 Cor. xii. 3 τὸν τοιοῦτον ἄνθρωπον. Mark iv. 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος,

ἐκεῖνος, etc. which being definite usually require the article along with the subst. which they qualify. Matt. iii. 4 αὐτὸς δὲ ὁ Ἰωάννης. John v. 36 αὐτὰ τὰ ἔργα. Acts xvi. 18 αὐτῇ τῇ ὥρᾳ. John xvi. 27. 1 Cor. xv. 28; also Gal. vi. 13 οἱ περιτεμνόμενοι αὐτοί. So Matt. xx. 21 οὗτοι οἱ δύο υἱοί μου. Luke vii. 44. ix. 48. John vi. 51, 58; also Matt. iii. 9 ἐκ τῶν λίθων τούτων. xxvi. 8, 31. John ii. 19, 20. So Matt. xxvii. 63 ἐκεῖνος ὁ πλάνος. xviii. 1 ἐκείνη τῇ ὥρᾳ. xxiv. 19; also Matt. vii. 25 τῇ οἰκίᾳ ἐκείνῃ. Mark iii. 24, 25. sæp. See Buttm. § 127. 6. Matth. § 265. 1. Winer § 17. 9.—But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in α above, and in a. α, except that it is put before both the noun and article, as Matt. ii. 2 εἶδομεν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in Αὐτός.

d) c. *Particip.* as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article, e. g. Matt. ii. 2 ὁ τεχθεὶς βασιλεύς. ver. 7. iii. 7 τῆς μελλούσης ὀργῆς. iv. 18. al. More commonly it stands after the noun, and then if the noun be definite, the participle also takes the article when a definite, well-known, or special relation is to be expressed, Winer § 19. 1. c. Matth. § 275. Matt. vii. 13 ἡ ὁδὸς ἡ ἀπάγουσα. xx. 12. xxvi. 28 τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον. Luke xxii. 19. Acts ix. 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ. Rom. i. 3. 2 Tim. iii. 15. 1 Pet. i. 21 εἰς Θεὸν, τὸν ἐγείραντα. iii. 5. v. 10. sæp. (Luc. D. Mort. 11. 1. Pol. iii. 48. 6.) Elsewhere the article is not repeated, and there arises the *participial construction*, in which the participle merely expresses a predicate, like a finite verb, Buttm. § 125. n. 2. § 144. Winer l. c. John iv. 6 ὁ οὖν Ἰησοῦς, κεκοπιακῶς κ. τ. λ. ver. 39. Acts iii. 26. xxiii. 27 τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰ. xxvi. 4. Rom. ii. 27. xvi. 1. 1 Pet. iii. 5. sæp.—Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) c. *Preposit.* and its case as adjunct, i. e. as periphrasis for an adjunct. or the like. Here if the leading noun be indefinite, the adjunct in general is so likewise, and is put after the nouns, as

1 Tim. iv. 3 εἰς μετάληψιν μετὰ εὐχαριστίας. i. 5 ἀγάπῃ ἐκ καθαρᾶς καρδίας. Rom. xiv. 17. Winer § 19. 4.—Plato Rep. 2. p. 378. D.—But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. xv. 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Rom. ix. 11 ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ. xi. 27 ἡ παρ' ἐμοῦ διαθήκη. Luke i. 70. Acts xxvii. 2. After the noun, with art. repeated, Matt. vi. 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. vii. 3. Mark iv. 31. John xii. 21. Acts iv. 2. xxvii. 5. 2 Cor. viii. 4. 1 Thess. i. 8. sæp. Winer § 19. 1. b. So for the sake of definiteness or distinction where the leading noun has not the article, as Acts xxvi. 18 πίστει τῇ εἰς ἐμέ. 2 Tim. i. 13 ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χ. Ἰ. Tit. iii. 5. See Winer § 19. 4.—But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun, as Rom. ix. 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. vii. 7 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. ii. 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. x. 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. i. 4 τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰ. Eph. i. 15. See Winer § 19. 2, espec. par. 2.—Pol. 5. 64. Xen. An. 1. 4. 4 τὸ μὲν ἔσωθεν [τεῖχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας.

f) c. *Adv.* as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adjective, Buttm. § 125. 6. Acts xiii. 42 τὸ μεταξὺ σάββατον. Rom. vii. 22 κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. i. 19. See also in Ἀνω, Κατώ, etc.

NOTE. In cases like many of the preceding, where the article is repeated with the adjunct after the noun, some writers attribute it to the nature and name of a relative pronoun, especially before participles, comp. in d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it,

without also changing the adjunct into a finite verb.

B) With *adjectives*. a) As connected with nouns, see above in A. 2. b.

b) used as nouns, and then the article is employed or not, precisely as with nouns. (a) genr. as ὁ ἀγαθός *the good man*, generic, Rom. v. 7. οἱ τυφλοὶ Matt. ix. 28. οἱ σοφοί, οἱ συνετοί, 1 Cor. i. 19, 27. οἱ τέλειοι 2. 6. al. John viii. 7 ὁ ἀναμάρτητος ὑμῶν, definite. So 2 Cor. viii. 15 ὁ τὸ πολὺ . . . καὶ ὁ τὸ ὀλίγον sc. συλλέξας, quoted from Sept. Ex. xvi. 18, with allusion to ver. 27. Comp. Buttm. § 123. 3. Matth. § 269. (Luc. D. Deor. 16. 1. οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος *other*, ὁ ἄλλος *the other*, see in Ἄλλος, and also ἑτερος, Πλείων, Πολύς, Πᾶς etc.—(β) Neut. adjectives with the art. are often put as abstract nouns, e. g. Sing. Rom. i. 19 τὸ γνωστὸν τοῦ Θεοῦ. ii. 4 τὸ χρηστὸν τ. 9. viii. 3. 1 Cor. i. 25. 2 Cor. iv. 17. viii. 8. Heb. vi. 17. vii. 18. al. sæp. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. vii. 7 τὸ ἑλαττον, τὸ κρεῖττον, *the less, the greater*, Matth. § 445. 5. Plur. c. gen. as τὰ κρυπτὰ τῶν ἀνδρ. ver. τῆς καρδίας Rom. ii. 16. 1 Cor. xiv. 25. iv. 5. 2 Cor. iv. 5. τὰ ἀόρατα αὐτοῦ Rom. i. 20. So Luke xviii. 27 τὰ ἀδύνατα παρὰ ἀνθρώποις. Trop. for persons 1 Cor. i. 27, 28. So neut. accus. as adverb, τοῦναντίον for τὸ ἐναντίον, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9. See Buttm. § 131. n. 6. comp. § 115. 4. Matth. § 446. 7.—(γ) Numerals used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. xx. 24. οἱ δώδεκα Luke viii. 1. Ord. οἱ πρῶτοι Matt. xx. 10. ὁ δεύτερος καὶ ὁ τρίτος xxii. 26.—Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John x. 40. xii. 16. xix. 39; more comm. πρῶτον Matth. vi. 23. 1 Cor. xii. 28. al. τὸ δεύτερον 2 Cor. xiii. 2. Jude v. δεύτερον John iii. 4. iv. 54. 1 Cor. xii. 18. τὸ τρίτον Mark xiv. 41. John xxi. 17 bis; τρίτον Luke xx. 12. 1 Cor. xii. 28. al.—Xen. Œc. 2. 13 τὸ πρῶτον. Cyr. 2. 2. 2 τὸ δεύτ. Œc. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns*. (a) Pron. *possessive*, as connected with nouns, see

above in A. 2. c. As standing for nouns, these take or omit the article like nouns, e. g. τὸ ἐμόν lit. *the mine*, what is mine, Matt. xxv. 27. τὰ ἐμά id. xx. 15. Luke xv. 31. John xvii. 10. comp. Buttm. § 128. 1. τὸ σόν Matt. xx. 14. Luke vi. 30. οἱ σοὶ thy family Mark v. 19. οἱ ἡμέτεροι our fellow Christians, etc. Tit. iii. 14. —(β) With demonstratives, e. g. ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. xix. 14. Acts xxii. 22 αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. xvi. 18 οἱ τοιοῦτοι. 1 Cor. v. 11. 2 Cor. x. 11 ὁ τοιοῦτος. Acts xix. 25 τὰ τοιαῦτα. Rom. i. 32; or as a definite person already mentioned, 2 Cor. xii. 2, 3, 5. Comp. Buttm. § 124. n. 1. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός *the same*, see in Αὐτός no. III. For nouns with οὗτος, ἐκεῖνος, see above in A. 2. c. γ.

D) With Participles. a) As connected with nouns, see above in A. 2. d.

b) absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns. Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. (α) genr. Matt. iv. 3 ὁ πειράζων *the tempter*. xiii. 3 ὁ σπείρων generic. Mark v. 14 οἱ δὲ βόσκοντες αὐτοὺς *for the herdsmen*. Luke vii. 14. Rom. iv. 4. Rev. xv. 2. Matth. § 271. So neut. as abstr. John iii. 6 τὸ γεγεννημένον ἐκ τ. σαρκός. c. gen. Phil. iii. 8. Buttm. § 128. 1.—(β) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, etc. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθίοντες lit. *those eating*, those who ate, not the same as 'the eaters,' Matt. xiv. 21. xv. 38. So Mark iv. 9 ὁ ἔχων ὦτα ἀκούειν, ἀκούετω. x. 42. John v. 29 bis. ver. 32 ἄλλος . . . ὁ μαρτυρῶν περὶ ἐμέ. Acts ii. 47. Rom. x. 5. xiv. 3. xvi. 17. 1 Cor. ix. 13 οἱ τὰ ἱερὰ ἐργαζόμενοι. 2 Cor. x. 17. xi. 4. Gal. i. 23. al. sæp. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by οὗτος emphat. Matt. xxvi. 23. Mark

xii. 40. Luke viii. 14. John vi. 46. al. As limiting a more general word, e. g. πᾶς ὁ αἰῶν, πᾶς ὁ ζητῶν, Luke xi. 10. πρὸς τινὰ τοὺς πεποιθότας ἐφ' ἑαυτοῖς Luke xviii. 9. Gal. i. 7. In apposit. with a personal pron. impl. Matt. vii. 23. Rom. ii. 1. Comp. Matth. § 276. p. 561.—For the occasional omission of the article in such cases in the classics, see Matth. § 271. n.—(γ) c. Neut. accus. as adv. e. g. τὸ νῦν ἔχον, *for the present*, Acts xxiv. 25, see in Ἐχω f.

E) Before Prepositions with their cases, which then form a periphrasis for a subst. or adjective. Comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. (α) genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy*, i. q. the Italians, Heb. xiii. 24. Phil. iv. 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. iv. 14 οἱ ἐκ νόμου *they of the law*, ii. 8 οἱ ἐξ ἐριθείας *the contentious*. Mark iii. 21 οἱ παρ' αὐτοῦ.—Spec. before

περὶ c. acc. of pers. either as οἱ περὶ τὸν Παῦλον, i. e. *Paul and his companions*, Acts xiii. 13; comp. Buttm. § 150. P. 439. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ

Μαρίαν i. e. simply *Martha and Mary*. John xi. 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also οἱ περὶ αὐτόν *those around*

him, his companions only, Mark iv. Luke xxii. 49; comp. Matth. l. c. no. —Xen. H. G. 7. 5. 12.—(β) Neut.

τά, see Matth. § 283. E. g. τὰ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς *the things celestial and*

restrial. Luke xxv. 33 τὰ ἐν ὁδῷ *the way*. τὸ ἐκ τινος, as Rom.

18 τὸ ἐξ ὑμῶν *as far as depends on you*. 1 Cor. xiii. 10 τὸ ἐκ μέρους, comp. ver.

τὸ ν. τὰ ἐπὶ Rom. xvi. 19. Eph. i. τὸ κατὰ adverbially, Rom. ix. 5. Luke

xi. 3; Acts iv. 18. (Matth. § 283. Buttm. § 125. n. 5.) τὰ περὶ τινος *the thing*

concerning any one, Luke xxiv. 19. xxiii. 15. Phil. i. 27. τὰ περὶ ἐμέ

affairs, state, Phil. ii. 23. τὰ περὶ τὸν πόντον *the environs* Acts xxviii. 7. Comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. E.) τὰ

τινα, as Heb. ii. 17 et v. 1 τὰ πρὸς θεόν *divine things*. Luke xiv. 28, 32. τὸ ὑπὲρ τινος Phil. i. 29. iv. 42.

F) Before Adverbs, which then

ally stand in place of a subst. or adjective, Buttm. § 125. 6, 7. E. g. (α) as subst. Phil. iii. 14 τὰ ὀπίσω ἐπιλανθανόμενος. Matt. xi. 23 μέχρι τῆς σήμερον. Mark v. 1 εἰς τὸ πέραν. xv. 1 ἐπὶ τὸ πρῶτ. Luke x. 35 ἐπὶ τὴν αὔριον. John i. 29. Rom. viii. 22. Eph. ii. 17. Col. iii. 1, 2. 1 Tim. iv. 8. al.—(β) With the adverbial sense retained, as τὰ νῦν or τανῦν, *now, at present*, Acts iv. 29. al. Buttm. § 125. n. 5. See in Νῦν 1. a.

G) The NEUTER of the art. is prefixed; a) absol. to the *Genitive* of a noun, and thus expresses the abstract idea of something having *relation* or *reference* to that noun, as *pertaining* to it or *derived* from it, as *done by* or *to* it, etc. Buttm. § 128. n. 1. Matth. § 284. E. g. Sing. τό, Matt. xxi. 21 τὸ τῆς συκῆς *the thing of the fig-tree*, i. e. done to it. 1 Cor. x. 24 τὸ ἐαυτοῦ, τὸ τοῦ ἑτέρου. James iv. 14. 2 Pet. ii. 22. (Plato Parmen. p. 136. E. Xen. Œc. 16. 7.) More freq. Plur. τὰ, Matt. xxi. 21 ἀπόδοτε τὰ καίσαρος, καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. xvi. 23. Luke ii. 49. Rom. viii. 5. xiv. 19 τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. ii. 11. xiii. 11. Phil. ii. 4 τὰ ἐαυτῶν, τὰ ἑτέρων. So 2 Cor. xi. 30 τὰ τῆς ἀσθενείας μου καυχῆσομαι, *things pertaining to my infirmity* or perhaps as a mere periphrasis for simply *my infirmity*, comp. Buttm. l. c. note 2. Matth. § 285.—Hdian. 3. 2. 10. Plato Phædo § 44. p. 95. A. Thuc. 8. 31 τὰ Ἀθηναίων φρονεῖν.

b) Sing. τό is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Matth. § 280. E. g. with single words, Gal. iv. 25 τὸ γὰρ Ἄγαρ, i. e. *the name Agar* as here used, signifies etc. 2 Cor. i. 17 τὸ ναι· ναι, καὶ τὸ οὐ· οὐ. James v. 12. (Dem. 255. 4. Plato Gorg. p. 496. D, τὸ διψῶντα.) So with a phrase or clause, Luke xxii. 2 ἐζήτουν . . . τὸ πῶς ἀνέλωσιν αὐτόν. Mark ix. 23. Luke i. 62. ix. 46. xix. 48. xxii. 24, 37. Acts iv. 21. xxii. 30. Rom. viii. 26, al.—Jos. Ant. 10. 4. Plato Phædo 8 init. p. 62. B. Rep. 1. p. 327. C.

c) Sing. τό is prefixed to the *Infinitive* when taken as a noun, which is then employed in all the constructions that

occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Matth. § 540. Winer § 45. p. 263, 265, 268. Thus (α) *Nominative* c. τό, Phil. i. 21 ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. ver. 29. 1 Cor. vii. 26. 2 Cor. viii. 11 τὸ ἐπιτελέσαι. Gal. iv. 18. sæp. Matth. l. c. p. 1060. Winer l. c. p. 263.—(β) *Genitive* c. τοῦ, and this is the most frequent construction: (1) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts xx. 3 ἐγένετο γνώμη τοῦ ὑποστρέφειν κ. τ. λ. Rom. xv. 23 ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς. 1 Cor. ix. 6, 10. 2 Cor. viii. 11 ἡ προθυμία τοῦ θέλειν. Heb. v. 12. 1 Pet. iv. 17. al. sæp. So in a laxer use of the genit. Luke i. 57. ii. 21 ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν. Rom. xi. 8. Phil. iii. 21. On an adj. as ἄξιος 1 Cor. xvi. 4. βραδύς Luke xxiv. 25. ἔτοιμος Acts xxiii. 15. also Luke xvii. 1. On a verb, Luke i. 9 ἔλαχε τοῦ θυμιάσαι. So after verbs of restraining, hindering, Luke iv. 42. xxiv. 16 οἱ δὲ ὄφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. Acts x. 47. xiv. 18 μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. xx. 27. Rom. xv. 22. 1 Pet. iii. 10. al. Winer l. c. p. 269.—(2) As referring to a whole sentence and expressing *purpose*, where many supply ἕνεκα or the like, Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. with *to*, i. q. *in order to*, *that*, and so τοῦ μὴ *in order not to*, *that not*, *lest*, etc. Matt. ii. 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. iii. 13. xiii. 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Luke i. 73 coll. ver. 68. Luke i. 79 coll. ver. 78. v. 1, 7. Heb. x. 7. al. sæpiss. So negat. Acts xxi. 12 παρεκαλοῦμεν . . . τοῦ μὴ ἀναβαίνειν κ. τ. λ. Rom. vi. 6. James v. 17. al. sæp. Here it sometimes alternates with the simple infin. as Luke i. 77. coll. ver. 76. ii. 24. coll. ver. 22. Once with ἕνεκα expressed, 2 Cor. vii. 12. (Thuc. 1. 45.) In this sense also after verbs of *deciding*, *commanding*, etc. which of course imply purpose, Acts xxvii. 1 ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν κ. τ. λ. 1 Cor. vii. 37. Luke ix. 51. iv. 10 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. Acts xv. 20. Winer § 45. p. 270.—(3) In a laxer sense expressing more

the notion of result, (like the later use of *ἵνα*, comp. "ἵνα no. 2, 3,) and put by way of explanation, epexegetically, where the simple infin. or ὥστε c. infin. might stand; see Winer § 45. p. 270 sq. Here it also accords with the Engl. infin. with *so as to*, *so that*, etc. Acts vii. 19 οὗτος ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκδετα τὰ βρέφη κ. τ. λ. Once after ποιεῖν, Acts iii. 12 ἡμῖν τί ἀτενίζετε, ὥς . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν; comp. in "ἵνα 3. a. δ, and Ποιέω. no. 1. d. So Rom. i. 24 παρέδωκεν αὐτοὺς ὁ θεὸς . . εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα κ. τ. λ. vii. 3. 1 Cor. x. 13. Here too prob. belongs the difficult construction in Rev. xii. 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, where ὁ M. and οἱ ἄγγ. are in the nom. absol. and the clause is equivalent to ὥστε πολεμῆσαι τὸν M. καὶ τοὺς ἄγγ. μετὰ κ. τ. λ. Others read ἐπολέμησαν. Comp. Winer § 45. p. 271.—(4) After a preposition, as ἀντί James iv. 15. ἐκ 2 Cor. viii. 11. πρό Matt. vi. 8. James xvii. 5.—Æl. V. H. 2. 34.—(γ) *Dative* c. τῷ as implying cause 2 Cor. ii. 12, purpose 1 Thess. iii. 3; after prep. ἐν, see 'Εν no. 2. a, fin. Matth. § 541. Winer § 45. 5.—(δ) *Accusative* c. τό, as depending on a verb, Luke vii. 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 1 Cor. xiv. 39. 2 Cor. viii. 11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. xiv. 13. As governed by the prep. διὰ, εἰς, πρὸς, see in Διά II. 2. a. Εἰς no. 3. a, c, d. Πρὸς III. AL.

Ὀγδοήκοντα, οἱ, αἱ, τά, (ὀκτώ,) *eighty*, Luke ii. 37. xvi. 7.—Xen. An. 4. 8. 15.

Ὀγδοος, η, ον, ordin. (ὀκτώ,) *eighth*, Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20.—Xen. An. 4. 6. 1.—In 2 Pet. ii. 5 ὀγδοὺν Νῶε . . ἐφύλαξε, *Noah the eighth person*, i. e. one out of eight, Noah and seven others, comp. 1 Pet. iii. 20. See Winer § 38. 2. Matth. § 469. 9. Comp. Plato Legg. 3. p. 695. C, (Δαρειός) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν ἔβδομος, διείλετο κ. τ. λ. Dem. 261. 3. The Greeks more usually add αὐτός. Thuc. 1. 46. Xen. H. G. 2. 2. 17.

Ὀγκος, ου, ὁ, pp. *mass, weight*,

magnitude, Æl. V. H. 14. 7. Xen. Cyr. 6. 2. 32. trop. Jos. B. J. 4. 5. 2. *a tumor, swelling*, Diod. Sic. 2. 36. Trop. *inflation*. Jos. B. J. 7. 11. 2. *elation, pride*, Diod. Sic. 18. 50.—In N. T. *weight, burden, impediment*, Heb. xii. 1 ὄγκον πάντα ἀποδέμενοι.—Xen. Ven. 8. 8.

Ὅδε, ἧδε, τόδε, demonstr. pron. from ὁ, ἡ, τό, as pron. and enclit. δε, Buttm. § 76. 1; *this, that*; *hic, hæc, hoc*; genr. equivalent to οὗτος, but stronger. Matth. § 470. 1. E. g.

a) as referring to the person or thing last before mentioned. Luke x. 39 τῇδε ἦν ἀδελφή. xvi. 25. Comp. Matth. l. c.—Xen. Apol. 29.

b) as introducing what follows, i. q. *the following*. Acts xv. 23 γράψαντες . . τάδε. οἱ ἀπ. κ. τ. λ. xxi. 11. Rev. ii. 1, 8, 12, 18. iii. 1, 7, 14. Comp. Matth. l. c. Passow ὅδε no. 1.

c) instead of an adv. for *here, there*, i. e. δεικτικῶς, see Matt. § 471. 12. Passow no. 2. So James iv. 13 πορευσόμεθα εἰς τὴνδε τὴν πόλιν.—Plut. Sympos. I. qu. 6. 1 τὴνδε τὴν ἡμέραν.

Ὀδεύω, f. εὕσω, (ὁδός,) *to be on the way, to journey, to travel*, intrans. Luke x. 33. Sept. for 𐤒𐤕𐤕 1 K. vi. 12.—Jos. B. J. 3. 6. 3. Hdian. 7. 3. 9.

Ὀδηγέω, ὦ, f. ἡσω, (ὁδηγός,) pp. *to lead the way*, i. e. *to lead, to guide*, trans. Matt. xv. 14 τυφλὸς δὲ τυφλὸν ἴαν ὁδηγῇ. Luke vi. 39. Rev. vii. 17. Sept. for 𐤒𐤕𐤕 Ex. xiii. 17. 𐤒𐤕𐤕 Ps. lxxx. 2. 𐤒𐤕𐤕 Josh. xxiv. 3.—Phocylid. 22. Hdian. 3. 3. 13. Plut. ed. R. VI. p. 526. 1.—Trop. of teaching, John xvi. 13 ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts viii. 31. So Sept. for 𐤒𐤕𐤕 Ps. lxxxvi. 11. 𐤒𐤕𐤕 Ps. xxv. 5.—Wisd. ix. 11.

Ὀδηγός, οὔ, ὁ, (ὁδός, ἡγέομαι,) pp. *way-leader*, i. e. *a leader, guide*, Acts i. 16. Trop. of a teacher Matt. xv. 14. xxiii. 16, 24. Rom. ii. 19.—2 Macc. v. 15. Pol. 5. 5. 15. trop. Wisd. vii. 15.

Ὀδοιπορέω, ὦ, f. ἡσω, (ὁδοιπόρος *way-faring*, from ὁδός, πόρος, πορεύομαι,) *to be on the way, to journey, to travel*, intrans. Acts x. 9.—Jos. de Vit. § 32. Æl. V. H. 10. 4.

Ὀδοιπορία, ας, ἡ, (ὁδοιπορεω, α

journeying, travel, John iv. 6. 2 Cor. xi. 26.—1 Macc. vi. 41. Hdian. 2. 15. 11. Xen. Cyr. 1. 2. 10.

Ὁδός, οὗ, ἡ, *way*, i. e. a) in respect to place, *a way, high-way, road, street*. (α) genr. Matt. ii. 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. vii. 13, 14. viii. 28. xiii. 4, 19. John xiv. 4, 5. Acts viii. 26. Heb. x. 20. James ii. 25. al. Sept. for דרך Num. xxi. 4. Deut. 28. 7. (Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a street in a city etc. Matt. xxii. 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν, ver. 10. Luke xiv. 23. So Sept. for דרך Jer. v. 1. vii. 16. (Hdian. 2. 9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν ὁδὸν *along or on the way* Luke x. 4. Acts viii. 36. Hdian. 2. 12. 2. Xen. An. 4. 6. 11.—(β) Seq. gen. of place *to which a way leads, comp.* Passow ὁδός no. 2. Matth. § 367. Heb. ix. 8 ἡ τῶν ἁγίων ὁδός *the way, entrance, into the sanctuary*. So Sept. ἡ ὁδὸς τοῦ ξύλου τῆς ζ. for Heb. דרך דרך Gen. iii. 24. (comp. Hdian. 8. 5. 10.) Meton. for the whole region *to or through which a way leads*, Matt. x. 5 εἰς ὁδὸν ἔθνων *into the way* i. e. *country of the Gentiles*. iv. 15 ὁδὸν θαλάσσης *way of the sea*, i. e. the region around the sea of Galilee, quoted from Is. viii. 23 where Sept. for דרך דרך.—(γ) In the phrases ἐτοιμάζειν v. κατασκευάζειν τὴν ὁδὸν *to prepare the way*, sc. for a king, see in Ἐτοιμάζω a. pp. Rev. xvi. 12. trop. Matt. iii. 3. xi. 10. Mark i. 2, 3. al. So εὐθύνειν τὴν ὁδὸν John i. 23. All in allusion to Is. xl. 3 where Sept. for דרך דרך. Comp. ἡ ὁδὸς ἡ βασιλεία Hdot. 5. 53.—(δ) Meton. of Jesus as *the way*, i. e. the *author* and *medium* of access to God and eternal life, John xiv. 6.

b) in action, *way*, i. e. a being on the way, *a going, journey, progress, course*. (α) genr. εἰς τὴν ὁδὸν *for the way, journey*, Matt. x. 10. Mark vi. 8. Luke ix. 3. εἰς ὁδοῦ Luke xi. 6. ἐν τῇ ὁδῷ *in or by the way, on the journey*, Matt. xv. 32. Mark viii. 3, 27. Acts ix. 17, 27. al. κατὰ τὴν ὁδὸν *by or on the way* Acts xxv. 3. xxvi. 13. Also 1 Thess. iii. 11 κατευθύναι τὴν ὁδὸν ἡμῶν. Acts viii. 39 πορεύεσθαι τὴν ὁδὸν *to go on one's way*, to continue one's journey, comp. Buttm. § 131. 3. (So Sept. for דרך דרך Prov. vii. 19.

Xen. Cyr. 5. 2. 22.) Sept. genr. for דרך Gen. xxiv. 21, 40. xlii. 25. xlv. 21.—Hdian. 2. 11. 2. Xen. Mem. 3. 13. 5.—So Mark ii. 23 καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τὴν ὁδὸν, *and his disciples began to go plucking the ears of grain*, i. e. they went along plucking the ears etc. Here ὁδὸν ποιεῖν is Hebraism for דרך דרך, as Sept. and Heb. Judg. xvii. 8, corresponding to the Lat. *iter facere*. The more classic Greek is Mid. ποιῆσαι τὴν ὁδὸν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1.; also ποιῆσαι πορείαν Diod. Sic. 2. 13. Xen. Cyr. 5. 2. 31; but later writers employ the Act. e. g. ποιεῖν ὁδὸν Xenoph. Ephes. lib. 3 init. ποιεῖν τὴν πορείαν Polyæn. 1. 49. 3. For the sense comp. Matt. xii. 1. Luke vi. 1.—(β) Seq. Gen. of time, as Luke ii. 44 ἡμέρας ὁδὸν *a day's journey*. Acts i. 12 σαββάτου ἔχον ὁδὸν, *a sabbath-day's journey*, i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs; see Buxt. Lex. Ch. art. שבת. Lightfoot Hor. Heb. in Act. 1. c. Jahn § 113. VIII. Sept. ὁδ. τριῶν ἡμ. for Heb. דרך Gen. xxx. 36. xxxi. 23.—Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

c) trop. *way, manner, means*, i. e. (α) *way or method* of proceeding, of doing or effecting any thing. 1 Cor. iv. 17 τὰς ὁδοὺς μου τὰς ἐν Χρ. xii. 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ *the ways of God*, his mode of proceeding, administration, *counsels*, Acts xiii. 10. Rom. xi. 33. Rev. xv. 3. Sept. and דרך Ps. xviii. 31.—(β) *way or means* of arriving at or obtaining any thing, Luke i. 79 ὁδὸς εἰρήνης, i. e. the way to salvation. Acts ii. 28 ὁδοὺς ζωῆς. xvi. 17. 2 Pet. ii. 21. Sept. and דרך Prov. x. 18.—Luc. Hermot. 14 ὁδὸς ἡ ἐπὶ φιλοσοφίαν ἄγουσα.—(γ) *way* of thinking, feeling, acting, *manner* of life and conduct. Matt. xxi. 32 ἦλθε Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. iii. 17 ὁδὸν εἰρήνης *peaceful life*, quoted from Is. lix. 8 where see Gesen. Comm. James v. 20.—Seq. gen. of pers. *the way or ways* of any one i. e. his *mode of life, conduct, actions*, Acts xiv. 16. Rom. iii. 16. James i. 8. 2 Pet. ii. 15. Jude 11. (Sept. for דרך Job xxiii. 10.) But the *way of God* or of the Lord, is also *the way, walk, life* which

αἰὼς αὐρισσέας and requires, Matt. xxii. 10. Take xx. 91. Acts xviii. 25, 26. Heb. ix. 10. (Sept. and יִרְיָ Job xxiii. 11. Ps. xlv. 4.) Hence absol. for *the Christian way, the Christian religion*, Acts ix. 2. xix. 9, 23. xxii. 4. xxiv. 14, 22. So 2 Pet. ii. 2 ἡ ὁδὸς τῆς ἀληθείας *the true religion*. —Judith v. 8, 18. So *a way or sect of philosophy* Luc. Hermot. 46. AL.

Ὀδοός, δόντος, ὁ, *a tooth*, Matt. v. 38. viii. 12 ὁ βρυγμός τῶν ὀδόντων. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Mark ix. 18. Luke xiii. 28. Acts vii. 54. Rev. ix. 8. Sept. for יָד Lev. xxiv. 30. Job xvi. 9.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

Ὀδυνάω, ὦ, f. ἴσω, (ὀδύνη,) *to pain, to distress*, in body or mind, trans. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112.—In N. T. only Pass. or Mid. *to be pained, distressed, to sorrow*. Luke ii. 48. xvi. 24 ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ver. 25 σὺ δὲ ὀδυνᾷσαι, for which 2 pers. Sing. comp. in Κανκᾶομαι. Acts xx. 38. Sept. for Hiph. יִרְיָ Zech. ix. 5. Hiph. יִרְיָ Zech. xii. 10.—Luc. Lexiph. 13. Arr. Epict. 4. 1. 124. Æschin. 9. 3.

Ὀδύνη, ης, ἡ, *pain, distress, sorrow*, of body or mind, Rom. ix. 2. 1 Tim. vi. 10. Sept. for יָד Gen. xxxv. 18. יָד Jer. viii. 18. יָד Job vii. 3.—Luc. Tox. 61. Xen. Mem. 1. 3. 12.

Ὀδυρμός, οὔ, ὁ, (ὀδυρόμαι *to bewail*), *wailing, lamentation, mourning*. Matt. ii. 18 κλαυθμός καὶ ὀδυρμός μέγας, quoted from Jer. xxxi. 15 where Sept. for יִרְיָ. 2 Cor. vii. 7.—2 Macc. xi. 6. Jos. Ant. 2. 15. 4. Æl. V. H. 14. 22.

Ὀζίας, ου, ὁ, *Ozias*, Heb. יִרְיָ (might of Jehovah) *Uzziah*, a pious king of Judah from 811 to 759 B. C. Matt. i. 8, 9. See Chr. c. 26, and comp. 2 K. c. 15, where he is called יִרְיָ, Ἀζαρίας, *Azariah*. See Gesen. Lex. Heb. art. יִרְיָ.

Ὄζω, f. ἴσω or ἔσω, *to smell, to have a scent*, intrans. e. g. fragrant, Æl. V. H. 13. 16. Xen. Conv. 2. 3. In N. T. of a corpse, *to stink*, absol. John xi. 39. Sept. for יָד Ex. viii. 14.—Arr. Epict. 4. 11. 15, 18.

Ὄθεν relat. adv. *whence*, see Buttm. § 116. 4.

a) of place, Acts xiv. 26 ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θ. xxviii. 13. Matt. xii. 44. Luke xi. 24. Heb. xi. 19. Sept. for יָד Ps. cxxi. 1.—Xen. An. 2. 3. 14, 16.—In the sense of ἐκεῖθεν ὅπου, *thence where*, Matt. xxv. 24, 26 συνάγων ὅθεν οὐ διεσκόρπισας. Comp. Matth. § 473. n. 2.—Thuc. 1. 89.

b) of a source, means, i. q. *whereby*, 1 John ii. 18 ὅθεν γινώσκουμεν.—Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

c) illative, as referring to a cause, ground, motive, i. q. *wherefore, whereupon*, Matt. xiv. 7 ὅθεν μετ' ὅρκου ὡμολόγησεν. Acts xxvi. 19. Heb. ii. 17. iii. 1. vii. 25. viii. 3. ix. 18.—Judith viii. 20. Xen. Mem. 1. 1. 2.

Ὄζονη, ης, ἡ, pp. *fine white linen*, Hom. Od. 7. 107. In N. T. genr. *linen cloth*, e. g. *a sheet, sail*, Acts x. 11 σκεῦος ὡς ὀζόνην μεγάλην. xi. 5.—Luc. Jov. Trag. 46. Hdian. 5. 6. 21.

Ὄζονιον, ου, τό, (dimin. from ὀζόνη,) *a smaller linen cloth, bandage*, in N. T. only of bandages in which dead bodies were swathed for burial, Luke xxiv. 12. John xix. 40. xx. 5—7. Sept. for יָד Judg. xiv. 13. יָד Hos. ii. 7, 11. [ii. 5, 9.]—Pollux Ὄν. 4. 181 ὀζόνιον· τὸ ἐπίδεσμον. Luc. Philops. 34. *sail-cloths* Pol. 5. 89. 2. Dem. 1145. 6.

Οἶδα, see in Εἶδω no. II.

Οἰκειακός, ἡ, ὄν, see in Οἰκιακός.

Οἰκέιος, α, ον, (οἶκος,) *belonging to the house, domestic, familiar*, Luc. Eun. 7. Xen. Cyr. 8. 1. 15. In N. T. only plur. οἱ οἰκέιοι τινος, *those of one's house*, i. q. *household, family*, 1 Tim. v. 8. Trop. for *associates, kindred*, e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. ii. 19. τῆς πίστεως Gal. vi. 10. Sept. pp. for יָד Lev. xviii. 6. xxi. 2.—pp. Æl. V. H. 14. 32. Xen. Mem. 1. 2. 48. trop. Diod. Sic. 13. 91.

Οἰκέτης, ου, ὁ, (οἶκος,) *house-companion, one living in the same house*, Ecclus. vi. 11. Hdot. 8. 106. In N. T. *a domestic, a servant, slave*, Luke xvi. 13 οὐδεὶς οἰκέτης δύναται ἑνὶ κυρίῳ δουλεύειν. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18. Sept. for יָד Gen. ix. 25. xxvii. 37.—Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16

Οἰκέω, ὦ, f. ἤσω, (οἶκος,) *to house, to dwell, to abide*, e. g.

a) intrans. seq. ἐν, *to dwell in*, trop. of the Holy Spirit abiding in Christians, Rom. viii. 9 πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ver. 11. 1 Cor. iii. 16. Of sin or a sinful propensity abiding in men, Rom. vii. 17 ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ver. 18, 20. Sept. c. ἐν pp. for כִּשְׁׁׁ Gen. iv. 15, 19. xix. 30.—Æl. V. H. 12. 64. pp. Luc. Merc. Cond. 3. Xen. Cyr. 2. 1. 5.—Seq. μετὰ c. gen. *to dwell with* any one, and spoken of man and wife, *to live with, to cohabit*, 1 Cor. vii. 12, 13. So Sept. and כִּשְׁׁׁ Prov. xxi. 19. comp. 1 K. iii. 17.

d) trans. *to dwell in, to inhabit*, 1 Tim. vi. 16 φῶς οἰκῶν ἀπρόσιτον.—Sept. Gen. xxiv. 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 8.—For ἡ οἰκουμένη, see in its order.

Οἶκημα, ατος, τό, (οἰκέω,) pp. *a dwelling, a house, building*, Thuc. 4. 115. Xen. An. 7. 4. 15. In N. T. and espec. in polite Attic usage, *a prison*, Acts xii. 7 φῶς ἔλαμψεν ἐν τῷ οἰκήματι.—Plut. Solon. 15 τοὺς Ἀθηναίους λέγουσι . . . ἀστεῖως ὑποκορίζεσθαι . . . οἶκημα δὲ τὸ δεσμωτήριον καλοῦντας. Dem. 789. 2. Thuc. 4. 48. Of a brothel Æl. V. H. 6. 1. Xen. Mem. 2. 2. 4.

Οἰκητήριον, ου, τό, (οἰκητήρ, οἰκέω,) *a dwelling, habitation, abode*, e. g. of angels, many of whom the later Jews supposed to have relinquished heaven out of love for the daughters of men, Jude 6. See Lib. Henochi in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. comp. Gen. vi. 2. Trop. of the future spiritual body as the abode of the soul, 2 Cor. v. 2. Sept. for יִגְוֹ Jer. xxv. 30.—pp. 2 Macc. xi. 2. Jos. Ant. 8. 5. 1. Cebet. Tab. 17.

Οἰκία, ας, ἡ, (οἶκος,) *a house, dwelling, habitation*.

) pp. and genr. Matt. ii. 11 ἐλθόντες εἰς τὴν οἰκίαν. vii. 24 sq. John xii. 3. al. Matt. v. 15 οἱ ἐν τῇ οἰκίᾳ *those in the house*, i. e. the household. Sept. for חֵיׁל Gen. xix. 4. Ex. i. 21.—Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.—Of heaven as the dwelling of God, John xiv. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς κ. τ. λ. Comp. Ps. xi. 4. Is. lxiii. 15. Am. ix. 6. Artemid. 2.

68 ὁ οὐρανὸς θεῶν ἐστὶν οἶκος.—Trop. of the body as the habitation of the soul, 2 Cor. v. 1 bis, comp. ver. 2.

b) meton. *a household, family*, those who live together in a house. Matt. x. 13. xii. 25 οἰκία μερισθεῖσα καθ' ἑαυτῆς. John iv. 53 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 1 Cor. xvi. 15. Sept. for חֵיׁל Gen. 1. 8.—Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. domestics, servants, attendants, Phil. iv. 22 οἱ ἐκ τῆς καίσαρος οἰκίας. So Sept. and חֵיׁל Gen. xxiv. 2. comp. Jos. Ant. 17. 5. 8 (Ἀντίπατρον) ὥς . . . τοῦ καίσαρος διεφθαρκότα τὴν οἰκίαν.

c) meton. *goods, property*, i. e. one's house and what is in it. Matt. xxiii. 14 κατεσθίετε τὰς οἰκίας τῶν χρηρῶν. Mark xii. 40. Luke xx. 47. So חֵיׁל, Sept. τὰ ὑπάρχοντα, Gen. xlv. 18.—Æl. V. H. 4. 2. Xen. Mem. 4. 1. 2. Al.

Οἰκιακός, ἡ, όν, (οἰκία,) *belonging to the house, domestic*, i. q. οἰκεῖος, in N. T. only plur. οἱ οἰκιακοὶ τινος *those of one's house*, i. e. household, family, Matt. x. 25, 36. Some MSS. have the doubtful form οἰκειακός.—Plut. Cicero 20.

Οἰκοδεσποτέω, ὦ, f. ἤσω, (οἰκοδεσπότης,) pp. *to be house-master*, and genr. *to be head of a family, to rule a household*, absol. 1 Tim. v. 14.—Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phr. p. 373.

Οἰκοδεσπότης, ου, ό, (οἶκος, δεσπότης,) *a house-master, head of a family, paterfamilias*, Matt. x. 25. xiii. 27, 52. xx. 1, 11. xxi. 33. xxiv. 43. Mark xiv. 14. Luke xii. 39. xiii. 25. xiv. 21. Pleonast. xxii. 11 οἰκοδεσπ. τῆς οἰκίας.—Jos. c. Apion. 2. 11. Plut. Qu. Rom. 20. ed. R. VII. p. 99. 11. A later form, for which the earlier writers said οἶκου v. οἰκίας δεσπότης, see Lob. ad Phr. p. 373. H. Planck in Bibl. Repos. I. p. 638 sq.

Οἰκοδομέω, ὦ, f. ἤσω, (οἰκοδόμος,) pp. *to build a house*, and genr. *to build, to construct, to erect*, trans. Comp. Lob. ad Phr. p. 487 sq. 587.

a) pp. e. g. οἰκίαν Luke vi. 48. πύργον Matt. xxi. 33. Mark xii. 1. Luke xiv. 28. ναόν Mark xiv. 58. Luke xii. 18.

C. dat. commodi, Luke vii. 5 τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. Acts vii. 47, 49. Seq. ἐπὶ c. gen. *to build upon*, Luke iv. 29. ἐπὶ c. acc. Matt. vii. 24, 26. Luke vi. 49. Absol. Luke xiv. 30. xvii. 28. John ii. 20. Part. οἱ οἰκοδομοῦντες *the builders*, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. Sept. for $\pi\tau\beta$ Gen. iv. 16. viii. 20. c. ἐπὶ Ez. xvi. 31.—Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8. acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, etc. Rom. xv. 20. Gal. ii. 18. —Xen. Cyr. 8. 7. 15.

b) by impl. *to rebuild, to renew*, sc. a building decayed or destroyed, Matt. xxiii. 29 τοὺς τάφους τῶν προφητῶν. Luke xi. 47, 48. So Matt. xxvi. 61. xxvii. 40. Mark xv. 29. So Sept. and $\pi\tau\beta$ Josh. vi. 26. Josh. xii. 14. Am. ix. 14.

c) metaph. *to build up, to establish, to confirm*, spoken of the Christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, 1 Cor. iii. 9, 10, and ever built up progressively and unceasingly more and more from the foundation. See Neander Gesch. d. Pflanzung der chr. Kirche I. p. 166, and in Bibl. Repos. IV. p. 245. (α) Externally, Matt. xvi. 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. ii. 5. Acts ix. 31.—(β) Internally, in a good sense, *to build up* in the faith, *to edify*, to cause to advance in the divine life, 1 Cor. viii. 1 ἡ ἀγάπη οἰκοδομεῖ. x. 23. xiv. 4 bis, 17. 1 Thess. v. 11. In a bad sense, *to embolden* 1 Cor. viii. 10.

Οἰκοδομή, ῆς, ἡ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Passow s. v. Lob ad Phr. p. 487, 490.

1. *a building up*, act of building, e. g. ἡ οἶκ. τῶν τειχέων 1 Macc. xvi. 23. Sept. 1 Chr. xxvi. 27. Jos. Ant. 11. 5. 8 init. In N. T. only metaph. *a building up* in the faith, *edification*, advancement in the divine life, spoken of the christian church and its members, see in Οἰκοδομέω c. Rom. xiv. 19 διώκετε . . . τὰ τῆς οἰκοδομῆς. xv. 2. 1 Cor. xiv. 5, 12, 26. 2 Cor. x. 8. xii. 19. xiii. 10. Eph. iv. 12, 16, 29. So 1 Cor. xiv. 3 λαλεῖ οἰκο-

δομήν, i. e. τὰ τῆς οἰκοδομῆς. 1 Tim. i. 4 in MSS.

2. *a building, an edifice*, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. xxiv. 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark xiii. 1, 2. Trop. of the Christian church as the temple of God, see in Οἰκοδομέω c. 1 Cor. iii. 9 θεοῦ οἰκοδομὴ ἐστε. Eph. ii. 21.—Spoken of the future spiritual body as the abode of the soul, 2 Cor. v. 1.

Οἰκοδομία, ας, ἡ, (οἰκοδομέω,) *a building up*, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7. In N. T. trop. *edification*, Christian improvement, 1 Tim. i. 4 in text. rec. Others οἰκοδομή or οἰκονομία.

Οἰκοδομός, οῦ, ὁ, (οἶκος, δέμω,) lit. *house-builder*, i. e. genr. *a builder, architect*, Acts iv. 11 in MSS. Sept. for $\pi\tau\beta$ 2 K. xii. 12. xxii. 6.—Jos. Ant. 11. 5. 8. Xen. H. G. 7. 2. 20. Comp. Lob. ad Phr. p. 487 sq. 587.

Οἰκονομίω, ῶ, f. ἥσω, (οἰκονόμος,) pp. *to be manager of a household*, and genr. *to be manager, steward*, etc. absol. Luke xvi. 2.—Diod. Sic. 12. 15 τὰ χρήματα. Xen. Mem. 4. 5. 10 τὸν ἑαυτοῦ οἶκον.

Οἰκονομία, ας, ἡ, (οἰκονομέω,) *economy*, pp. *management of a household* or of household affairs.

a) pp. i. e. *stewardship, administration*, the office of a manager or steward. Luke xvi. 2 ἀπόδος λόγον τῆς οἰκονομίας. vers. 3, 4.—Sept. Is. xxii. 19. Jos. c. Apion. 2. 18. Xen. Œc. 1. 1.—Trop. of the apostolic office, 1 Cor. ix. 17. Col. i. 25. Eph. iii. 2.

b) *an economy*, i. e. a disposition or arrangement of things, *a dispensation, scheme*. Eph. i. 10 εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. So Eph. iii. 9 et 1 Tim. i. 4 in later edit.—Hdiēn. 6. 1. 2. Xen. Cyr. 5. 3. 25.

Οἰκονόμος, ου, ὁ, (οἶκος, νέμω,) *a house-manager, overseer, steward*.

a) pp. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts. Such persons were themselves usually slaves,

Luke xii. 42; so Eliezer Gen. xv. 2. xxiv. 2; and so Joseph is called the οἰκονόμος of Potiphar, Test. XII Patr. p. 715, coll. Gen. xxxix. 4. See D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke xvi. 1, 3, 8, comp. vers. 3, 4. The οἰκονόμοι had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the ἐπίτροποι or tutors, Gal. iv. 2. Comp. Gen. xxiv. 3.—Luc. Tim. 14 ὡς κατάρτος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότης. id. de Merc. Cond. 12. Plut. de Lib. educ. 7. ed. R. VI. p. 11. 13. Diod. Sic. 36. X. p. 156. Bip. or VI. p. 228. Tauchn. γίνεται δὲ τούτων [οἰκετῶν] ἀρχηγὸς Ἀθηνίων . . . οἰκονόμος ὢν δυοῖν ἀδελφῶν μεγαλοπλούτων. Xen. Mem. 2. 10. 4.

b) in a wider sense, for one who administers a public charge or office, a *steward, minister, agent*, genr. 1 Cor. iv. 2. So of the fiscal officer of a city or state, *treasurer, quaestor*, Rom. xvi. 23 οἰκονόμος τῆς πόλεως.—Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7. 11. Of royal quaestors Esdr. iv. 49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as *stewards, ministers* of the gospel, 1 Cor. iv. 1. Tit. i. 7. 1 Pet. iv. 10.

Οἶκος, ου, ὁ, a house, dwelling, home.

a) genr. Matt. ix. 6 ὑπάγε εἰς τὸν οἶκόν σου. ver. 7. Mark iii. 20. Luke i. 40. John vii. 53. xi. 20. Acts x. 22. al. So ἐν οἴκῳ at home 1 Cor. xi. 34. xiv. 35. κατ' οἶκον, κατ' οἴκους from house to house, in private houses, Acts ii. 46. v. 42. viii. 3. xx. 20. ἢ κατ' οἶκόν τινος ἐκκλησία, Rom. xvi. 5. al. see in Ἐκκλησία b. Sept. genr. for הֵיכָל Gen. xxxix. 2, 16. sæpiss.—Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως ver. τοῦ ἀρχιερέως i. e. a palace, Matt. xi. 8. Luke xxii. 54. Sept. for הֵיכָל Gen. xii. 15. לְהֵיכָל 2 K. xx. 18. Dan. i. 4. (Hdian. 3. 10. 9.) οἶκος ἐμπορίου house of traffic, bazaar, John ii. 16. Spec. οἶκος τοῦ θεοῦ house of God, i. e. the tabernacle or temple where the presence of God was manifested, and where God was said to dwell, e. g. the tabernacle Matt. xii. 4. Mark ii. 26. Luke vi. 4. (So Sept.

and הֵיכָל 1 Sam. i. 7, 24. al.) The temple at Jerusalem, Matt. xxi. 13. John ii. 16, 17. Acts vii. 47, 49. al. Once for ὁ ναός alone, Luke xi. 51, comp. Matt. xxiii. 35. Also οἶκος τῆς προσευχῆς id. Matt. xxi. 13. Mark xi. 17. Luke xix. 46. So Sept. and הֵיכָל of the temple 2 Sam. vii. 13. Ezra i. 2, 3 sq.—By synecd. put for a room or part of a house, e. g. the *cænaculum* or large room for eating Luke xiv. 23; for the ὑπερφόρον or place of prayer Acts ii. 2. x. 30. xi. 13.—Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as the spiritual house or temple of God, 1 Pet. ii. 5, comp. in Οἰκοδομέω c. Of those in whom evil spirits dwell, Matt. xii. 44. Luke xi. 24.

b) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. xxiii. 38 ὁ οἶκος ὑμῶν ἔρημος ἀφίεται. Luke xiii. 35.—Xen. H. G. 3. 2. 10.

c) meton. a household, family, those who live together in a house, Luke x. 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts x. 2. xi. 14 σὺ καὶ πᾶς ὁ οἶκός σου. xvi. 15. 1 Cor. i. 16. 2 Tim. i. 16. Tit. i. 11 al. Including also the idea of household affairs etc. Acts vii. 10. 1 Tim. iii. 4, 5, 12. So Sept. and הֵיכָל Gen. vii. 1. xii. 17. al.—Æl. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17. comp. Mem. 1. 5. 3.—Trop. οἶκος τοῦ θεοῦ, household of God, i. e. the Christian church, Christians. 1 Tim. iii. 15 ἐν οἴκῳ θεοῦ . . . ἥτις ἐστὶ ἐκκλησία θεοῦ ζῶντος. Heb. iii. 6. x. 21. 1 Pet. iv. 17. So of the Jewish church, Heb. iii. 2, 5. Sept. and הֵיכָל ה' Num. xii. 7.

d) meton. family, lineage, posterity, descended from one head or ancestor. Luke i. 27 ἐξ οἴκου Δαβίδ. ver. 69. ii. 4. So Sept. and הֵיכָל 1 K. xii. 16, 19. Ex. vi. 14.—Jos. Ant. 8. 4. 3. Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to a whole people, nation, as descended from one ancestor, e. g. οἶκος Ἰσραήλ, house or people of Israel, Matt. x. 6. xv. 24. οἶκος Ἰακώβ id. Luke i. 33. οἶκος Ἰούδα Heb. viii. 8. So Sept. for לְהֵיכָל ה' Lev. x. 6. Judg. i. 23. בְּרַעְיָהוּ ה' Ex. xix. 3. הֵיכָל ה' 1 K. xii. 23. Jer. xxxi. 31. AL.

Οἰκουμένη, ης, ἡ, (pres. part. Pass. fem. of οἰκέω q. v.) sc. γῆ, the inhabited earth, the world, i. e.

a) pp. as inhabited by Greeks, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans, see Passow in οἰκέω no. 2. Hence (α) *the Roman empire*, Acts xvii. 6. xxiv. 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην.—Jos. Ant. 12. 3. 1. Hdian. 5. 2. 5.—(β) of *Palestine* and the adjacent countries, Luke ii. 1 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνιος. Luke xxi. 26. Acts xi. 28 see in Κλαύδιος.—Jos. Ant. 8. 13. 4. B. J. 5. 5. 1.

b) genr. in later usage, *the habitable globe, the earth, the world*, sc. as known to the ancients. (α) pp. Matt. xxiv. 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένῃ. Rom. x. 18. Heb. i. 6. Rev. xvi. 14. Hyperbol. Luke iv. 5 πᾶσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. iv. 8. Sept. for גִּלְגָּל Is. xxiii. 17. גִּלְגָּל Ps. xix. 4. xxiv. 2.—Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Diod. Sic. 1. 1.—(β) Meton. *the world*, for *the inhabitants* of the earth, mankind, Acts xvii. 31 κρίνειν τὴν οἰκ. ἐν δικαιοσύνῃ. xix. 27. Rev. iii. 10. xii. 9. So Sept. and גִּלְגָּל Ps. ix. 9. xcvi. 9.—(γ) Trop. Heb. ii. 5 ἡ οἰκουμένη ἡ μέλλουσα, i. q. ὁ αἰὼν ὁ μέλλων, see in Αἰών no. 2.

Οἰκουργός, οὔ, ὁ, ἡ, adj. (οἶκος, ἔργον), *doing house-work*, fem. *a housewife*, Tit. ii. 5 in some MSS. for οἰκουρός. Not elsewhere found, and prob. an error in copying.

Οἰκουρός, οὔ, ὁ, ἡ, adj. (οἶκος, οὐρός watchman, guard), pp. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 964 or 970 κύων οἰκουρός. — In N. T. *keeping the house*, i. e. keeping at home, domestic, spoken of females Tit. ii. 5. Comp. 1 Tim. v. 13.—Philo de Exsecr. p. 932. D, ὁψονται καὶ γυναῖκας . . . σώφρονας, οἰκουροὺς, καὶ φιλάνδρους. Dio Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37. Comp. Hom. Il. 6. 490.

Οἰκτεῖρω, f. ἐρῶ, (οἶκος pity,) later fut. οἰκτερήσω, see Passow s. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, seq. acc. Matth. § 414. Rom. ix. 15 οἰκτερήσω ὃν ἂν οἰκτεῖρω, quoted from Ex. xxxiii. 19 where Sept. fut. ἦσω or עָנַן, as also 2 K. xiii. 23. Mic. vii.

19. Comp. Tittm. de Synon. N. T. p. 69 sq.—f. ἦσω Test. XII Patr. p. 632. Jos. de Macc. § 5. f. ἐρῶ Palæph. 23. 4. Luc. Tim. 42. pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

Οἰκτιρμός, οὔ, ὁ, (οἰκτεῖρω,) *pity, compassion, mercy*, i. e. the feeling, less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. iii. 12 σπλάγχνα οἰκτιρμοῦ, but text. rec. σπλ. οἰκτιρμῶν. Elsewhere only plur. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Heb. x. 28. So Sept. for Heb. עֲרֻמָּה, Sing. Zech. i. 16. vii. 9. Plur. 2 Sam. xxiv. 14. Ps. cxliv. 9. Dan. ix. 9.—Sing. Bar. ii. 21. Eccclus. v. 6. Plur. 1 Macc. iii. 45. Pind. Pyth. 1. 164.

Οἰκτίρμων, ονος, ὁ, ἡ, adj. (οἰκτεῖρω), *pitiful, compassionate, merciful*, Luke vi. 36 bis. James v. 11. Sept. for עֲרֻמָּה Ex. xxxiv. 6. Neh. ix. 17.—Eccclus. ii. 11. Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

Οἶμαι, see Οἶομαι.

Οἶνοπότης, ου, ὁ, (οἶνος, πότης from πίνω, *a wine-drinker, a wine-bibber*, Matt. xi. 19. Luke vii. 34. Sept. for יַיִן וְשֵׁכָר Prov. xxiii. 20.—Anthol. Gr. II. p. 94. Pol. 20. 8. 2.

Οἶνος, ου, ὁ, *wine*. a) pp. as οἶνος νέος *new wine, must*, Matt. ix. 17 ter, 18. Mark ii. 22 quater. Luke v. 37 bis, 38. Also Mark xv. 23 ἐσμυρνισμένον οἶνον. Luke i. 15 οἶνον καὶ σίκερα οὐ μὴ πίῃ. vii. 33. x. 34. John ii. 3 bis, 9, 10 bis. iv. 46. Rom. xiv. 21. Eph. v. 18. 1 Tim. iii. 8. v. 23. Tit. ii. 3. Rev. xviii. 13. Sept. for יַיִן Gen. ix. 21, 24. xiv. 18. וְיֵצֶרֶת Gen. xxvii. 28. Judg. ix. 13.—Hdian. 5. 5. 16. Xen. Œc. 17. 9.—Meton. for *the vine and its fruit* Rev. vi. 6. So Sept. and וְיֵצֶרֶת Joel i. 10. Comp. Jahn § 66 sq. § 144.

b) symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in θυμός. Rev. xiv. 10. xvi. 19. xix. 15. Comp. Jer. xxv. 15. Is. li. 17. Ez. xxiii. 31 sq.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορνείας, *wine of wrath of for-*

nication, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. xiv. 8. xviii. 3. So ellipt. οἶνος τῆς πορνείας Rev. xvii. 2. Comp. Jer. li. 7.

Οἰνοφλυγία, ας, ἡ, (οἰνόφλυξ, οἰνοφλυγέω, from οἶνος, φλύω to overflow,) wine-drinking, drunkenness, vinolency, 1 Pet. iv. 3.—Æl. V. H. 3. 14. Xen. Œc. 1. 22. So οἰνοφλυγέω Sept. for נָחַץ Deut. xxi. 20. Is. lvi. 12.

Οἶομαι, contr. οἶμαι, Buttm. § 144. p. 123. Passow s. voc. to suppose, to think, to be of opinion, pp. seq. infin. c. acc. e. g. aor. John xxi. 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Seq. inf. simpl. when the subject of both verbs is the same, Phil. i. 16 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. Seq. ὅτι instead of inf. James i. 7. Comp. Matth. § 539.—c. inf. et acc. Hdian. 4. 15. 15. Xen. Cyr. 1. 4. 10. c. inf. 2 Macc. vii. 24. Xen. Mem. 2. 1. 15.

Οἶος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, etc. Buttm. § 79; pp. of what kind or sort, what, such as, qualis.

a) pp. in a dependent clause, with τοιοῦτος etc. corresponding, 1 Cor. xv. 48 bis, οἶος ὁ χοῖκος, τοιοῦτοι οἱ χοῖκοί, κ. τ. λ. 2 Cor. x. 11. c. ὁ αὐτός Phil. i. 30. τοιοῦτος etc. impl. Matt. xxiv. 21 θλίψις μεγάλη, οἷα οὐ γέγονεν. Mark ix. 3. xiii. 19. 2 Cor. xii. 20 bis. 2 Tim. iii. 11 οἷά μοι ἐγένετο. Rev. xvi. 18.—c. τοιοῦτος Ecclus. xlix. 14. Xen. Hi. 6. 8. impl. Hdian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

b) in an independent clause it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great*, see Passow s. v. no. 1. Luke ix. 55 οὐκ οἶδατε οἷου πνεύματος ἐστε ὑμεῖς. 1 Thess. i. 5. 2 Tim. iii. 11 ult.—Jos. Ant. 10. 3. 2 Hdian. 7. 4. 2.

c) neut. οὐχ οἶον adv. *not so as, not so*, usually followed by an antith. as ἀλλά, *not so—but*, Pol. 18. 18. 11. ib. 1. 20. 12. Passow in οἶος no. 6. e. Hence Rom. ix. 6 οὐχ οἶον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ, *but not so*, (sc. would I

reason) *as that the promise of God is become void*, and then the antithesis follows indirectly in the general sense, and directly in ἀλλ' ver. 7.—Others take οὐχ οἶον δὲ ὅτι, for οἶον seq. infin. *such that*, q. d. οὐχ. οἶον *it is not possible*; comp. Buttm. § 150. p. 435. Matt. § 533. 3. comp. § 539. But this accords less well with the context.

Οἶω obsol. theme, see in Φέρω.

Ὀκνέω, ὦ, f. ἤσω, (ὀκνος slowness, tardiness), *to be slow, tardy, to delay*, intrans. c. inf. Acts ix. 38 μὴ ὀκνῆσαι εἰσελθεῖν ἕως αὐτῶν. Sept. for חָצַץ Judg. xviii. 9. חָצַץ Num. xxii. 16.—Jos. de Vita s. § 48. Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

Ὀκνηρός, á, óν, (ὀκνέω,) *slow, tardy, slothful*, of persons, Matt. xxv. 26 πονηρὲ δούλε καὶ ὀκνηρέ. Rom. xii. 11. Sept. for חָצַץ Prov. vi. 6, 9.—Dem. 777. 5. Hdian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, *tedious, tiresome*, Phil. iii. 1 τὰ αὐτὰ γράφειν . . . ἐμοὶ μὲν οὐκ ὀκνηρόν.—Theocr. Id. 24. 35.

Ὀκταήμερος, ου, ό, ἡ, adj. (οκτώ, ἡμέρα. comp. Buttm. § 70. n. 2), *an eighth-day person or thing*; Phil. iii. 5 περιτομῇ ὀκταήμερος, *as to circumcision an eighth-day man*, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος.

Ὀκτώ, οί, αἱ, τά, indec. card. num. *eight*, Luke ii. 21. ix. 28. xiii. 4, 11, 16. John v. 5. xx. 26. Acts ix. 33. 1 Pet. iii. 20.

Ὀλεθρος, ου, ό, (ὀλλυμι,) *destruction, ruin, death*. 1 Cor. v. 5 εἰς ὀλεθρον τῆς σαρκός. Of divine punishment, 1 Thess. v. 3 αἰφνίδιος ὀλεθρος. 2 Thess. i. 9. 1 Tim. vi. 9. Sept. for תָּשׁ Ob. 13. תָּשׁ Prov. xxi. 7.—Hdian. 8. 8. 10. Xen. An. 1. 2. 26.

Ὀλιγόπιστος, ου, ό, ἡ, adj. (ὀλίγος, πίστις), *of little faith, incredulous*, Matt. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.—Act. Thom. § 28. Not found in classic writers.

Ὀλίγος, η, ον, *little*, pp. opp. of πολὺς *much*.

a) of number, *small*, in N. T. only plur. ὀλίγοι, αι, α, *few*. Matt. vii. 14 ὀλίγοι . . οἱ εὐρίσκοντες αὐτήν. ix. 37 οἱ δὲ ἐργάται ὀλίγοι. xv. 34. xx. 16. xxii. 14. xxv. 21, 23. Mark vi. 5. viii. 7. Luke x. 2. xii. 48 δαρήσεται ὀλίγας sc. πληγὰς. (Buttm. § 134. n. 2.) Luke xiii. 23. Acts xvii. 4, 12. Heb. xii. 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. iii. 20. Rev. ii. 14, 20. iii. 4. So Sept. for וְגַם Num. xiii. 19. Is. x. 7. —Hdian. 4. 13. 8. Xen. Cyr. 2. 1. 3.—Hence 1 Pet. v. 12 δι' ὀλίγων ἐγγραφα, i. e. *in few words*, briefly. Comp. Thuc. 4. 95 δι' ὀλίγον.

b) of magnitude, amount, *little, small*, in N. T. only in Sing. Luke vii. 47 ὀλίγον ἀφίεται, or ὀλίγον may here be an adv. comp. below in d. Acts xii. 18 ταραχος οὐκ ὀλίγος. xv. 2. xix. 23, 24. xxvii. 20. 2 Cor. viii. 15. 1 Tim. iv. 8 πρὸς ὀλίγον ὀφέλιμος *profitable for little*. v. 23. James iii. 5. Sept. for וְגַם 1 K. xvii. 10, 12.—Hdian. 1. 14. 4. Æl. V. H. 4. 27. Xen. Cyr. 5. 4. 25.—Hence Eph. iii. 3 ἐν ὀλίγῳ προέγραφα, *in brief*, briefly. —Aristot. Rhet. 3. 11.

c) of time, *little, short, brief*, Acts xiv. 28 χρόνον οὐκ ὀλίγον. James iv. 14 πρὸς ὀλίγον sc. χρόνον. Rev. xii. 12. So ἐν ὀλίγῳ sc. χρόνῳ Acts xxvi. 28, 29, see in 'Εν no. 2. a.—Hdian. 2. 14. 10. Xen. Ath. 3. 11. ἐν ὀλίγῳ Xen. H. G. 4. 4. 12, et c. χρόνῳ Cyr. 2. 4. 2.

d) neut. ὀλίγον as adv. spoken of space, amount, time, etc. Mark i. 19 προβάς ὀλίγον. vi. 31. Luke v. 3. vii. 47 ἀγαπᾷ ὀλίγον. 1 Pet. i. 6. v. 10. Rev. xvii. 10 ὀλίγον αὐτὸν δεῖ μέναι. Sept. for וְגַם Ps. xxxvii. 10.—Æl. V. H. 12. 9. Xen. Conv. 1. 14.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή), *low-spirited, feeble-minded, faint-hearted*, 1 Thess. v. 14. Sept. for וְגַם Prov. xiv. 29. וְגַם וְגַם Is. liv. 6. —Artemid. 3. 5. ὀλιγοψυχέω Isocr. p. 592. B.

Ὀλιγωρέω, ὦ, f. ἤσω, (ὀλιγωρος caring little, careless, from ὀλίγος, ὦρα care,) *to care little for, to make light of, to contemn*, seq. gen. Heb. xii. 5 μὴ ὀλιγώρει παιδείας κυρίου, quoted from Prov. iii. 11 where Sept. for וְגַם וְגַם.—Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

Ὀλίγως, adv. *little, but a little*,

scarcely, 2 Pet. ii. 8 in later edit. for ὀντως in text. rec.—Hippocr. Aphor. lib. 1, quickly, speedily.

Ὀλοθρευτής, οὔ, ὁ, (ὀλοθρεύω,) *a destroyer*, 1 Cor. x. 10, comp. Num. c. 14. It is i. q. ὁ ὀλοθρεύων q. v. in Ὀλοθρεύω.

Ὀλοθρεύω, f. εὔσω, (ὀλεθρος,) *to destroy*, trans. only in particip. Heb. xi. 28 ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. for וְגַם Ex. xii. 23. Comp. 1 Chr. xxi. 12, 15, 16. Sept. also for וְגַם Josh. iii. 10. וְגַם Jer. xxv. 36.—Wisd. xviii. 25.

Ὀλοκαύτωμα, ατος, τό, (ὀλοκαυτώω Jos. Ant. 1. 13. 1. Xen. Cyr. 8. 3. 24, ὀλόκαυτος, from ὅλος, καίω,) *a holocaust, whole burnt-offering*, pp. in which the whole victim was burned; but genr. *burnt-offering*, Mark xii. 33. Heb. x. 6, 8. Sept. for וְגַם Ex. xviii. 12. xxiv. 5. sæp. וְגַם Ex. xxx. 20. Lev. iv. 35. See Jahn § 379.—Comp. ὀλοκαυτώω Jos. Ant. 3. 9. 1. ὀλοκαύτωσις ib. 9. 7. 4.

Ὀλοκληρία, ας, ἡ, (ὀλόκληρος,) *wholeness, soundness*, sc. of body, Acts iii. 16. Sept. for וְגַם Is. i. 6.

Ὀλόκληρος, ου, ὁ, ἡ, (ὅλος, κληρος,) *whole in every part*, i. e. genr. *whole, entire, perfect*. 1 Thess. v. 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα *your whole spirit, soul, and body*, i. e. *your whole man*. Trop. in a moral sense, James i. 4 ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι. Sept. pp. for וְגַם Deut. xxvii. 6. וְגַם Ez. xv. 5.—pp. Jos. Ant. 3. 12. 2. Luc. Philops. 8. trop. Wisd. xv. 3. Pol. 18. 28. 9.

Ὀλολύζω, f. ξω, an onomatopoetic verb, pp. *to cry aloud* to the gods, either in supplication or thanksgiving; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage, genr. *to cry aloud*, Lat. *ululare*, e. g. in joy, *to shout*, Theocr. 17. 64. In N. T. in complaint, *to shriek, to howl*, absol. James v. 1 κλαύσατε ὀλολύζοντες. So Sept. for וְגַם Is. xiii. 6. xv. 3. xvi. 7.—Diod. Sic. 3. 59. Dem. 313. 20, 21.

Ὅλος, η, ον, *whole, the whole, all*, including every part; for the construction with nouns having the article, see in Ὁ, ἡ, τό, II. A. 2. b. γ. p. 522. E. g. of space, extent, amount, etc. Matt. iv. 23 ὅλην τὴν Γαλιλαίαν. v. 29 ὅλον τὸ σῶμα. xvi. 26 κόσμον ὅλον κερδήσῃ. xxi. 4 τοῦτο δὲ ὅλον γέγονεν. xxii. 40. Mark i. 33 πόλις ὅλη. Luke i. 65. John iv. 53. 1 Cor. v. 6. Rev. vi. 12. al. Neut. ὅλον *the whole* sc. mass, Matt. xiii. 33. Luke xiii. 21. δι' ὅλου *throughout*, in every part, John xix. 23. Sept. for הַכָּל Gen. xxv. 25. Zech. iv. 2. הַכָּל Ex. xxviii. 27.—Hdian. 4. 4. 9. Xen. 2. 3. 17.—Of time, Matt. xx. 6 ὅλην τὴν ἡμέραν. Luke v. 5 δι' ὅλης τῆς νυκτός. Acts xi. 26 ἐνιαυτὸν ὅλον. xxviii. 30. al. So Sept. and הַכָּל Ex. x. 13. הַכָּל Num. iv. 6. חֹמֶת Lev. xxv. 30.—Jos. B. J. 1. 2. 8. Hdian. 8. 4. 3.—Of an affection, emotion, condition, Matt. xxii. 37 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, κ. τ. λ. quoted from Deut. vi. 5 where Sept. and הַכָּל. Luke x. 27. John ix. 34 ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος. John xiii. 10.—Jos. B. J. 1. 2. 4 ὅλος τοῦ πάθους ἦν. Xen. Mem. 2. 6. 28. AL.

Ὀλοτελής, έος, οὔς, ό, ἡ, adj. (ὅλος, τέλος,) *wholly complete, perfect, whole*. 1 Thess. v. 23 ἀγιάσαι ὑμᾶς ὀλοτελεῖς, i. e. *wholly*, in every part, comp. Buttm. § 123. n. 3.—Aquil. ὀλοτελῶς for הַכָּל Deut. xiii. 17.

Ὀλυμπᾶς, ᾱ, ό, *Olympas*, pr. n. of a Christian, Rom. xvi. 15.

Ὀλυνθος, ου, ό, *an untimely fig, winter fig, grossus*, i. e. such as grow under the leaves and do not ripen at the proper season, but hang upon the trees during winter, Rev. vi. 13. Sept. for הַכָּל Cant. ii. 13.—Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.

Ὀλως, adv. (ὅλος,) *wholly, altogether*, in every part or sense, 1 Cor. vi. 7 ὅλως ἡτισημα ὑμῖν ἐστιν. Also *every where*, generally, 1 Cor. v. 1. Negat. οὐ v. μὴ ὅλως *not at all*, 1 Cor. xv. 29. Matt. v. 34.—Luc. Tim. 13. Xen. Œc. 20. 20. negat. Palæph. 3. 5. Hdian. 1. 1. 5.

Ὀμβρος, ου, ό, *a heavy shower, violent rain*, with thunder and tempest,

Lat. *imber*, Luke xii. 54. Sept. for הַכָּל Deut. xxxii. 2.—Hdian. 1. 14. 4. Xen. Œc. 5. 18.

Ὀμείρομαι, *to long for, to have strong affection for*, seq. gen. i. q. ἰμείρομαι, for which it is substituted 1 Thess. ii. 8 in later edit.—Symmach. Ps. lxii. 2 ὀμείρεται. Hesych. ὀμειρόμενοι. ὀμείρονται, ἐπιθυμοῦσι. Photius p. 331. 9 ὀμείρονται ἐπιθυμοῦσι. Comp. Fritzsche IV Evang. II. p. 792. This word is omitted in most modern lexicons.

Ὀμιλέω, ῶ, f. ἦσω, (ὁμιλος,) *to be in a crowd or in company with any one, to have intercourse with*, Luc. Tim. 45. Xen. Conv. 2. 10. In N. T. *to converse, to talk with*, absol. Acts xx. 11. Luke xxiv. 15. seq. dat. Acts xxiv. 26. seq. πρὸς ἀλλήλους Luke xxiv. 14.—c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15. c. πρὸς Xen. Mem. 4. 3. 2.

Ὀμιλία, ας, ἡ, (ὁμιλέω,) *a being together, companionship*, Xen. Mem. 3. 7. 5. In N. T. *intercourse, converse*, 1 Cor. xv. 33 φθείρουσιν ἡδη χρῆσθ' ὀμιλίας κακαί.—Æl. V. H. 13. 1 post init. Diod. Sic. 16. 54 ταῖς πονηραῖς ὀμιλίαις διέφθειρε τὰ ἡδη τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

Ὀμιλος, ου, ό, (ὁμός, ὁμοῦ, ἰλη crowd,) pp. *a crowding together*, i. e. *a crowd, multitude*, Rev. xviii. 17 in text. rec.—Hdian. 1. 1. 1. Thuc. 4. 112.

Ὀμίχλη, ης, ἡ, (kindr. ὀμιχέω *to void water*,) *a cloud, mist, dark cloud*, 2 Pet. ii. 17 ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, where some read νεφέλαι. Sept. for הַכָּל Job xxxviii. 9. Joel ii. 2.—Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

Ὀμμα, ατος, τό, (ὄψομαι, ὄμμαι,) pp. *sight, thing seen*, Soph. Electr. 903. Usually *eye*, plur. τὰ ὅμματα, *the eyes*, Mark viii. 23. Sept. for הַכָּל Prov. vi. 4. x. 27.—Jos. B. J. 4. 5. 5. Xen. Conv. 1. 9.

Ὀμνυμι and ὀμνύω, f. ὀμοῦμαι, aor. 1 ὤμοσα, Buttm. § 106. n. 5. § 114. p. 294. Mæris ὀμνύναι, Ἀττικῶς ὀμνύειν, Ἑλληνικῶς.—*To swear*, i. e.

a) genr. and absol. *to take or make oath*, absol. Matt. xxvi. 74 et Mark xiv. 71

ἡρξάτο . . ὁμνύειν. Matt. v. 34 μὴ ὁμόσαι ὅλως.—Xen. Œc. 4. 10.—The person or thing by which one swears is variously construed, e. g. *accus.* as τὸν οὐρανόν James v. 12. comp. Buttm. § 131. n. 1. Matth. § 413. 10. (Jos. Ant. 5. 1. 1. Xen. An. 7. 6. 18.) With κατά c. gen. Heb. vi. 13 bis ἐπεὶ . . ὥμοσε καθ' ἑαυτοῦ. ver. 16 comp. in Κατά I. 1. c. γ. Sept. for אַגַּב Is. xlv. 23. Am. iv. 2. (Luc. Conviv. 32. Dem. 1306. 21.) Once with εἰς Ἱερουσαλήμ Matt. v. 35, see in Εἰς no. 1. b. (Hdian. 2. 13. 4.) By Hebraism with ἐν c. dat. see in Ἐν no. 3. c. α, ult. Matt. v. 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῇ. ver. 36. xxiii. 16 bis, 18 bis, 20 bis, 21 bis, 22 bis. Rev. x. 6. So Sept. for אַגַּב Ps. lxiii. 12. Jer. v. 7.

b) spec. i. q. *to declare with an oath*, e. g. followed by the words of the oath, Heb. iii. 11 et iv. 3 ὡς ὥμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται, see in Εἰ I. 2. h. β. Heb. vii. 21. seq. inf. iii. 18.—c. inf. Plut. Galb. 23 fin. Xen. Ag. 1. 10.—Hence *to promise with an oath*, seq. dat. et ὅτι, Mark vi. 23. c. ὅρκῳ seq. dat. et infin. Acts ii. 30 ὅτι ὅρκῳ ὥμοσεν αὐτῷ ὁ Θεὸς . . ἀναστήσειν. Seq. accus. et dat. Acts vii. 17 τῆς ἐπαγγελίας ἧς ὥμοσεν ὁ Θεὸς τῷ Ἀβραάμ, where ἧς is by attr. for ἣν. So c. πρὸς τινα, Luke i. 73 ὅρκον ὃν ὥμοσε πρὸς Ἀβραάμ, comp. Gen. xxvi. 3 ὅρκον ὃν ὥμοσε τῷ Ἀ. Deut. vii. 8.—c. dat. et inf. Xen. An. 7. 7. 40. πρὸς τινα Hom. Od. 14. 331.

Ὁμοθυμαδόν, adv. (ὁμόθυμος, from ὁμός, θυμός), *with the same mind, with one accord, all together*. Acts i. 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. ii. 1, 46. iv. 24. v. 12. vii. 57. viii. 6. xii. 20. xv. 25. xviii. 12. cix. 29. Rom. xv. 6. Sept. for אֶתְּחַלֵּךְ Ex. xix. 8. Jer. xlvi. 21.—Jos. Ant. 15. 3. 2. Xen. H. G. 2. 4. 17.

Ὁμοιάζω, f. ἄσω, (ὁμοιος,) *to be like*, intrans. Mark xiv. 70 ἡ λαλιά σου ὁμοιάζει.—The simple verb is not elsewhere found, but comp. παρομοιάζω Matt. xxiii. 27, προσομοιάζω Geopon. 2. 21. 6.

Ὁμοιοπαθής, ἑός, οὗς, ὁ, ἡ, adj. (ὁμοιος, πάθος from πάσχω), *like-affected, suffering like things*, i. e. of like nature,

affections, condition; hence genr. i. q. *like unto*, seq. dat. Acts xiv. 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. James v. 17. Buttm. § 133. 2. 2.—Wisd. vii. 3. Jos. de Macc. § 12. Theophr. H. Pl. 5. 8.

Ὁμοιος, α, ον, (ὁμός,) once ὁμοιος, ὁ, ἡ, with two endings, Rev. iv. 3 τρις ὁμοιος in later edit. see Winer § 11. 1. Buttm. Ausf. Sprachl. § 60. n. 3; *like, resembling*, seq. dat. Buttm. § 133. 2. 2.

a) genr. e. g. in external form and appearance, John ix. 9. Rev. i. 13 ὁμοιον νῖφ ἄνθρώπου. ver. 15. ii. 18. iv. 3 bis, 6, 7 ter. ix. 7 bis, 10, 19. xi. 1. xiii. 2, 11. xiv. 14. xvi. 13. xxi. 11, 18. (Xen. H. G. 3. 2. 27.) In kind or nature, Acts xvii. 29. Gal. v. 21. (Xen. Mem. 3. 1. 7.) In conduct, character, Matt. xi. 16 [ἡ γενεὰ αὕτη] ὁμοία ἐστὶ παιδίοις κ. τ. λ. xiii. 52. Luke vii. 31, 32. xii. 36. (Xen. Ath. 3. 10 ὁμοιοι τοῖς ὁμοίοις εὐνοί εἰσι.) In condition, circumstances, Matt. xiii. 31 ὁμοία ἐστὶν ἡ βασ. τῶν οὐρ. κόκκῳ συναπέως. ver. 33, 44, 45, 47. xx. 1. Luke vi. 47—49. xiii. 18, 19, 21. 1 John iii. 2. Rev. xviii. 18.—Hdian. 4. 13. 17. Xen. Hi. 1. 27.

b) i. q. *just like, equal, the same with*, e. g. in kind or nature, Jude ver. 7 τὸν ὁμοιον τούτοις τρόπον. (Palæph. 29. 3.) In conduct, character, once seq. gen. John viii. 55 ἔσομαι ὁμοιος ὑμῶν, ψεύστης. (Comp. Eccclus. xiii. 16. Xen. An. 4. 1. 17.) In authority, dignity, power, Matt. xxii. 39. Mark xii. 31. Rev. xiii. 4.—Eccclus. xlv. 19. Jos. Ant. 8. 14. 1 οὐκ ὦν ὁμοιος αὐτῷ τῇ στρατιᾷ.

Ὁμοιότης, τητος, ἡ, (ὁμοιος,) *likeness, similitude*, Heb. iv. 15. vii. 15. Sept. for אֶתְּחַלֵּךְ Gen. i. 11, 12.—Jos. de Macc. 15. Plut. Galb. 9.

Ὁμοιόω, ὦ, f. ὠσω, (ὁμοιος,) *to make like*, c. acc. et dat. Pass. aor. 1 οὐοιώθην *to be or become like*, c. dat.

a) genr. only Pass. e. g. in external form, Acts xiv. 11 οἱ θεοὶ . . ὁμοιωθέντες ἀνθρώποις. Sept. for אֶתְּחַלֵּךְ Is. xl. 18. (Diod. Sic. 4. 78.) In conduct, character, Matt. vi. 8. (Eccclus. xiii. 1. Thuc. 3. 82.) In condition, circumstances, Heb. ii. 17 τοῖς ἀδελφοῖς ὁμοιωθῆναι. Once seq. ὡς, Rom. ix. 29 ὡς Γόμορρά ἂν ὁμοιώθην, quoted from

Is. i. 9 where Sept. so for הַמִּצְחָה.—Thuc. 5. 103.

b) in comparisons, *to liken, to compare*, Pass. *to be likened, to be like*, Matt. vii. 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. ver. 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. xi. 16. xiii. 24. xviii. 23. xxii. 2. xxv. 1. Mark iv. 30. Luke vii. 31. xiii. 18, 20. Sept. for מִצְחָה Cant. ii. 17. vii. 7. Ps. cii. 7.—Ecclus. xxv. 14. Philostr. Vit. Sophist. 2. 27. 3 καὶ πον καὶ τῷ Πολέμῳ ὁμοιούντων αὐτόν.

Ὁμοίωμα, ατος, τό, (ὁμοιόω,) pp. 'something made like,' *a likeness*, i. e.

a) pp. *form, shape, figure*, Phil. ii. 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή. Rev. ix. 7. Sept. for מִצְחָה 2 K. xvi. 10. 2 Chr. iv. 3. מִצְחָה 1 Sam. vi. 5. מִצְחָה Deut. iv. 16 sq. מִצְחָה Ex. xx. 4.—1 Macc. iii. 49. Aristot. Eth. 8. 10.

b) abstr. *likeness, resemblance, similitude*, only in the sense of an adj. Buttm. § 123. n. 4. Winer § 32. 2. Rom. i. 23 ἐν ὁμοιώματι εἰκότος φθαρτοῦ ἀνθρώπου, i. q. ἐν εἰκόνι ὁμοία κ. τ. λ. *an image like unto mortal man*. v. 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam. vi. 5. viii. 3.

Ὁμοίως, adv. (ὁμοιος,) *in like manner, likewise*, Matt. xxii. 26 ὁμοίως καὶ ὁ δεῦτερος. Mark iv. 16. Luke v. 10. John vi. 11. 1 Cor. vii. 3, 4. al. ὁμοίως ποιεῖν Luke iii. 11. x. 37. al.—Sept. Esth. i. 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. AL.

Ὁμοίωσις, εως, ἡ, (ὁμοιόω,) pp. *a likening, comparison*, Luc. pro Imag. 19.—In N. T. *likeness, resemblance*. James iii. 9 τοὺς ἀνθρ. τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, in allusion to Gen. i. 26 where Sept. for מִצְחָה. So for מִצְחָה Ez. i. 10. Dan. x. 16. מִצְחָה Ez. viii. 10.

Ὁμολογέω, ῶ, f. ἥσω, (ὁμολόγος from ὁμός, ὁμοῦ, λέγω,) pp. *to speak or say the same with another*, e. g. *to speak the same language*, c. dat. Hdot. 1. 142. ib. 2. 18. *to say the same things*, i. e. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.

a) *to concede, to admit, to confess*, c.

accus. e. g. a charge, Acts xxiv. 14 ὁμολογῶ δὲ τοῦτό σοι, ὅτι κ. τ. λ. So of sins, τὰς ἀμαρτίας 1 John i. 9.—Ecclus. iv. 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7.—Hence *to confess publicly, to acknowledge openly, to profess*, e. g. c. acc. of cogn. noun, 1 Tim. vi. 12 ὁμολόγησας τὴν κ. ὁμολογίαν, comp. Buttm. § 131. 3. Seq. accus. genr. Acts xxiii. 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. Rev. iii. 5 in later edit. Seq. inf. Tit. i. 16 θεὸν ὁμολογοῦσιν εἰδέναι. (Xen. Mem. 2. 3. 9.) Seq. particip. for infin. Buttm. § 144. 4. b. Matth. § 555. n. 2. 1 John iv. 2 πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. ver. 3. 2 John 7. c. part. ὄντα impl. John ix. 22. Rom. x. 9 εἰάν ὁμολογήσῃς . . . κύριον [ὄντα] Ἰησοῦν. Absol. but with particip. impl. John xii. 42. Rom. x. 10. (Æl. V. H. 2. 44. impl. 2. 4.) Seq. ὅτι instead of infin. Matth. § 539. 1. Heb. xi. 13 ὁμολογήσαντες ὅτι ξένοι καὶ π. εἰσίν. 1 John iv. 15. (Æl. V. H. 12. 2.) Seq. ὅτι as citing the express words, Matt. vii. 23. John i. 20 bis.—Peculiar is the construction ὁμολογεῖν ἐν τινι, *to confess in one's case*, i. e. *to profess or acknowledge him*, see in Ἐν no. 3. c. a. Matt. x. 32 bis. Luke xii. 8 bis. Comp. Winer § 32. 3. b.—By Hebraism, seq. dat. of pers. *to acknowledge in honour of any one*, i. q. *to give thanks, to praise*, Heb. xiii. 15 χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. So Heb. הַמְּלִיץ, Sept. ἐξομολογέω, Ps. lxxv. 2. 1 Chr. xxix. 13. ἀνθομολογέω Ez. iii. 11. Comp. in Ἀνθομολογέω and Ἐξομολογέω no. 1.

b) *to accord with or to any one*, i. q. *to promise*, seq. dat. et infin. Matt. xiv. 7 μεθ' ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ εἰάν αἰτήσῃται.—Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. ed. R VI. p. 391 ult. Xen. An. 7. 4. 22.

Ὁμολογία, ας, ἡ, (ὁμολογέω,) *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21.—In N. T. *confession, profession*. 1 Tim. vi. 12, 13 τὴν καλὴν ὁμολογίαν, comp. in Ὁμολογέω a. In the sense of an adj. Buttm. § 123. n. 4. 2 Cor. ix. 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν κ. τ. λ. i. q. *your professed subjection*. Heb. x. 23 κατέχωμεν ὁμολογίαν τῆς ἐλπίδος, i. e. *the hope we have*

professed, i. e. the Christian religion.—Hence meton. *profession* for ‘the thing professed,’ sc. the Christian religion, Heb. iii. 1. iv. 14. Sept. for $\eta\eta\eta$ vow Jer. xlv. 25.—Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κ. τ. λ.

Ὁμολογουμένως, adv. (part. pres. pass. of ὁμολογέω), *by consent of all, confessedly*, without controversy, 1 Tim. iii. 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. Œc. 1. 11.

Ὁμότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη), *of the same trade*, Acts xviii. 3.—Jos. Ant. 18. 13. 4. Luc. Demon. 23. Hdot. 2. 89.

Ὁμοῦ, adv. (pp. genit. neut. of ὁμός), *at the same place or time, together*, e. g. of place, John xxi. 2; of time John iv. 36. xx. 4. Sept. of time for $\eta\eta\eta$ Job xxxiv. 29.—of place Æschin. 21. 12. Xen. Conv. 1. 3. of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

Ὁμόφρων, ονος, ὁ, ἡ, (ὁμός, φρήν), *of the same mind, like-minded*, 1 Pet. iii. 8. Comp. Rom. xii. 16.—Hes. Theog. 60. Anthol. Gr. IV. p. 34. So ὁμοφρωνέω Plut. Otho 9.

Ὁμόω obsol. theme, see in Ὁμνυμι.

Ὁμως, advers. part. (ὁμός), i. q. Engl. *at the same time*, i. e. *nevertheless, notwithstanding, yet*. E. g. as strengthened by μέντοι, John xii. 42 ὁμως μέντοι καὶ κ. τ. λ. i. q. in Engl. *yet nevertheless*.—simpl. 2 Macc. xv. 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21. c. μέντοι ib. 2. 3. 22. Cebet. Tab. 33.—In the usage of Paul, ὁμως is put before a comparison with something inferior, out of which there then follows a conclusion à minore ad majus, i. q. *yet even*, 1 Cor. xiv. 7 ὁμως τὰ ἀψυχα φωνὴν διδόντα κ. τ. λ. i. e. *yet even* as to inanimate musical instruments you require them to give forth distinct sounds; [how much more then, etc.] Gal. iii. 15 *yet even* a man’s covenant, duly confirmed, no one annulleth, etc.

Ὀναρ, τό, found only in nom. and accus. Sing. *a dream*, in N. T. only κατ’

ὄναρ in a dream Matt. i. 20. ii. 12, 13, 19, 22. xxvii. 19. Heb. חֵלֶם , Sept. κατ’ ὕπνον Gen. xx. 6. xxxi. 11.—κατ’ ὄναρ Strabo 4. 1. 4. Artemid. 1. 2. 9. Æl. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phr. p. 421 sq.

Ὀνάριον, ου, τό, (dim. of ὄνος,) *a young ass*, John xii. 14, coll. ver. 15.—Athen. 13. p. 582. C.

Ὀνειδίζω, f. ἴσω, (ὄνειδος,) pp. *to defame*, i. e. *to disparage, to reproach*.

a) genr. i. q. *to rail at, to revile, to assail with opprobrious words*, in later usage seq. acc. of pers. Matt. v. 11 μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς. xxvii. 44. Mark xv. 32. Luke vi. 22. 1 Tim. iv. 10. 1 Pet. iv. 14. Rom. xv. 3, quoted from Ps. lxix. 10 where Sept. for $\eta\eta\eta$, as also Ps. xlii. 11. 2 Sam. xxi. 21.—Ecclus. xxii. 20. absol. Hom. Il. 7. 95. ib. 1. 211.

b) spec. *to reproach with any thing*, i. q. *to upbraid, to chide*, e. g. c. acc. pers. et ὅτι, Matt. xi. 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις . . ὅτι οὐ μετενόησαν. Seq. acc. of thing for which, Mark xvi. 14 τὴν ἀπιστίαν αὐτῶν.—So τινὰ διότι Luc. Tox. 61. τινὰ εἰς τι Jos. B. J. 1. 12. 1. Diod. Sic. 20. 62. τινί τι Hdian. 3. 8. 12. τινὰ Plato Phædo 18. p. 31. A. ὅτι ib. 17. p. 29. E.—Absol. *to upbraid* sc. with benefits conferred, James i. 5.—Ecclus. xli. 29. τινί τι Pol. 9. 31. 4.

Ὀνειδισμός, οῦ, ὁ, (ὀνειδίζω,) *reproach, reviling, contumely*. Rom. xv. 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε, see in Ὀνειδίζω a. 1 Tim. iii. 17. Heb. x. 33. xi. 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*. xiii. 13. Sept. for פָּרַח Ps. lxix. 10. vers. 8, 11. Joel ii. 19.—Wisd. v. 3. 1 Macc. x. 70. Menand. Prot. p. 118. D. A late word, Lob. ad Phr. p. 512.

Ὀνειδος, εος, ους, τό, pp. *fame, name, report*, good or bad, e. g. *good fame, renown*, Eurip. Phœn. 828 or 835 κάλλιστον ὄνειδος. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Luke i. 25 ἀφελεῖν τὸ ὄνειδος μου, sc. for sterility, in allusion to Gen. xxx. 23 where Sept. for פָּרַח , as also 2 Sam. xiii. 13.

Prov. vi. 33. Comp. Is. iv. 1.—1 Macc. iv. 58.—Diod. Sic. 1. 93. Xen. Ven. 13. 8. Also *reproach* in words, Luc. Alex. 45. Dem. 19. 8.

ὄνημι, see ὄννημι.

ὄνησιμος, ου, ὄ, (ὄννημι, pp. profitable,) *Onesimus*, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. iv. 9. Philem. 10.

ὄνησίφορος, ου, ὄ, (ὄνησις, φέρω, pp. profit-bringing,) *Onesiphorus*, pr. n. of a Christian at Ephesus, 2 Tim. i. 16. iv. 19.

ὄνικός, ἡ, ὄν, (ὄνος,) *pertaining to an ass*, e. g. μύλος ὄνικός, *an ass millstone*, i. e. turned by an ass, a large upper millstone, Matt. xviii. 6. Luke xvii. 2. See in Μύλος.

ὄννημι, f. ὀνήσω, *to be of use, to profit*, c. acc. Æl. V. H. 7. 14. Xen. An. 2. 1. 38. *to gratify* Xen. An. 6. 1. 32. In N. T. only Mid. ὀνίναμαι, aor. 2 Opt. ὀναίμην, *to have profit, to have joy*, c. gen. *of or from any one*, Phil. 20 ναι, ἐγώ σου ὀναίμην. Buttm. § 132. 4. 2. d. Matth. § 327. 4.—Aristoph. Thesm. 469 ὀναίμην τῶν τέκνων. Dem. 842. 10. On the forms, espec. aor. 2 Ind. ὀνήμην or ὀνάμην, see Buttm. § 114. p. 294. Lob. ad Phr. p. 12 sq.

ὄνομα, ατος, τό, *name*, i. e. the proper name or appellation of a person, etc. Heb. שֵׁם.

a) pp. and genr. Matt. x. 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke i. 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. x. 20. Acts xiii. 8. 1 Cor. i. 13, 15 see below in d. β. Phil. iv. 3. Rev. xiii. 1 ὄνομα βλασφημίας *a blasphemous name*. xvii. 3. xxi. 14. al. So Mark vi. 14 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ *his name had become known abroad*; others *fame*, but unnecessarily. The verb καλέω *to call* sometimes takes ὄνομα with the name in apposit. Matt. i. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ver. 23, 25. See in Καλέω no. 2. a. So Mark iii. 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. ver. 17. Also καλεῖν τινα τῷ ὀνόματι τούτῳ i. e. *by this name*, Luke i. 61; κ. ἐπὶ τῷ ὀνόματι

after the name of any one, ver. 59; see in Καλέω no. 2. a, and Ἐπί II. 3. c. η. Further, οὗ τὸ ὄνομα [ἐστὶ] Mark xiv. 32. τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke i. 5. ὀνομά μοι, σοι, αὐτῷ, i. e. *my, thy, his name*, etc. Mark v. 9. Luke ii. 25 John i. 6. iii. 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἄνθρωπος . . τοῦνομα Ἰωσήφ sc. καλούμενος, Matt. xxvii. 57. (Palæph. 40. 3 τοῦνομα. Æl. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἄνθρωπος . . ὀνόματι Σίμων *Simon by name* Matt. xxvii. 32. Mark v. 22. Luke i. 5. Acts v. 1. Ruttm. § 133. 3. 2. (Palæph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα *by name*, severally, John x. 3. 3 John 15.—Meton. *name* is put for *the person or persons bearing that name*, e. g. Luke vi. 22 καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, see in Ἐκβάλλω a. Acts i. 15 ἦν τε ὄχλος ὀνομάτων κ. τ. λ. Rev. iii. 4. xi. 13. So Sept. ἐξ ἀριθμοῦ ὀνομάτων for הֵמָּה שְׁמֵיהֶם Num. xxvi. 53, 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου τικτόμενα. Lat. 'nomen Cæninum' for Cæninenses, Liv. 1. 10. 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

b) *implying authority*, e. g. 'to come or to do any thing *in or by the name of any one*,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματι τινος, see Ἐν no. 3. c. β. p. 274. Acts iv. 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ὀνόματι κ. τ. λ. Matt. xxi. 9 ὁ ἐρχόμενος ἐν ὄν. κυρίου. xxiii. 39. John v. 43 bis. x. 25 ἐν τῷ ὄν. τοῦ πατρός. Mark xvi. 17 ἐν τῷ ὄν. μου δαιμόνια ἐκβαλοῦσι. Luke x. 17. xxiv. 47. John xiv. 26. Acts iii. 6 ἐν τῷ ὄν. I. Χρ. [λέγω σοι] ἔγειρε κ. τ. λ. ix. 27, 28. 1 Cor. v. 4. 2 Thess. iii. 6. James v. 14. αἰεῖν ἐν τῷ ὄν. Ἰησοῦ John xiv. 13, 14. al. see in Ἐν no. 3. c. β. p. 274. Comp. below in d. β.—So ἐπὶ τῷ ὀνόματι τινος, see in Ἐπί II. 3. c. a. p. 301. Mark ix. 39 ὃς ποιήσει δύναμιν ἐπὶ τῷ ὄν. μου. Luke ix. 49. So λαλεῖν v. διδάσκειν ἐπὶ τῷ ὄν. Ἰησοῦ, see in Ἐπί l. c. Acts iv. 17, 18. v. 28, 40. Of impostors, Matt. xxiv. 5. Mark xiii. 6. Luke xxi. 8.—Dat. τῷ ὀνόματι τινος, Matt. vii. 22 τῷ σῷ ὀνόματι προφητεύσαμεν κ. τ. λ. Mark ix. 38. Comp.

in Δαιμόνιον b. δ.—So ἐπὶ τῷ ὄν. Jos. Ant. 4. 1. 1. Dem. 495. 7. ib. 917. 27. ἐκ τοῦ ὄν. Jos. Ant. 7. 1. 5.

c) as implying *character, dignity*, i. q. *name and dignity*, honourable appellation, title. Matt. x. 41 bis, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet. ver. 42. See in Εἰς no. 3. e. Matt. xviii. 5 ὅς ἐάν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. in the character of being mine, as my disciple. Mark ix. 37. Comp. the fuller expression in ver. 41 ἐν ὀνόματι ὁτι Χριστοῦ ἐστε. See in Ἐπί II. 3. c. a. So Eph. i. 21 ὑπεράνω . . παντὸς ὀνόματος κ. τ. λ. Phil. ii. 9 ὄνομα τὸ ὑπὲρ πάντων ὄνομα. Acts iv. 12. Heb. i. 4. Rev. xix. 16.—Act. Thom. § 27. Jos. Ant. 12. 4. 1 φέρνης ὀνόματι.—Hence *mere name*, as opp. to reality, Rev. iii. 1 ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ, i. e. thou art said to live, thou livest in name only.—Jos. Ant. 8. 13. 6. opp. to ἔργον Eurip. Phœn. 512 where comp. Porson. ib. Or. 448. Troad. 1241.

d) *emphat.* τὸ ὄνομα τοῦ Θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, etc. *the name of God, of Christ*, as periphrasis for *God himself, Christ himself*, in all their being, attributes, relations, manifestations; comp. Olshausen Comm. on Matt. xviii. 20. Tholuck Bergpred. on Matt. vi. 9. E. g. genr. Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, comp. below in β, and see in Βαπτίζω no. 2. a. β.—Spec. (α) of God, where *his name* is said to be hallowed, revealed, invoked, honoured, and the like. Matt. vi. 9 αγιασθήτω τὸ ὄνομά σου, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke xi. 2. i. 49 ἅγιον τὸ ὄνομα αὐτοῦ. John xii. 28. xvii. 6 ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρ. Rom. ix. 17. Heb. ii. 12. (comp. Sept. and ὧ Ex. ix. 16.) After ἐπικαλέω to invoke, Acts ii. 21. ix. 14. Rom. x. 13. also 2 Tim. ii. 19. So of praise, homage, Rom. xv. 9 τῷ ὀνόματί σου ψαλῶ. Heb. vi. 10. xiii. 15. Rev. xi. 18. So Matt. xxviii. 19. Acts xv. 14 λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ, i. e. in honour of his name, of himself, comp. ver. 17; here text. rec. has ἐπί, see in Ἐπί II. 3. c. ζ. John xvii. 11, 12 τηρεῖν

αὐτοὺς ἐν τῷ ὀνόματί σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. ii. 24 τὸ ὄν. τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται κ. τ. λ. 1 Tim. vi. 1. (2 Macc. viii. 4.) So genr. Sept. and ὧ Gen. iv. 26. Ps. v. 12. vii. 18. ix. 3, 11. Is. xxvi. 8. sæp. Comp. Gesen. Lex. ὧ no. 2.—(β) of Christ, as the Messiah, where *his* name is said to be honoured, revered, believed on, invoked, and the like. Acts xix. 17 ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Phil. ii. 10. 2 Thess. i. 12. Rom. i. 5. Rev. ii. 13. iii. 8. Matt. xii. 21 ἐν τῷ ὄν. αὐτοῦ ἔθνη ἐλπιοῦσι. John i. 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ii. 23. iii. 18. Acts iii. 16. 1 John iii. 23. v. 13. After ἐπικαλέω to invoke, 1 Cor. i. 2. Acts ix. 21. xxii. 16. After βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ Acts viii. 16. xix. 5. Matt. xxviii. 19. β. ἐπὶ τῷ ὄν. Ἰ. Acts ii. 38. β. ἐν τῷ ὄν. τοῦ κ. Acts x. 48. See in Βαπτίζω no. 2. a. β. comp. Rom. vi. 3 βαπ. εἰς Χριστόν. (Hence by antith. also βαπ. εἰς τὸ ὄν. Παύλου 1 Cor. i. 13, 15.) Where benefits are said to be received in or through *the name* of Christ, John xx. 31 ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts iv. 10, 30. x. 43. 1 Cor. vi. 11. 1 John ii. 12. Where any thing is done *in his name*, i. e. in and through him, through faith in him, Eph. v. 20 εὐχαριστοῦντες . . ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ Θεῷ καὶ πατρί, where it is i. q. δι' αὐτοῦ, e. g. Col. iii. 17 πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ. εὐχαριστοῦντες τῷ Θεῷ καὶ π. δι' αὐτοῦ. Here can also be referred the phrase αἰτεῖν ἐν ὀνόματι Χρ. see above in b.—Espec. *the name* of Christ stands for Christ as the Head of the gospel dispensation, i. q. *Christ and his cause*, as Acts viii. 12 εὐαγγελιζόμενος τὰ . . τοῦ ὄν. Ἰ. Χρ. ix. 15. Matt. xviii. 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, see in Εἰς no. 3. d. a. p. 237. So where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ. Matt. x. 22 μισούμενοι διὰ τὸ ὄνομά μου, i. e. on account of me and my cause, as believing on me. Mark xiii. 13. John xv. 21. Rev. ii. 3. ἐν ὄν. Χρ. 1 Pet. iv. 14. ἔνεκεν τοῦ ὄν. Χρ. Matt. xix. 29. Luke xxi. 12. ὑπὲρ τοῦ ὀνόμ. Χρ. Acts v. 41. ix. 16. xxi. 13. 3 John 7. al. Or where one opposes and blasphemes τὸ

ὄνομα τοῦ Χρ. Acts xxvi. 9. James ii. 7. —(γ) Of the Holy Spirit, Matt. xxviii. 19, see above. AL.

Ὀνομάζω, f. ἄσω, (ὄνομα,) *to name, to call by name*, trans.

a) genr. and seq. ὄνομα, *to name the name of any one, to call or pronounce his name*, seq. ἐπίτινα Acts xix. 13. Sept. for קרי Lev. xxiv. 16. Also *to call upon, to invoke, to profess the name of any one*, 2 Tim. ii. 19 πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. So Sept. for קרי Is. xxvi. 13. Jer. xx. 9. Josh. xxiii. 7. (Hdian. 5. 5. 13. Xen. Apol. Soc. 24.) Pass, *to be named, i. e. to be mentioned, heard of, known*, Rom. xv. 20 ὅπου ὀνομάσθη Χριστός i. e. where Christ is already known and professed. Eph. i. 21. v. 3 μὴδὲ ὀνομαζέσθω ἐν ὑμῖν *let it not be so much as named among you*, i. e. let it not exist even in name. 1 Cor. v. 1. Comp. Sept. for קרי Esth. ix. 4.—Act. genr. Luc. Hale. 5. Hdot. 1. 86. Xen. Conv. 6. 1. Pass. Hdian. 2. 3. 15.

b) in the sense of *to call*, i. e. to give a name or appellation, c. dupl. acc. Luke vi. 13, 14 δὲ καὶ ὠνόμασε Πέτρον. Pass. 1 Cor. v. 11. Seq. ἐκ τίνος *to be named from or after any one*, Eph. iii. 15. Sept. for קרי Gen. xxvi. 18. Jer. xxv. 29.—Wisd. ii. 13. Palæph. 4. 3. Hdian. 3. 10. 9. c. ἐκ τίνος Xen. Mem. 4. 5. 12.

Ὀνος, ου, ὅ, ἡ, *an ass*, male or female, Matt. xxi. 2, 5, 7. Luke xiii. 15. xiv. 5. John xii. 15. Sept. for קרי Gen. xii. 16. קרי Judg. v. 10.—Luc. Asin. 51. Xen. An. 2. 1. 6.

Ὀντως, adv. (ὦν, εἰμί), *really, truly*, in very deed, Mark xi. 32 ὅτι ὀντως προφήτης ἦν. Luke xxiii. 47. xxiv. 34. John viii. 36. 1 Cor. xiv. 25. Gal. iii. 21. 2 Pet. ii. 18 in text. rec. With the art. ὁ, ἡ, ὀντως as adj. *real, true*, 1 Tim. v. 3, 5, 16. Buttm. § 125. 6. Sept. for קרי Num. xxii. 37.—Hdian. 4. 12. 9. Xen. Conv. 6. 5. c. art. Jos. Ant. 15. 3. 5. Æl. V. H. 2. 10.

Ὀξος, εος, ους, τό, (ὀξύς,) pp. *sharp-wine, vinegar*, Pol. 12. 2. 8. Xen. An. 2. 3. 14. Also genr. *vinegar, sour wine, posca, vinum culpatum*, i. e. cheap poor wine, which mixed with water

constituted a common drink, espec. for the poorer classes and soldiers; see Adam's Rom. Ant. p. 393. Jahn § 144. Sept. and קרי Num. vi. 3. Ruth ii. 14. Plut. Cato Maj. 1 fin. ὕδωρ δ' ἐπινεν ἐπὶ τῆς στρατείας, πλὴν εἵποτε διψήσας περιφλεγῶς ὄξος ᾗτησεν. Comp. Ulpian 12. 38. Mingled with myrrh or bitter herbs it was given to persons about to be executed in order to stupify them, Babyl. Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit R. Chasda: Qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus," in allusion to Prov. xxxi. 6. Comp. Galen. Simpl. Med. 15. 19.—So in N. T. genr. Matt. xxvii. 48 λαβὼν σπόγγον, πλήσας τε ὄξους. Mark xv. 36. Luke xxiii. 36. John xix. 29 bis, 30. Also Matt. xxvii. 34 ὄξος μετὰ χολῆς μεμιγμένον, i. q. in Mark xv. 23 ἐσμυρνισμένον οἶνον.

Ὀξύς, εἶα, ύ, *sharp, keen*, i. e.

a) pp. having a sharp edge, e. g. ῥομφαία, δρέπανον, Rev. i. 16. ii. 12. xiv. 14, 17, 18 bis. xix. 15. Sept. for קרי Is. xlix. 2. Ez. v. 1.—Luc. D. Deor. 8. 1 bis. Hdot. 3. 8.

b) *quick, swift*, since the idea of sharpness, keenness, implies also eagerness, vehemence. Rom. iii. 15 ὀξεῖς οἱ πόδες αὐτῶν, comp. Is. lix. 7. So Sept. for קרי Amos ii. 15. קרי Prov. xxii. 28.—Hdian. 1. 9. 20. Plut. Romul. 10. Xen. Eq. 1. 13.

Ὀπή, ῆς, ἡ, *an opening, hole*, e. g. a fissure in the earth, rocks, etc. Heb. xi. 38; a fountain, James iii. 11. So Sept. for קרי Ex. xxxiii. 22. קרי Obad. 3. —Jos. Ant. 9. 8. 2. Athen. 13. p. 569. B. Æl. V. H. 4. 28.

Ὀπισθεν, adv. (ὀπισ a looking back), pp. *from behind*, Buttm. § 116. 1. In N. T. only of place, *behind, after, at the back* of any person or thing. (In the classics also of time, Hom. Il. 9. 515. Od. 23. 249. Pind. Nem. 7. 149.

a) absol. Mark v. 27 ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν i. e. from behind. Matt. ix. 20. Luke viii. 44. Rev. iv. 6. v. 1 βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, *a scroll written within and on the back*. —Arr. Alex. M. 1. 15. 12. Xen. An. 5. 6. 9.

b) seq. genit. as prep. Buttm. § 146. 2, *behind, after*, Matt. xv. 23 κράζει ὀπίθεν ἡμῶν. Luke xxiii. 26. Sept. for יָחַד Gen. xviii. 10. Ruth ii. 7.—Palæph. 29. 5. Xen. Cyr. 3. 3. 25.

Ὅπισω, adv. (ὀπίς, comp. Buttm. § 115. 6), *behind, back, backwards*, of place and time.

a) absol. in N. T. only of place, Luke vii. 38 στᾶσα ὀπίσω. Matt. xxiv. 18 μὴ ἐπιστρεψάτω ὀπίσω, sc. to his house. Sept. for חַזְרָה 1 K. xviii. 37.—Jos. Ant. 6. 1. 3. Luc. Asin. 51. Æl. V. H. 13. 3.—With the art. τὰ ὀπίσω, pp. *things behind*, and εἰς τὰ ὀπίσω i. q. *backward, back*, comp. Buttm. § 125. 6. So ἀπέρχ. εἰς τὰ ὀπίσω *to go back, to fall back*, pp. John xviii. 6. trop. from a teacher vi. 66. βλέπω εἰς τὰ ὀπίσω. Luke ix. 62. στρέφομαι εἰς τὰ ὀπίσω. *to turn back* i. e. about, John xx. 14. ἐπιστρεψάτω εἰς τὰ ὀπίσω. *to turn back* sc. to one's house, Mark xiii. 16. Luke xvii. 31. Trop. Phil. iii. 14 τὰ ὀπίσω ἐπιλανθανόμενος, i. e. former pursuits and acquirements. Sept. εἰς τὰ ὀπίσω for חַזְרָה 2 Sam. i. 22. יָחַד Gen. xix. 17, 26.—So εἰς τοῦ ὀπίσω Hdian. 5. 6. 17. Thuc. 4. 4.

b) seq. genit. as prep. Buttm. § 146. 2, often in N. T. and Sept. but not usual in the classics; spoken both of place and time. (a) Of place, *behind, after*; e. g. place where, Rev. i. 10 ἤκουσα ὀπίσω μου φωνήν, *behind me*. Sept. for חַזְרָה Cant. ii. 9. Is. lvii. 8.—With verbs implying motion *after* any one, i. e. a following as a disciple, partisan, or otherwise, e. g. ἀκολουθεῖ ὀπίσω μου Matt. x. 38. δεῦτε ὀπίσω μου iv. 19. Mark i. 17. ἐλθεῖν, ἀπελθεῖν, Matt. xvi. 24. Mark i. 20. viii. 34. Luke ix. 23. xiv. 27. John xii. 19. So Luke xix. 14. xxi. 8. Acts v. 37. xx. 30. Trop. 1 Tim. v. 15. 2 Pet. ii. 10. Jude vii. Rev. xii. 15. Prægn. Rev. xiii. 3, see in θαυμάζω b. Sept. pp. for יָחַד 1 Sam. xiii. 7. 2 K. vi. 19. trop. Deut. iv. 3. 2 K. xiii. 2. (Palæph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion, as ὑπάγε ὀπίσω μου, *get thee behind me*, i. e. *away, avaunt thee*, Matt. iv. 10 in later edit. xvi. 23. Mark viii. 33. Luke iv. 8. So Sept. and יָחַד 1 K. xiv. 9. Is. xxxviii. 17.—(β) Of time, *after*, as

ὁ ὀπίσω μου ἐρχόμενος Matt. iii. 11. Mark i. 7. John i. 15, 27, 30. Sept. for חַזְרָה Neh. xiii. 19. יָחַד 1 K. i. 24. Ecc. x. 4. Chald. חַזְרָה Dan. ii. 19.

Ὅπλιζω, f. ἰσω, (ὄπλον), *to furnish out, to prepare*, e. g. food or drink, Hom. Il. 11. 641. a chariot, ships, *to equip*, ib. 24. 190. Od. 17. 288. *to equip with arms, to arm*, Hdian. 1. 13. 5. Xen. Ag. 2. 7. Mid. *to prepare oneself* for a work, Il. 7. 417. *to arm oneself, to take arms*, Hom. Il. 8. 55. Hdian. 6. 9. 6.—In N. T. only Mid. *to arm oneself*, trop. in a moral sense, seq. acc. 1 Pet. iv. 1 ὑμεῖς τὴν αὐτὴν ἐννοιαν ὀπλίσασθε. Buttm. § 135. 4.—Jos. Ant. 6. 9. 4. Soph. Electr. 991 or 996 θράσος ὀπλίζεσθαι.

Ὅπλον, ου, τό, *an instrument, implement*, e. g. of an artisan Od. 3. 433. of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdot. 9. 115. In N. T. only plur. τὰ ὅπλα, *instruments, implements*, e. g.

a) of war, *weapons, arms, armour*, John xviii. 3. trop. 2 Cor. vi. 7. x. 4 τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. xiii. 12. Sept. pp. for חַזְרָה Jer. xxi. 4. חַזְרָה Jer. xlvi. 3. חַזְרָה 2 Chr. xxiii. 10.—Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

b) metaph. *instruments*, with which any thing is effected or done, Rom. vi. 13 bis, ὅπλα ἀδικίας, ὅπλα δικαιοσύνης.—Sept. Prov. xiv. 7.

Ὅποιος, οἷα, οἷον, relat. pron. correlat. to ποῖος, τοῖος, Buttm. § 79. 6, *what*, i. e. *of what kind or sort, qualis*, and with τοιοῦτος, i. q. *as*, Acts xxvi. 29 τοιούτους, ὁποῖος κἀγὼ εἰμι. (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. iii. 13 ἔργον ὁποῖόν ἐστι. Gal. ii. 6. 1 Thess. i. 9. James i. 24.—Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

Ὅποτε, compound relat. part. of time, (ὅτε,) *when, at what time*, see Buttm. § 116. 4, comp. § 79. 4; c. Indic. of what actually took place at a certain time, Luke vi. 3. Comp. Herm. ad Vig. p. 903, 917. Passow s. v.—Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

Ὅπου, compound relat. adv. of place, (ποῦ,) pp. *where, in which or what place*, see Buttm. § 116. 4, comp. § 79. 4.

a) pp. and after express mention of a place. Seq. Indic. Matt. vi. 19, 20 ἐν οὐρανῷ, ὅπου οὐτε σῆς κ. τ. λ. Mark ix. 44. Luke xii. 33. John i. 28. al. With ἐκεῖ added pleonast. Rev. xii. 6 ὅπου ἔχει ἐκεῖ τόπον. ver. 14. or also ἐπ' αὐτῶν xvii. 9. See in 'Εκεῖ a, and Αὐτός II. 1. b. Sept. for שָׁמַיָּא Judg. xviii. 10. (Palæph. 15. 2. Hdian. 2. 7. 5.) Seq. Subjunct. of that which is indef. Mark xiv. 14. Comp. Herm. ad Vig. p. 741.—With ἐκεῖ emphat. in the corresponding clause. Matt. vi. 21 ὅπου γὰρ ἐστὶν ὁ θ. ὕμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὕμῶν. Luke xii. 34. xvii. 37. John xii. 26.—Simpl. and including the idea of a demonstrative, *there where*, Matt. xxv. 24 θερίζων ὅπου οὐκ ἔσπειρας. ver. 26. Mark v. 40. John iii. 8. vii. 34. Rom. xv. 20. al.—Xen. Cyr. 1. 4. 16.—With ἄν, as ὅπου ἄν, *wheresoever*, comp. in Ἄν I. 2. a. So seq. Subjunct. Mark ix. 18 ὅπου ἂν αὐτὸν καταλάβῃ. xiv. 9. ὅπου ἂν id. Matt. xxiv. 28. Mark vi. 10. Seq. Indic. impf. Mark vi. 56.—Xen. Cyr. 4. 5. 41, c. Subj.

b) trop. in a wider sense, including also time, manner, circumstances, etc. Col. iii. 11 ὅπου οὐκ ἔνι Ἑλλήν κ. τ. λ. 2 Pet. ii. 11. So c. ἐκεῖ emphat. James iii. 16. Simpl. i. q. *there where* Heb. ix. 16. x. 18.—Sept. Prov. xxvi. 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7. So in reasoning, *where, whereas*, i. q. *since*, 1 Cor. iii. 3 ὅπου γὰρ ἐν ὑμῖν ζῆλος . . . οὐχὶ σαρκικοί ἐστε; Comp. Buttm. § 149. p. 424.—Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13. ὅπου γε Xen. Cyr. 8. 4. 31.

c) by attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. seq. Indic. John viii. 21, 22 ὅπου ἐγὼ ὑπάγω. xiv. 4. Heb. vi. 20. So ὅπου ἄν c. Subjunct. Luke ix. 57 ὅπου ἂν ἀπέρχῃ. James iii. 4. Rev. xiv. 4. ὅπου ἂν id. Matt. viii. 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. AL.

Ὅπτανω, see Ὁράω.

Ὅπτασία, ας, ἡ, (ὀπτάνω, ὀπτάζω,) *a sight, appearance, espec. a vision, apparition*, Luke i. 22. xxiv. 23 ὀπτασίαν ἀγγέλων ἰωρακέναι. xxvi. 19. 2 Cor. xii. 1. Sept. for פֶּאֶרָא Dan. ix. 23. x. 1, 7, 8.—Anthol. Gr. I. p. 121. A later word for ὄψις Passow s. v.

Ὅπτός, ἡ, ὄν, (ὀπτάω to roast, etc.)

roasted, broiled, cooked by fire, Luke xxiv. 42 ἰχθύος ὀπτοῦ μέρος. Sept. for חֵזַק Ex. xii. 8, 9. Is. xlv. 16.—Hom. Od. 4. 66. Plut. ed R. VI. p. 481. 2.

Ὅπτω, obsol. theme to fut. ὀψομαι, see in Ὁράω.

Ὁπώρα, ας, ἡ, pp. *late summer, dog-days*, that season of the year which succeeded τὸ θερος, and in which Sirius or the dog-star is predominant, Hom. Il. 22. 27. Xen. H. G. 3. 2. 10. Comp. Il. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. In the East it is the season in which fruits ripen.—Hence in N. T. meton. and collect. *fruits*, Rev. xviii. 14 ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς i. e. the fruits in which thou hast delighted. So Sept. and גִּבְרָא Jer. xl. 10, 12.—Jos. Ant. 4. 8. 21. Hdian. 1. 6. 3. Xen. H. G. 2. 4. 25.

Ὁπως, pp. relat. adv. of manner, *in what manner, how*, Buttm. § 116. 4. It passes over also into a conjunction, *in the manner that, so that*, etc.

I. As relat. Adv. *in what manner, how*, once in N. T. seq. Indic. aor. in the narration of an actual event, see Passow s. voc. A. 1. d. Luke xxiv. 20 τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ. τ. λ.—Jos. B. J. præm. § 2 ὅπως κατέστρεψεν. Hom. Il. 10. 545. Xen. An. 1. 6. 11.

II. As Conjunct. pp. *in such manner that*, and then genr. *so that, that*, in the various senses of ἵνα, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, *to the end that, in order that*; but also ἐκβατικῶς, ecbatic, as marking the event, result, upshot of an action, *so that it was or is so and so*. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα. See in Ἰνα init. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. p. 386.—In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Buttm. § 139. 4.

1. τελικῶς, final, *to the end that, in order that*, and ὅπως μὴ *in order that not, lest*, c. Subjunct.

a) simpl. i. e. without *ἄν*. (α) preceded by the *present* or *aorist* of any mood except the *Indicative*; and then the *Subjunct.* marks what it is supposed will really take place; comp. in "Ινα no. 1. A. a. E. g. pres. Matt. vi. 2 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν . . . ὅπως δοξασθῶσιν ὑπὸ τῶν ἄνθρ. ver. [5], 16. Heb. ix. 15. impl. 1 Pet. ii. 9. Aor. Mark v. 23 ἐπιθῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. Luke xvi. 28. John xi. 57. Acts ix. 12. 2 Cor. viii. 14. 2 Thess. i. 12. ὅπως μή Acts xx. 16. 1 Cor. i. 29.—Xen. Cyr. 1. 2. 5. Conv. 8. 25.—(β) preceded by the *imperative*, comp. in "Ινα no. 1. A. b. E. g. imper. aor. Matt. ii. 8 ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν κ. τ. λ. vi. 4. Acts xxiii. 15, 23. 2 Cor. viii. 11. ὅπως μή Matt. vi. 18.—Xen. Cyr. 1. 4. 10.—(γ) preceded by the *future*, comp. in "Ινα no. 1. A. c. Acts xxiv. 26.—(δ) preceded by a *past tense*, see in "Ινα no. 1. A. d. Passow ὅπως B. 1. b. Matt. xxvi. 59 ἐζήτουν ψευδομαρτυρίαν . . . ὅπως θανατώσωσιν αὐτόν. Acts ix. 17, 24. xxv. 26. Rom. ix. 17 bis. Gal. i. 4.—Hdian. 4. 5. 8. Thuc. 2. 3.

b) with *ἄν*, i. e. ὅπως ἄν, see in "Αν no. I. 2. c. E. g. preced. pres. Matt. vi. 5 in later edit. Rom. iii. 4. impl. (Plato Gorg. p. 481. A. Bekk. Isocr. ad Phil. c. 49.) Preced. imper. Acts iii. 19 ὅπως ἄν ἐλθῶσι καιροί κ. τ. λ. *that at length the times etc. may come*, see Tittm. l. c. p. 63, 64. Preced. fut. Acts xv. 17.—c. præt. Xen. Cyr. 8. 3. 6.

2. ἐκβατικῶς, ecbatic, *so that, so as that*, c. Subjunct. see in "Ινα no. 2. E. g. (α) preced. pres. Matt. v. 45 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς καὶ προσεύχεσθε . . . ὅπως γένησθε υἱοὶ τοῦ πατρὸς κ. τ. λ. i. e. so as that ye may thus imitate your Father etc. see Tittm. l. c. p. 58. v. 16. c. præt. as pres. Luke xvi. 26 χάσμα μέγα ἐστήρικται, ὅπως κ. τ. λ.—Hdot. 1. 8.—(β) preced. fut. Matt. xxiii. 35 διώξετε . . . ὅπως ἐλθῇ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον κ. τ. λ.—(γ) preced. præt. Heb. ii. 9 βλέπομεν Ἰησοῦν . . . ἐστεφανωμένον· ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου, *we see Jesus . . . for the suffering of death crowned with glory and honour, so as that by the grace of God he may taste death for every man*. Here belongs the phrase ὅπως πληρωθῇ

τὸ ῥηθὲν κ. τ. λ. preceded by a *past tense* or by τοῦτο γέγονεν implied, Matt. ii. 23. viii. 17. xii. 17. xiii. 35. It is wholly equivalent to ἵνα πληρωθῇ, which see in "Ινα no. 2. d.—(δ) Once ὅπως ἄν, Luke ii. 35. Comp. above in no. 1. b.

3. After verbs of *asking, entreating, exhorting*, and also of *deciding, commanding*, which in themselves imply a purpose, ὅπως became equivalent to a *demonstrative conjunction*, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. "Ινα no. 3. The same verbs often take after them the *inf.* or also ἵνα. E. g. δέομαι in imperat. Matt. ix. 38 δεῖθῃτε οὖν . . . ὅπως ἐκβάλῃ ἐργάτας κ. τ. λ. Luke x. 2. Acts viii. 24. (Hdot. 9. 117.) So c. inf. et c. ἵνα, see in "Ινα no. 3. a. β. After ἐρωτάω, præt. Luke vii. 3. xi. 37; aor. inf. Acts xxiii. 20; comp. in "Ινα l. c. εὐχομαι and προσεύχομαι, James v. 16. Acts viii. 15. impl. Philem. 6. comp. in "Ινα l. c. παρακαλέω Matt. viii. 34, comp. "Ινα l. c.—After verbs of *deciding*, Matt. xii. 14 συμβούλιον ἔλαβον κατ' αὐτοῦ . . . ὅπως αὐτόν ἀπολέσωσιν. xxii. 15. Mark iii. 6. comp. Matt. xxvii. 1 where it is ὥστε c. inf. See Tittm. l. c. p. 61. So after verbs or phrases implying *decision, authority, command*, as ὑπήσατο ἐπιστολάς . . . ὅπως κ. τ. λ. Acts ix. 2. αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως κ. τ. λ. Acts xxv. 3. Comp. in "Ινα no. 3. a. α.

"Οραμα, ατος, τό, (ὁράω,) pp. thing seen, a sight, spectacle, genr. Acts vii. 31 ὁ δὲ Μωϋσῆς, ἰδὼν ἐθαύμασε τὸ ὄραμα. Matt. xvii. 9, coll. Mark ix. 9. Sept. for פֶּסֶם Ex. iii. 3. Deut. xxviii. 34.—Æl. V. H. 2. 13. Xen. Cyr. 3. 3. 66.—Spec. of a supernatural appearance, a vision, Acts ix. 10, 12. x. 3, 17, 19. xi. 5. xii. 9. xvi. 9, 10. xviii. 9. Sept. for פֶּסֶם Gen. xlv. 2. גִּיּוּן Dan. viii. 2. גִּיּוּן Gen. xv. 1.—Test. XII Patr. p. 569.

"Ορασις, εως, ή, (ὁράω,) pp. the sight, sense of seeing, Wisd. xv. 15. Diod. Sic. 1. 59. Demad. 178. 41. In N. T. appearance, i. e.

a) pp. i. q. aspect, external form, Rev. iv. 3 bis, ὁμοιος ὁράσει λίθον ἰάσπιδι κ. τ. λ. i. e. in his appearance etc.—Ecclus. xi. 2

b) i. q. *ὄραμα*, a sight, vision, presented to the mind, Rev. ix. 17. Acts ii. 17 *ὀράσεις ὁψονται*, quoted from Joel iii. 1 [ii. 28] where Sept. for *יִרְאֶה*. Sept. for *יִרְאֶה* Is. i. 1. Jer. xiv. 14.—Tob. xii. 19.

Ὁρατός, ἡ, όν, (ὀράω,) *seen, visible*, Col. i. 16 *ὀρατὰ καὶ τὰ ἀόρατα*.—Sept. Job xxxiv. 26. xxxvii. 21. Xen. Cyr. 1. 6. 2.

Ὁράω, ὦ, less freq. *ὀπτάνω*, f. *ὀψομαι*, aor. 1 *ὠψάμην* see below, aor. 1 pass. *ὤφθην*; Aor. 2 *εἶδον*; perf. *έώρακα*, pluperf. *έώρακεν*, for which double augm. see Buttm. § 84. n. 8.—Fut. *ὀψομαι* is from the obsol. theme *ΟΠΤΩ*, comp. Buttm. § 113. 4; for 2 pers. sing. *ὀψει* John xi. 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 *ὠψάμην* is late and rare, in Subjunct. Luke xiii. 28. also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342. comp. Lob. ad Phryn. p. 734. Pres. *ὀπτάνω* is also from the same theme, comp. Buttm. § 112. 13; only pass. Acts i. 3, also 1 K. viii. 8. Tob. xii. 19.—For the 3 plur. perf. *έώρακαν* instead of *έώρακασιν*, in MSS. Luke ix. 36. Col. ii. 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c. Sturz. de Dial. Alex. p. 58.—Aor. 2 is made throughout by *εἶδον* q. v. in *Εἶδω* no. I.—*To see, to perceive with the eyes, to look at*, trans. implying not the mere act of seeing, but also the actual perception of some object, and thus differing from *βλέπω*. Comp. Tittm. de Synon. N. T. p. 114. sq.

a) pp. seq. accus. of person or thing, comp. in *Εἶδω* I. a. E. g. *ὀράω*, Luke xvi. 23 *ὀρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν*. i. 22 *ὀπτασίαν έώρακεν*. ix. 36. xxiv. 23. John iv. 45. v. 37. vi. 2. ix. 37. xx. 18, 25, 29. Acts vii. 44. xxii. 15. 1 John i. 1. al. *ὀψομαι*, Matt. xxviii. 7 *έκεῖ αὐτὸν ὤψεσθε*. ver. 10. Luke iii. 6. *ὀψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ*, comp. Is. xl. 5. Luke xiii. 28. John xi. 40. Acts ii. 17. (Joel ii. 28, or iii. 1.) Rev. i. 7. al. c. acc. impl. John i. 34. 1 Pet. i. 8. Sept. for *πᾶς*, *ὀράω* Ex. ii. 12. Gen. xiii. 15. *ὀψομαι* Is. xxxv. 2. Jer. iv. 21.—ὀρ. Dem. 168. 1. Xen. Cyr. 5. 4. 31. ὀψ. Luc. Tim. 5. Xen. Cyr. 1. 4. 10.—So seq. acc. and particip. Buttm. § 144. 2, 4. b.

Heb. ii. 8 *οὐπω ὀρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα*. Matt. xxiv. 30 *ὁψονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον*. Mark xiv. 62. Luke xiii. 28. John i. 52. So Sept. for *πᾶς*, ὀρ. Ex. ii. 6, 11.—ὀρ. Hdian. 1. 4. 2. Xen. Cyr. 1. 2. 8. ὀψ. Luc. Tim. 6. Xen. H. G. 3. 2. 9.—Also in various modified senses: (a) *to look upon, to behold, to contemplate*, once seq. *εἰς*, John xix. 37 *ὁψονται εἰς ὃν ἐξεκέντησαν*, from Zech. xii. 10 where Heb. *יִבְטֵחַ*, Sept. *ἐπιβλέπομαι*. Sept. ὀψ. c. acc. for *πᾶς* Ps. viii. 4. Is. xvii. 8.—ὀρ. c. *εἰς* Hom. Il. 24. 633. Xen. Conv. 5. 6.—(β) *to see sc. face to face, to see and converse with*, i. e. to have personal acquaintance and intercourse with, e. g. *ὀράω*, John vi. 36. viii. 57 *καὶ Ἀβραάμ έώρακας*; xiv. 9 *ὁ έώρακας ἐμέ*. xv. 24. *ὀψομαι* John xvi. 16, 17, 19. 1 John iii. 2. Seq. *τὸ πρόσωτόν τινος*, *to see one's face*, id. ὀρ. Col. ii. 1. ὀψ. Acts xx. 25. (Test. XII Patr. p. 636.) So *to see God, ὀρᾷν*, trop. for *to know him*, q. d. to be acquainted with him, to know his character, etc. only in John's writings, John i. 18. vi. 46. xiv. 7, 9. xv. 24. 1 John iii. 6. iv. 20. 3 John xi. (Ecclus. xliii. 31.) In a wider sense *to see God*, i. q. *to be admitted to his presence*, to enjoy his intercourse and special favour, the figure being drawn from the customs of oriental courts, see in *Βλέπω* no. 2. a. Matt. v. 8 *ὁψονται τὸν Θεόν*. Heb. xii. 14. Rev. xxii. 4 *ὁψονται τὸ πρόσωπον αὐτοῦ*, see in *Βλέπω* l. c. Comp. 1 K. x. 8.—In the sense of *to visit*, ὀψ. *ὑμᾶς* John xvi. 22. Heb. xiii. 23. So Heb. *πᾶς*, Sept. *ιδεῖν*, 2 Sam. xiii. 5. 2 K. viii. 29.—(γ) *to see take place, to witness*, e. g. ὀψ. *τὴν ἡμέραν τινός*, Luke xvii. 22, see in *Εἶδω* I. a. ε.

b) trop. of the mind, *to see*, i. e. *to perceive with the mind, senses, etc.* (a) genr. *to be aware of, to observe*, c. accus. et particip. Acts viii. 23 *σύνδεσμον ἀδικίας ὀρῶ σε ὄντα*. Seq. ὅτι James ii. 24. Sept. seq. ὅτι for *πᾶς* Gen. xxvi. 28.—c. acc. et part. Diod. Sic. 13. 58. c. ὅτι M. Antonin. 9. 27.—(β) of things, *to see and know*, i. e. to come to know, to learn, John iii. 11 *ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ έώρακαμεν μαρτυροῦμεν*. ver. 32. viii. 38. In the sense of *to understand*, Col. ii. 18 *ἀ μὴ έώρακεν έμβρατεύων*. Rom. xv. 21, parallel. with *συνίημι*.—Ecclus. xliii. 32.

Eurip. Phœn. 752 or 757 εἰς ἀνὴρ οὐ πάνθ' ὀρᾷ. Xen. Mem. 4. 7. 3, 5.

c) by Heb. *to see*, i. e. *to experience*, e. g. good, *to attain to*, *to enjoy*, as John iii. 36 οὐκ ὁψεται ζῶν. So Sept. οὐκ ὁψεται φῶς for פֶּה Ps. xlix. 20. Comp. in Εἶδω I. c.—Lycophr. Cassandr. 1019 βίον.

d) absol. *to see to it*, *to take care*, *to take heed*, only in imperat. phrases. (α) ὄρα, e. g. Heb. viii. 5 ὄρα γὰρ, φησι, ποιήσης πάντα κ. τ. λ. quoted from Ex. xxv. 40 whence Sept. for פֶּה. Strictly for ὄρα ὅπως, comp. Matth. § 519. 7. p. 999.—Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. ὄρα μή, ὀρᾶτε μή, *take heed lest*, *beware*; seq. Subjunct. Matt. viii. 4 ὄρα, μηδενὶ εἰπῆς. Mark i. 44. 1 Thess. v. 15. Rev. xix. 10 ὄρα μή sc. ποιήσ. xxii. 9. Seq. Imperat. Matt. ix. 30. xxiv. 6.—Epict. Ench. 19. Xen. Cyr. 3. 1. 27.—So before another like imperative, seq. ἀπό, i. q. *beware of*, Matt. xvi. 6 ὀρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης κ. τ. λ. Mark viii. 15. Luke xii. 15.—(β) Fut. σὺ ὄψει ὑμεῖς ὄψεσθε, *see thou to it*, *look ye to it*, a milder form for the imperat. Winer § 44. 3. Matth. § 498. c. Matt. xxvii. 4 τί πρὸς ἡμᾶς; σὺ ὄψει. ver. 24. Acts xviii. 15.—Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

e) Pass. aor. 1 ὤφθη, once fut. 1 ὀφθήσομαι Heb. ix. 28, and once pres. part. ὀπτανόμενος Acts i. 3, c. dat. *to be seen by* any one, *to appear to* any one, Buttm. § 134. 4. (α) pp. and spoken of things, seq. ἐν of place, Rev. xi. 19 καὶ ὤφθη ἡ κιβωτός . . ἐν τῷ ναῷ αὐτοῦ. xii. 1, 3. c. dat. of pers. Acts ii. 3 καὶ ὤφθησαν αὐτοῖς . . γλῶσσαι ὥσει πυρός. xvi. 9. Sept. and פֶּה Gen. viii. 5. ix. 14. Spoken of persons, seq. dat. of pers. e. g. angels, Luke i. 11 ὤφθη δὲ αὐτῷ ἄγγελος. xxii. 43. Acts vii. 30, 35; of God Acts vii. 2; of persons dead, Matt. xvii. 3 ὤφθησαν αὐτοῖς Μωϋσῆς κ. τ. λ. Mark ix. 4. e. ἐν of manner, Luke ix. 31 οἱ ὀφθέντες ἐν δόξῃ. Of Jesus after his resurrection, Luke xxiv. 34. Acts i. 3. ix. 17. xiii. 31. xxvi. 16. 1 Cor. xv. 5—8. 1 Tim. iii. 16; or in his second coming, Heb. ix. 28. So Sept. for פֶּה, of angels Ex. iii. 2. Judg. vi. 12. of God Gen. xii. 7. xvii. 1.—Hdian. 2. 11. 5.

Luc. D. Mort. 23. 1. c. ὑπὸ τινος Æl. V. H. 2. 26. Xen. Ven. 12. 20.—(β) as Mid. *to shew oneself*, *to present oneself to* or *before* any one, Acts vii. 26 ὤφθη αὐτοῖς μαχομένοις. So Sept. for פֶּה 2 K. xiv. 8.—Hdian. 1. 16. 8, 12.—(γ) Fut. 1 pass. ὀφθήσομαι as causat. Acts xxvi. 16 μάρτυρα ὧν τε εἶδες, ὧν [τούτων ἃ] τε ὀφθήσομαί σοι, i. e. *a witness of what thou seest and of what I will yet cause thee to see*; see Buttm. § 135. 8. comp. Xen. Cyr. 1. 4. 18 ἃ [ὅπλα] οἱ ὁ πάππος ἐπεποίητο. Better perhaps, *of those things [as to] which I will hereafter appear unto thee*. See Winer § 40. 3. no. 1. p. 215. AL.

Ὁργή, ἥς, ἡ, (ὀργάω, ὀρέγω,) pp. 'the native character, disposition, temper of mind,' *impulse*, *impetus*, Hes. Op. 302 or 306. Hdian. 1. 73. Thuc. 6. 17. Hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation*, *anger*, *wrath*, espec. as including desire of vengeance, punishment, and therein differing from θυμός, comp. Tittm. de Synon. N. T. p. 131 sq. p. 255, and in Bibl. Repos. I. p. 466. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστὶν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικοῦναι οὐ προσηκόντως.

a) pp. and genr. Mark iii. 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς i. e. indignantly. Rom. xii. 19. Eph. iv. 31. Col. iii. 8. Also for *irascibleness*, *fretfulness*, 1 Tim. ii. 8. James i. 19, 20, ἔστω πᾶς ἄνθρωπος . . βραδὺς εἰς ὀργήν· ὀργήν γὰρ κ. τ. λ. Sept. for פֶּה 2 Sam. xii. 5. Job xvi. 9. פֶּה Prov. xxi. 14. חֲזַק Deut. xxxii. 19. חֲזַק Josh. ix. 20.—Gnom. Poet. μονόστ. 354. p. 183. ed. Tauchn. γίγνου δ' ἐς ὀργήν μὴ ταχύς γ', ἀλλὰ βραδύς. Hdian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63.—Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it. Rom. ix. 22 εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν. Heb. iii. 11. iv. 3. So Sept. and פֶּה Ex. iv. 14. Deut. xxix. 20. חֲזַק Is. x. 5. חֲזַק Ex. xxxii. 11. al. sæp.—Jos. Ant. 8. 7. 6.

b) meton. *wrath*, as including the idea of *punishment*, e. g. as the penalty of law, Rom. iv. 15 ὁ γὰρ νόμος ὀργήν κατεργάζεται. xiii. 4, 5.—Ecclus. vii. 16. Dem.

528. 4 τῷ δράσαντι δ' οὐκ ἴσην τὴν ὀργὴν . . . ἔταξεν ὁ νόμος.—Also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. iii. 7. Luke iii. 7. 1 Thess. i. 10. ὀργὴ Θεοῦ ἀπ' οὐρανοῦ Rom. i. 18. ὀργὴ ἐν ἡμέρᾳ ὀργῆς ii. 5 bis. Rev. vi. 17. So Luke xxi. 23. John iii. 36. Rom. ii. 8. iii. 5. v. 9. ix. 22 σκεύη ὀργῆς. Eph. ii. 3 τέκνα φύσει ὀργῆς. Eph. v. 6. Col. iii. 6. 1 Thess. ii. 16. v. 9. Rev. vi. 16. xi. 18. For the phrase οἶνος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ, see in θυμός. Rev. xiv. 10. xvi. 9. xix. 15.—Psalt. Salom. xv. 6 φλόξ πυρός καὶ ὀργὴ ἀδίκων.

Ὀργίζω, f. ἴσω, (ὀργή,) *to make angry, to provoke*, c. acc. Æschin. Dial. Socr. 2. 1. Xen. Eq. 9. 2. In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὤργισθην, *to be or become angry, provoked*, etc. absol. Matt. xviii. 34. xxii. 7. Luke xiv. 21. xv. 28. Rev. xi. 18. Eph. iv. 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, i. e. if angry, suppress your anger so as not to sin, comp. Ps. iv. 5. Seq. dat. Matt. v. 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. Seq. ἐπὶ τινι, Rev. xii. 17. Sept. for πῆπ Gen. xxxi. 6. c. dat. Num. xxv. 3. c. ἐπὶ Num. xxxii. 13. ηἷρ, c. dat. Num. xxxi. 14. c. ἐπὶ Gen. xl. 2. ηἷρ, c. dat. Is. xii. 1. c. ἐπὶ 1 K. xi. 9.—Dem. 514. 10. Xen. H. G. 4. 8. 30. c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

Ὀργίλος, η, ον, (ὀργή,) *prone to anger, irascible*, Tit. i. 7. Sept. for ὠγῆς πῆπ Prov. xxii. 24. πῆπ ὠγῆς xxix. 22.—Hdian. 4. 9. 6. Xen. Eq. 9. 7.

Ὀργυία, ας, ἡ, (ὀρέγω,) *a fathom*, pp. the space which one can measure by extending the arms laterally. Acts xxvii. 28 bis.—Æl. V. H. 2. 22. Xen. Mem. 2. 3. 19.

Ὀρέγω, f. ξω, *to reach or stretch out*, espec. τὴν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4. genr. Xen. An. 7. 3. 29. In N. T. only Mid. ὀρέγομαι, *to stretch oneself, to reach after* any thing, and hence trop. *to long after, to try to gain, to desire*, seq. gen. Heb. xi. 16 πατρίδος κρείττονος ὀρέγεται. 1 Tim. iii. 1.—Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15. pp. Hom. Il. 5. 851. Hes. Scut. 456.—By impl. *to*

indulge in, to love, 1 Tim. vi. 10.—Jos. Vit. § 13. Antiphon. 117. 31.

Ὀρεινός, ἡ, όν, (ὄρος,) *mountain*, i. e. found on mountains, wild, e. g. χόρτος Sept. for ἡ Prov. xxvii. 25. of mountaineers, Xen. An. 7. 4. 11. In N. T. *mountainous*, as ἡ ὀρεινή sc. χώρα *mountainous country*, Luke i. 39, 65. Sept. for ἡ Gen. xiv. 10. Deut. xi. 11.—Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

Ὀρεξίς, εως, ἡ, (ὀρέγομαι,) pp. *a reaching after, trop. longing, lust*, Rom. i. 27.—Ecclus. xxiii. 6. Hdian. 3. 13. 14.

Ὀρδοποδέω, ὦ, f. ἦσω, (ὀρθός, πούς,) pp. *to foot it straight, to walk straight*, trop. *to walk (live) uprightly*, ἄπ. λεγομ. Gal. ii. 14.

Ὀρθός, ἡ, όν, *straight, right*, i. e. a) pp. *upright, erect*, Acts xiv. 10 ἀνάστησι ὀρθός, comp. Buttm. § 123. n. 3.—Esdr. ix. 46. Xen. Mem. 1. 4. 11.

b) *horizontally, straight and level*, not crooked or uneven, trop. Heb. xii. 13 τροχίας ὀρθὰς ποιήσατε. So Sept. for ὠγῆς Prov. xii. 16. xvi. 25.—pp. ὀδὸς ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

Ὀρδοτομέω, ὦ, f. ἦσω, (ὀρδοτόμος, from ὀρθός, τέμνω,) *to cut straight, to divide right*, i. q. ὀρθῶς τέμνειν in Athen. VII. p. 303. E. Hence ὀρδοτομεῖν ὁδόν, Lat. *viam recte secare*, pp. *to cut a straight way*, i. e. *to make one's way straight and right, to direct him*, Sept. for ὠγῆς Prov. iii. 6. xi. 5. comp. ὁδοὺς εὐθεΐας ἔτεμε Thuc. 2. 100. Later also intrans. *to make oneself a right way*, i. e. *to go straight or right*, opp. κακῶς ὁδεύειν, Gregor. Nazienz. Orat. Apol. Fugæ, p. 23, 28.—In N. T. trop. *to go the right way, to proceed aright*, 2 Tim. ii. 15 ὀρδοτομοῦντα τὸν λόγον τῆς ἀληθείας, *rightly proceeding as to the word of life*, by impl. i. q. 'rightly and skilfully teaching the word of life.'—Constitut. Apost. 7. 30 ὀρδοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Comp. Euseb. H. E. Tom. 1. 8 τὴν εὐθεΐαν καὶ βασιλικὴν ὁδὸν ὀρδοτομοῦσα ἡ ἐκκλησία τοῦ Θεοῦ.

Ὀρδορίζω, f. ἴσω, (ὀρθός,) *to rise early, to do early in the morning*, e. g. prægn. Luke xxi. 38 πᾶς ὁ λαὸς ὥρ-

ἄριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ κ. τ. λ. *all the people came early in the morning to him in the temple.* So Sept. for עֲרִיצָה Gen. xix. 27. Judg. xix. 9. עֲרִיצָה Job vii. 21. —1 Macc. xi. 67. Tob. ix. 4. The Attic form was ὀρθρεύω, so Moeris p. 272 ὀρθρεύει Ἀττικῶς, ὀρθρίζει Ἑλληνικῶς. Thom. Mag. p. 656. Comp. H. Planck in Bibl. Repos. I. p. 675, 683.

Ὁρθρινός, ἡ, όν, (ὀρθρος,) *morning, early*, as ἀστήρ λαμπρός καὶ ὀρθρινός Rev. xxii. 16 in text. rec. Sept. for עֲרִיצָה Hos. vi. 4. xiii. 3.—Wisd. xi. 22. Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὀρθριος, but is found in the poets and later prose writers; see Sturz de Dial. Alex. p. 186. Lob. ad Phr. p. 51.

Ὁρθριος, α, ον, (ὀρθρος,) *morning, early, matutinus*, as adv. Luke xxiv. 22 γενόμεναι ὀρθριαί ἐπὶ τὸ μνημεῖον, comp. Buttm. § 123. n. 3. Sept. Job xxix. 7. Jos. Ant. 7.9.1. Plato Protag. p. 313. B, ὀρθριος ἦκων. Comp. Lob. ad Phryn. p. 51.

Ὁρθρος, ον, ό, (kindr. with ὀρνυμι, ὀρθραι, orior, ortus,) *morning, day-break*, pp. the time before and about day-break, while one still needs a light; but later also including the morning twilight until near sunrise; Phryn. et Lob. p. 275.

a) pp. Luke xxiv. 1 ὀρθρου βαθείας, comp. John xx. 1.—Aristoph. Vesp. 216 ὀρθρος βαθύς κ. τ. λ. Theocr. 18. 14. Plato Crito 1. genr. Jos. Ant. 11. 6. 10. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

b) i. q. ἔως or ἡώς, *morning twilight, dawn*, comp. Phryn. l. c. John viii. 2 ὀρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Acts v. 21. Sept. for עֲרִיצָה Judg. xvi. 2. עֲרִיצָה Josh. vi. 15. Cant. vi. 9. Joel ii. 2.

Ὁρθῶς, adv. (ὀρθός,) *straight, right*, i. e. *erectly*, Xen. Eq. 7. 5. In N. T. of manner, *rightly, correctly*, pp. Mark vii. 35 ἐλάλει ὀρθῶς. Trop. in a moral sense, Luke vii. 43 ὀρθῶς ἔκρινας. x. 28. xx. 21. Sept. for עֲרִיצָה Gen. xl. 16. עֲרִיצָה Deut. v. 28.—Wisd. vi. 4. Luc. Cynic. 5. Xen. An. 1. 9. 30.

Ὁρίζω, f. ἴσω, (ὄρος,) *to bound, to make or set a boundary*, Sept. for עֲרִיצָה Josh. xiii. 27. Hdot. 2. 16. Xen. Cyr. 8. 6. 21. In N. T. and usually, *to mark out definitely*, i. e. *to determine, to appoint, to constitute*, seq. acc. of thing, Heb. iv. 7 πάλιν τινὰ ὀρίζει ἡμέραν. Acts xvii. 26. Part. perf. pass. ὠρισμένος, η, ον, *determined, decreed*, Luke xxii. 22. Acts ii. 23.—Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36.—Seq. acc. of pers. as appointed to an office or station, Acts xvii. 31 ἐν ἀνδρὶ ᾧ [ὄν] ὠρισε. Pass. with a noun of office etc. in apposit. Acts x. 42 αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. I. p. 9, σὲ θεὸν ὠρισε.) So Rom. i. 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ κ. τ. λ. comp. Phil. ii. 8 sq. Eph. i. 20 sq. Others here render, *declared, publicly set forth*, against the usus loquendi. (But Zonar. Lex. c. 1473 ὀρισθέντος· ἀποδείχθέντος, ἀποφανθέντος.) Seq. inf. Acts xi. 29 ὠρισεν ἕκαστος . . πεμψαι κ. τ. λ.

Ὁριον, ον, τό, (dim. of ὄρος, in form only,) *a bound, border*, in N. T. only plur. τὰ ὅρια, *the borders*, i. e.

a) pp. *the borders of a land, the frontiers*, Matt. iv. 13. xix. 1 εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. Mark x. 1. So Sept. for עֲרִיצָה Gen. x. 19. Num. xxi. 13.—Æl. V. H. 6. 14. Xen. Cyr. 2. 1. 1.

b) meton. and by Hebraism, for a space within certain boundaries, *region, territory, district*. Matt. ii. 16 ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς. viii. 34. xv. 22, 39. Mark v. 17. vii. 31 bis. Acts xiii. 50. So Sept. and עֲרִיצָה Gen. xxiii. 17. Ex. viii. 2. for עֲרִיצָה Judg. xx. 6.

Ὁρκίζω, f. ἴσω, (ὄρκος,) *to put to an oath, to make swear*, c. acc. Sept. for עֲרִיצָה Gen. l. 25. Dem. 678. 5. Xen. Conv. 4. 10. In N. T. *to adjure*, c. dupl. acc. of person *whom* and *by whom*. Mark v. 7 ὀρκίζω σε τὸν θεόν. Acts xix. 13. 1 Thess. v. 27. Comp. Buttm. § 131. 4, and n. 1. Matth. § 413. 10. So Sept. ἐξορκίζω c. dupl. acc. Gen. xxiv. 3. —The Atticists condemn this word, though found in the best writers, and prefer ὀρκόω, see Phryn. et Lob. p. 360 sq.

Ὁρκος, ου, ὁ, *an oath*, Matt. xiv. 7, 9. xxvi. 72. Mark vi. 26. Luke i. 73. Acts ii. 30. Heb. vi. 16, 17. James v. 12. Sept. for עֲבֹרָה Gen. xxiv. 8. xxvi. 3. —1 Macc. vii. 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12.—Meton. what is promised with an oath, Matt. v. 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Comp. Sept. and עֲבֹרָה Num. xxx. 3.

Ὁρκωμοσία, ας, ἡ, (ὀρκωμοτέω from ὀρκος, ὀμνυμι,) pp. *the swearing of an oath, the taking of an oath*, i. e. by impl. *an oath*, Heb. vii. 20, 21 bis, 28. Sept. for עֲבֹרָה Ez. xvii. 18, 19.—Esdr. viii. 93. Plato Phædr. p. 241. A.

Ὁρμάω, ὦ, f. ἤσω, (ὀρμή,) *to make rush on, to impel, to incite*, trans. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18. More usually and in N. T. intrans. *to rush on, to move forwards impetuously*, seq. ἐπὶ τινα, Acts vii. 57 ὀρμησάν τε ὁμοθυμαδὸν ἐπ' αὐτόν. Seq. εἰς τι, Acts xix. 29 εἰς τὸ θέατρον. Matt. viii. 32. Mark v. 13. Luke viii. 33.—c. ἐπὶ 2 Macc. 12. 20. Jos. Vit. § 11. Hdian. 3. 5. 1. εἰς τινα Xen. Cyr. 7. 1. 17. εἰς τι Thuc. 1. 87.

Ὁρμή, ἡς, ἡ, (ὀρνυμι,) *a rushing on, onset, impetus*, Acts xiv. 5 ὡς δὲ ἐγένετο ὀρμή . . ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς. —Sept. Jer. xlvii. 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6.—Trop. of the mind, *impulse, purpose, will*, James iii. 4.—Epict. Enchir. 1. 1. Xen. Mem. 4. 4. 2.

Ὁρμημα, ατος, τό, (ὀρμάω,) pp. *impetuous movement, a rushing on*, Sept. Deut. xxviii. 49. 1 Macc. vi. 47. Hence by impl. *impetus, violence*, e. g. as dat. of manner, Rev. xviii. 21 ὀρμήματι βληθήσεται, i. e. with violence.—Etym. Magn. 618. 10. Comp. Hom. Il. 13. 356, 590.

Ὁρνεον, ου, τό, (dim. of ὄρνις, in form only,) *a bird, fowl*, e. g. carnivorous, Rev. xviii. 2. xix. 17, 21. Sept. for עֲוֹלָה Gen. vi. 20. עֲוֹלָה Gen. xv. 11. Ez. xxxix. 4.—Luc. Demonax. 66. Xen. An. 6. 1. 23.

Ὁρνις, ιθους, ὁ, ἡ, *a bird, fowl*, genr. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9. In N. T. only of poultry, *the hen, gallina*, Matt. xxiii. 37. Luke xiii. 34.—Pol. 12. 26. 1. Xen. An. 4. 5. 25.

Ὁροθεσία, ας, ἡ, (ὀροθετέω from ὄρος, τίθημι,) pp. *a setting bounds, meton. a bound, limit*, Acts xvii. 26 ὀρίσας . . τὰς ὀροθεσίας τῆς κατοικίας αὐτῶν.—Glossar. Hdot. p. 174. ed. Wessel. οὐροὶ ὀροθεσία. Comp. Greg. Cor. p. 390. n. 58.

Ὁρος, εος, ους, τό, plur. τὰ ὄρη, gen. τῶν ὀρέων Rev. vi. 15. Sept. Is. xiii. 4; see Buttm. § 49. n. 3. Winer § 9. 2. c; *a mountain, hill*, Matt. v. 1 ἀνέβη εἰς τὸ ὄρος. ver. 14. viii. 1. Mark v. 5. Acts vii. 30. al. sæp. So τὸ ὄρος τὸ καλ. ἐλαιῶν, Luke xix. 29. xxi. 37. Acts i. 12. See in Ἑλαία b. (Jos. Ant. 20. 8. 6.) Proverbially, *to remove mountains* is i. q. 'to accomplish great and difficult things,' 1 Cor. xiii. 2. Matt. xvii. 20. xxi. 21. So the Rabins, comp. Buxt. Lex. 1653. Sept. for עֲוֹלָה Gen. viii. 4, 5. sæp.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. AL.

Ὁρύσσω v. ττω, f. ξω, *to dig, to dig out*, c. acc. Matt. xxi. 33 ὠρυξεν ἐν αὐτῷ λήνον. Mark xii. 1. absol. Matt. xxv. 18. Sept. for עֲוֹלָה Is. v. 2. עֲוֹלָה Gen. xxi. 30. עֲוֹלָה Gen. xxvi. 25.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

Ὁρφανός, ἡ, ὄν, (kindr. with ὀρφνη, ὀρφνός,) *orphan, bereaved*, pp. of children bereaved of parents, James i. 27 ὀρφανοὺς καὶ χήρας. Trop. of disciples without a master John xiv. 18. Sept. for עֲוֹלָה Ps. lxxviii. 6. Jer. vii. 5.—Dem. 1320. 19. Xen. An. 7. 2. 32. trop. Lys. 196. 13.

Ὁρχέω, ὦ, f. ἤσω, (kindr. with ὀρνυμι,) *to take or lift up, to raise aloft*, a rare and later form, i. q. μετεωρεῖν, Plato Cratyl. p. 406. E.—Earlier and more usual was Mid. ὀρχέομαι, f. ἤσομαι, *to leap* sc. by rule, *to dance*, intrans. Matt. xi. 17 et Luke vii. 32 ἠὺλίσσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε. Matt. xiv. 6. Mark vi. 22. Sept. for עֲוֹלָה 1 Chr. xv. 29. Ecc. iii. 4.—Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

Ὁς, ἡ, ὅ, genit. οὗ, ἧς, οὗ, see Buttm. § 75. 2, originally a demonstrative pronoun, *this, that*, (like ὁ, ἡ, τό, q. v.) but in Attic and later usage mostly a postpositive article or relative pro-

noun, *who, which, what, that*; Buttm. § 126. 1. Matth. § 289. n. 7.

I. As a demonstrative pronoun, *this, that*, only in distinctions and distribution, with μέν, δέ, as ὃς μέν—ὃς δέ, *that one—this one, the one—the other*, etc. less frequent in Attic writers than ὁ μέν—ὁ δέ q. v. but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Herm. ad Vig. p. 706. Matth. i. c. Winer § 20. 1. E. g. 2 Cor. ii. 16 οἷς μέν . . οἷς δέ, *to the one, . . to the other*. Matt. xxi. 35 ὃν μέν εἰδὲραν, ὃν δέ ἀπέκτειναν, i. e. *one . . another*. xiii. 8 ὁ μέν . . ὁ δέ. xxv. 15. Luke xxiii. 33. Rom. ix. 21. al. sæp.—Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, ὃς μέν . . ἄλλος δέ Matth. xiii. 4 sq. ὃς μέν . . ἄλλος δέ . . ἕτερος δέ 1 Cor. xii. 8 sq. ὁ μέν . . καὶ ἕτερον Luke viii. 5 sq.

II. As the postpositive article, or relative pronoun, *who, which, what, that; qui, quæ, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 143. 2. § 123. 1. But the form and power of the relative is much varied, both in construction, in signification, and by connecting with it other particles. E. g.

1. *Construction*. a) As to *Gender*, the relat. agrees regularly with its antecedent, Matt. ii. 9 ὁ ἀστὴρ ὃν εἶδον. Luke v. 3. John vi. 51. sæpiss. So where it relates to a remoter antecedent, as 1 Cor. i. 8 ὃς καὶ βεβαιώσει ὑμᾶς, i. e. ὁ θεός in ver. 4, comp. ver. 9. But from this rule there are two departures in form: (α) Where the relat. with the verb *to be* etc. conforms in gender to the following noun, Buttm. § 143. 7. Matth. § 440. 6. Winer § 24. 3. n. 1. So Gal. iii. 16 σπέρματί σου, ὃς ἐστὶ Χριστός. Eph. i. 14. vi. 17 μάχαιραν, ὃ ἐστὶ ῥῆμα θεοῦ. 2 Tim. iii. 15.—Hdot. 5. 108. Plat. Leg. 3. p. 699. C.—(β) Where by the *constructio ad sensum* the relat. takes the gender implied in the antecedent, and not that of its external form. Rom. ix.

23 sq. σκεύη ἐλέους, ἃ προητοίμασεν . . οὗς καὶ ἐκάλεσεν. Gal. iv. 19. Phil. ii. 15. 2 Pet. iii. 16 ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κ. τ. λ. 2 John i. Comp. Matth. § 434. 1. b, and note. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) So neut. ὃ often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Matth. § 439. comp. Buttm. § 129. 6. So in explanations, Matt. i. 23 Ἐμμανουήλ, ὃ ἐστὶ μεθερμηνεύμενον κ. τ. λ. xxvii. 33. Mark iii. 17. xii. 42 λεπτὰ δύο, ὃ ἐστὶ κοδράντης. xv. 16, 42. John i. 39. Col. i. 24. Heb. vii. 2. al. (Otherwise Acts ix. 39.) Also where neut. ὃ refers to a whole preceding clause, Mark xv. 34. 1 John ii. 8.

b) As to *Number*, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. (α) Relat. Sing. after a plural antecedent, once Phil. iii. 20 ἐν οὐρανοῖς . . ἐξ οὗ κ. τ. λ. where however οὗ may be taken as an adverb, see below in no. 2. g.--(β) Relat. plur. after an anteced. sing. collect. Phil. ii. 15 ἐν μέσῳ γενεᾶς σκολιᾶς . . ἐν οἷς φαίνεσθε κ. τ. λ. here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 129. 3. Comp. above in 1. β. (Judith iv. 8 ἡ γερουσία . . οἱ ἐκάθηντο. ii. 3. comp. Hom. Il. 16. 368. Xen. Mem. 2. 1. 31.) So where the anteced. includes in any way the idea of plurality, Acts xv. 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κ. τ. λ. 2 Pet. iii. 1 δευτέραν ἐπιστολήν, ἐν αἷς κ. τ. λ. i. e. in both which, the first and second.

c) As to *Case*; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 2. Matth. § 473. E. g. as subject, John i. 9 τὸ φῶς . . ὃ φωτίζει πάντω ἄνθρω. ver. 30 ἀνὴρ, ὃς ἐμπροσθέν μου γέγονεν. Acts viii. 27. Matt. x. 26. sæp. As object, Acc. Matt. ii. 9 ὁ ἀστὴρ, ὃν εἶδον. Acts vi. 3, 6. xxii. 9. sæpiss. Dat. Acts viii. 10 ἀνὴρ . . ὃ προσεῖχον πάντες. Col. i. 27. 1 Pet. i. 12. v. 9. al. But the departures from this rule are frequent, viz.

(α) by *Attraction*. i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent

stands in the *genitive* or *dative*, and then the relative is *attracted* by the antecedent into the same case with itself, Buttm. § 143. 3. Matth. § 473. Winer § 24. 1. E. g. *genit.* Matt. xviii. 19. John iv. 14 ὕδατος, οὗ ἐγὼ δώσω. vii. 31 τούτων, ὧν οὗτος ἐποίησεν. ver. 39. Acts i. 1. Acts xxiv. 21. Eph. iv. 1. Jude 15. (Sept. Zeph. iii. 11.) Rev. i. 20. al. sæp. Neglected, Heb. viii. 2 τῆς σκηνῆς, ἣν ἐπηξεν ὁ κύριος. (Sept. Jer. li. 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark vii. 13. Luke ii. 20. ἐπὶ πᾶσιν οἷς ἤκουσαν. v. 9. John iv. 50 τῷ λόγῳ, ᾧ εἶπεν Ἰησοῦς. Acts vii. 16. xx. 38. 2 Cor. xii. 21. 2 Thess. i. 4. al. sæp.—Sept. Jer. xv. 14. Xen. An. 5. 4. 33. — Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in d; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 5. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that which*, *he who*, etc. E. g. Luke ix. 36 οὐδὲν ὧν ἐωράκασιν for οὐδὲν τούτων, ὧν [α] ἐωράκασιν. xxiii. 41 ἀξία γὰρ [ἐκείνων] ὧν ἐπράξαμεν κ. τ. λ. Acts ix. 24. xxii. 15. xxvi. 16. Rom. xv. 18. 2 Cor. xii. 17. al. sæp.—Jos. Ant. 3. 8. 2 ὑπήκουον οἷς ἐκέλευσε. Xen. Mem. 1. 4. 26.

(β) by *inverted Attraction*, i. e. where the antecedent is *attracted* by the relative into the same case with itself, viz. (1) Where the anteced. remains connected with its own clause, and before the relative. Matt. xxi. 42 λίθον ὃν ἀπεδοκίμασαν, οὗτος κ. τ. λ. Luke i. 73 ὄρκον [for ὄρκου] ὃν ὤμοσε. xx. 17. 1 Cor. x. 16 τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία κ. τ. λ. See Buttm. § 151. I. 4. Matth. § 474. Winer § 24. 2. a.—Hippoc. Morb. 4. 11 τὰς πηγὰς αἷς ὠνόμοσα, αὐται κ. τ. λ. Plato Menon. p. 96. A, C ὠμολογήκαμεν δὲ γε, πράγματός οὐ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο διδάκτον μὴ εἶναι. Comp. Virg. Æn. 1. 577 'urbem quam statuo, vestra est.'—(2) Where the antecedent itself is attracted over into the clause of the relative, and stands after it in the proper case of the relative; see Buttm. § 143. 2. Matth. § 474. a. Winer § 24. 2. b. Mark vi. 16 Ἡρώδης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke i. 4. Acts

xxi. 16 ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνι κ. τ. λ. for ἄγοντες Μνάσωνα κ. τ. λ. παρ' ᾧ ξενισθῶμεν. Rom. vi. 17. Philem. 10. 1 John ii. 25. Rev. xvii. 8 βλέπόντων for βλέποντες.—Soph. Trach. 676 sq. ᾧ ἔχριον . . πόκῳ, τοῦτ' ἠφάνισται. Xen. An. 1. 9. 19 ἥς ἄρχοι χώρας.—(3) This transposition may also take place when the antecedent would already stand in the same case with the relative, comp. Winer § 24. 2. n. E. g. John xi. 6 ἔμεινεν ἐν ᾧ ἦν τόπῳ, for ἐν τόπῳ ἐν ᾧ ἦν. Matt. vii. 2 ἐν ᾧ κρίματι, ἐν ᾧ μέτρῳ, for ἐν τῷ κρίματι ᾧ etc. xxiv. 44. Mark xv. 22; comp. Buttm. § 131. 4, 5. (Hdot. 5. 106.) Here belongs the adverbial phrase ὃν τρόπον, καθ' ὃν τρόπον, for κατὰ τὸν τρόπον ὃν, pp. in the manner which, in the same manner as, and hence i. q. as, Matt. xxiii. 37. Luke xiii. 34. καθ' ὃν τ. Acts xv. 11. Comp. Buttm. § 131. n. 3. § 115. 4.—Sept. Is. xiv. 19, 24. 2 Macc. xv. 39. Xen. An. 6. 3. 1. comp. Xen. Cyr. 8. 2. 5. Hdot. 2. 176. —No example occurs in N. T. where after such transposition both relative and antecedent take the proper case of the latter, as in Greek writers; comp. Buttm. § 143. 4.

(γ) often the case of the relative depends on a preposition with which the verb is construed, viz. (1) genr. Matt. iii. 17 ὁ υἱός μου, ἐν ᾧ εὐδόκησα. x. 11. xi. 10 οὗτος γὰρ ἐστι, περὶ οὗ γέγραπται. Luke i. 4. Rom. x. 14. 1 Cor. viii. 6 bis, εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα κ. τ. λ. —Xen. Mem. 2. 2. 8.—(2) Sometimes the prep. which stands with the anteced. is repeated before the relative, John iv. 53 ἐν τῇ ὥρᾳ, ἐν ᾗ εἶπεν κ. τ. λ. Acts vii. 4. xx. 18. Comp. Winer § 54. 7. p. 355. (Dem. adv. Timocr. p. 705, B, ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κ. τ. λ. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matt. xxiv. 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ. Luke i. 25. xii. 46. Acts xiii. 2 εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. ver. 39.—Plato Phædo 21. p. 76. B, διδόναι λόγον περὶ τούτων ὧν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17.—(3) By *attraction* the relative is put with the preposition belonging to the omitted an-

tedent, comp. above in c. a. John vi. 29 ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος, for εἰς τοῦτον ὃν κ. τ. λ. xix. 37. Rom. xiv. 22. 1 Cor. vii. 1. Gal. i. 8, 9. Heb. v. 8. 2 Pet. ii. 12.

(δ) sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive, Matt. iii. 11 οὐ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι. ver. 12 οὐ τὸ πτύον. Mark xiv. 32. Luke xiii. 1 ὢν τὸ αἷμα. John i. 27. iv. 46. xi. 2. Acts xvi. 14. Rom. ii. 29. Col. i. 25. Rev. xiii. 12.—Sept. Dan. ii. 11. Act. Thom. § 6. Hdian. 8. 3. 20 Απόλλωνα, οὐ καὶ τὴν εἰκόνα ἐλεγόν τινες κ. τ. λ.

d) As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. αὐτός, οὗτος, etc. follows; as Matt. xxvi. 48 ὃν ἂν φιλήσω, αὐτός ἐστι. John iii. 26 ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζει. Heb. xiii. 11. 2 Pet. ii. 19. Comp. Buttm. § 143. 2 fin. Matth. § 478.—In both these positions, the antecedent, espec. the demonstr. pron. αὐτός, οὗτος, ἐκεῖνος, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which, he who*, etc. comp. above in c. a. Buttm. § 143. 5. Matth. § 473. b. § 478. Winer § 23. 2 E. g. genr. Matt. xiii. 17 ἀκοῦσαι ἃ ἀκούετε, for ταῦτα ἃ. xiv. 7. Mark ii. 24. Luke viii. 17. John xiv. 22. al. sæp. So in the inverted position, Matt. vii. 2. x. 38 καὶ ὃς οὐ λαμβάνει . . . οὐκ ἐστι μου ἄξιος. xiii. 12 καὶ ὃ ἔχει, ἀρθῆσεται. xix. 6. xxv. 29. Mark ix. 40. Luke iv. 6. xii. 40. John viii. 38 bis, ἐγὼ ὃ ἐώρακα, λαλῶ κ. τ. λ. xiii. 27. Rom. ii. 1. Heb. ii. 18. 1 John i. 1, 3. Comp. Matth. § 478.—Here too belongs the elliptic use of neut. ὃ with its clause before another proposition, in the sense of *as to that, in that, quod attinet ad*, the corresponding τοῦτ' ἐστι, τοῦτ' ἐστι ὅτι, or the like, being omitted before the latter clause. Rom. vi. 10 bis, ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. ὃ δὲ ζῇ, ζῇ τῷ θεῷ. Gal. ii. 20. See Matth. § 478. Buttm. § 151. IV. 5. — Plato Iuthyd. p. 271. C, ὃ δὲ σὺ ἐρωτᾷς τὴν

σοφίαν αὐτοῖν κ. τ. λ. Xen. Hi. 6. 12. Œc. 15. 4. An. 2. 3. 1.

2. *Signification*. The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. ii. 9 ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς. But in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. 1. Matth. § 479 sq. For the sense *what, that which, he who*, see above in no. 1. d.

a) as a general connective, e. g. (α) genr. John iv. 46. xi. 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρω . . . ἧς ὁ ἀδελφὸς Λ. ἡσθένει. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring either to the same or to different subjects; e. g. Acts xxvi. 7. Eph. iii. 11, 12. Col. i. 13 sq. 24—29. 1 Pet. i. 8, 10, 12. ii. 22 sq. iii. 19 sq. iv. 4, 5. 2 Pet. ii. 2, 3. iii. 16. al. Comp. Winer § 24. n. 2.—(β) Where it is equivalent to a demonstrative, *and this, these; and he, they*, etc. Luke xii. 24 οἷς οὐκ ἐστι ταμεῖον, i. q. *and they have no storehouse*, etc. Acts vi. 6 οὗς ἔστησαν, *and these*, etc. vii. 45. xi. 30. Gal. i. 7. 1 Pet. i. 12. ii. 4. al. ἐφ' ᾧ Phil. iii. 12. ἐν οἷς i. q. ἐν τοῦτοις δὲ Luke xii. 1. εἰς ὃ i. q. εἰς τοῦτο δὲ Col. i. 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. n. 1. Matth. § 447.—Apollodor. 1. 1. 3 Κρόνος κατέπιεν Ἑστίαν, εἶτα Διὶ μὲν καὶ Ἡρᾷ μετ' ἃς Πλούτωνα κ. τ. λ. Jos. Ant. 14. 13. 7. Plato Apol. Soc. p. 35. A.—(γ) In the formula ὃν τρόπον, see above in no. 1. c. β. 3.

b) as implying *purpose*, equiv. to ἵνα. Matt. xi. 10 ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδὸν σου κ. τ. λ. Mark i. 2. Luke vii. 27. Comp. Buttm. § 143. 1. Matth. § 481. So Heb. ἡσθ. Sept. ἵνα, Gen. xi. 7. xxii. 14. Deut. iv. 40. comp. Gesen. Lehrs. p. 771. Lex. art. ἡσθ. B. 2.—Xen. Mem. 2. 1. 14 ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας.

c) as marking *result, event*, etc. equiv.

to ὥστε. So after τίς, Luke v. 21 τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας; vii. 49 ὃς καὶ ἁμαρτίας ἀφίησι. Comp. Matth. § 479. a, and n. 1.—Judith viii. 12. Xen. Cyr. 6. 1. 14 τίς οὕτως ἰσχυρὸς, ὃς δύναται ἀν κ. τ. λ. Comp. Isocr. Epict. p. 408. D. Plato Rep. 2. p. 360. B.—Hither some needlessly refer also Luke xi. 6, οὐκ ἔχω ὃ παραθήσω αὐτῷ, comp. John v. 7 οὐκ ἔχω ἵνα.

d) as implying *cause*, ground, a reason, etc. equiv. to ὅτι, *because*. Luke viii. 13 οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, Lat. *ut qui*, i. q. because, since, etc. Luke iv. 18. So in the formulas ἀνθ' ὧν, ἐφ' ᾧ, see in Ἀντί no. 2. d. Ἐπί II. 3. c. δ. p. 301. Comp. Buttm. § 143. 1. Matth. § 480. c. So more freq. ὅστις q. v. no. 2. c.—Xen. Mem. 2. 7. 13.

e) once ἐφ' ὃ in later interrog. for ἐπὶ τι, Matth. xxvi. 50 ἔταῖρε, ἐφ' ὃ παρεῖ;—Arr. Epict. 4. 1. 95. Comp. Aristoph. Lysistr. 1101 or 1103 ἐπὶ τί πάρεστε δεῦρο;—This direct use belongs to the later Greek, although earlier writers employed ὃς indirectly like τίς, as Plato Meno. p. 80. C, περὶ ἀρετῆς, ὃ ἐστίν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phr. p. 57.

f) including the notion of a particle of time, as ὅτε, ὅταν. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμ. ὅτε, Col. i. 6, 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμ. v. ὥρας, ὅτε, Luke vii. 45. 2 Pet. iii. 4. See in Ἀπό II. b. So ἄχρι ἧς ἡμέρας, and ἄχρι οὗ, see in Ἀχρι II. b. ἐν ᾧ, see in Ἐν no. 2. a. p. 271. ἕως οὗ, see in Ἐως II. 1. b. μέχρις οὗ, see in Μέχρι I. b. β. Comp. Matth. § 480.

g) neut. genit. οὗ, as adv. of place, *where*, Matth. § 486. 1. (a) pp. Luke iv. 16 οὗ ἦν τετραμμένος. xxiii. 53. Acts i. 13 οὗ ἦσαν καταμένοντες. Col. iii. 1. Heb. iii. 9. Rev. xvii. 15 τὰ ὕδατα. . οὗ ἡ πόρνη κάθηται. trop. Rom. iv. 15. v. 20. So with ἐκεῖ emphat. corresponding, Matth. xviii. 20 οὗ γὰρ εἰσι δύο ἢ τρεῖς. . ἐκεῖ κ. τ. λ. 2 Cor. iii. 17.—Sept. Gen. xiii. 4. Ael. V. H. 3. 19. Xen. An. 2. 1. 6. c. ἐκεῖ Arr. Epict. 2. 2. 14.—With prepositions, as ἐπάνω οὗ Matth. ii. 9. ἐξ οὗ *whence* Phil. iii. 20. See Winer § 54. n. 1. p. 356. Lob. ad Phryn. p. 46 sq.—

(β) In attraction with verbs of motion, for *whither*, as in Engl. often *where*, see Buttm. § 151. I. 8. So Luke x. 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἐμελλεν αὐτὸς ἔρχεσθαι. xxii. 10. xxiv. 28. Matth. xxviii. 16. So οὗ ἐάν *whithersoever* 1 Cor. xvi. 6, see in Ἐάν I. 4. — Xen. Cyr. 5. 4. 15. οὗ ἐάν 1 Macc. vi. 36.

3. Connected with other particles: (α) ὃς ἄν, ὃς ἐάν, *whosoever*, comp. Buttm. § 139. 8. See in Ἄν I. 2. a. p. 41. Ἐάν I. 4.—(β) ὃς γε, once Rom. viii. 32, see in Γέ I. b.—(γ) ὃς δῆποτε, once John v. 4, see in Δῆποτε.—(δ) ὅσπερ, ἥπερ, ὅπερ, *who indeed, who namely*, i. e. ὃς but stronger and more definite; once Mark xv. 6 ἕνα δέσμιον, ὃνπερ ᾠτοῦντο, i. e. the very one whom they demanded. Buttm. § 75. 3.—Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2.—(ε) ὅστις, see in its order. AL.

Ὅσακις, adv. (ὅσος), pp. *how many times, how often*, in N. T. only with ἄν, i. e. ὁσάκις ἄν, *however often, so often as*, 1 Cor. xi. 25, 26. ὁσάκις ἐάν Rev. xi. 6. See in Ἄν I. 2. b. Ἐάν I. 4.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

Ὅς γε, see in Γέ I. b.

Ὅσιος, α, ον, once perhaps of two endings ὁσιος, ὁ, ἡ, Winer § 11. 1. Matth. § 436. 2. Buttm. Ausf. Sprachl. § 60. n. 3; *holy, pure, sanctus*, pp. *right* as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. Hdian. 2. 13. 16. Xen. H. G. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

a) of persons, *holy*, e. g. of God, as the personification of holiness and purity, Rev. xv. 4 ὅτι μόνος ὁσιος. xvi. 5, So Sept. for יְהוָה Ps. cxlv. 17. יְהוָה Deut. xxxii. 4. Of men, i. q. *pious, godly*, careful of all duties towards God; Tit. i. 8 δεῖ γὰρ ἐπίσκοπον εἶναι. . σώφρονα, δίκαιον, ὁσιον, κ. τ. λ. Elsewhere of Christ, Heb. vii. 26. Acts ii. 27 et xiii. 35 οὐδὲ δώσεις τὸν ὁσίον σου ἰδεῖν τὴν διαφθοράν, quoted from Ps. xvi. 10 where Sept. for יְהוָה, as also Deut. xxxiii. 8. 2 Chr. vi. 41. Ps. iv. 4.—Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

b) of things, *holy*, e. g. 1 Tim. ii. 8 ἐπαίροντας ὁσίους χεῖρας, i. e. by impl. *pure, spotless*. Sept. ὁσία καρδία for קִדְּשָׁה Prov. xxii. 11.—Acts xiii. 34 δώσω ὑμῖν τὰ ὁσία Δαβὶδ τὰ πιστά, pp. *I will give you the holy [promises] of David, the sure promises*, i. e. the things inviolably promised of God to David; in allusion to Is. lv. 3 where Sept. for מִרְחָמֶיךָ, mercies, favours promised.

Ὁσιότης, τητος, ἡ, (ὁσιος,) *holiness*, i. e. *godliness, piety*, careful observance of all duties towards God; distinguished from δικαιοσύνη as ὁσιως from δίκαιος, see above in Ὁσιος. Luke i. 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. 5. 24. Sept. for קָדְשׁ Deut. ix. 5. קָדְשׁ 1 K. ix. 4.—Wisd. ii. 22. Xen. Cyr. 6. 1. 47.

Ὁσίως, adv. (ὁσιος,) *holily, piously, godly*, 1 Thess. ii. 10 ὁσίως καὶ δικαίως, comp. above in Ὁσιος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

Ὁσμή, ἡς, ἡ, (ὀζω,) *a smell, odour*, bad 2 Macc. ix. 10, 12; of the hare, Xen. Ven. 8. 2. In N. T. only of fragrant odour, John xii. 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. Sept. for קָדְשׁ Cant. i. 3, 11. ii. 13.—Æl. V. H. 14. 39 ὀσμή τῶν ῥόδων. Xen. Conv. 2. 3.—By Hebr. ὀσμή εὐωδίας, *odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. v. 2. Phil. iv. 18. Comp. Buttm. § 123. n. 4. So Sept. and קָדְשׁ Lev. i. 9, 13, 17. ii. 2, 9. al.—Trop. 2 Cor. ii. 14 τὴν ὀσμήν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν. ver. 16 bis ὀσμή θανάτου . . . ὀσμή ζωῆς, comp. the Rabb. קָדְשׁ אַרְוָה v. pulvis mortis, קָדְשׁ חַיָּים v. pulvis vitæ, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. λέγεται δὲ καὶ τοὺς γύπας ὑπὸ τῆς τῶν μύρων ὀσμῆς ἀποθνήσκειν. Æl. H. N. 3. 7 εὐωδία δὲ καὶ μύρον γυψὶν αἰτία θανάτου.

Ὁσος, η, ον, relat. pron. correl. to τόσος, in N. T. to τοσοῦτος or the like, expr. or impl. Buttm. § 79. 3, 6; i. q. Lat. *quantus, a, um*, i. e. *how great, how much, how many, as great as, as much as*, etc.

a) of magnitude, *how great, as great as*, Rev. xxi. 16 τὸ μῆκος αὐτῆς [τοιούτον ἐστὶ text. rec.] ὅσον καὶ τὸ πλάτος.—Xen. An. 3. 1. 19.

b) of time, *how long, as long as*, e. g. ὅσον χρόνον Mark ii. 19. ἐφ' ὅσον χρόνον Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1; and so ἐφ' ὅσον Matt. ix. 15, see in Ἐπι III. 2. a.—Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. x. 37 ἔτι μικρόν ὅσον ὅσον, like Engl. *yet a very very little while*. Comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin.—Aristoph. Vesp. 213 οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην. Arr. Indic. 29. 15.

c) of quantity, number, multitude, *how much, how many*, etc. (α) Sing. *as much as*, John vi. 11 ἐκ τῶν ὀψαρίων [τοσοῦτον] ὅσον ἤθελον.—Æl. V. H. 1. 4. Xen. Cyr. 3. 2. 26. c. τοσοῦτον expr. Xen. Cyr. 2. 3. 6.—(β) Plur. ὅσοι, ὅσαι, *as many as, all who*; Neut. ὅσα, *as many as, all that or which, all what*, etc. Matt. xiv. 36 καὶ ὅσοι ἠψαντο, διεσώθησαν. Mark iii. 10. Acts iv. 6, 34. Rom. ii. 12. 2 Cor. i. 20. Gal. iii. 10. Rev. ii. 24. Neut. Luke xii. 3 ὅσα ἐν τῇ σκοτίᾳ εἶπατε. John xv. 14. Acts ix. 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. xiii. 46. xxii. 10. Mark xii. 44. Luke iv. 40. al. (Hdian. 1. 10. 11. Xen. H. G. 6. 2. 27.) With οὗτος or αὐτός corresponding, Rom. viii. 14 ὅσοι γὰρ . . . οὗτοί εἰσιν κ. τ. λ. Gal. vi. 12. John i. 12. ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς κ. τ. λ. Gal. vi. 16—Xen. Cyr. 1. 4. 9. Hi. 4. 10.—With ἄν, as ὅσος ἄν, ὅσος ἐάν, *who-soever, whatsoever*, see in Ἄν I. 2. a. Ἐάν I. 4. Matt. xviii. 18 ὅσα ἐάν δήσητε ἐπὶ τῆς γῆς. Mark vi. 11 ὅσοι ἄν μὴ δέξωνται ὑμᾶς. Luke ix. 5. John xi. 22. Rev. iii. 19. Strengthened by πάντες, Matt. vii. 12. Acts iii. 22.—Xen. Cyr. 1. 4. 5.—(γ) Neut. ὅσα by impl. expresses also admiration, *how many and great things*, as in Engl. *what things*, i. q. *what great things*. Acts ix. 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου. ver. 16. xv. 12 ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τ. λ. So genr. of great or unusual deeds, Mark vi. 30. Luke iv. 23. ix. 10. John xxi. 25; of benefits conferred, Mark iii. 8. v. 19, 20. Luke viii. 39. Acts xiv. 27. xv. 4. 2.

Tim. i. 18. Comp. Buttm. § 150. p. 434. Matth. § 445. c.

d) of measure, degree, extent. (α) before a comparative, as καθ' ὅσον—κατὰ τοσοῦτον, *by how much—by so much*, Heb. vii. 20, 22. ὅσω—τοσοῦτω id. Heb. i. 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ *by how much*, c. τοσοῦτω impl. Heb. viii. 6. (Plut. Alex. M. 5.) With μᾶλλον omitted after ὅσῳ, Heb. x. 25 καὶ τοσοῦτω μᾶλλον, ὅσῳ βλέπετε κ. τ. λ. Comp. Matth. § 455. n. 7.—(β) Absol. neut. ὅσον, adv. *how much, by how much*, Mark vii. 36 ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον κ. τ. λ. Plur. ὅσα id. c. τοσοῦτον, Rev. xviii. 7. ἐφ' ὅσον, *inasmuch as*, Matt. xxv. 40, 45. Rom. xi. 13. καθ' ὅσον, *by how much, as*, seq. οὕτω, Heb. ix. 27. AL.

Ὅσπερ, ἥπερ, ὅπερ, see in Ὅς no. 3. δ.

Ὅστέον, contr. ὀστοῦν οὐ, τό, Plur. uncontr. ὀστέα, gen. ὀστέων, comp. Winer § 8 2. d; *a bone*, pl. *bones*, John xix. 36 ὀστοῦν οὐ συντριβήσεται. Luke xxiv. 39 σάρκα καὶ ὀστέα. Matt. xxiii. 27 γέμουσιν ὀστέων, and so Eph. v. 30. Heb. xi. 22. Sept. for ὀστέον, ὀστοῦν Gen. ii. 23. Num. ix. 12. ὀστέα Lam. iii. 4. iv. 8, usually ὀστᾶ Gen. i. 25. Ex. xiii. 19. ὀστέων Gen. ii. 23. Prov. xvi. 24.—Luc. Pisc. 36 ὀστοῦν. Luc. Amor. 46 ὀστέα, usually ὀστᾶ D. Mort. 18. 1. Xen. Eq. 1. 4, 5. ὀστέων Luc. Necyom. 15. ὀστᾶ, ὀστέων, ὀστών Plato Phædo 47. p. 98. D.

Ὅστις, ἥτις, ὅ,τι, compound relat. pron. i. e. ὅς strengthened by τίς, Buttm. § 75. 3. § 77. 3; the neut. ὅ,τι being written with the diastole in order to distinguish it from the conjunct. ὅτι, Buttm. § 15. 2. Genit. οὐτινος etc. does not occur in N. T. but only gen. ὅτου in the phrase ἕως ὅτου, see below in no. 2. d. Buttm. l. c. The only other forms in N. T. are Nom. plur. οἵτινες, αἵτινες, ἅτινα, and Acc. neut. ὅ,τι, ἅτινα.—Pr. *any one who, some one who, whoever, whatever*, differing from ὅς in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm.

§ 143. 2; for instances where it conforms in gender and number to the following noun, see below in no. 1. a, and no. 2. c. Buttm. § 143. 7.

1. In the proper relative sense. a) pp. and genr. *who*, i. e. *one who, some one who, whoever*, etc. Matt. ii. 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμαίνει τὸν λαόν μου, i. e. *one who*. vii. 24 ἀνδρὶ φρονίμῳ, ὅστις ψυχοδόμησε. ver. 26. xiii. 52. Luke ii. 10 χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ. vii. 37. xii. 1. Acts xvi. 16 παιδίσκην τινὰ . . . ἥτις κ. τ. λ. xxiv. 1. Rom. xvi. 6, 12. 1 Cor. vii. 13. Phil. ii. 20. Plur. Matt. xvi. 28 εἰσὶ τινες . . . οἵτινες οὐ μὴ κ. τ. λ. xxv. 1. ἅτινα *things which* 1 Cor. vi. 20. Col. ii. 23.—Xen. Cyr. 1. 4. 16.—In 1 Cor. iii. 17 οἵτινες agrees with the subsequent ὑμεῖς instead of ναός.

b) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first, comp. in Ὅς no. 1. d. (α) genr. c. Indic. Matt. v. 39 ὅστις σε ῥαπίσει . . . στρέψον αὐτῷ κ. τ. λ. ver. 41. xiii. 12. xxiii. 12. Mark viii. 34. Luke xiv. 27. (Xen. Mem. 1. 6. 13.) Once c. Subjunct. Matt. xviii. 4, perh. because of ἄν imp. from ver. 3; see Winer § 43. 3. b, fin. Plur. Mark iv. 20 καὶ οὗτοί εἰσιν . . . οἵτινες ἀκούουσι τὸν λόγον κ. τ. λ. Luke viii. 15. Gal. v. 4. Rev. i. 7.—Xen. Cyr. 1. 5. 11.—(β) Strengthened by πᾶς, but only in Sing. the plural form being always πάντες ὅσοι and not πάντες οἵτινες, see Passow ὅστις b. Matth. § 483. b, init. So Matt. vii. 24 πᾶς οὖν ὅστις κ. τ. λ. x. 32. Col. iii. 17. al. So by Hebr. πᾶσα ψυχὴ, ἥτις ἄν κ. τ. λ. Acts iii. 23. comp. Deut. i. 39.—Jos. Ant. 14. 9. 4.—(γ) With ἄν, which strengthens the indefiniteness, Passow l. c. comp. in Ἄν I. 2. a; *whosoever, whatsoever*, in N. T. only with the Sing. c. Subjunct. Matt. x. 33 ὅστις δ' ἄν ἀρνήσεταιί με. Luke x. 35. John ii. 5. 1 Cor. xvi. 2. Gal. v. 10. al. So ὅ,τι ἐάν Col. iii. 23. ὅ ἐάν τι for ὅ,τι ἐάν Eph. vi. 8. Comp. Ἐάν I. 4. Matth. § 483. p. 906.—Lysias p. 160 ult.

c) sometimes ὅστις refers to a definite subject, and is then apparently i. q. ὅς, e. g. Luke ii. 4 εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεέμ. John viii. 53. Acts xi. 28. xvi. 12. Rev. i. 12. xi. 8. But in all these instances the ultimate reference

may perhaps be to a *general* idea, as in Luke ii. 4 *to a city of David, one which is called Bethlehem*; and so of the rest. John viii. 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε, *Abraham, a man who is dead*. Comp. Passow ὅστις g. Matth. § 483. p. 906.—Hom. II. 23. 43 οὐ μὴ Ζῆν' ὅστις τε θεῶν ὑπατος κ. τ. λ. Hdot. 2. 151.

2. Like ὅς, so also ὅστις is employed in a wider extent, both as connective, and as implying *result, cause*, or the like, where a conjunction might also stand; comp. in Ὄς no 2. Buttm. § 143. 1. Matth. § 477.

a) as a general *connective*. Luke i. 20 ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου· οἵτινες πληρωθήσονται κ. τ. λ. xxiii. 19. John xxi. 25. Rom. ix. 4. Gal. iv. 24. Heb. ii. 3. viii. 5. x. 11. al. Comp. in Ὄς no. 2. a.

b) as marking *result, event*, etc. equiv. to ὥστε. So after τοιοῦτος 1 Cor. v. 1 τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν. Comp. in Ὄς no. 2. c. Matth. § 479. n. 1. —Dem. 181. 16. Xen. An. 2. 5. 12.

c) implying *cause, ground*, or reason, etc. equiv. to ὅτι *because*. Comp. in Ὄς no. 2. d. Matth. § 480. c. So Matt. vii. 15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν· οἵτινες ἔρχονται πρὸς ὑμᾶς κ. τ. λ. Lat. *ut qui*, *as those who*, i. e. *because such, for such come to you etc.* xxv. 3. Acts x. 41, 47. xvii. 11. Rom. vi. 2. So ἣτις Col. iii. 5, 14. Heb. x. 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 7. Comp. in Ὄς no. 1. a, b. Eph. iii. 13 μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἣτις ἐστὶ δόξα ὑμῶν. Phil. i. 28. 1 Tim. i. 4. Gal. v. 19.—Eurip. Med. 221 or 222. Xen. Cyr. 4. 5. 39 fin.

d) including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ἕως ὅτου, *until when, until*, see in Ἔως II. 1. b. β. Comp. in Ὄς no. 2. f. Matth. § 480. b, and note. AL.

Ὀστράκινος, η, ον, (ὄστρακον, shell, burnt-clay,) *earthen*, 2 Tim. ii. 20. Trop. as an emblem of frailty, 2 Cor. iv. 7. Sept. for שָׁחָק Lev. vi. 28. xv. 12.—Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

Ὄσφρησις, εως, ἡ, (ὀσφραίνομαι to

smell), *the smell, sense of smell*, 1 Cor. xii. 17.—Dioscor. 5. 119. Athen. 13. 93. meton. Hdian. 1. 12. 4. Comp. Lob. ad Phryn. p. 117.

Ὄσφύς, ὄος, ἡ, and plur. αἱ ὀσφύες, *the loins, the lower region of the back, lumbar region, the hips*, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ἰδοὺ σοῦ τοὺς ὤμους, τοὺς μηρούς, τὴν ὀσφύν. Luc. Lexiph. 8. of animals Xen. Eq. 1. 12. Ven. 4. 1. In N. N. only as corresponding to Heb. מִצְנֶה and מִצְלָחַ, *the loins*, viz.

a) external, i. q. *the hips*, where the girdle is worn, Matt. iii. 4 et Mark i. 6 ζωὴν δερματίνην περὶ τὴν ὀσφύν αὐτοῦ.—The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence *to have the loins girded*, is i. q. *to be in readiness, prepared for any thing*, Luke xii. 35. Eph. vi. 14. trop. 1 Pet. i. 13; comp. in Ἀναζώννυμι. Comp. Sept. and מִצְנֶה Ex. xii. 11. 2 K. iv. 29. ix. 1. מִצְלָחַ Job xxxviii. 3. xl. 7.

b) internal, as the seat of procreative power in men. Heb. vii. 5 ἐξέρχεται ἐκ τῆς ὀσφύος τινος, see in Ἐξέρχομαι b. Heb. vii. 10. Acts ii. 30 καρπὸς τῆς ὀσφύος, i. e. children, offspring, comp. Sept. καρπὸς κοιλίας Gen. xxx. 2. Ps. cxxxii. 11.—Sept. for מִצְלָחַ Gen. xxxv. 11. 2 Chr. vi. 9.

Ὄταν, adv. (ὅτε, ἂν), i. e. *when*, with the accessory idea of uncertainty, possibility, i. q. *whenever, if ever, in case that, so often as*, etc. Buttm. § 139. 8. comp. in Ἄν I. 2. b. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. l. c. Matth. § 521. p. 1005. Winer § 43. 5. See espec. Fritzsche IV Evang. II. p. 85 sq. 800 sq.

1. pp. with the *Subjunctive*, as above. a) in general propositions, c. Subj. pres. Matt. xv. 2 ὅταν ἄρτον ἐσθίσωσιν. Luke xi. 21. John xvi. 21. 2 Cor. xiii. 9. al. Aor. Matt. v. 11 ὅταν ὀνειδίσωσιν ὑμᾶς. Mark iv. 15, 16. John ii. 10. 1 Tim. v. 11. Rev. ix. 5. al.—pres. Luc. D. Deor.

11. 2. Xen. Mem. 1. 4. 15. aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.—So in general exhortations, c. pres. Matt. vi. 5, 6 σὺ δὲ ὅταν προσεύχῃ. Mark xi. 25. Luke xiv. 12. Aor. i. q. Lat. fut. exact. Luke xiv. 8 ὅταν κληθῇς ὑπὸ τινος. xvii. 10.—In a general comparison, c. pres. Luke xi. 36 ὡς ὅταν κ. τ. λ. Matth. 1. c. n. 3. p. 1008. Passow s. v.—Hom. Il. 11. 269.

b) in reference to a future action or time, Matth. 1. c. p. 1006. E. g. c. Subj. pres. Matt. xxvi. 29 ἕως τῆς ἡμ. ἐκ. ὅταν αὐτὸ πίνω μεθ' ὑμῶν κ. τ. λ. Mark xiii. 4. John vii. 27. Rev. x. 7. xviii. 9. c. τότε corresp. 1 Thess. v. 3. Subj. aor. i. q. Lat. fut. exact. Matt. xix. 28. ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. Mark viii. 38. Luke xiii. 28. John v. 7. xv. 26. Acts xxiii. 35. 1 Cor. xvi. 2, 3, 5. Rev. xii. 4. al. c. τότε corresp. Matt. ix. 15. xxiv. 15. John viii. 28. al.—pres. Plato Gorg. p. 526. E. Xen. Cyr. 1. 3. 14. aor. Sept. Jer. xxxiv. 14. Thuc. 4. 60.—Once c. Indic. fut. Rev. iv. 9 καὶ ὅταν δώσουσι τὰ ζῶα κ. τ. λ. where MSS. read δώσι and δώσωσι. See Winer § 43. 5. n. Fritzsche IV Evang. II. p. 86.

2. With the Indic. imperf. in narrating an actual event, once Mark iii. 11 καὶ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἰδεώρει, i. e. *whenever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006. init. p. 1007. n. 1. Winer § 43. 5. p. 256. Fritzsche l. c. p. 86, 801.—Sept. Gen. xxxvii. 9 ὅταν εἰσ-ήοχeto. Dan. iii. 7.—For Rev. iv. 9, see in no. 1. b.

3. By impl. ὅταν is put like Engl. *since, while*, in assigning a cause, reason, i. q. *because, in that*, seq. Subj. John ix. 5 ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι κ. τ. λ. Rom. ii. 14. 1 Cor. xv. 27. See Fritzsche l. c. p. 86.—Aristot. de Mund. 4 μάλιστα ὅταν τὸ μὲν τάχιστον ἢ τῶν ὄντων. Plato Euthydem. § 56. Heind. So ὅτε in Greek writers, Passow in ὅτε. Herm. ad Vig. p. 918. AL.

"Οτε, adv. of time, *when*, correl. with ποτέ, τότε, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, something actually taking place, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in c.

a) c. Indic. pres. in general propositions, John ix. 4 νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. ix. 17. Comp. Herm. ad Vig. p. 916.

b) usually of time past; so c. Indic. pres. in an historical sense, Mark xi. 1, coll. Matt. xxi. 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark xiv. 12 ὅτε τὸ πάσχα ἔδυον. xv. 41 ὅτε ἦν ἐν τῇ Γαλιλαίᾳ. John xvii. 12 where Jesus speaks by anticipation. xxi. 18. Rom. vi. 20. 1 Cor. xiii. 11. Jude 9. c. ποτέ corresp. 1 Cor. iii. 7. 1 Pet. iii. 20. (Xen. An. 2. 6. 20.) Aor. Matt. vii. 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους. xii. 3. Mark i. 32. Luke ii. 21 sq. xxii. 14. John i. 19. vi. 24. Acts i. 13. 1 Cor. xiii. 11. Gal. ii. 11 sq. Rev. i. 17. vi. 3. al. sœp. So c. τότε corresp. Matt. xxi. 1. John xii. 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. xiii. 11 ὅτε δὲ γέγονα ἀνὴρ.

c) of future time; so seq. Indic. fut. Luke xvii. 22 ἐλεύσονται ἡμέραι, ὅτε ἐπι-θυμήσετε κ. τ. λ. John iv. 21, 23. v. 25. xvi. 25. Rom. ii. 16. 2 Tim. iv. 3. Comp. Passow ὅτε no. 3.—Hom. Od. 18. 272. Il. 17. 728. al.—Once c. Subjunct. Aor. instead of Indic. fut. Luke xiii. 35 ἕως ἂν ἤξῃ ὅτε εἴπητε κ. τ. λ.—Hom. Il. 23. 323. ib. 12. 286. See Matth. § 521. n. 1. p. 1007. In the latest ages of the Greek, the Subjunct. Aor. was thus very commonly employed for the fut. Indic. Lob. ad Phr. p. 722 sq.

"Ο,τε, ἦ,τε, τό,τε, i. e. the preposi- tive art. with τέ, so written to distin- guish it from the adverbs ὅτε, τότε etc. It thus expresses simply the article in connexion with the different senses of τέ, for which see in Té.

"Οτι, conjunct. demonstrative and causal, like Engl. *that*, originally i. q. neut. of ὅστις. As *demonstrative* it stands pp. for τοῦτο ὅ,τι, as pointing out or in- troducing that to which the preceding words refer, i. e. their object, contents, argument. As *causal* it is pp. i. q. διὰ τοῦτο ὅ,τι, and assigns the cause, reason, motive, ground of any thing, *that, be- cause*, etc. Construed in N. T. with the Indicative; once by anacoluthon before the infin. Acts xxvii. 10, see below in no. 1. c. γ; in Greek writers sometimes also with the Optative, Matth. § 529. 2.

1. As Conjunct. *demonstrative*, see

above. a) pp. after a demonstr. pron. as τοῦτο or the like expr. or impl. John iii. 18 αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν κ. τ. λ. Rom. ii. 3. 2 Cor. v. 14. Rev. ii. 6 ἀλλὰ τοῦτο ἔχεις, ὅτι κ. τ. λ. impl. ver. 4. So ἐν τούτῳ . . ὅτι, 1 John iii. 16. iv. 9, 10, 13 ἐν τούτῳ . . ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Also John xvi. 19 περὶ τούτου . . ὅτι εἶπον· κ. τ. λ. Impl. Matt. xvi. 7 διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· [ταῦτά ἐστι ἃ λέγει,] ὅτι ἄρτους οὐκ ἐλάβομεν. ver. 17 τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε; Mark viii. 16, 17. Comp. Mark ii. 8.

b) after a pron. interrog. e. g. τίς, τί, as John xiv. 22 τί γέγονεν, ὅτι ἡμῖν μέλλεις κ. τ. λ. So τί ὅτι for τί ἐστὶ ὅτι, pp. what cause is there that etc. Mark ii. 16. Luke ii. 49. Acts v. 4, 9. (Luc. Tim. 28.) So with a pron. or subst. Mark iv. 41 τίς ἄρα οὗτός ἐστι, ὅτι κ. τ. λ. Luke viii. 25. Heb. ii. 6 τί ἐστὶν ἄνθρωπος, ὅτι μιμήσκη αὐτοῦ; i. e. what cause is there in man, that etc. quoted from Sept. Ps. viii. 5. cxliv. 3. Comp. Ex. xvi. 7 ἡμεῖς δὲ τί ἐσμεν, ὅτι κ. τ. λ. Num. xvi. 11. Job xv. 14.—Also after ποταπός Matt. viii. 27. Mark iv. 41.

c) most freq. ὅτι c. indic. is put in construction after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an accus. c. infin, or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 149. p. 423. Matth. § 539. n. 1. § 624 med. Winer § 45. 2. p. 266. Viger. p. 546. In Eng. with the same classes of verbs it is likewise often optional whether to employ *that* with the indic. or an accus. and infinitive; in Lat. the regular construction is the accus. c. infin. The tendency of the later Greek was in general to multiply particles, and therefore it here often employed ὅτι in preference to an infinitive; see Winer l. c.

(α) after verbs signifying *to say, to speak*, and all verbs including this idea; see Matth. l. c. also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. ‘I say *that* it is so,’ or ‘I say it *to be* so.’ E. g. after λέγω Matt. iii. 9. xii. 6. Mark iii. 28. Luke x. 24.

2 Cor. xi. 21 ὡς ὅτι. 1 Tim. iv. 1. al. For the attract. in John viii. 54. ix. 19, see Buttm. § 151. I. 6. After εἶπον Matt. xxviii. 7, 13. John vii. 42. 1 Cor. i. 15. al. Also after ἀναγγέλλω Acts xiv. 27. γράφω Mark xii. 19. 1 John ii. 12, 13. διδάσκω 1 Cor. xi. 14. διηγέομαι Acts ix. 27. μαρτυρέω Matt. xxiii. 31. John iv. 44. μάρτυρα ἐπικαλοῦμαι 2 Cor. i. 23. ὁμνυμι Rev. x. 6. ὁμολογέω Heb. xi. 13. σφραγίζω John iii. 33.—Sometimes λέγω or the like is implied in the preceding verb or words; e. g. παρακαλέω Acts xiv. 22. John vii. 35 ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εὐρήσομεν αὐτόν; comp. Winer § 42. 4. c. p. 248. Acts i. 5. So after a Heb. formula of swearing, like יְ, e. g. ζῶ ἐγώ, ὅτι Rom. xiv. 11, in allusion to Is. xlv. 23, comp. xlix. 18. Comp. Gesen. Lex. יְ B. 1. Here also belongs οὐχ ὅτι, *not that*, at the beginning of a clause, i. q. οὐ λέγω ὅτι, used by way of explanation or limitation of something previously said, and equiv. to *although*. John vi. 46 οὐχ ὅτι τὸν πατέρα τις ἰώρακεν. vii. 22. 2 Cor. i. 24. Phil. iii. 12. iv. 11, 17. So οὐχ οἶον δὲ ὅτι Rom. ix. 6, see in οἶος. Comp. Buttm. § 150. p. 433, 434. Matth. § 624. 4.

(β) after verbs signifying *to shew, to make known*, etc. elsewhere c. particip. Matth. § 549. 5, and note. Or c. infin. Matth. § 549. 6. n. 2. Comp. in Engl. ‘I show *that* it is so,’ or ‘I show it *to be* so.’ E. g. after δεικνύω Matt. xvi. 21. John ii. 18. ἀποδείκνυμι 2 Thess. ii. 4. δηλώω 1 Cor. i. 11. δηλον ὅτι 1 Cor. xv. 27. Gal. iii. 11. 1 Tim. vi. 7. (Xen. Cyr. 3. 3. 24.) Also after ἀποκαλύπτω 1 Pet. i. 12. ἑμφανίζω Heb. xi. 14. φανερόω 2 Cor. iii. 3. 1 John ii. 19.

(γ) after verbs signifying *to hear, to see*, and trop. *to perceive, to know*, etc. elsewhere c. particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes. Or c. infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after ἀκούω Matt. xx. 30. Mark ii. 1. x. 47. John xiv. 28. al. (Xen. Cyr. 3. 3. 18.) After βλέπω Rev. xvii. 8. 2 Cor. vii. 8. James ii. 22. εἶδον Mark ix. 25. John vi. 22. Matt. ii. 16. ὁράω James ii. 24. θεάομαι John vi. 5. θεωρέω John ix. 8. Acts xxvii. 10 θ. ὅτι . . μέλλειν ἔσεσθαι τὸν πλοῦν,

where for *ὅτι* c. infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After *γινώσκω* Matth. xxi. 45. Mark xii. 12. Luke x. 11. al. *γνωστόν ἐστι* Acts xxviii. 28. *ἀναγινώσκω* Matth. xii. 5. xix. 4. *ἐπιγινώσκω* Mark ii. 8. Luke i. 22. *οἶδα* Matth. vi. 32. Mark ii. 10. 2 Cor. xi. 31. Also after *ἀγνοέω* Rom. vi. 3. vii. 1. *ἐπίσταμαι* Acts xv. 7. *καταλαμβάνω* Acts iv. 13. x. 34. *νοέω* Matth. xv. 17. *συνίημι* Matth. xvi. 12.

(δ) after verbs signifying *to remember, to care for*, etc. elsewhere c. particip. Matth. § 549. 6, and n. 1. E. g. after *μνησκω* Matth. v. 23. John ii. 22. *ὑπομνήσκω* Jude 5. *μνημονεύω* John xvi. 4. *μέλει μοι* Mark iv. 38. Luke x. 40.

(ε) after verbs signifying *to hope, to believe, to think, to consider*, and the like; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after *ἐλπίζω* Luke xxiv. 21. Acts xxiv. 26. al. *πιστεύω* Matth. ix. 28. Mark xi. 23. Luke i. 45. *πέποιθα, πέπεισμαι*, Phil. ii. 24. Rom. viii. 38. xv. 14. (Xen. CEC. 15. 6.) Also after *δοκέω* Matth. vi. 7. xxvi. 53. *λογίζομαι* Heb. xi. 19. *διαλογίζομαι* John xi. 50. *νομίζειν* Matth. v. 17. *οἶμαι* James i. 7. *ὑπολαμβάνω* Luke vii. 43.

d) *ὅτι* serves also to introduce words quoted without change, chiefly after verbs implying *to say* etc. and is then merely a mark of quotation, not to be translated in English; see Buttm. § 149. p. 423. Matth. § 624. p. 1270. E. g. Matth. ii. 23 *τὸ ῥηθὲν . . . ὅτι Ναζωραῖος κληθήσεται*. v. 31. vii. 23. xxvi. 74. Mark iii. 21, 22. ix. 28 *οἱ μαθ. ἐπηρώτων αὐτὸν κατ' ἰδίαν ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό*; where MSS. read *διατί* and *ὅτι διατί*, comp. Matth. xvii. 19. Fritzsche IV Ev. II. p. 378. Luke i. 25, 61. John i. 20, 32. Acts xi. 3. xv. 1. Heb. x. 8. Rev. iii. 17. al. So Sept. and Heb. *וַיֵּן* Gen. xxix. 33. Josh. ii. 24. comp. Gesen. Lehrs. p. 846. Lex. art. *וַיֵּן* B. 1.—Act. Thom. § 19. Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

2. As Conj. *causal*, see above init. Buttm. § 149. p. 423. a) pp. after a demonstr. pron. as *τοῦτο* or the like, *that, because*, e. g. *διὰ τοῦτο ὅτι*, Matth. xiii. 13. John viii. 47. x. 17. xii. 39. 1 John iii. 1. *ἐν τούτῳ ὅτι*, Luke x. 20.

Also *οὕτως ὅτι* Rev. iii. 16.—comp. *τούτῳ v. ταύτῃ ὅτι* Xen. Hi. 1. 17. CEC. 18. 10.

b) after a pron. interrog. as *τίς, τί*, e. g. *διατί, ὅτι*, Rom. ix. 32. 2 Cor. xi. 11. So *χάριν τίνος, ὅτι*, 1 John iii. 12.—Xen. Cyr. 1. 3. 15, coll. 11.

c) absol. *ὅτι* is put after certain classes of verbs, and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, i. q. seeing that, because, for*, etc.—(α) After verbs or words signifying *an emotion* of the mind, as wonder, joy, pity, sorrow, e. g. *θαυμάζω* Luke xi. 38. John iii. 7. Gal. i. 6. al. (Xen. Ven. 1. 3.) *ἐξίσταμαι* Acts x. 45. *χαίρω* q. v. Luke x. 20. John xiv. 28. 2 Cor. vii. 9. al. *συγχαίρω* Luke xv. 6, 9. *σπλαγχνίζομαι* Matth. ix. 36. Mark vi. 34. *κλαίω* Rev. v. 4. *κλαίω καὶ πενθέω* Rev. xviii. 11.—(β) After verbs or words expressing *praise, thanks*, and the like, e. g. *ἐπαινέω* Luke xvi. 8. 1 Cor. xi. 17. (Xen. Mem. 1. 2. 41.) *οὐκ ἐπαινέω* 1 Cor. xi. 2. *ἐξομολογέω* Matth. xi. 25, 26. *εὐχαριστέω* Luke xviii. 11. *χάρις ὅτι* Rom. vi. 17. 1 Tim. i. 12.—Xen. Cyr. 8. 7. 3. CEC. 8. 16.—(γ) Genr. Matth. ii. 18 *οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί*. Mark i. 27. v. 9. *λεγεὼν ὀνομά μοι ὅτι πολλοὶ ἴσμεν*. Luke iv. 36. xi. 42 *οὐαὶ ὑμῖν, ὅτι κ. τ. λ.* ver. 43 sq. xvi. 3. xxiii. 40 *οὐδὲ φοβῆσθαι τὸν θεόν, ὅτι κ. τ. λ.* i. e. *seeing that* etc. John i. 30, 51. Acts i. 17. Rom. vi. 15. 1 Cor. iii. 13. 2 John 7. Rev. iii. 4, 8. al. sarp. Ellipt. 1 John iii. 20 *ὅτι, ἐὰν ἡ καρδία ἡμῶν . . ὅτι μείζων ἐστὶν ὁ θεός*. i. e. *for if our own heart condemn us [God will also condemn us], for God* etc.—Plato Euthyphr. p. 7. E. Xen. Mem. 2. 9. 1. AL.

"Οτου, see in "Οστις init. and no. 2. d.

Οὔ adv. *where*, see in "Ος no. 2. g.

Οὐ, also *οὐκ* or *οὐχ* before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written *οὔ* when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no*, expressing direct and full negation, independently and absolutely, and hence

objective; thus differing from μή which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between οὐ and μή, which holds good also in all their compounds, see more fully under Μή init. and in the authors there cited. E. g.

a) before a *verb*, where it then renders the verb and proposition negative in respect to the *subject*. (α) genr. Matt. i. 25 καὶ οὐκ ἐγίνωσκεν αὐτήν. Mark iii. 25 οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη. ver. 26. xiv. 68. Luke vi. 43, 44. John i. 10, 11. vii. 8. viii. 50. Acts ii. 15 οὐ γὰρ οὗτοι μεθύουσιν. ver. 34. Rom. iii. 11. Rev. ii. 2, 3. al. sæpiss.—(β) With the 2 pers. *future* in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it* etc. which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. vi. 5 οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί. Elsewhere only in citations from the Sept. and Heb. Luke iv. 12, comp. Deut. vi. 16. Acts xxiii. 5, comp. Ex. xxii. 28. 1 Cor. ix. 9, comp. Deut. xxv. 4. So from the decalogue, Matt. v. 21 οὐ φονεύσεις. vers. 27, 33. Rom. vii. 7. xiii. 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrs. p. 771. Comp. Xen. H. G. 2. 3. 34. Cyr. 8. 3. 47.—(γ) Where the subject is πᾶς or also εἷς, and οὐ is joined, not with πᾶς (see below in e. β), but with the verb; here by Hebraism πᾶς . . οὐ, or also οὐ . . πᾶς, is equiv. to οὐδεὶς, *not one, none*; see Winer § 26. 1. comp. Heb. כָּל לֹא Gesen. Lehrs. p. 831. Lex. כָּל no. 3. So Matt. xxiv. 22 οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ, pp. *all flesh would not be saved*, i. e. *no flesh*. Mark xiii. 20. Rom. iii. 20. Gal. ii. 16. Eph. v. 5 πᾶς πόρνος . . οὐκ ἔχει. Luke i. 37 οὐ ἀδυνατήσῃ παρὰ τῷ θεῷ πᾶν ῥῆμα. 2 Pet. i. 20. 1 John ii. 21. Rev. xxii. 3. For 1 Cor. xv. 51, see below in e. γ. So Sept. and כָּל לֹא Ps. xlix. 18. כָּל יֹא עec. i. 9. —Also εἷς . . οὐ, *not one, none*, Matt. x. 29 ἐν ἐξ αὐτῶν οὐ πεσεῖται. Luke xii. 6. So Sept. and כָּל לֹא Is. xxxiv. 16. But the like idiom is found in Greek, Dion. Hal. de Comp. Verb. § 18 med. μίαν οὐκ ἂν εὖροι τις σελίδα κ. τ. λ.

Aristoph. Thesm. 549. Dem. 873. 11.—

(δ) Where οὐ with its verb is followed by ἀλλά, i. e. οὐ . . ἀλλά, pp. Matt. ix. 12 οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. xv. 11. John vii. 16. 1 Cor. vii. 10. al. In other passages some suppose οὐ is to be taken in a modified or comparative sense, i. q. *not so much as*, etc. but this is unnecessary; e. g. Matt. x. 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κ. τ. λ. i. q. Engl. *it is not you at all who speak, but the Spirit* etc. This is far stronger than: *it is not so much you, as the Spirit* etc. John xii. 44. al. See more in b. Comp. Winer § 59. 7. Also οὐχ ὅτι . . ἀλλ' ὅτι, John vi. 26. xii. 6. 1 John iv. 10.—

(ε) Sometimes οὐ stands in a conditional sentence after εἰ, where the usual negative is μή, see fully in Μή I. a.—(ζ) as strengthened by other negative particles; e. g. μή οὐ only in interrog. see in Μή III. b. οὐ μή as an intensive negative, see in Μή I. h. Strengthened also by compounds of οὐ, e. g. οὐκ οὐδέ *not even*, Luke xviii. 13 οὐκ ἤθελε οὐδέ τοὺς ὀφθ. ἐπαῖραι. Rom. iii. 10 οὐκ οὐδεὶς, οὐκ οὐδέν, *no one whatever, nothing at all*. Mark v. 37 καὶ οὐκ ἀφῆκεν οὐδένα κ. τ. λ. Luke iv. 22. John vi. 63. viii. 15. 2 Cor. xi. 8. al. οὐκ οὐδέπω οὐδεὶς Luke xxiii. 53. οὐκ οὐκέτι Acts viii. 39. See Buttm. § 148. n. Winer § 59. 8. b.—Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. xii. 15 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. For Acts iv. 20, see in Μή I. d. a. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

b) before the *object* of a verb, where it then renders the preposition negative in respect to the object; e. g. genr. Matt. ix. 13 ἔλεον θέλω, καὶ οὐ θυσίαν. 1 Cor. iv. 15. Heb. ii. 16. More freq. as followed by ἀλλά, i. e. οὐ . . ἀλλά, see above in a. δ. Mark ix. 37 οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κ. τ. λ. Acts v. 4. x. 41. 1 Cor. i. 17. xiv. 22. Eph. vi. 12. 1 Thess. iv. 8. al. So οὐκ ὅτι . . ἀλλ' ὅτι, 2 Cor. vii. 9. Also οὐχ ἵνα as marking object, purpose; John vi. 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κ. τ. λ. 2 Cor. ii. 4. viii. 13. For οὐχ ὅτι at the beginning of a clause, by way of

limitation, etc. see in "Οτι no. 1. c. a.

c) before the *adjunct* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct. e. g. before a *noun* implying manner, 2 Cor. iii. 3 οὐ μέλανι, ἀλλὰ πνεύματι κ. τ. λ. 2 Pet. i. 21. 2 Cor. v. 7. John iii. 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θς. Gal. ii. 16. James ii. 25. 1 Cor. i. 17. οὐκ ἐν σοφίᾳ κ. τ. λ. Acts v. 26. Before an *adject.* as *adv.* Rom. viii. 20 οὐχ ἔκοῦσα, comp. Buttm. § 123. n. 3. So before an *adverb*, 1 Cor. v. 10 ἔργαψα ὑμῖν . . οὐ πάντως, i. e. not altogether, not generally; comp. Winer § 65. p. 457. John vii. 10 οὐ φανερώς, ἀλλά. 2 Cor. viii. 5, 12.—Spec. οὐ μόνον . . ἀλλά v. ἀλλὰ καὶ, *not only . . but also*, expressing a gradation of meaning, comp. in Μόνος c; so pp. as referring to place, time, manner, etc. Acts xix. 26 οὐ μόνον Ἐφέσου, ἀλλὰ κ. τ. λ. Rom. ix. 24. 2 Cor. vii. 7. Eph. 1. 21. 1 Thess. i. 8. 1 John v. 6. Also as referring to the subject, Acts xix. 27. Rom. i. 32. 1 Tim. v. 13. al. or to the object, Acts xxi. 13. Rom. iv. 12. 2 Cor. viii. 10. al.—Subj. Xen. Cyr. 8. 3. 7. obj. Mem. 2. 7. 6.

d) before *participles*, where a direct and absolute negative is to be expressed; otherwise μή, see in Μή I. e. Winer § 59. p. 401. Matth. § 608. d. So 2 Cor. iv. 8 θλιβόμενοι, ἀλλ' οὐ στενοχωροῦμενοι κ. τ. λ. Gal. iv. 27. Eph. v. 4. Phil. iii. 3. Heb. xi. 35. 1 Pet. i. 8. ii. 10.—Luc. Philopseud. 5. Æl. V. H. 10. 11. Diod. Sic. 19. 97.

e) as affecting single words, οὐ not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non*, *un*; see Buttm. § 148. n. 2, 3, comp. p. 416 marg. Matth. § 608. 1. Herm. ad Vig. p. 833, 889. Winer § 59. 5. E. g. (α) With *verbs*, as οὐκ ἀγαπάω *to not love*, i. q. to be careless of, Rev. xii. 11. οὐκ ἀγνοέω i. q. to know well, 2 Cor. ii. 11. οὐκ ἐάω i. q. to restrain, Acts xvi. 7. (Hom. Il. 5. 256.) οὐκ ἀμελέω i. q. to be careful, 2 Pet. i. 12. οὐ θέλω, *nolo*, *to be unwilling*, Matt. xxiii. 37. 1 Cor. x. 1. οὐκ εἰμι ἄξιος v. ἱκανός, *to be unworthy*, etc. Matt. iii. 11, Acts xiii. 25.—(β) With *nouns*, as οὐκ

ἔθνος, οὐ λαός, q. d. *a non-people*, 1 Pet. ii. 10 οἱ ποτέ οὐ λαός, νῦν δὲ λαός θεοῦ. Rom. ix. 26. x. 19. So Heb. נֶחֱם, Sept. οὐ, Hos. ii. 25. Deut. xxxii. 21. Comp. Gesen. Lehrs. p. 832. Lex. נֶחֱם, no. 4. b. Buttm. § 148. n. 3. Winer § 58. 1. n. —Thuc. 1. 137 ἡ οὐ διάλυσσις. —(γ) With *adjectives*, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. *not every one, not all*, Matt. vii. 21 οὐ πᾶς ὁ λέγων. xix. 11. Rom. ix. 6. x. 16. 1 Cor. xv. 39. al. But πᾶς . . οὐ, i. q. *no one*, see above in a. γ. Once through the force of the antith. πάντες . . οὐ is i. q. οὐ πάντες, 1 Cor. xv. 51. See Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσημος *not mean*, i. q. renowned, Acts xxi. 39. οὐκ ὀλίγοι *no few*, i. e. many, Acts xvii. 4, 12. al. οὐ πολλαὶ ἡμέραι, *not many*, i. e. a few, Luke xv. 13. John ii. 12. Acts xxv. 6.—(δ) With *adverbs*, οὐ μετρίως Acts xx. 12. οὐκ ἐθέτως Luke xxi. 9.

f) in negative answers, *no*, *nay*, *not*, i. q. not at all. Matt. xiii. 29 ὁ δὲ ἐφη. οὐ. John i. 21. 2 Cor. i. 17. James v. 12. οὐ οὐ intens. Matt. v. 37. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. i. 17. James v. 12. Comp. in Naί c.—Strengthened by other particles, as οὐ γὰρ Acts xvi. 37, see in Γάρ I. c. β. οὐ πάντως *not at all* Rom. iii. 9, see Winer p. 457. comp. οὐ πάντως Theogn. 299 or 305. Epiph. Hær. 38. 6. οὐ πάνυ Xen. An. 6. 1. 26.

g) in negative questions, *nonne*, *is not?* *are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. vi. 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; xii. 3, 5. Mark iv. 13, 21. John vi. 42. 1 Cor. vi. 2, 3. So οὐκ ἀποκρίνη οὐδέν; Mark xiv. 60. xv. 4.—Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts xxi. 38, see in Ἄρα I. b. οὐ μή, see in Μή I. h. a. μή ου, see in Μή III. b. ἀλλ' οὐ, Heb. iii. 16 *who now* were they that *did provoke* God? ἀλλ' οὐ, *yea*, *were they not all those* etc. comp. in Ἀλλά no. 2. b. AL.

Οὐά, interj. *ah! aha! Lat. vah!*

uttered in derision, Mark xv. 29.—Arr. Epict. 3. 23. 24, 32. Dio Cass. 63. 20.

Οὐαί, interj. *wo! alas!* Lat. *vae*, Heb. וָאֵי, וָאֵי, uttered in grief, indignation, etc.

a) pp. and in the later usage c. dat. see Passow s. voc. Matt. xi. 21 οὐαί σοι, Χοραζίν. xxiii. 13 sq. Mark xiii. 17. Luke vi. 24 sq. Jude xi. Rev. xii. 12. c. dat. impl. Luke xvii. 1. Thrice repeated intens. οὐαὶ οὐαὶ οὐαὶ Rev. viii. 13, comp. Gesen. Lehrs. p. 670. Before ἡ πόλις as voc. c. σοί impl. Rev. xviii. 10. 16, 19. Sept. genr. for וָאֵי Num. xxi. 29. וָאֵי Is. x. 1, 5. וָאֵי Ex. x. 16.—Arr. Epict. 3. 22. 24.

b) as subst. indec. 1 Cor. ix. 16 οὐαὶ μοι ἐστὶ, Engl. *woe is me!* So Sept. οὐαὶ αὐτοῖς ἐστὶ for וָאֵי Hos. ix. 12, comp. Prov. xxiii. 29.—Hence c. art. fem. ἡ οὐαί, *a wo, calamity*, Rev. ix. 12. xi. 14. Here one might expect the neut. τὸ οὐαί, like τὸ ἄγαρ Gal. iv. 25; but the writer assigns the gender *ad sensum*, as if i. q. ἡ θλίψις, ἡ ταλαιπωρία, etc. Comp. Winer § 27 fin. AL.

Οὐδαμῶς, adv. (οὐδαμός for οὐδέ ἀμός), *in no wise, by no means*, Matt. ii. 6.—3 Macc. i. 11, 12. Xen. Mem. 2. 3. 15.

Οὐδέ, conjunct. (οὐ, δέ), denying absolutely and objectively, and differing from μηδέ as οὐ from μή, pp. continuative, *and not, also not*, and hence *nor, neither, not even*, usually as connecting whole clauses or propositions, Buttm. § 149. p. 427. Winer § 59. 6. Matth. § 609.

a) in continued negation, at the beginning of a subsequent clause, viz. (α) *and not, nor, neither*, genr. preceded by οὐ, Matt. v. 15. vi. 20 ὅπου κλέπται οὐ διορύσσουσιν, οὐδέ κλέπτουσιν. ver. 26 ὅτι οὐ σπείρουσιν, οὐδέ θερίζουσιν, οὐδέ συνάγουσιν κ. τ. λ. ver. 28. Mark iv. 22. Luke xii. 33. John i. 13. vi. 24. Acts viii. 21. Gal. i. 1. Rev. xxi. 23. al. (Xen. Mem. 1. 2. 5.) οὐ . . . οὐδέ οὔτε 1 Thess. ii. 3. οὐπω . . . οὐδέ interrog. Mark viii. 17. Matt. xvi. 9 sq. Preced. by οὐδέεις, Matt. ix. 17. Rev. v. 3; so in apposit. with οὐδέεις e. g. οὐδέ . . . οὐδέ, *neither . . . nor* Mark xiii. 32. ἵνα μή . . . οὐδέ Rev.

ix. 4. Once οὐδέ μή, preced. by οὐ, οὐδέ, Rev. vii. 16.—(β) *also not, neither*, in a stronger transition or antithesis, e. g. preced. by οὐ, Matt. xxi. 27 οὐκ οἶδαμεν . . . οὐδέ ἐγὼ λέγω ὑμῖν κ. τ. λ. Mark xii. 21 coll. ver. 20. Luke xvi. 31 εἰ M. οὐκ ἀκούουσιν, οὐδέ . . . πεισθήσονται. John xv. 4. Rom. iv. 15. 1 Cor. xv. 13, 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) οὐδέεις . . . οὐδέ John viii. 11. 1 Tim. vi. 16. οὐδέεις . . . οὐδέ οὐκέτι Matt. xxii. 46. εἰ μὴ . . . οὐδέ Matt. vi. 15. So with preceded. neg. impl. in ἀπιστέω, Mark xvi. 13. οὐδέ ἐκείνοις ἐπίστευσαν.—With γάρ and ἀλλά, after a preceded. neg. expressed or implied in the context; e. g. οὐδέ γάρ, *for not also, for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason, John vii. 5 οὐδέ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον κ. τ. λ. Acts iv. 34. Rom. viii. 7; strengthened by οὐδέεις, John v. 22 οὐδέ γάρ ὁ πατήρ κρίνει οὐδένα. Gal. i. 12 οὐδέ γάρ . . . οὔτε. (Xen. Cyr. 1. 4. 12.) So ἀλλ' οὐδέ, *yea, neither*, where ἀλλά merely strengthens the negation, comp. in Ἀλλά no. 2. b. Matth. § 613. Luke xxiii. 15 οὐδὲν εὔρον . . . ἀλλ' οὐδέ Ἡρώδης. 1 Cor. iii. 2. Gal. ii. 3.—Xen. Mem. 2. 3. 8. An. 1. 3. 3. fully οὐ μόνον . . . ἀλλ' οὐδέ Jos. B. J. 4. 2. 3.

b) i. q. *not even, not so much as*, e. g. (α) in the middle of a clause, comp. Buttm. Matth. l. c. Matt. vi. 29 λέγω δὲ ὑμῖν, ὅτι οὐδέ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ κ. τ. λ. Mark vi. 31. Luke vii. 9. John xxi. 25. 1 Cor. v. 1. (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening οὐ, i. e. οὐκ οὐδέ Luke xviii. 13, comp. in Οὐ α. ζ. For οὐδέ εἰς, see in Εἰς α.—Also ἀλλ' οὐδέ, *yea not even*, comp. above in α. β. Acts xix. 2 ἀλλ' οὐδέ εἰ πνεῦμα ἁγίον ἐστι, ἠκούσαμεν. 1 Cor. iv. 3.—Hdian. 2. 13. 13.—(β) In interrog. Mark xii. 10 οὐδέ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke vi. 3. xxiii. 40. Comp. in Οὐ γ. AL.

Οὐδέεις, οὐδεμία, οὐδὲν, (οὐδέ, εἰς,) decl. like εἰς q. v. Later form neut. οὐθέν once 1 Cor. xiii. 2 in text. rec. Sept. Gen. xli. 44. Is. xli. 28; see Buttm. § 70. 1. Lob. ad Phr. p. 181 sq. Neg. adject. denying absolutely and objectively, and differing from μηδέεις as οὐ from μή, genr. *no one, nothing*, i. e. none

at all; pp. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἷς, οὐδὲ ἓν, etc. see in Εἷς a. Buttm. l. c.

a) as adj. c. subst. *no one, no*, Luke iv. 24 οὐδεὶς προφήτης. John xvi. 29 παροιμίαν οὐδεμίαν. xviii. 38. 1 Cor. viii. 4. al. Neut. Luke xxiii. 4 οὐδὲν αἴτιον. John x. 41. Acts xvii. 21. al.—Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, seq. gen. of a whole, Buttm. § 132. 4. 2. Matth. § 318. So Luke iv. 26 πρὸς οὐδεμίαν αὐτῶν. ver. 27 οὐδεὶς αὐτῶν. Acts v. 13. xviii. 17 οὐδὲν τούτων. 1 Cor. i. 14. ix. 15. So οὐδεὶς ἐξ αὐτῶν John vii. 19. xvii. 12. xviii. 9.

b) absol. as subst. οὐδεὶς, *no one, no man, no person*, Matt. vi. 24 οὐδεὶς δύναται δυοὶ κυρίους δουλεύειν. Mark v. 4. Luke v. 36, 37, 39. John v. 22 ὁ πατήρ κρίνει οὐδένα. Acts ix. 8. Eph. v. 29. Rev. ii. 17. al.—Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Buttm. § 148. 6. E. g. after οὐ, Matt. xxii. 16 οὐ μέλει σοι περὶ οὐδένοιο. John viii. 15. Acts iv. 12. 2 Cor. xi. 8. (comp. Xen. An. 1. 6. 11.) οὐδέπω οὐδεὶς Luke xxiii. 53. οὐδεὶς οὐκέτι Mark xii. 34.

c) Neut. οὐδὲν absol. *nothing*, genr. Matt. x. 26 οὐδὲν γάρ ἐστι κεκαλυμμένον. xxvii. 24. Luke xxii. 35. John viii. 28. Acts xv. 9. Gal. ii. 6. Heb. ii. 8. al. sæp.—With other negatives for strength, Buttm. § 148. 6. E. g. after οὐ, Mark xiv. 60 οὐκ ἀποκρίνη οὐδὲν; Luke iv. 2. John iii. 27. Acts xxvi. 26. (Xen. Mem. 2. 6. 36.) οὐκέτι . . . οὐδὲν Mark vii. 12. οὐδέπω οὐδὲν 1 Cor. viii. 2. οὐδὲν . . . οὐ μή Luke x. 19.—Accus. οὐδὲν adv. i. e. *in no way, in no respect*, Acts xxv. 10 Ἰουδαίους οὐδὲν ἠδίκησα. 1 Cor. xiii. 3. 2 Cor. xii. 11. Gal. iv. 12. c. οὐ, John vi. 63 οὐκ ὠφελεῖ οὐδὲν.—Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Metaph. *nothing*, i. e. of no account, weight, value, authority, etc. Comp. Matt. § 437. n. 1. So Matt. xxiii. 16 ὃς ἂν ὁμώσει ἐν τῷ ναῷ, οὐδὲν ἐστίν. ver. 18. John viii. 54. 1 Cor. vii. 19. xiii. 2. 2 Cor. xii. 11 al. So εἷς οὐδὲν γίνεσθαι *to come to nought* Acts v. 36. εἷς οὐδὲν λογισθῆναι *to be set at nought*, to be contemned, Acts xix. 27. Comp. in Εἷς no. 3. a.—Sept. Is. xiv. 23. Plato Rep. 8. p. 556. D, ἄνδρες οἱ

ἡμέτεροι πλούσιοι εἰσὶν οὐδέν. Xen. H. G. 4. 8. 4 οὐδὲν ἐσμεν. AL.

Οὐδέποτε, adv. (οὐδέ, ποτέ), *not ever, never*, comp. in Οὐ init. so seq. pres. in general propositions, 1 Cor. xiii. 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Heb. x. 1, 11.—Hom. Od. 10. 464.—Seq. præter. comp. Passow s. voc. Lob. ad Phr. p. 457 sq. Buttm. § 149. p. 430. Matt. vii. 23 ὅτι οὐδέποτε ἔγνω ὑμᾶς. ix. 33. Mark ii. 12. Luke xv. 29 bis. John vii. 46. x. 14. xi. 8. xiv. 8.—Xen. Mem. 1. 4. 16.—Seq. fut. comp. Passow, Lob. l. c. Matt. xxvi. 33.—In interrog. Matt. xxi. 16 οὐδέποτε ἀνέγνωτε; κ. τ. λ. ver. 42. Mark ii. 25. Comp. in Οὐ g.

Οὐδέπω, adv. (οὐδέ, enclit. πω), pp. *also not ever, i. q. not ever yet, not yet, never*, seq. præter. John vii. 39 οὐδέπω ἐδοξάσθη. xx. 9.—Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1.—Strengthened with οὐδεὶς Buttm. § 148. 6. E. g. οὐδέπω οὐδεὶς Luke xxiii. 53. John xix. 41. οὐδέπω οὐδὲν 1 Cor. viii. 2. Comp. Οὐδεὶς b, c.

Οὐθεὶς, οὐδεμία, οὐθέν, see in Οὐδεὶς.

Οὐκ, see Οὐ.

Οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ; see Οὐ init. So genr. Matt. xix. 6 ὥστε οὐκέτι εἰσὶ δύο. Mark x. 8. Luke xv. 19. John iv. 42. Rom. vii. 17, 20. 2 Cor. i. 23. Rev. x. 6.—Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5.—With other negatives for strength, Buttm. § 148. 6. E. g. οὐκ . . . οὐκέτι Acts viii. 39. οὐδέ . . . οὐκέτι Matt. xxii. 46. οὐδεὶς . . . οὐκέτι Rev. xviii. 11. οὐκέτι . . . οὐδεὶς Mark vii. 12. xv. 5. Luke xx. 40. So οὐκέτι οὐ μή intens. Mark xiv. 25. Luke xxii. 16. Rev. xviii. 14. AL.

Οὐκοῦν, adv. (οὐκ οὖν), pp. interrog. *nonne ergo? Germ. nicht wahr? not so then?* implying an affirmative answer, comp. in Οὐ g; and hence used by the Attics as an affirmative illative particle, *therefore, then*; see Buttm. § 149. p. 428. Passow s. voc. Herm. ad Vig. p. 794 sq. In N. T. once, John xviii. 37 οὐκοῦν βασιλεὺς εἰ σὺ, either interrog. *not so then? thou art a king*; or

without interrog. *thou art then a king.* Comp. Winer § 61 fin.—Interrog. Xen. Mem. 2. 2. 1. genr. Ael. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

Οὐ μή, see in Μή I. h.

Οὐν, conj. *thereupon*, i. e. *now, then, therefore*, put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows *upon* the other; or also the internal relation of cause and effect, that the one follows *from* the other. See Passow s. voc. Matth. § 625. Buttm. § 149. p. 428. Winer p. 372, 380.

1. As marking mere *external* connexion, and thus denoting *transition* or continuation from what precedes to what follows, *thereupon, now, then*, etc. Comp. Passow οὐν no. 1. Matth. § 625. p. 1274.

a) genr. Luke vi. 9 εἶπεν οὐν ὁ Ἰ. πρὸς αὐτούς, *then said Jesus unto them.* John xii. 1, 9. xviii. 11, 16. xix. 29 σκεῦος οὐν ἔκειτο ὄξους μεστόν *now there was set a vessel etc.* xxi. 5. Rom. xi. 1, 11. xv. 17. al. (Hdian. 3. 5. 11.) So where after introductory matter, the transition is made to the thing itself, Matt. xiii. 18. Luke xx. 29 ἐπὶ αὐτὸ οὐν ἀδελφοὶ ἤσαν, comp. ver. 28. John iv. 5. xix. 40. Acts ii. 33. 1 Cor. vii. 26.—Palæph. 32. 11.—Also μέν οὐν, comp. in Μέν a, b. E. g. with δέ following, Mark xvi. 19 ὁ μὲν οὐν κύριος . . . ἐκεῖνοι δέ, *so then the Lord*, etc. Acts i. 6 sq. viii. 4 sq. xix. 38. sq. xxiii. 18, 31, al. (Diod. Sic. 16. 31 pen.) Without δέ, Acts xxiii. 22. xxvi. 4, 9. 1 Cor. vi. 4. Heb. vii. 11.—Xen. An. 1. 7. 17.

b) joined with a particle of time, or words implying time, Matth. l. c. p. 1274. E. g. ὅταν οὐν Matt. xxi. 40; but otherwise Matt. vi. 2. Luke xi. 34. ὅτε οὐν John ii. 22. xix. 6, 8, 23, 30. ὥς οὐν John iv. i. 40. xx. 11. (Plato Protag. xix. p. 316. A.) Also ἐξαυτῆς οὐν Acts x. 33. νῦν οὐν ibid. πάλιν οὐν, οὐν πάλιν, John viii. 12, 21. x. 7, 19, 31, 39. τότε οὐν John xi. 14. xx. 8.—Hdian. 1. 15. 11 οὐν ποτε.—So with a participle which may be resolved by a particle of time, as ὅταν, ὅτε, ὥς, with a finite verb. John vi. 14 οἱ οὐν ἄνθρωποι ἰδόντες κ. τ. λ. *then those men, when they had*

seen etc. ver. 15. xi. 17. xix. 13. Acts xv. 2. Rom. xv. 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. As expressing the *internal* connexion of two sentences, that the one follows *from* the other as effect or consequence from cause, *therefore, then, consequently*, i. q. for this cause, for this reason, from these premises, etc.

a) genr. where anything is said to be done etc. *in consequence of* what is previously narrated. (α) genr. Luke xv. 28 ὠργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὐν πατήρ αὐτοῦ ἐξελθὼν κ. τ. λ. John ix. 7. xix. 24. Acts xvii. 20. Rom. ix. 19. Eph. iv. 1. 1 Tim. v. 14. 1 Pet. ii. 7. al. So frequently, espec. in John, in the phrases εἶπεν οὐν, εἶπον οὐν, John iv. 33. viii. 13. xi. 12. xxi. 7. al. But such passages may often be referred to no. 1. a.—Diod. Sic. 16. 91 εὐθὺς οὐν θυσίας κ. τ. λ.—(β) In *exhortations* founded on what precedes. Matt. v. 48 ἔσεσθε οὐν ὑμεῖς τέλειοι. Mark xiii. 35 γρηγορεῖτε οὐν. Luke vi. 36. Acts iii. 19. xiii. 38. Rom. xi. 22. 1 Cor. xvi. 11. Col. iii. 5. Heb. iv. 1. James v. 7. al.—Eurip. Orest. 647 or 648. Luc. Conv. 36.—(γ) Where the consequence is connected with a condition or causal clause, e. g. εἰ οὐν *if therefore* Matt. v. 23. Luke iv. 7. Rom. ii. 26. John vi. 62, see in 'Εάν I. 1. a. εἰ οὐν Matt. vi. 23. Luke xvi. 11. John xviii. 8. εἴτε οὐν 1 Cor. x. 31. So ἐπεὶ οὐν Heb. ii. 14. iv. 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to ἐπεὶ with a finite verb. Matth. § 565. 2. Buttm. § 144. 2. Acts xvii. 29 γένος οὐν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν κ. τ. λ. Rom. v. 1. 2 Cor. vii. 1. Heb. iv. 14. 1 Pet. iv. 1.

b) illative, expressing an inference or conclusion from what precedes. (α) genr. Matt. iii. 10 ἡ ἀξίνη . . . κεῖται. πᾶν οὐν δένδρον κ. τ. λ. Mark x. 9. Luke xx. 44. John iii. 29. viii. 38. Rom. vi. 4. Heb. ix. 23. James iv. 17. 3 John 8. al. So in ἄρα οὐν, for which see in 'Αρα I. c.—Xen. Mem. 1. 2. 10.—(β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow οὐν no. 2. a. Matth. § 625. p. 1272. So Matt. i. 17 πᾶσαι οὐν αἱ γενεαὶ ἀπὸ Ἀβραὰμ κ. τ. λ. John vii. 43. xii. 17, comp. ver. 9 sq. So Luke iii.

18. John xx. 30.—Xen. Mem. 1. 1. 16. —(γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὖν in the sense of ἐπεὶ οὖν, see in Eī I. 2. g. β. p. 223. Matt. vii. 11 εἰ οὖν ὑμεῖς οἴδατε κ. τ. λ. John xiii. 14. Acts xi. 17.

c) where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to 'I say,' 'as before said,' etc. Passow οὖν no 2. b. Matth. 1. c. p. 1273 sq. Winer p. 372. So Matt. vii. 24 πᾶς οὖν ὅστις κ. τ. λ. comp. ver. 21. x. 32, coll. ver. 22. Mark iii. 31, coll. ver. 21. John vi. 24, coll. ver. 22. xviii. 12, coll. ver. 3. 1 Cor. viii. 4, coll. ver. 1. Gal. iii. 5, coll. ver. 2. Heb. iv. 11, comp. ver. 6.—Xen. Mem. 1. 1. 20, coll. § 1. Cyr. 5. 1. 3, coll. 2.

d) in interrogative sentences, referring back to a previous assertion, supposition, circumstances, etc. genr. Matt. xiii. 28 θέλεις οὖν ἀπέλθοντες συλλέξωμεν αὐτά;—After interrog. particles: τί οὖν, Matt. xvii. 10 τί οὖν οἱ γραμματεῖς λέγουσιν κ. τ. λ. where οὖν prob. refers to the circumstances of the transfiguration, comp. vers. 3, 4, and see Olshausen's Comm. in loc. Matt. xix. 7. Mark xii. 9. Luke iii. 10. John i. 21. Rom. iii. 1. iv. 1. 1 Cor. xiv. 15, 26. al. πόθεν οὖν Matt. xiii. 27, 56. πῶς οὖν Matt. xii. 26. xxvi. 54. John vi. 42. ix. 19. Rom. x. 14.—πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. AL.

Οὐπω, adv. (οὐ, enclit. πω), *not even yet, not yet*, comp. Οὐ init. Seq. pres. Matt. xxiv. 6 ἀλλ' οὐπω ἐστὶ τὸ τέλος. John ii. 4. viii. 57. Heb. ii. 8. Seq. præter. John iii. 24. vii. 39. 11. 30. Heb. xii. 4. οὐπω οὐδεὶς Acts viii. 16.—c. pres. Hdian. 1. 8. 4. Xen. An. 1. 5. 12. c. præter. Xen. An. 1. 8. 8.—In interrog. Matt. xv. 17 οὐπω νοιεῖτε; ὅτι κ. τ. λ. xvi. 9. Mark viii. 17. Comp. in Οὐ g. AL.

Οὐρά, ᾶς, ἡ, *tail of an animal*, Rev. ix. 10 bis, 19 bis. xii. 4. Sept. for צר Deut. xxviii. 13. Job xl. 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

Οὐράνιος, α, ον, Att. and in N. T. οὐράνιος, ὁ, ἡ, (οὐρανός), *heavenly, celestial*, i. e. dwelling in heaven, as ὁ πατήρ ὁ οὐράνιος, *heavenly Father*, Matt. vi.

14, 26, 32. xv. 13. στρατιὰ οὐράνιος *heavenly host*, angels, Luke ii. 13, comp. in Οὐρανός d. Also as coming from heaven, ὀπτασία οὐρ. Acts xxvi. 19.—2 Macc. vii. 34. Hdian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

Οὐρανόθεν, adv. (οὐρανός), *from heaven*, Acts xiv. 17. xxvi. 13.—Hom. Il. 1. 195, 208. Jos. de Macc. § 4. Jamblic. Pythag. 32. 216. Æschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phr. p. 93, 94.

Οὐρανός, οὔ, ὁ, plur. οὐρανοί, ὧν, οἱ, in imitation of Heb. שָׁמַיִם *heaven, the heavens*. The plur. οὐρανοί is thus used most frequently in Matthew, and always in the phrases ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐρανῶν, and less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke x. 20. xi. 2. xii. 33. xxi. 26. Acts ii. 34. vii. 56; and not at all in the writings of John, including the Apocalypse, nor in James.—Spoken pp. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, שָׁמַיִם, Sept. στερέωμα, the firmament, Gen. i. 8, 14; and poetically as resting on columns, 2 Sam. xxii. 8. Job xxvi. 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. ii. 4; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, etc. Gen. i. 20, 26. In N. T.

a) pp. and genr. as including the visible heavens and all their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. viii. 5 εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. Heb. xii. 26. 2 Pet. iii. 5. Also ὁ οὐρανὸς καὶ ἡ γῆ, *heaven and earth*, i. q. the universe, Matt. v. 18. Mark xiii. 31. Luke x. 21. Acts iv. 24. Rev. x. 6. xiv. 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. i. 16 τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ. So Sept. and שָׁמַיִם וָאָרֶץ Gen. i. 1. ii. 1. So τὸ ἄκρον οὐρανοῦ, τὰ ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. xxiv. 31. Mark xiii. 27. ὑπὸ τὸν οὐρανόν *under heaven*, i. e. on earth Acts iv. 12.

οἱ ὑπὸ τὸν οὐρ. Acts ii. 5. Col. i. 23. (Plato Tim. p. 23. D.) ἡ ὑπ' οὐρανόν sc. χώρα, i. q. the earth or region of the earth, Luke xvii. 24 ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. from one part of the earth to another. Further, οἱ νῦν οὐρανοί 2 Pet. iii. 7, and ὁ πρῶτος οὐρανός Rev. xxi. 1, *the present heavens*, which are to be destroyed at the final consummation of all things, after which *new heavens* are to appear, καινοὶ οὐρανοί 2 Pet. iii. 13. Rev. xxi. 1. Sometimes more than one heaven, is spoken of, Eph. iv. 10. Heb. iv. 14. vii. 26; see more fully below in d.—Hom. Il. 18. 483. Hes. Theog. 517. Xen. Œc. 19. 9.—Trop. ὑψωθῆναι ἕως τοῦ οὐρανοῦ, Lat. *ad cælum efferri*, to be exalted to heaven, i. e. to be highly distinguished, renowned, Matt. xi. 23. Luke x. 15. So prægn. κολλᾶσθαι ἄχρι τοῦ οὐρανοῦ Rev. xviii. 15 in later edit. Comp. ἀρθῆναι πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin. Mor. V. p. 207. Tauchn.—More specifically spoken

b) of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed. Mark xiii. 25 οἱ ἀστέρες τοῦ οὐρανοῦ. Heb. xi. 12. Sept. and מַלְאָכֵי Gen. i. 14, 15, 17.—Hom. Il. 6. 108. Xen. Mem. 4. 3. 8.—Hence, ἡ στρατιά τοῦ οὐρανοῦ Acts vii. 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. xxiv. 29. Mark xiii. 25. Luke xxi. 26, *the host or hosts of heaven*, i. e. the sun, moon, and stars; so Sept. and מַלְאָכֵי Is. xxxiv. 4. Jer. xxxiii. 22. Zeph. i. 5. Comp. Gesen. Lex. art. מַלְאָכֵי. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ, to fall from heaven, as emblematical of great commotions and revolutions, Matt. xxiv. 29. Rev. vi. 13. viii. 10. ix. 1. Comp. Is. xxxiv. 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain Is. xl. 22. Ps. civ. 2, is likewise said to be rolled together as a scroll, Rev. vi. 14. Comp. Heb. i. 10 sq. Is. l. c.—Trop. Luke x. 18 ἐξέρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, where the form of expression is in allusion to Is. xiv. 12, the lightning being emblematic of swiftness; for the sense, q. d. *the power of Satan is broken*, comp. John xii. 31. Rev. xii. 7 sq. xx.

2 sq. Others here refer οὐρανός to the air, of which Satan is said to be prince; see in Ἀήρ and Δαιμόνιον b.

c) of the lower heaven, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, where the birds fly, etc. E. g. of clouds, Matt. xvi. 2 πυρρᾶζει γὰρ ὁ οὐρ. ver. 3. Luke xii. 56. Matt. xxiv. 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. xxvi. 64. Mark xiv. 62; of rain and hail, Rev. xvi. 21; of lightning or fire from heaven, Luke ix. 54. xvii. 29. Rev. xx. 9; of signs, prodigies; Matt. xvi. 1. Mark viii. 11. Luke xi. 16. xxi. 11. Acts ii. 19. Rev. xii. 1, 3. So of birds, Matt. vi. 26 εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. viii. 20. Luke viii. 5. ix. 58. Comp. Gen. i. 20, 26, 28, 30.—Thuc. 2. 77 ὕδωρ πολὺ οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15.—Trop. κλεῖσαι τὸν οὐρανόν to shut up the heavens, i. e. to withhold rain, Luke iv. 25. Rev. xi. 6, i. q. נָסַח מַלְאָכֵי Sept. συνέχειν τὸν οὐρ. Deut. xi. 17. 2 Chr. vi. 26. vii. 13. Comp. Gen. vii. 11. Is. xxiv. 19 et ibi Gesen. Comm.

d) of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God. (a) genr. e. g. of God, Matt. v. 34 μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ. xxiii. 22. Acts vii. 49. Heb. viii. 1. al. Hence God is called ὁ Θεὸς τοῦ οὐρ. Rev. xi. 13. xvi. 11. (1 Macc. iii. 18.) κύριος τοῦ οὐρ. Matt. xi. 25. Luke x. 21. (Sept. Gen. xxiv. 3.) κ. ἐν τοῖς οὐρ. Eph. vi. 9. Col. iv. 1. ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. v. 16, 45, 48. vi. 1. x. 32. Mark xi. 25, 26. Luke xi. 2. al. ὁ πατήρ ὁ ἐξ οὐρανοῦ Luke xi. 13. Of the Messiah, the son of God, as coming from heaven, John iii. 13, 31. vi. 33, 38, 41. al. or as returning thither after his resurrection, Mark xvi. 19. Luke xxiv. 51. Acts i. 10, 11. al. whence he will again come to judge the world, 1 Thess. i. 10. iv. 16. 2 Thess. i. 7. Of the Holy Spirit, Matt. iii. 16. John i. 32. 1 Pet. i. 12. [1 John v. 7.] Of angels, Matt. xviii. 10. xxiv. 36. Mark xii. 25. Luke xxii. 43. Gal. i. 8. al. (Gen.

xxi. 17. xxii. 11.) Hence called τὰ στρατεύματα τὰ ἐν οὐρανῷ Rev. xix. 14, comp. Heb. מַלְאָכֵי קָדְשׁ and Sept. of angels, 1 K. xxii. 19. 2 Chr. xviii. 18. Ps. cxlviii. 2. Of the righteous after death, as the seat of their final and glorious reward, Matt. v. 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. vi. 20 θησαυροὶ ἐν οὐρανῷ. Luke x. 20. xii. 33. 2 Cor. v. 1. Col. i. 5. 1 Pet. i. 4. al. In heaven also is the spiritual temple with its sacred utensils, Heb. ix. 23, 24. Rev. xi. 19. xiv. 17. xv. 5. xvi. 17; and there also the new Jerusalem is prepared and adorned, Rev. iii. 12. xxi. 2, 10.—Hence *to be* or *to be done* ἐν τῷ οὐρανῷ, i. q. *among* or *by those who dwell in heaven*, Luke xv. 7 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. vi. 10 γεννηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Matt. xvi. 19. xviii. 18. Luke xi. 2. τὰ ἐν τοῖς οὐρανοῖς, i. q. the higher spiritual world, Eph. i. 10. Col. i. 16, 20; and so Eph. iii. 15 πᾶσα πατρία ἐν οὐρανοῖς. So poetically, where the heavens are said to rejoice, Rev. xii. 12. xviii. 20. comp. Sept. and Heb. Is. xlix. 13. Ps. xcvi. 11.—In various phrases etc. e. g. (1) *to look up to heaven*, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. xiv. 19. Mark vi. 41. vii. 34. al. ἀτενίζειν εἰς τὸν οὐρ. Acts i. 10. vii. 55. ἐμβλέπειν εἰς τὸν οὐρ. Acts i. 11. ἐπαῖρας τοὺς ὀφθ. εἰς τὸν οὐρ. Luke xviii. 13. John xvii. 1.—(2) *to ascend* or *be taken up into heaven*, ἀναβαίνειν εἰς τὸν οὐρ. John iii. 13. Acts ii. 34. ἀναληφθῆναι εἰς τὸν οὐρ. Mark xvi. 19. Acts x. 16. ἀνασπᾶσθαι Acts xi. 10. ἀπέρχεσθαι Luke ii. 15. πορεύεσθαι 1 Pet. iii. 22.—(3) *to come* or *be sent from heaven*, ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. i. 12. ἔρχεσθαι ἐκ οὐρ. John iii. 31. καταβαίνειν ἐκ v. ἀπ' οὐρ. John vi. 33, 38. 1 Thess. iv. 16. al. καθεῖσθαι ἐκ τοῦ οὐρ. Acts xi. 5. So with γίνεσθαι expr. or impl. τὸν ἀπ' οὐρανῶν Heb. xii. 25. φωνὴ ἐκ τῶν οὐρανῶν Matt. iii. 17, coll. Mark i. 11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke iii. 22. al.—(4) Also heaven is said *to be opened*, so as to let pass in or out, to lay open the interior, etc. e. g. οἱ οὐρ. ἀνεψχθησαν, ὁ οὐρ. ἀνεψγός, οἱ οὐρ. ἀνεψγμένοι, Matt. iii. 16. Luke iii. 21. John i. 52. Acts vii. 56. x. 11. Rev. iv. 1. xix. 11. οἱ οὐρ. σχιζόμενοι Mark i. 10.

(β) ἕως τρίτου οὐρανοῦ, *unto the third heaven*, 2 Cor. xii. 2, prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior; hence i. q. *the highest heaven*, the abode of God and angels and glorified spirits, the spiritual paradise, ver. 4. Comp. Eph. iv. 10. Heb. iv. 14. vii. 26. Comp. also Heb. מְרִמָּה יְרֵמָה, Sept. ὁ οὐρανός τοῦ οὐρανοῦ, Deut. x. 14. 1 K. viii. 27. Eccus. xvi. 18. So the spurious Lucian makes a Christian say, εἰς τρίτον οὐρανὸν ἀεροβατήσας Luc. Philopatr. § 12.—Others suppose the apostle refers to the views of the later Rabbins, who describe *seven* heavens, of which the first is below the clouds; the second is the region of clouds and tempests and the abode of evil spirits; in the third are the hosts of heaven, the stars; while the other four above this are assigned to the saints, the various orders of angels, and the throne of God; see Test. XII Patr. in Fabric. p. 546. Wetstein ad 2 Cor. xii. 2. But then ὁ τρίτος οὐρανός could not well be i. q. ὁ παράδεισος in ver. 4.

(γ) meton. and from the later Heb. οὐρανός, οὐρανοί, like Engl. *heaven*, as being the abode of God, is often put for *God himself*, e. g. εἶναι ἐξ οὐρανοῦ i. q. ἐκ τοῦ Θεοῦ, Matt. xxi. 25. Mark xi. 30, 31. Luke xx. 4, 5. δεδομένον ἐκ τοῦ οὐρ. John iii. 27. ἡμαρτον εἰς τὸν οὐρανόν Luke xv. 18, 21. Also in the formula so freq. in Matthew ἡ βασιλεία τῶν οὐρ. Matt. iii. 2. iv. 17. v. 3, 10. al. elsewhere ἡ βασ. τοῦ Θεοῦ etc. see in Βασιλεία c. So Chald. מְרִמָּה, Sept. ἐξουσία οὐράνιος, Dan. iv. 23 [26]. Comp. Buxtorf. Lex. Ch. 2440. Wetstein ad Matt. xxi. 25. Luke xv. 18. AL.

Οὐρβανός, οὔ, ὁ, *Urban*, pr. n. of a Christian at Rome, Rom. xvi. 9.

Οὐρίας, ου, ὁ, *Urias*, Heb. עֲרִיאָה (flame of Jehovah) *Uriah*, pr. n. of the husband of Bathsheba, Matt. i. 6. Comp. 2 Sam. xi. 3 sq.

Οὔς, ὠτός, τό, *an ear*, plur. τὰ ὠτα *the ears*, Mark vii. 33 ἔβαλε τοὺς δακτ. αὐτοῦ εἰς τὰ ὠτα αὐτοῦ. viii. 18. Luke xxii. 50. Acts vii. 57. 1 Cor. xii. 16. Sept.

for וְנִשְׁמָע, Ex. xxix. 20. Deut. xv. 17.—Hdian. 7. 3. 7. Xen. Mem. 1. 4. 5. —In phrases, e. g. ὁ ἔχων ὦτα v. εἴ τις ἔχει οὖς ἀκούειν, ἀκούετω, i. e. whoever can hear and understand, let him hear and attend! Matt. xi. 15. xiii. 9, 43. Mark iv. 9, 23. vii. 16. Luke viii. 8. xiv. 35. Rev. ii. 7, 11, 17, 29. iii. 6, 13, 22. xiii. 9. τιθέναι εἰς τὰ ὦτα *to let sink into the ears*, to fix deep in the mind, Luke ix. 44, comp. Ex. xvii. 14. Also *to come εἰς τὰ ὦτά τινος to or into the ears of any one*, to be heard, Luke i. 44. Acts xi. 22. James v. 4. (Sept. Ps. xviii. 7. Is. v. 9.) λαλεῖν v. ἀκούειν εἰς τὸ οὖς, *to speak or hear in the ear*, i. e. privately, Luke xii. 3. Matt. x. 27. (Ex. xi. 2.) So *to do any thing ἐν τοῖς ὠσίν τινος*, i. e. in his hearing, presence, Luke iv. 21. (Sept. Josh. xx. 4. Judg. xvii. 2.) ὦτα εἰς δέησιν, i. q. ὦτα τοῦ Θεοῦ ἐστὶν εἰς δ. i. e. God listens to prayer, 1 Pet. iii. 12, quoted from Ps. xxxiv. 16 where Sept. for וְנִשְׁמָע, comp. 2 Chr. vi. 40. vii. 15. Neh. i. 6. For Matt. xiii. 15 bis, and Acts xxviii. 27 bis, see in Βαρέως. Rom. xi. 8 see in Μή I. d. β. Acts vii. 51 see in Ἀπερίπμητος.—Poetically, οὖς as the organ of hearing is put for the person who hears, Matt. xiii. 16 μακάριοι . . . τὰ ὦτα ὑμῶν, ὅτι ἀκούει. 1 Cor. ii. 9. Comp. in Καρδία a. γ.

Οὐσία, ας, ἡ, (εἰμί, part. ὦν, οὖσα,) *entity, essence, nature*, Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1. *being, life*, Soph. Trach. 911 or 913 ἄπαις οὐσία. In N. T. and usually, *what is to any one*, what he has, i. e. *substance, property*, Luke xv. 12, 13.—Tob. xiv. 18. Jos. Ant. 18. 1. 1. Xen. Mem. 2. 8. 3.

Οὕτε, conj. (οὐ, enclit. τε), a continuative referring usually rather to a *part* of a proposition or clause, *and not, also not*, i. e. *neither, nor, not even*. See Buttm. § 149. p. 427. Winer § 59. 6.

a) as introducing a neg. clause, with or without a preceding negation, *neither, nor*, e. g. οὕτε γάρ, Luke xx. 36. Acts iv. 12. (Hdian. 3. 5. 11.) οὕτε . . . καί, as John iv. 11 κύριε, οὕτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ κ. τ. λ. 3 John 10. Comp. espec. in Καί no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὕτε . . . οὕτε, *neither . . . nor*, before differ-

ent parts of a clause, Matt. vi. 20. Luke xx. 35. John v. 37. Acts xv. 10. Gal. v. 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὕτε, οὕτε, οὕτε, Acts xxv. 8. Rom. viii. 38, 39. 1 Cor. vi. 9, 10. Rev. ix. 20, 21.—After another negative, as οὐ . . . οὕτε John i. 25. Rev. xx. 4. xxi. 4. οὐδὲ . . . οὕτε Gal. i. 12. 1 Thess. ii. 3.

b) in the sense of *not even*; Mark v. 3 καὶ οὕτε ἀλύσειν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. Luke xii. 26. 1 Cor. iii. 2 in text. rec.—Hdian. 4. 6. 1 οὐδὲ τις ἦν φειδῶ ἡλικίας, οὕτε μέχρινηπίων.—But MSS. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδέ. AL.

Οὗτος, αὕτη, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. *this, that*, pp. for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *this same*, Buttm. § 76. 2, and n. 1.

a) pp. as referring to a person or thing before mentioned, i. e. to something preceding; Passow οὗτος no. 1. Matth. § 470. 1.—(α) pp. to that next preceding, Luke i. 32 Ἰησοῦν· οὗτος ἔσται μέγας. ii. 25. John i. 2 θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ κ. τ. λ. iii. 2. vi. 71. Acts i. 14. x. 36. Rom. xiv. 18 ἐν τούτοις. 1 Tim. vi. 8. 2 Pet. ii. 20. 1 John v. 6, 20. al. sæp.—Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28.—Neut. plur. ταῦτα sometimes only refers to one thing; 3 John 4. Luke xii. 4. [John xv. 17.] So κατὰ ταῦτα i. q. οὕτω Luke vi. 23, 26, where later edit. read κατὰ ταῦτα. Comp. Winer p. 140.—Xen. An. 7. 6. 11.—(β) Sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse, Winer p. 138. Matth. l. c. Matt. iii. 3 οὗτος γάρ ἐστιν, sc. Ἰωάννης in ver. 1. Luke xiii. 2, coll. ver. 1. John i. 42. xi. 37 καὶ οὗτος *even this man*, Lazarus. xxi. 24. Acts iv. 11 οὗτός ἐστιν ὁ λίθος, sc. Χριστός. vii. 19. Gal. iv. 26. 2 John 7. —Xen. Mem. 1. 2. 14.—(γ) As referring generally to the preceding discourse, Matt. vii. 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. Mark iv. 13, coll. ver. 2 sq. Luke i. 29. xxiv. 21. John ii. 11. Acts xix. 17. Rom. xi. 27. 1 John ii. 1, 26. —Xen. Cyr. 1. 3. 15.

b) as referring to or introducing what follows, with emphasis, as in Engl. *this*,

i. q. 'the following,' Passow l. c. no. 2. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. iii. 17 τοῦτο δὲ λέγω· διαθήκην κ. τ. λ. 1 John iv. 2; or c. subst. Matt. x. 2 τὰ ὀνόματα ἐστὶ ταῦτα. Luke ii. 12. Acts viii. 32 ἡ δὲ περιοχὴ . . ἦν αὕτη· ὡς κ. τ. λ. 1 Cor. ix. 3. Or by a noun simply, as the predicate, 2 Cor. xiii. 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John v. 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts xxiv. 16. xxvi. 16. James i. 27. comp. Winer l. c. Matth. § 472. b. (Plato Apol. Soc. § 29. p. 38. C.) c. art. Rom. xiv. 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι κ. τ. λ. 2 Cor. ii. 1. comp. Winer, Matth. l. c. (Plato Apol. Soc. § 24. p. 35. C. Xen. Œc. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark xii. 24. ἐν τούτῳ 2 Cor. v. 2.—Also before ὅτι and ἵνα, comp. in "Οτι no. 1, and "Ἰνα no. 3. a. ζ. Winer § 23. 4. E. g. seq. ὅτι, John xxi. 23 ἐξηλθεν οὖν ὁ λόγος οὗτος . . ὅτι ὁ μαθητὴς κ. τ. λ. Acts xx. 29. Rom. vi. 6. 1 Cor. i. 12. 1 John i. 5. al. sæp. (Xen. Cyr. 2. 1. 25.) Seq. ἵνα, e. g. of purpose, εἰς τοῦτο ἵνα Rom. xiv. 9. 1 Pet. iii. 9. iv. 6; διὰ τοῦτο ἵνα John i. 31. 2 Cor. xiii. 10. 1 Tim. i. 16; or after a word of command, John xv. 17 comp. above in a, a, fin. 1 John iii. 23. iv. 21; or genr. John vi. 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε κ. τ. λ. ver. 39, 40. xvii. 3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι κ. τ. λ. 1 John iv. 17. v. 3. al. —

c) used δεικτικῶς, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow l. c. no. 4, Matth. § 471. 12. (a) genr. Matt. iii. 17 οὗτός ἐστιν ὁ υἱός μου κ. τ. λ. xvii. 5. Mark ix. 7. Luke ix. 35. Matt. xvii. 20. xxvi. 26 τοῦτό ἐστι τὸ σῶμά μου. ver. 28. Mark xiv. 22, 24. 1 Cor. xi. 24, 25, al. Mark xii. 43. xiv. 69. John i. 15. vii. 46. Acts ii. 7. Matt. viii. 9 ἡ σοφία αὕτη. xxvi. 34 ἐν ταύτῃ τῇ νυκτί. Luke xii. 26 καιρὸν τοῦτον. xxi. 26. Acts i. 5. al. sæp. Comp. Winer p. 140. So Sept. for πῦρ 1 Sam. xxix. 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time, Luke xxiv. 21 τρίτην ταύτην ἡμέραν ἄγει, see in "Ἄγω no. 2. a. 2 Cor. xiii. 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp.

Winer p. 205. Matth. § 470. 8. So Sept. τρίτον τοῦτο for ἡμέραν πῦρ Num. xxii. 28, 32, 33.—Luc. D. Mort. 3 ἐν Βαβυλῶνι κεῖμαι τρίτην ἡμέραν ταύτην. Hdot. 5. 76 τέταρτον τοῦτο ἀνικόμενοι.—(β) in admiration, Matt. viii. 27 ποταπὸς ἐστὶν οὗτος, ὅτι κ. τ. λ. xii. 23. Luke iv. 22. John vi. 14.—(γ) More usually in contempt or aversion, i. q. Engl. 'this fellow,' etc. comp. Passow. no. 4. Matt. ix. 3 οὗτος βλασφημεῖ. xii. 24. xiii. 54. Mark vi. 2, 3. Luke v. 21. John vi. 42. Acts vii. 40. al. So τοῦτο 1 Cor. v. 2, 3.—Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

d) inserted for emphasis: (a) after the subject or object of a verb, i. e. between this and the verb, Winer § 23. 3. E. g. after a noun, Matt. xiii. 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί κ. τ. λ. See below in k. xxi. 42 λίθον ὃν . . οὗτος ἐγενήθη κ. τ. λ. see in "Ος no. 1. c. β. Luke viii. 21. Acts iv. 10. Rom. vii. 10. 1 Cor. vi. 4. 1 Pet. ii. 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in e. Matt. v. 19 ὃς ἂν ποιήσῃ . . οὗτος μέγας κληθῇ. κ. τ. λ. where in the preced. clause οὗτος is omitted. Mark iii. 35. Luke ix. 24. John i. 33. Rom. viii. 30. Phil. iv. 8. al. sæp. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. xiii. 20 ὁ δὲ . . σπαρεῖς . . οὗτός ἐστιν κ. τ. λ. Mark xii. 40. Luke ix. 48. John vi. 46. Acts xvii. 6.—Pol. 1. 67. 12. Dem. 522. 20.—(β) In apodosis after εἰ, Rom. viii. 8 εἰ δέ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. 1 Cor. iii. 17. Philem. 18. James iii. 2. 1 Pet. ii. 20. Comp. Winer § 139. 3. Matth. § 610 fin. —(γ) After a parenthesis or intervening sentence, when the writer again returns to the leading subject, comp. Passow no. 7. Acts vii. 35 bis, τοῦτον τὸν Μωϋσῆν . . τοῦτον ὁ Θεὸς κ. τ. λ. comp. ver. 31. So ver. 37, 38.—Æl. V. H. 3. 17 Ξενοφῶν . . οὗτος ἐκεῖνος ἦν.

e) where οὗτος is followed by a relative sentence, οὗτος—ὃς, i. q. *this who, he who, that which*, Luke ix. 9 τίς δὲ ἐστὶν οὗτος, περὶ κ. τ. λ. 1 Pet. v. 12. 1 John v. 9.—But both before and after a relative οὗτος is frequently omitted, and the relative then implies it, and stands for *he who, that which*, Engl. *what*; see in "Ος II. i. d. Matth. § 473. b

f) as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι *these men themselves*, δεικτικῶς for 'they themselves,' Acts xxiv. 15, 20. Oftener neut. αὐτὸ αὐτοῦ, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. ii. 3 ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. vi. 18. c. relat. ὃ . . . αὐτὸ τοῦτο Gal. ii. 10, comp. Matth. § 472. p. 881. sq. As referring to and introducing what follows, seq. τό c. inf. 2 Cor. vii. 11. ὅτι Phil. i. 6. ἵνα Eph. vi. 22. Col. iv. 8. ὅπως Rom. ix. 17.—Also αὐτὸ τοῦτο i. q. *on this very account, for this very reason*, i. q. διὰ ταῦτα, 2 Pet. i. 5. comp. Matth. § 470. 7. Greg. Cor. p. 29, 30.—Xen. An. 1. 9. 21. αὐτὰ ταῦτα Plato Protag. p. 310. E.

g) after καί as καὶ οὗτος, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke xvi. 1; *he also*, xx. 30; δεικτικῶς Luke xxii. 56, 59.—But spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὗτος is thus joined to καί, and then always refers back to the former; see Passow no. 12. Matth. § 470. 6. Buttm. § 150. p. 436. Viger. p. 177. So 1 Cor. ii. 2 εἰ μὴ Ἰ. Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. (Hdot. 6. 11. Xen. Ag. 1. 2.) Oftener neut. καὶ τοῦτο, Rom. xiii. 11 καὶ τοῦτο εἰδότες, coll. ver. 8. 1 Cor. vi. 6. Eph. ii. 8. καὶ ταῦτα, 1 Cor. vi. 8 ἀλλὰ ὑμεῖς ἀδικεῖτε, . . . καὶ ταῦτα ἀδελφούς. Heb. xi. 12.—plur. Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med. Xen. Œc. 11. 3.

h) in distribution, τοῦτο μὲν . . . τοῦτο δέ, pp. *as to this . . . as to that*, i. q. *partly . . . partly*, Heb. x. 33. Comp. in Μέν c. β. Matth. § 288. n. 2. Passow no. 10.—Hdot. 3. 106. Isocr. p. 44. D. Dem. 474. 25.

i) Neut. ταῦτα, acc. as adv. *so, thus*, i. q. οὕτως, comp. Matth. § 471. 13. Passow no. 14. b. So after καθώς John viii. 28. c. οὕτως altern. Mark ii. 8. ταῦτα εἶναι, *to be thus, such*, 1 Cor. vi. 11. As referring to what follows, Luke xviii. 11 ταῦτα προσήνχεται ὁ θεός, κ. τ. λ.—Soph. Ajax 1346. Hom. Il. 11. 694.

k) In *gender*, etc. the use of οὗτος exhibits some anomalies of syntax, e. g. (α) Where οὗτος refers in a sense to a preceding noun, it yet sometimes takes the

gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matt. xiii. 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κ. τ. λ. comp. above in d. Luke viii. 14, 15. So Matt. vii. 12. Gal. iv. 24.—(β) By Hebraism, the fem. αὕτη stands twice for neut. τοῦτο, Matt. xxi. 42 et Mark xii. 11 παρὰ κυρίου ἐγένετο αὕτη, i. e. τοῦτο, quoted from Ps. cxviii. 23 where Sept. for Heb. הָאֵלֶּה. For the Heb. idiom, see Gesen. Lehrs. p. 661. Stuart § 436. AL.

Οὕτως, also οὕτω before a consonant, demonstr. adv. (οὗτος), *in this manner, on this wise*, i. e. *so, thus*, to which corresponds relat. ὡς etc. Buttm. § 116. 7, and n. 7. On the moveable final σ, see Buttm. § 26. 4. Winer § 5. 1. b. p. 42.

a) pp. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word.—(α) With a preced. relat. adv. *as . . . so*, e. g. καθάπερ . . . οὕτως, Rom. xii. 5, coll. ver. 4. 1 Cor. xii. 12 καθάπερ γὰρ τὸ σῶμα ἓν ἐστι . . . οὕτω καὶ ὁ Χριστός. 2 Cor. viii. 11. (Plut. de Sanit. tuend. 10. 1. I. p. 296. Tauchn.) καθώς . . . οὕτως, Luke xi. 30. John iii. 14. 2 Cor. i. 5. 1 Thess. ii. 4. al. ὡς . . . οὕτως Acts viii. 32. Rom. v. 15 οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. 2 Cor. vii. 14. 1 Thess. ii. 7, 8. (Xen. Cyr. 8. 2. 12.) ὥσπερ . . . οὕτως Matth. xii. 40. John v. 21. Rom. vi. 4. 1 Cor. xi. 12. al. Further, καθ' ὅσον . . . οὕτως Heb. ix. 27, 28. ὅν τρόπον . . . οὕτως 2 Tim. iii. 8. κατὰ τὴν ὁδὸν . . . οὕτως Acts xxiv. 14. ἃ [ὡς] . . . οὕτως Acts iii. 18, comp. Matth. § 480. c. p. 899.—(β) Alone, and as referring generally to the preceding discourse. Matt. iii. 15 οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικ. i. e. by being baptized, comp. ver. 13. Matt. v. 12. vi. 30, coll. ver. 29, 30. Matt. ix. 33. xvii. 12. xviii. 14. Luke i. 25. John xi. 48. 1 Cor. ii. 11. vii. 26, 40, comp. ver. 24. Rev. ii. 15. al. sæp. Interrog. John xviii. 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) So εἰ ταῦτα οὕτως ἔχει i. e. *so as they appear*, are reported, etc. Acts vii. 1. xvii. 11. comp. in Ἐχωf.—Cebet. Tab. 4. Xen. An. 7. 7. 51.—(γ) In emphatic affirmation or prohibition, οὕτως ἐσται, *so shall it be*;

Matt. xii. 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ. xiii. 49. xxi. 39. οὐχ οὕτως ἔσται ἐν ὑμῖν Matt. xx. 26. Mark x. 43. c. ἔσται impl. Luke xii. 21. xxii. 26. Comp. Passow οὕτως no. 1. c.—Hom. Od. 16. 31. ib. 21. 257.

b) as referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word.—(a) With a following relat. adv. *so . . . as*, e. g. οὕτως . . . καθώς, Luke xxiv. 24 καὶ εἵρον οὕτω καθώς καὶ αἱ γυναῖκες εἶπον. Rom. xi. 26. οὕτως . . . ὡς, John vii. 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρ. 1 Cor. iv. 1. James ii. 12. (Xen. Cyr. 2. 3. 3.) οὕτως . . . ὥστε c. inf. Acts xiv. 1. Xen. Mem. 1. 2. 1.) οὕτως . . . ὅν τρόπον Acts i. 11. καθ' ὃν τρ. xxvii. 25.—(β) Alone, e. g. as followed by direct narration or quotation, Matt. i. 18 τοῦ Ἰ. Χρ. ἡ γένεσις οὕτως ἦν. Μνηστευθείσης κ. τ. λ. ii. 5 οὕτω γὰρ γέγραπται . . . Καὶ σὺ Βηθλεέμ. John xxi. 1. Heb. iv. 4. Rev. ix. 17. Or seq. infin. 1 Pet. ii. 15. Also seq. ὅτι of quotation, Luke xix. 31. Acts vii. 6. xiii. 34. comp. in Ὅτι no. 1. d. Seq. ἵνα, 1 Cor. ix. 24 οὕτω τρέχετε, ἵνα καταλάβητε.

c) used δεικτικῶς, see in Οὗτος c. Acts xxi. 11 τὸν ἄνδρα . . . οὕτω ῥήσουσιν ἐν Ἱερουσ. κ. τ. λ. Rom. ix. 20. With the idea of aversion, 1 Cor. v. 3 τὸν οὕτω τοῦτο κατεργασάμενον, comp. in Οὗτος c. γ.

d) inserted for emphasis: (a) after participles, before the following verb, like οὗτος, see in Οὗτος d. a. Matth. § 610. p. 1235. Buttm. § 144. n. 6. E. g. Acts xx. 11 ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξηλθεν. xxvii. 17. So prob. John iv. 6 ὁ οὖν Ἰησοῦς κεκοπιακῶς . . . ἐκαθέζετο. οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθέζετο. —Hdot. 6. 104. fin. Plato Gorg. p. 457. a. Xen. Cyr. 2. 1. 1 —(β) In apodosis, after εἰ, ὅτι, comp. Matt. l. c. So after εἰ, 1 Thess. iv. 14. Rev. xi. 5 εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. But both these passages may be perhaps better referred to a. β, above. (Xen. Cyr. 8. 1. 3 in most edit.) With ὅτι causal, Rev. iii. 16 οὕτως, ὅτι χλιαρὸς εἶ, . . . μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου, for ὅτι . . . οὕτως μέλλω κ. τ. λ.—Hdot. 9. 6 c. ἐπεί.

e) spoken of degree, extent, *so, so much*, to such a degree, in such a man-

ner; so with adjectives and adv. Heb. xii. 21 οὕτω φοβερόν ἦν τὸ φανταζόμενον. Rev. xvi. 18. οὕτω ταχέως Gal. i. 6. Interrog. Mark vii. 18 οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; iv. 40 τί δειλοί ἐστε οὕτω; Gal. iii. 3.—Luc. D. Deor. 4. 4. Xen. Cyr. 2. 2. 16. c. adv. Xen. Mem. 3. 11. 7.—With a verb, 1 John iv. 11 εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς. Seq. ὥστε c. indic. John iii. 16. Interrog. Matt. xxvi. 40 οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι; *are ye then so unable?* 1 Cor. vi. 5.—Xen. Cyr. 1. 3. 11. seq. ὥστε Luc. D. Deor. 2. 1. interrog. ib. 5. 2. AL.

Οὐχ, see in Οὐ.

Οὐχί, adv. *not*, a strengthened form of οὐ, used espec. by the Attics for emphasis, Buttm. § 117. 2.

a) genr. John xiii. 10 ἀλλ' οὐχὶ πάντες *but not all*, i. e. by no means all. ver. 11. 1 Cor. vi. 1. οὐχὶ . . . ἀλλά 1 Cor. x. 29. 2 Cor. x. 13.—Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

b) in neg. answers, *no, nay, by no means*, comp. in Οὐ f; only seq. ἀλλά Luke i. 60 ἡ μήτηρ αὐτοῦ εἶπεν. οὐχὶ ἀλλὰ κ. τ. λ. xii. 51. xiii. 3. Rom. iii. 27. So Sept. for וְלֹא Gen. xviii. 15. xix. 2.—Xen. Cyr. 1. 3. 4.

c) often in neg. questions, *nonne? is not? are not?* etc. implying an affirmative answer, comp. in Οὐ g. Matt. v. 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; xx. 13. Luke xii. 6. xvii. 17. John xi. 9. Rom. iii. 29. al. Luke xvii. 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; *yea, will he not rather say to him?* see Ἀλλά no. 2. b. Sept. for וְלֹא Gen. xl. 8. Judg. iv. 6.—Xen. Cyr. 8. 3. 46. ἀλλ' οὐχὶ ib. 2. 2. 19. AL.

Ὁφειλέτης, ου, ὁ, (ὀφείλω,) *a debtor*.

a) pp. Matt. xviii. 24 εἰς ὀφ. μυρίων ταλάντων. Trop. of one indebted for favours, Rom. xv. 27.—Hesych. ὀφειλέτης. χρεώστης.

b) metaph. *debtor*, one morally bound to the performance of any duty; seq. infin. Gal. v. 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. Seq. dat. et inf. Rom. viii. 12. So Rom. i. 14 Ἑλλησὶ τε καὶ βαρβάροις . . . ὀφειλέτης εἰμί sc. εὐαγγελίζεσθαι.—Soph. Ajax 590.

c) from the Aramæan, *debtor*, i. q. *delinquent*, one who fails in the performance of duty. Matt. vi. 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence genr. *a transgressor, sinner*, i. q. ἁμαρτωλός, Luke xiii. 4, coll. ver. 2.—Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἁμαρτίας μεγάλης. So Targ. רְבִּי דִּבְרֵי דִּבְרֵי דִּבְרֵי sinners, Ps. i. 1. Onk. רְבִּי דִּבְרֵי דִּבְרֵי Gen. xviii. 23. See Buxt. Lex. Ch. 715.

Ὁφειλή, ἥς, ἥ, (ὀφείλω,) *indebtedness, debt*. Matt. xviii. 32 πᾶσαν τὴν ὀφειλὴν ἀφῆκά σοι. Metaph. *a due, duty, obligation*, Rom. xiii. 7. 1 Cor. vii. 3 in later edit.—Etymolog. Magn. as from Xen. Vect. comp. Sturz Lex. Xenoph. sub v. Lob. ad Phr. p. 90.

Ὁφείλημα, ατος, τό, (ὀφείλω,) pp. 'what one owes,' *a debt*, Sept. Deut. xxiv. 10. 1 Macc. xv. 8. Phryn. ed. Lob. p. 433, ὀφείλημα· ὃ ἐδανείζετό τις. In N. T. metaph.

a) *a due, duty, obligation*. Rom. iv. 4 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα.—Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα.

b) from the Aramæan, *delinquency*, i. e. *a fault, sin*. Matt. vi. 12 ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα ver. 14, and τὰς ἁμαρτίας Luke xi. 4. So Targ. רְבִּי דִּבְרֵי דִּבְרֵי sin, Ps. xxv. 18. al. Comp. Buxt. Lex. Chald. 715, and in Ὁφειλέτης c.—Greek writers said only ἀφίημι τινὶ τὰ χρέα, Luc. Saturnal. 5. Æl. V. H. 14. 24.

Ὁφείλω, f. ὀφειλήσω, *to owe, to be indebted*.

a) pp. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. xviii. 28 bis ὃς ὤφειλεν· αὐτῷ ἑκατὸν δηνάρια, κ. τ. λ. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8. Philem. 18. Sept. for פָּשָׁא Hiph. Deut. xv. 2. Is. xxiv. 2.—Luc. D. Mort. 4. 1. Xen. Ag. 4. 4.—Pass. particip. neut. τὸ ὀφειλόμενον, pp. what is owed, *debt, due*, Matt. xviii. 30, 34.—Xen. An. 7. 7. 34.

b) metaph. *to be bound, to be obligated*, sc. to the performance of any duty, i. q. *I ought, I must*, seq. infin. So of what is required by law or duty in general, e. g. c. inf. impl. Matt. xxiii. 16 ὃς ἂν ὁμώσει . . . ὀφείλει sc. ἀποδοῦναι. ver. 18.

Elsewhere c. inf. Luke xvii. 10 ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν. John xiii. 14. xix. 47 ὀφείλει ἀποθανεῖν *he ought to die*. Rom. xv. 1, 27. 2 Cor. xii. 14. Eph. v. 28. 2 Thess. i. 3. ii. 13. 1 John ii. 6. iii. 16. iv. 11. 3 John 8. Particip. 1 Cor. vii. 3 in text. rec.—Wisd. xii. 15. Pol. 6. 37. 5. Hdot. 1. 41, 42. Thuc. iv. 19.—Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts xvii. 29. 1 Cor. vii. 36 καὶ οὕτως ὀφείλει γίνεσθαι. xi. 7, 10. 2 Cor. xii. 11. Heb. ii. 17. v. 3, 12. Or of what is from the nature of the case necessary, 1 Cor. v. 10 ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. ix. 10.

c) by impl. and from the Aramæan, *to fail in duty, to be delinquent, to be in fault towards any one*, c. dat. Luke xi. 4. See in Ὁφειλέτης c, and Ὁφείλημα c.

Ὁφελον, epic and later form for Att. ὤφελον aor. 2 of ὀφείλω, pp. *I ought*, but used only in the implied sense of *wishing, utinam*, see Passow ὀφείλω no. 2. b. In earlier Greek writers it is still a verb, seq. infin. and often preceded by ὥς, εἰ, εἴθε, Hom. Il. 3. 173. Eurip. Med. 1. Plat. Rep. 4. p. 432. C. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Herm. ad Vig. p. 756 sq. Buttm. § 114. p. 295. § 150. p. 437.—In later writers, and N. T. ὤφελον is an indec. particle of wishing, or interject. *O that! would that! utinam*, c. c. indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Buttm. l. c. and § 115. n. 7. So 1 Cor. iv. 8 καὶ ὀφελόν γε ἐβασιλεύσατε. 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15. Sept. for פָּשָׁא Ex. xvi. 3. וְנִיחָא Num. xiv. 2. xx. 3. וְנִיחָא 2 K. v. 3.—Arr. Epict. 2. 18. 15. comp. Luc. Philopseud. 1 fin.

Ὁφελος, εος, ους, τό, (ὀφείλω to further), *furtherance, profit, advantage*. 1 Cor. xv. 32 τί μοι ὄφελος; James ii. 14, 16. Sept. for וְנִיחָא Job xv. 3.—Diod. Sic. 13. 53. Xen. Mem. 3. 1. 9.

Ὁφθαλμοδουλεία, ας, ἥ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph. vi. 6. Col. iii. 22.—Not found elsewhere.

Ὁφθαλμός, οῦ, ὁ, (ὀψομαι, part. aor. ὀφθαίς,) *an eye*, plur. οἱ ὀφθαλμοί, *the eyes*.

a) pp. and (α) genr. Matt. v. 29 ὁ ὀφθαλμός σου ὁ δεξιός. ver. 38. Mark viii. 25. Luke xxiv. 16. Acts ix. 18. 1 Cor. xii. 16. xv. 52 ἐν ῥιπῇ ὀφθαλμοῦ. Rev. iii. 18. al. Sept. for רִיב Gen. xxix. 17. xlviii. 10.—Pol. 12. 27. 1. Xen. Mem. 1. 4. 5.—(β) In phrases: ὀφθαλμός. ἀπλοῦς, ὀφθαλμός. πονηρός, i. e. *sound*, or *unsound*, *diseased*, Matt. vi. 22, 23; but ὀφθαλμός. πονηρός see also below in γ. For acc. τοὺς ὀφθαλμούς in phrases after the verbs ἀνοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καρμύω, see under these verbs respectively. For 1 Pet. iii. 12, see in Ἐπί III. 1. b. β. p. 303. For 2 Pet. ii. 14, see in Μοιχάλις. For Heb. iv. 13, see Γυμνός d.—(γ) Poet. the eye as the organ of seeing, is put for the person who sees, Matt. xiii. 16 μακάριοι οἱ ὀφθαλμοί. Luke ii. 30 εἶδον οἱ ὀφθαλμοί μου κ. τ. λ. x. 23. Rev. i. 7. Sept. and Heb. Deut. iii. 21. Is. xxx. 20. sæp.—Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person, e. g. envy, as Matt. xx. 15 ὁ ὀφθαλμός σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; Mark vii. 22 ὀφθαλμός. πονηρός, *evil eye*, i. e. *envy*. So Heb. רִיב רִיב, Sept. βάσκανος, Prov. xxiii. 6. xxviii. 22. Comp. Gesen. Lex. רִיב no. 1. h, sq.—Ecclus. xiv. 10 ὀφθαλμός. πονηρός φθονερός.

b) trop. *eye of the mind*, the power of perceiving and understanding; so ὀφθαλμός. τῆς διανοίας Eph. i. 18 in text. rec. others ὀφθαλμός. τῆς καρδίας. Elsewhere absol. Luke xix. 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts xxvi. 18, comp. in Ἀνοίγω e. So John xii. 40. Rom. xi. 8, 10. al.—Act. Thom. § 28 τοὺς τῆς ψυχῆς ὀφθαλμούς.—So by Hebraism, ἐν ὀφθαλμοῖς τίνος Matt. xxi. 42 et Mark xii. 11, see in Ἐν no. 1. e. ἀπέναντι τῶν ὀφθαλμῶν see in Ἀπέναντι b. AL.

Ὀφίς, εἰς, ὁ, *a serpent*, Matt. vii. 10 μὴ ὄφιν ἐπιδώσει αὐτῷ; Mark xvi. 18 et Luke x. 19, comp. Ps. xci. 13. Luke xi. 11. 1 Cor. x. 9. Rev. ix. 19. Of the brazen serpent, John iii. 14. Sept. for שֶׁנָּה Gen. iii. 1. Ex. iv. 3.—Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.—As the emblem of wisdom or cunning, e. g. in a good sense, Matt. x. 16; in a bad sense, xxiii. 33. Comp. Gen. iii.

1. Psalt. Salom. iv. 11 ὡς ὄφεις διαλύσαι σοφίαν.—Hence symbolically for *Satan*, 2 Cor. xi. 3, in allusion to Gen. iii. 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. ii. 23, 24. Act. Thom. § 31, 32. So Rev. xii. 9 ὁ ὄφεις ὁ ἀρχαῖος . . . ὁ Σατανᾶς. vers. 14, 15. xx. 2. Comp. in Δράκων.

Ὀφρύς, ὄρος, ἡ, *brow*, pp. *eye-brow*, Sept. Lev. xiv. 9. Xen. Mem. 1. 4. 6. In N. T. *brow* of a mountain, edge of a precipice, Luke iv. 29. See in Ναζαρέθ.—Hom. Il. 20. 151. Pol. 7. 6. 3. Strabo 5. 3. 7.

Ὀχλέω, ὤ, f. ἤσω, (ὄχλος,) pp. *to harass with crowds, tumults, to mob*, c. acc. Hdot. 5. 41. In N. T. genr. *to harass, to vex*, only pass. Luke vi. 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts v. 16.—Tob. vi. 7. Act. Thom. § 12. Hdian. 6. 3. 9.

Ὀχλοποιέω, ὤ, f. ἤσω, (ὄχλος, ποιέω,) *to gather a crowd, to raise a mob*, intrans. Acts xvii. 5.—Not found elsewhere.

Ὀχλος, ου, ὁ, *a crowd, throng, multitude*, pp. *a confused multitude*, opp. to δῆμος *a regular assembly*.

a) pp. sing. Matt. 23 ἰδὼν . . . τὸν ὄχλον θορυβούμενον. ver. 25. Mark ii. 4. Luke v. 1. John v. 13. Acts xiv. 14. al. sæp. So πολὺς ὄχλος Matt. xiv. 14. Mark vi. 34. ὄχλος πολὺς Matt. xx. 29. Mark iv. 1. ὁ πολὺς ὄχλος Mark xii. 37. ὁ πλεῖστος ὁ. Matt. xxi. 8. πᾶμ πολὺς ὁ. Mark viii. 1. πᾶς ὁ ὁ. Matt. xiii. 2. Mark iv. 1. ὁ τοσοῦτος Matt. xv. 33. ὁ. ἱκανός Mark x. 46. οἱ μυριάδες τοῦ ὁ. Luke xii. 1. Sept. for יְהוּדָה 1 K. xx. 13. Dan. x. 6. רַב Num. xx. 20.—Luc. Amor. 12. Xen. Cyr. 7. 5. 39. πολὺς ὁ. ib. 6. 1. 1. ὁ πᾶς ὁ. Ael. V. H. 2. 6.—Plur. οἱ ὄχλοι intens. in the same sense, like Engl. *crowds, multitudes*. Matt. v. 1 ἰδὼν δὲ τοὺς ὄχλους. vii. 28. Mark x. 1. Luke iv. 42. v. 3. John vii. 12. Acts viii. 6. al. So ὁ. πολλοί Matt. iv. 25. Luke v. 15. πάντες οἱ ὁ. Matt. xii. 23. Sept. for ἡγῶν Ez. xvi. 40.—Ael. V. H. 14. 8. Hdian. 7. 12. 11.—Once plur. οἱ ὄχλοι of *throng*s or *multitudes* out of different nations, and thus i. q. *nations, tribes*, Rev. xvii. 15 λαοὶ καὶ ὄχλοι

εἰσι, καὶ ἔθνη καὶ γλῶσσαι.—Hdian. 7. 7. 2.

b) spec. for *the common people, the rabble, plebs*. Matt. xiv. 5 ἐφοβήθη τὸν ὄχλον. xxi. 26. Mark xii. 12. John vii. 12, 49 coll. 48. Acts xvi. 22. xxiv. 12. Plur. οἱ ὄχλοι Matt. xxi. 46. Acts xvii. 13. —Ecclus. vii. 7. Luc. Herod. 8. Xen. H. g. 1. 4. 13.

c) genr. *a multitude, a great number*; seq. genit. of class, Luke v. 49 ὄχλος τελωνῶν πολὺς. vi. 17. Acts i. 15. vi. 7. Seq. ἐκ c. gen. John xii. 9. ὁ ἱκανός Acts xi. 24, 26. xix. 26.—c. gen. Jos. Ant. 3. 4. 1. Luc. Nocyom. 4. Xen. An. 4. 1. 20.

d) by impl. *tumult, uproar*, Luke xxii. 6 ἄτερ ὄχλου. Acts xxiv. 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλου· ταραχῆς. Xen. H. G. 4. 4. 11. AL.

Ὀχύρωμα, ατος, τό, (ὀχυρόω, ὀχυρός fast, firm, fr. ἔχω,) *a fastness, fortress, strong-hold*, pp. Sept. for רַצְרַצ Josh. xix. 29. Is. xxxiv. 13. פְּרִצְרִצ 2 K. xxii. 2. Xen. H. G. 3. 2. 3.—In N. T. trop. of any strong points or arguments in which one trusts, 2 Cor. x. 4. So Sept. for יַצַּח Prov. xxi. 22. יַצַּח Prov. x. 29.

Ὀψάριον, ου, τό, dimin. only in form from τὸ ὄψον, Lat. *opsonium*, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. vii. 8. Xen. Cyr. 4. 5. 4; later espec. fish, Sept. for רֶשֶׁת Num. xi. 22. Plut. Sympos. 4. qu. 4. 2, πολλῶν ὀντων ὄψων, ἐκνενίνηκεν ὁ ἰχθύς μόνον, ἢ μάλιστά γε, ὄψον καλεῖσθαι. Thuc. 1. 138.—Hence in N. T. ὀψάριον *a fish*, John vi. 9 δύο ὀψάρια (comp. Luke ix. 13.) John vi. 11. xxi. 9, 10, 13.—Plut. de tuend. Sanit. 7. VI. p. 478. 15. Reisk. Athen. IX. p. 385. B, ἰχθύος μεγάλου . . καὶ εἰπόντος τινὸς ἡδιστον εἶναι ὀψάριον κ. τ. λ.

Ὀψέ, adv. (ὀπις, ὀπισε), *late*, i. e. after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὀψέ· μετὰ πολὺν χρόνον, βραδέως. Seq. gen. ὀψέ ἡλικίας *late in life*. Æl. V. H. 2. 23. ὀψέ τῆς ἡμέρας Thuc. 4. 93. Absol. also *late* sc. in the day or evening, *late evening*, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἐσπέρα, ἢ μετὰ τὴν δύσιν ἡλίου ὥρα· ὀψέ δὲ, ἢ μετὰ πολὺ τῆς δύσεως,

καὶ καθόλου μετὰ πολὺν χρόνον. —Hence in N. T.

a) absol. *late evening*, Mark xi. 19 καὶ ὅτε ὀψέ ἐγένετο. Put for the evening watch, Mark xiii. 35, see in Φυλακή. Sept. for רַגְלָה Gen. xxiv. 11. Comp. above.

b) seq. genit. i. q. *at the end of, at the close of, after*. Matt. xxviii. 1 ὀψέ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ. τ. λ. *at the end of the sabbath*, i. e. after the sabbath, the sabbath being now ended, towards the dawn, i. q. Mark xvi. 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 4. 2. b.—Philostr. Vit. Apoll. 4. 18 ὀψέ μυστηρίων *after the mysteries*. Philostr. de Ludis Pythiis, εἶτα τὴν ἀγωνίαν παρέχειν τὴν γυμνήν, ὀψέ τούτων. ib. ὀψέ τῶν Τρωϊκῶν.

Ὀψιος, ου, ὁ, ἡ, adj. (ὀψέ), *late, latter*. James v. 7 ἕως ὧν λάβῃ ὑετὸν πρῶιμον καὶ ὀψιμον, *the early and latter rain*, the former in the climate of Palestine falling in October, and the latter in March and April; see Jahn § 21. So Sept. for שִׁקְלָה וְרַגְלָה Deut. xi. 14. Jer. v. 24. Joel ii. 23.—Hom. Il. 2. 325. Aristot. H. An. 5. 19. Diod. Sic. 1. 10. Xen. Œc. 17. 4, 5. It is strictly poetic for ὀψιος, but used also by later prose writers, Lob. ad Phr. p. 51, 52.

Ὀψιος, α, ου, (ὀψέ), *late*, i. e.

a) pp. Mark xi. 11 ὀψίας ἡδὴ οὐσης τῆς ὥρας, i. e. it being now late evening; comp. in Ὀψέ.—Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

b) fem. ἡ ὀψία sc. ὥρα, as subst. *evening*, pp. *late evening*. The Hebrews reckoned two evenings, viz. the first from the ninth hour or about 3 o'clock until sunset; the other from sunset onward; comp. Matt. xiv. 15 with ver. 23. Hence, the Heb. phrase עֶרְבַּת עֶרְבַּת between the evenings, when the passover was to be killed and the evening sacrifice offered, denoting strictly the time of sunset, as is expressly said in Deut. xvi. 6, comp. Ex. xii. 6. Lev. xxiii. 5; also Ex. xxix. 39, 41. But in the practice of the Jews, this was reckoned from the ninth hour or 3 o'clock onward, Jos. B. J. 6. 9. 3, comp. Acts iii. 1. See Gesen. Lex. art. עֶרֶב. In N. T. ἡ ὀψία appears to denote the *former evening*

in Matt. viii. 16. xiv. 15. xxvii. 57. Mark iv. 35. xv. 42; and the *latter* in Matt. xiv. 23 coll. ver. 15. xvi. 2. xx. 8. xxvi. 20. Mark i. 32. vi. 47. xiv. 17. John vi. 16. xx. 19.--This latter the Greeks called *ὄψια δειλῆ*, see Polyb. Demosth. Thuc. as cited above.

Ὀψις, εως, ἡ, (ὄψομαι,) *the sight, faculty of seeing*, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14. *a sight, appearance, thing seen*, Jos. Ant. 14. 15. 11. Hdot. 3. 30. Xen. An. 6. 1. 9. Hence in N. T. *aspect, looks, etc.*

a) i. q. *the visage, face, countenance*, John xi. 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Rev. i. 16. Sept. for פָּנֵי Gen. xxiv. 16. xxix. 17.—Æl. V. H. 4. 28. Dem. 413. pen.

b) *external appearance, show*, John vii. 24 μὴ κρίνετε κατὰ ὄψιν.—Jos. B. J. 3. 5. 2. Thuc. 6. 46.

Ὀψώνιον, ου, τό, (ὄψον, ὠνέομαι to buy,) Lat. *opsonium*, pp. whatever is bought to be eaten with bread,' see in Ὀψάριον, and comp. ὀψωνέω Æl. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in meat, grain, fruit, etc. see Cæs. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq. Adam's Rom. Ant. p. 393. Hence in N. T. ὀψώνιον, *a stipend, wages*, pp. of soldiers, Luke iii. 14 ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. 1 Cor. ix. 7. —1 Macc. iii. 28. Pol. 6. 39. 12. Dion. Hal. Ant. 9. 17.—Trop. and genr. *wages, recompense*, 2 Cor. xi. 8. Rom. vi. 23 τὰ ὄψ. τῆς ἁμαρτίας.

Π

Παγιδεύω, f. εύσω, (παγίς,) *to lay snares for, to snare, to trap*, pp. Sept. Ecc. ix. 12. In N. T. trop. *to ensnare, to entangle*, e. g. by difficult questions etc. c. acc. Matt. xxii. 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ. —Symm. Prov. vi. 2 ἐπαγιδεύθης ἐν ῥήμασι στόματός σου, for Heb. עָרַבְתָּ. Comp. Sept. 1 Sam. xxviii. 9.

Παγίς, ἴδος, ἡ, (πήγνυμι,) pp. 'whatever makes fast or holds fast;' hence *a snare, trap, gin*.

a) pp. Luke xxi. 35 ὥς παγίς γὰρ ἐπιλεύσεται, *as a snare shall it come upon them*, i. e. suddenly, unexpectedly. Sept. for פֶּדֶא Ecc. ix. 12. Am. iii. 5.—Ecclus. xxvii. 20. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

b) trop. παγίς τοῦ διαβόλου, *snare of the devil*, i. e. wile, stratagem, 1 Tim. iii. 7. 2 Tim. ii. 26. absol. 1 Tim. vi. 9. —Also by impl. for *cause of destruction*, Rom. xi. 9 γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. lxix. 23 where Sept. for פֶּדֶא, as also Josh. xxiii. 13 Is. xxiv. 18. עָרַבְתָּ Prov. xviii. 7. —1 Macc. v. 4.

Πάθημα, ατος, τό, (πάσχω, παθεῖν,) pp. 'what is suffered,' *suffering*, i. q. πάθος.

a) pp. *evil suffered, affliction, distress*; once sing. Heb. ii. 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. suffering, even unto death, the genit. being explanatory.—Xen. Hi. 1. 36. — Elsewhere only plur. τὰ παθήματα, *sufferings, calamities*, Rom. viii. 18. 2 Cor. i. 5 τὰ παθήματα τοῦ Χριστοῦ, i. e. the sufferings which Christ endured are renewed abundantly in us; see Winer p. 158. marg. ver. 6, 7. Phil. iii. 10. Col. i. 24. 2 Tim. iii. 11. Heb. ii. 10. x. 32. 1 Pet. i. 11. iv. 13. v. 1, 9.—Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

b) meton. *passion*, i. e. *affection of mind, emotion*. Gal. v. 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. vii. 5.—Plato Phædo 43. p. 94. E. Xen. Cyr. 3. 1. 17.

Παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν), *liable to suffering*, as παθητὰ σώματα Plut. ed. R. IX. p. 501. 10. In N. T. *destined to suffer*; Acts xxvi. 23 λέγων . . εἰ παθητὸς ὁ Χριστός, i. e. that Christ must needs suffer, sc. according to the prophets; comp. Luke xxiv. 26. Winer p. 86.

Πάθος, εος, ους, τό, (πάσχω, παθεῖν,) *suffering*, e. g. *affliction, calamity*, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33. In N. T. *passion*, i. e. *affection* of mind, *emotion*, espec. *lust, concupiscence*, Rom. i. 26 πάθη ἀτιμίας *infamous lusts*, comp. Buttm. § 123. n. 4. Col. iii. 5. 1 Thess. iv. 5.—Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5. genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

Παιδαγωγός, οὔ, ό, (παῖς, ἄγω, ἄγωγή,) *a pedagogue*, i. e. usually a slave or freedman to whose care the boys of a family were committed, who trained them up, instructed them at home, and accompanied them to the public schools, i. q. ἐπίτροπος q. v. Plut. de puer. educ. § 7. VI. p. 11. ed. Reisk. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Adam's Rom. Ant. p. 37, 511.—In N. T. genr. *an instructor, school-master*, with the idea of authority, 1 Cor. iv. 15. Trop. of the Mosaic law, Gal. iii. 24, 25.

Παιδάριον, ίου, τό, (dimin. of παῖς,) *a boy, lad*, John vi. 9. Matt. xi. 16 in text. rec. Sept. for רִנָּה Gen. xlii. 22. 2 Sam. xii. 18. רִנָּה Gen. xxii. 5, 12.—1 Macc. ii. 46. Pol. 10. 47. 7, 9. of a servant boy Ael. V. H. 2. 2.

Παιδεία, ας, ή, (παιδεύω,) pp. *training of a child*, and hence genr. *education, discipline, instruction*, as consisting in teaching, admonition, rewards, punishment, etc.

a) genr. Eph. vi. 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ . . κυρίου, i. e. such training as the Lord approves. 2 Tim. iii. 16 π. ή ἐν δικαιοσύνῃ.—Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

b) by synecd. of part for the whole, *correction, chastisement*, Heb. xii. 5, 7, 8, 11. So Sept. and רִמְיָה Prov. iii. 11. xxii. 15.—Ecclus. xviii. 14.

Παιδευτής, ου, ό, (παιδεύω,) *an instructor, preceptor, master*, pp. of boys, Plut. de puer. educ. § 7. VI. p. 13. 1. ed. Reisk. In N. T.

a) genr. Rom. ii. 20 παιδευτὴν ἀφρόνων.—Ecclus. xiii. 19.

b) by synecd. *a corrector, chastiser*, Heb. xii. 9. So Sept. for רִמְיָה Hos. v. 2.—Psalt. Salom. viii. 35.

Παιδεύω, f. εὔσω, (παῖς,) pp. *to train up a child*, and hence genr. *to educate, to discipline, to instruct*, trans. comp. above in Παιδεία.

a) genr. c. dat. of thing, Acts vii. 22 ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων. c. κατὰ xxii. 3, see in Ἀκριβεία.—Jos. c. Apion. 1. 4 γράμμασιν ἐπαιδεύθησαν. c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23.—In the sense of *to teach, to admonish*, by word or deed, 2 Tim. ii. 25 ἐν πραότητι παιδεύοντα. Tit. ii. 12. Pass. c. inf. 1 Tim. i. 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν, comp. Sept. Ps. ii. 10.—Wisd. vi. 25. Ael. V. H. 1. 34. Xen. H. G. 6. 3. 11.

b) by synecd. of part for the whole, *to correct, to chastise, to chasten*, e. g. as children, Heb. xii. 7, 10. So Sept. and רִמְיָה Prov. xix. 18. xxix. 17. Spoken of chastening from God by afflictions, calamities, 1 Cor. xi. 32. 2 Cor. vi. 9. Rev. iii. 19. Heb. xii. 6, comp. Prov. iii. 12. So Sept. and רִמְיָה Lev. xxvi. 18. Jer. x. 24. Hence of prisoners, *to scourge*, Luke xxiii. 16, 22 παιδεύσας οὖν αὐτὸν ἀπολύσω. Comp. Acts xvi. 22.—This use of the word seems to occur only in Sept. and N. T. So Phavorin. παιδεύειν· ἀντὶ τοῦ κολάζειν οὐδεὶς τῶν ῥητόρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ θείᾳ γραφῇ τοῦτο εὐρίσκεται. Thom. Mag. sub πολλάκις. Winer p. 23.

Παιδιόθεν, adv. (παῖς, παιδίον), *from a child, from childhood*, Mark ix. 21.—Not found elsewhere; though there occurs a later form παιδόθεν, Synes. de Prov. p. 91. C. Joann. Zonar. IV. 184. A. The earlier form was ἐκ παιδός Xen. Cyr. 5. 1. 2, or ἐκ παιδίου Sept. Is. xlvi. 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phr. p. 93.

Παιδίον, ου, τό, (dim. of παῖς,) *a little child*, either male or female; plur. τὰ παῖδια, *little children*.

a) pp. and genr. e. g. of a child or children recently born, *a babe, infant*, Luke xviii. 16, 17 τὰ παῖδια, comp. ver. 15 where it is τὰ βρέφη. Matt. xix. 13, 14. Mark x. 13—15. John xvi. 21. Also of those more advanced, Matt. xi. 16 in later edit. xiv. 21. xv. 38. xviii. 2—5. Mark vii. 28. Luke vii. 32. ix. 47, 48. xi. 7.

So Sept. for נָעִם Gen. xxx. 26. 1 Sam. i. 2. נָעִם Gen. xlv. 19.—Hdian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. of a male child, *boy*, e. g. recently born, Matt. ii. 8, 9, 11, 13 bis, 14, 20 bis, 21. Luke i. 59, 66, 76, 80. ii. 17, 21, 27, 40. Heb. xi. 23. (Sept. for נָעִם Ex. ii. 8, 9.) Also more advanced, Mark ix. 24, 36, 37. John iv. 49, comp. ver. 47. So Sept. for נָעִם Gen. xxi. 14, 15. נָעִם Gen. xxi. 17, 18.—Æl. V. H. 1. 34. Xen. Cyr. 2. 3. 10.—Of a female child, *girl, maiden*, sc. partly grown, Mark v. 39, 40 bis, 41.

b) trop. 1 Cor. xiv. 20 $\mu\eta\ \pi\alpha\iota\delta\iota\alpha\ \gamma\acute{\iota}\nu\epsilon\sigma\theta\epsilon\ \phi\rho\epsilon\sigma\acute{\iota}\nu$, *be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. ii. 13, 14, comp. Is. viii. 18. So in direct address, i. q. *carissimi*, John xxi. 5. 1 John ii. 13, 18.

Παιδίσκη, ης, ή, (dim. from ή παῖς,) *a girl, young maiden*, free-born Sept. Ruth. iv. 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. *a bond-maid, female slave or servant*, Matt. xxvi. 69. Mark xiv. 66, 69. Luke xii. 45. xxii. 56. John xviii. 17. Acts xii. 13. xvi. 16. Gal. iv. 22 $\acute{\epsilon}\nu\alpha\ \acute{\epsilon}\kappa\ \tau\eta\varsigma\ \pi\alpha\iota\delta\acute{\iota}\sigma\kappa\eta\varsigma$, *καὶ ἓνα ἐκ τῆς ἐλευθέρης*. ver. 23, 30 bis, 31. So Sept. for פִּתְּוָה Gen. xxi. 10. xxx. 3. פִּתְּוָה Gen. xvi. 1, 2. xxv. 12. espec. 1 Sam. xxv. 41.—Dem. 1351. 3. Hdot. 1. 93. See Phryn. et Lob. p. 239.

Παίζω, f. παίζομαι, (παῖς,) aor. 1 $\acute{\epsilon}\pi\alpha\iota\sigma\alpha$, later form $\acute{\epsilon}\pi\alpha\iota\zeta\alpha$, Buttm. § 114; pp. *to play or sport as a child*, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10. In N. T. *to play*, sc. with singing, leaping, dancing, as connected with worship; 1 Cor. x. 7 $\acute{\epsilon}\kappa\acute{\alpha}\delta\iota\sigma\epsilon\upsilon\ \delta\ \lambda\alpha\delta\varsigma\ \phi\alpha\gamma\epsilon\acute{\iota}\nu\ \kappa\alpha\iota\ \pi\iota\epsilon\acute{\iota}\nu$, *καὶ ἀνέστησαν παίζειν*, quoted from Ex. xxxii. 6 where Sept. for קָנַץ . See also Sept. for קָנַץ Judg. xvi. 25. 2 Sam. vi. 5. 1 Chr. xiii. 8. xv. 29.—Hom. Od. 23. 147. Hes. Scut. 277, 282. Aristoph. Ran. 407 or 410.

Παῖς, παιδός, ὁ, ή, *a child*, male or female; *a boy, youth; a girl, maiden*; plur. οἱ παῖδες *children* etc. Spoken of all ages from infancy up to full grown youth; comp. Matt. ii. 16 with Acts xx. 12, coll. ver. 9.

a) pp. and genr. Matt. ii. 16 $\acute{\alpha}\nu\epsilon\acute{\iota}\lambda\epsilon$

$\pi\acute{\alpha}\nu\tau\alpha\varsigma\ \tau\omicron\upsilon\varsigma\ \pi\alpha\acute{\iota}\delta\alpha\varsigma\ \tau\omicron\upsilon\varsigma\ \acute{\epsilon}\nu\ \beta\eta\theta\lambda\epsilon\acute{\epsilon}\mu$. . ἀπὸ διετοῦς καὶ κατωτέρω. xxi. 15. Sing. ὁ παῖς Matt. xvii. 18. Luke ii. 43. ix. 42. John iv. 51 ὁ παῖς σου ζῇ. Acts xx. 12, coll. ver. 9 where it is *νεανίας*. Also ή παῖς Luke viii. 51, 54, comp. ver. 42 where it is *θυγάτηρ* ὡς *ἑτῶν δώδεκα*. Sept. genr. for נָעִם 2 K. ii. 24. ὁ π. for נָעִם Prov. iv. 1. ή π. for נָעִם Ruth ii. 6. נָעִם Gen. xxiv. 28, 57. xxxiv. 12.—Jos. Ant. 9. 7. 5 *καὶ ἄρρενες αὐτῷ καὶ θηλείαι παῖδες ἐγένοντο*. Xen. Mem. 4. 4. 20. ὁ παῖς Hdian. 1. 17. 6. Xen. Cyr. 1. 3. 1. ή παῖς Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

b) like Engl. *boy*, Lat. *puer*, put for *servant*, e. g. (a) pp. and genr. i. q. *δοῦλος a servant, slave*, Matt. viii. 6, 8, 13, comp. ver. 9 where it is *δοῦλος*. Luke vii. 7, coll. ver. 3. xii. 45. xv. 26. So Sept. for נָעִם Gen. ix. 26, 27. xxiv. 2. xxvi. 15.—Æl. V. H. 4. 22. Xen. Mem. 3. 13. 6.—(β) of *an attendant, minister*, as of a king, Matt. xiv. 2 $\acute{\epsilon}\lambda\pi\epsilon\upsilon\ [\text{Ἡρώδης}]\ \tau\omicron\iota\varsigma\ \pi\alpha\iota\sigma\acute{\iota}\nu\ \alphaὐτοῦ$. So Sept. and נָעִם Gen. xli. 38. Jer. xxxvi. 24.—1 Macc. i. 6. Diod. Sic. 17. 36.—(γ) ὁ παῖς τοῦ θεοῦ *the servant of God*, i. q. נָעִם , see Gesen. Lex. נָעִם no. 2; spoken of *a minister or ambassador* of God, called and beloved of God and sent by him to perform any service, etc. E. g. of David, Luke i. 69. Acts iv. 25; of Israel, Luke i. 54, comp. Sept. and נָעִם Is. xli. 8, 9. xliv. 1, 2. xlv. 4. Also of Jesus the Messiah, Matt. xii. 18 $\acute{\iota}\delta\omicron\upsilon\ \delta\ \pi\alpha\acute{\iota}\varsigma\ \mu\omicron\upsilon$, in allusion to Is. xlii. 1 where Sept. and נָעִם . So Acts iii. 13, 26. iv. 27, 30. Sept. and נָעִם Is. xlix. 6. l. 10. lii. 13.

Παίω, f. παίσω, *to strike, to smite*, c. acc. e. g. with the fist, a rod, sword, etc. Matt. xxvi. 68. Luke xxii. 64. Mark xiv. 17 et John xviii. 10 $\acute{\epsilon}\pi\alpha\iota\sigma\epsilon\ \tau\omicron\upsilon\ \delta\omicron\upsilon\lambda\omicron\upsilon$. Sept. for קָנַץ Num. xxii. 28. 2 Sam. xx. 10.—Jos. Ant. 4. 6. 12. Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6. ib. 8. 5. 12.—Of a scorpion, *to strike, to sting*, Rev. ix. 5.

Πακατιανή, ης, ή, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in *Φρυγία*; only in the spurious subscription 1 Tim. vi. 22. See Rosenm.

Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 172.

Πάλαι, adv. *long ago, of old, formerly*.

a) pp. and genr. Matt. xi. 21. Luke x. 13. Heb. i. 1 *πάλαι* ὁ θεὸς λαλήσας τοῖς πατράσιν. Jude iv. Hence οἱ *πάλαι* as adj. *old, former*, 2 Pet. i. 9, comp. Buttm. § 125. 6.—Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2. c. art. Xen. Mem. 1. 6. 14.

b) spoken relatively to the present moment, *now long, already long, a while*, Mark xv. 44 ὁ δὲ Πιλάτος . . . ἐπηρώτησεν αὐτὸν εἰ *πάλαι* ἀπέθανεν.—Hdian. 7. 5. 1. Plat. Phædo § 27. p. 79. C. Xen. Cyr. 8. 7. 1.

Παλαιός, ἄ, ὄν, (*πάλαι*), *old, not new, viz.*

a) in age or time, *old, former, not recent*, e. g. οἶνος Luke v. 39 bis. ζυμὴ 1 Cor. v. 7, 8. διαθήκη 2 Cor. iii. 14. ἐντολή 1 John ii. 7. bis. ὁ παλ. ἄνθρωπος Rom. vi. 6. Eph. iv. 22. Col. iii. 9; see in Ἄνθρωπος no. 1. b. β. Sept. for יָשָׁר Lev. xxv. 22.—2 Macc. vi. 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

b) from use, *old, worn out*, e. g. ἱμάτιον Matt. ix. 16. Mark ii. 21 bis. Luke v. 36 bis. ἄσκοί Matt. ix. 17. Mark ii. 22. Luke v. 37. genr. Matt. xiii. 52. Sept. for יָשָׁר Josh. ix. 4, 5. Jer. xxxviii. 11.—Soph. Œd. R. 290. Lys. 179. 37.

Παλαιότης, τητος, ἡ, (*παλαιός*), *oldness, antiquatedness*, Rom. vii. 6 [ἐν] παλαιότητι γράμματος, i. q. ἐν γράμματι τῷ παλαιῷ, comp. in Γράμμα a. δ.—Spoken of extreme old age, second childhood, Eurip. Helen. 1062 or 1065. Æschin. 33. 34.

Παλαιόω, ῶ, f. ὠσω, (*παλαιός*), *to let grow old, Pass. to wax old, to become old*, pp. in age, Act. Sept. Job ix. 5. Pass. Athen. I. p. 33. A, οἶνος πεπαλαιωμένος. Luc. Philopat. 22. In N. T. from use, Pass. *to wax old, to be worn out*, Luke xii. 33 βαλάντια μὴ παλαιούμενα. Heb. i. 11 quoted from Ps. cii. 27. Heb. viii. 13 τὸ δὲ παλαιούμενον καὶ γηράσκον, comp. Sept. Lam. iii. 4. So Sept. Pass. for יָשָׁר Deut. xxix. 5. Josh. ix. 13. Ps. cii. 27. Is. l. 9.—Metaph. *to make antiquated, to render obsolete*,

i. q. to abrogate, Heb. viii. 13 πεπαλαίωσε τὴν πρώτην sc. διαθήκην. Comp. Lat. *antiquare legem* Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

Πάλη, ης, ἡ, (*παλλω* to vibrate,) *a wrestling*, pp. Æl. V. H. 4. 15. Xen. An. 4. 8. 27. In N. T. trop. for *struggle, combat*, Eph. vi. 12.

Παλιγγενεσία, ας, ἡ, (*πάλιν, γένεσις*), *regeneration, reproduction, renewal*.

a) in a moral sense, *regeneration, new birth*, i. e. change by grace from a carnal nature to a christian life. Tit. iii. 5. Comp. in Ἀνακαίνωσις, Ἀναγεννάω, Γεννάω.

b) in the sense of *renovation, restoration, restitution*, sc. to a former state, equiv. to ἀποκατάστασις q. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in Βασιλεία c. Matt. xix. 28 ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts iii. 21. See Olshaus. Comm. in loc.—Jos. Ant. 11. 3. 9 παλιγγ. τῆς πατρίδος i. e. the re-occupation of Judea after the exile. So Cicero ad Att. 6. 6 calls the restoration of his dignity and fortune παλιγγενεσία.

Πάλιν, adv. *back, back again, again*, pp. as implying *return back* to a former place, state, act, etc. like Lat. and Engl. insepar. partic. *re*. Comp. Passow s. voc.

a) pp. e. g. of place espec. after verbs of motion. Mark ii. 1 καὶ *πάλιν* εἰσῆλθεν εἰς Καπ. v. 21. John vi. 15 ἀνεχώρησεν *πάλιν* εἰς τὸ ὄρος. xi. 7. xiv. 3 *πάλιν* ἔρχομαι i. q. I will return. Acts xviii. 21. 2 Cor. i. 16. xiii. 2 ἐὰν ἔλθω εἰς τὸ *πάλιν*. Phil. i. 26 διὰ τῆς ἐμῆς παρουσίας *πάλιν* πρὸς ὑμᾶς. Gal. i. 17. iv. 9. al.—Hom. Il. 18. 138. Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20.—So λαμβάνειν *πάλιν* to take back again John x. 17, 18. Acts x. 16. (Xen. An. 4. 2. 13.) Also Acts xi. 10. οἰκοδομεῖν *πάλιν* Gal. ii. 18.

b) of time, *again, another time, once more*. (a) genr. Matt. iv. 8 *πάλιν* παραλαμβάνει αὐτὸν ὁ διάβολος. xx. 5. Luke

xxiii. 20. John iv. 13. xvi. 16. Acts xxvii. 28. Rom. viii. 15. Heb. v. 12. vi. 6. James v. 18. al. sæp. Pleonast. *πάλιν* *ἐκ δευτέρου*, Engl. *again the second time*, Matt. xxvi. 42. Acts x. 15.—Æl. V. H. 1. 4. Hdian. 6. 7. 1. Xen. Cyr. 1. 3. 15.—In the sense *at another time*, genr. John i. 35. viii. 12, 21. Acts xvii. 32. Including also perhaps the idea of place, i. q. ‘again in another place,’ Matt. iv. 7. John xii. 39. Rom. xv. 10, 11, 12. Heb. ii. 13.—(β) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*, Matt. v. 33 *πάλιν ἠκούσατε*. xiii. 44 sq. xviii. 19. Luke xiii. 20. John xii. 22. 1 Cor. xii. 21. Heb. i. 5, 6. ii. 13. al.—Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18.—So where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. iv. 7. 2 Cor. x. 7. Gal. v. 3. 1 John ii. 8.—Hdian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. AL.

Παμπληθεΐ, adv. (pp. dat. of *παμπληθής*, fr. *πᾶς*, *πλήθος*), *the whole multitude together, all at once*, Luke xxiii. 18.—Suid. *παμπληθεὶ καὶ παμπληθές*, ἀντὶ τοῦ πολὺ. Comp. *παμπληθής* 2 Macc. x. 24. Dem. 347. 8. Xen. Vect. 4. 7.

Πάμπολυς, *παμπόλλη*, *πάμπολυ*, (*πᾶς*, *πολύς*), *very much, very great, vast*, Mark viii. 1 *παμπόλλου ὄχλου ὄντος*.—Ant. 7. 5. 3. Xen. Cyr. 1. 1. 3.

Παμφυλία, *ας*, ἡ, *Pamphylia*, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts ii. 10. xiii. 13. xiv. 24. xv. 38. xxvii. 5.

Πανδοχεῖον, *ου*, τό, (*πανδοχεύς*), pp. ‘place where all are received,’ i. e. *an inn*, in the East *a menzil, khan, caravan-serai*, Luke x. 34. See Calmet p. 10, 278 sq. Jahn § 110. Harmer’s Obs. II. p. 194.—Epict. Ench. 11. Luc. Philopatr. 9. Plut. de Sanit. tuend. c. 15. Tom. VI. p. 495. 12. ed. Reisk. The better Attic form was *πανδοκεῖον*, see Phryn. et Lob. p. 307.

Πανδοχεύς, *έως*, ὁ, (*πάνδοκος*, from *πᾶς*, *δέχομαι*), pp. ‘one who receives all, i. e. the keeper of an inn or caravan-serai, host,’ Luke x. 35. See in *Πανδοχεῖον*.—Pol. 2. 15. 6. Plut. de San. tuend. c. 15. Tom. VI. p. 495 ult. ed. Reiske. The more Attic form was *πανδοκεύς*, see Phryn. et Lob. p. 307.

Πανήγυρις, *ιδος*, ἡ, (*πᾶς*, *ἄγυρις*, *ἀγορά*), pp. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games, sacrifices, etc. hence genr. *a festive convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11.—In N. T. only Heb. xii. 23 *καὶ μυριάσιν ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων κ. τ. λ.* and *to countless throngs* [even] *the joyful assembly of angels* sc. as hymning the praises of God around his throne; comp. Rev. v. 11 sq. Ps. cxlviii. 2. Dan. vii. 10. Sept. for *רָגַל* Ez. xlvi. 11. Hos. ii. 11. *רָגַל* Am. v. 21.

Πανοικί, adv. (*πᾶς*, *οἶκος*), *with all one’s household*, Acts xvi. 34. So Sept. Cod. Vat. for *רָגַל* Ex. i. 1.—3 Macc. iii. 27. Jos. Ant. 4. 4. 4. Philo de Vit. Mos. p. 603. C. Æschin. Dial. Soc. 2. 1. This is a later form instead of the earlier *πανοικία* and *πανοικησία*, Lob. ad Phryn. p. 514 sq.

Πανοπλία, *ας*, ἡ, (*πάνοπλος*, from *πᾶς*, *ὅπλον*), *panoply, complete armour*, offensive and defensive, Luke xi. 22. Trop. of spiritual armour, Eph. vi. 11, 13.—Sept. 2 Sam. ii. 21. Jos. Ant. 20. 5. 3. Æl. V. H. 3. 24. Thuc. 3. 114.

Πανουργία, *ας*, ἡ, (*πανοῦργος*), *shrewdness, cunning, craftiness*, Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14. Sept. for *רָגַל* Josh. ix. 4.—Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11.—In late writers also in a good sense, Sept. for *רָגַל* Prov. i. 4. viii. 5. Æl. V. H. 2. 40.

Πανοῦργος, *ου*, ὁ, ἡ, adj. (*πᾶς*, *ἔργον*), pp. ‘doing every thing,’ and hence *shrewd, cunning, crafty*, 2 Cor. xii. 16. Sept. for *רָגַל* Job v. 12.—Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39.—In late writers also in a good sense,

wise, Sept. for עָרָב Prov. xiii. 1. עָרָב
Prov. xiv. 8, 15. Ecclus. xxi. 12, 20.

Πανταχόθεν, adv. (πᾶς), *from all sides, from every quarter*, Mark i. 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

Πανταχοῦ, adv. (πᾶς), *in all places, every where*, Mark xvi. 20. Luke ix. 6. Acts xvii. 30. xxi. 28. xxiv. 3. xxviii. 22. 1 Cor. iv. 17. —Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2.

Παντελής, ἑος, οὔς, ὅ, ἡ, adj. (πᾶς, τέλος), *wholly ended, all complete*, i. e., *genr. perfect, entire*, Jos. Ant. 10. 9. 3 παντελής ἀπωλεία. Diod. Sic. 15. 17.—In N. T. only adv. εἰς τὸ παντελές, *wholly, entirely*, i. e. as referring to time, *always*, Heb. vii. 25. μὴ εἰς τὸ π. i. q. *not at all* Luke xiii. 11. Comp. in Εἰς no. 3. b.—Jos. Ant. 6. 2. 3. Æl. V. H. 12. 20.

Πάντη, adv. (πᾶς), *every where*, Xen. H. G. 1. 3. 21. Venat. 4. 5. In N. T. of manner, *in every way, in all things*, Acts xxiv. 3 κατορθωμάτων γινομένων . . . διὰ τῆς σῆς προνοίας πάντη καὶ πανταχοῦ. Pol. 25. 5. 9. Xen. H. G. 4. 7. 5. Comp. Buttm. § 116. n. 5.

Πάντοθεν, adv. (πᾶς), *from every side or quarter, and hence on every side, round about*, Luke xix. 43. Heb. ix. 4. John xviii. 20 in text rec. Mark i. 45 in MSS.—Ecclus. li. 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

Παντοκράτωρ, ὁρος, ὁ, adj. (πᾶς, κρατίω), *the Omnipotent, the Almighty*, spoken only of God, 2 Cor. vi. 18. Rev. i. 8. iv. 8. xi. 17. xv. 3. xvi. 7, 14. xix. 6, 15. xxi. 22. Sept. where Heb. הַיְיָ 2 Sam. v. 10. vii. 26, 27. for יְהוָה Job v. 17. viii. 5.—Wisd. vii. 25. 2 Macc. i. 25. Anth. Gr. IV. p. 151.

Παντότε, adv. (πᾶς), *always, at all times, ever*, Matt. xxvi. 11. Mark xiv. 7. Luke xv. 31. xviii. 1. John vi. 34. 2 Cor. ii. 14. al. sæp.—Wisd. xix. 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Found only in later writers, instead of the earlier ἐκάστοτε, Sturz. de Dial. Maced. p. 187 sq. Lob. ad Phr. p. 103. AL.

Πάντως, adv. (πᾶς), *wholly, altogether, entirely*.

a) pp. 1 Cor. v. 10 καὶ οὐ πάντως. ix. 10. xvi. 12.—Æl. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.

b) *genr. by all means, at all events, assuredly*. Luke iv. 23 πάντως ἐρεῖτέ μοι. Acts xviii. 21 δεῖ με πάντως τὴν ἑορτὴν ποιῆσαι εἰς Ἱεροσ. xxi. 22. xxviii. 4. 1 Cor. ix. 22 ἵνα πάντως τινὰς σώσω. So in a neg. reply, *emphat.* Rom. iii. 9 οὐ πάντως, *not at all, not in the least*.—Tob. xiv. 8. Æl. V. H. 1. 32. in a reply, Xen. Cyr. 8. 4. 10.

Παρά, prep. governing the genitive, dative, and accusative, with the primary signif. *near, near by*; expressing thus the relation of immediate *vicinity* or *proximity*, which is differently modified according to the force of the different cases. Comp. in Ἀπό init. See Passow in παρά. Buttm. § 142. n. 3. Matth. § 588. Winer § 51. p. 313.

I. With the Genitive, where, as combined with the force of the genitive itself, it expresses the sense *from near, from with, Fr. de chez*, comp. Buttm. § 132. 2. 3. It is found in prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 314.

a) pp. after verbs of motion, as of coming, sending, etc. Mark xiv. 43 παραγίνεται Ἰούδας . . . καὶ ὄχλος πολὺς . . . παρὰ τῶν ἀρχιερέων. Luke viii. 49. John xv. 26. xvii. 8. So after εἶναι, *to be from*, i. q. *to come from*, John vi. 46. vii. 29. impl. i. 14. Of things, Luke vi. 19 δύναμις παρ' αὐτοῦ ἐξῆλθεν *a virtue went out from him*, was diffused around him.—Sept. Is. lvii. 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

b) trop. after verbs of asking, receiving, or those which imply these ideas; e. g. after verbs of asking, seeking, etc. Matt. ii. 4 ἐπυνθάνετο παρ' αὐτῶν. ver. 7. xx. 20 αἰτοῦσά τι παρ' αὐτοῦ. Mark viii. 11. Luke xii. 48. John iv. 9. Acts iii. 2. ix. 2. James i. 5. al. —Æl. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hear-

ing, learning, etc. *from* any one, John i. 41 ἀκουσάντων παρὰ Ἰωάννου. Acts xxiv. 8. xxviii. 22. Gal. i. 12. 1 Thess. ii. 13. 2 Tim. i. 13. ii. 2. iii. 14 παρὰ τινος ἑμαῶδες. 2 John 4. al. sæp. — Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6. — After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one. Matt. xviii. 19 γενήσεται αὐτοῖς παρὰ τοῦ πατρός. (Xen. An. 7. 2. 25.) Mark xii. 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ κ. τ. λ. Luke vi. 34. John v. 34. Acts vii. 16 ᾧ ὠνήσατο Ἀβραάμ . . . παρὰ τῶν νιῶν Ἑμμόρ. ix. 14. xxvi. 12. Rom. xi. 27. Eph. vi. 8. 2 Pet. i. 17. Rev. iii. 18. al. sæp. — Luc. D. Deor. 5. 2. Æl. V. H. 9. 25. Xen. Cyr. 8. 2. 25. — After εἶναι expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John xvii. 7 πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστι. Acts xxvi. 22. 2 John 3. So of hospitality or gifts, Luke x. 7. Phil. iv. 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. H. G. 3. 1. 6.) Or genr. *to come, to be derived or possessed, from* any one, Mark v. 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) So of persons, οἱ παρὰ τινος pp. *those from near any one*, i. e. his kindred, relatives, Mark iii. 21. — Jos. Ant. 1. 10. 5. Luc. Tox. 51.

c) trop. c. gen. of pers. as the source, author, director, *from* whom any thing proceeds, is derived, etc. (α) genr. Matt. xxi. 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. cxviii. 22 where Sept. for קִיָּא. Luke i. 45. ii. 1 ἐξῆλθε δόγμα παρὰ Καίσαρος. John i. 6. Comp. Matt. § 588. — Luc. D. Mort. 1. 3. Plato Menex. p. 236. E. Xen. H. G. 2. 1. 27. — (β) Hence after passive verbs instead of ὑπό, more espec. in later writers. Acts xxii. 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Comp. Buttm. § 134. 3. Winer l. c. p. 314. — Luc. D. Deor. 4. 2. Plato Symp. p. 175. E. Xen. An. 1. 9. 1.

II. With the Dative, both of person and thing, expressing rest or position *near, hard by, with, and c. dat. plur. among*. See Passow, Buttm. Matth. l. c. Winer § 52. p. 337.

a) pp. of place, after verbs implying rest or remaining in a place. (α) genr. and c. dat. of thing, John xix. 25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. Seq. dat. of pers. as indicating place, Matt. vi. 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κ. τ. λ. xxii. 25 ἦσαν δὲ παρ' ἡμῖν ἐπὶ τὰ ἀδελφοί. i. e. *with or among* us. xxviii. 15. John i. 40. viii. 38. xiv. 17, 23. xvii. 5 bis [ὄντα] παρὰ σεαυτῷ . . . ᾧ εἶχον παρὰ σοί. Acts x. 66. 1 Cor. xvi. 2 παρ' ἐαυτῷ τιθέτω, *with himself*, Fr. *chez soi*, i. e. at home. Col. iv. 16 παρ' ὑμῖν *among you*, in your presence. 2 Tim. iv. 13. Rev. ii. 13. al. — Jos. Ant. 1. 11. 2 ἐκαθίζετο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. — (β) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in Ἐν no. 4; so in Engl. *by, with*. Luke ix. 47 Ἰησοῦς . . . ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἐαυτῷ. xix. 17. Comp. Passow παρὰ B. 2. Matth. § 588. b. — Xen. An. 2. 5. 27 si sana lect.

b) seq. dat. of person, the reference being to the person himself without regard to place. (α) pp. and genr. *with, among*, Matt. xxi. 25 οἱ δὲ διελογίζοντο παρ' ἐαυτοῖς. Luke i. 30 εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. ii. 52. 2 Cor. i. 17. 1 Pet. ii. 20. — Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr. 8. 2. 28. — (β) Metaph. *with or before* any one, i. e. in his sight, presence, judgment, he being judge, etc. Acts xxvi. 8. Rom. ii. 13 δίκαιοι παρὰ τῷ Θεῷ. xi. 25. 1 Cor. iii. 19. Gal. iii. 11. James i. 27. 1 Pet. ii. 4. 2 Pet. iii. 8. So 2 Pet. ii. 11 παρὰ κυρίῳ *before the Lord*, sc. as judge. (Jos. Ant. 7. 4. 2. Æl. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdot. 3. 160.) Also of what is in the power of any one; Matt. xix. 26 bis, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι. παρὰ δὲ Θεῷ πάντα δυνατά. So of moral qualities which are *with* any one, i. e. belong to his character, Rom. ii. 11 οὐ γὰρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. ix. 14. Eph. vi. 9. James i. 17. — Sept. Job xii. 13. Dem. 318. 13 εἰ δ' οὖν ἐστι καὶ παρ' ἐμοὶ τις ἐμπειρία τοιαύτη. — (γ) Trop. 1 Cor. vii. 24 ἑκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ *with God*, i. e. in union and fel-

lowship by faith with him, devoted to him as Christians, i. q. ἐν κυρίῳ ver. 22.

III. With the Accusative, pp. expressing motion *near by, near to* a place, etc. See Passow, Buttm. Matth. l. c. Winer § 53. p. 342.

a) pp. implying motion *along* or *by the side* of any thing, i. e. *near, by, along*, after verbs of motion, c. acc. of thing, Matt. iv. 18 περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν, i. e. *by the sea*, along the sea-shore. Matt. xiii. 4. Mark ii. 13. iv. 15 οἱ παρὰ τὴν ὁδὸν sc. σπείρονται, i. e. *by the way-side*. Luke viii. 5. — Jos. Ant. 2. 5. 5 παρὰ ποταμὸν βαδίζων. Xen. An. 6. 2. 1, 18.

b) as expressing motion *to* a place, i. e. place whither, *near to, to, at*, after verbs of motion, and so equiv. to πρὸς or εἰς c. acc. Matt. xv. 29 μεταβάς . . ἦλθε παρὰ τὴν θάλασσαν, *he came near to the sea*, approached the sea. ver. 30 ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, *at his feet*. Luke viii. 41. Acts iv. 35. vii. 58. — Hom. Il. 1. 347 τῷ δ' αὐτίς ἵτην παρὰ νῆας Ἀχαιῶν. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 3. 14 ἡ παρ' ἐμὲ εἰσοδος.

c) sometimes also expressing the idea of rest or remaining *near* a place, etc. *near, by, at*, i. q. παρὰ c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in Εἰς no. 4. Passow παρὰ C. 3. — (α) pp. after verbs of rest or remaining, Matt. xiii. 1 ἐκάθηντο παρὰ τὴν θάλασσαν, i. e. *he went and sat by the sea-side*. Mark v. 21. Luke v. 1. vii. 38 σταῖσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. x. 39. Ellipt. with a verb impl. Mark iv. 1. Acts xxii. 3. Heb. xi. 12. — Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39. — (β) Metaph. of the ground or reason *by* or *along with* which a conclusion follows, *by reason of, because of*, Lat. *propter*, e. g. παρὰ τοῦτο, i. e. *thereby, therefore*, on this account, 1 Cor. xii. 15, 16 οὐ παρὰ τοῦτο οὐκ ἔστι ἐκ τοῦ σώματος; comp. Matth. Winer l. c. So Sept. for כִּי-לָכֵן Deut. xxiii. 5. — π. τοῦτο Plut. Camill. 28. Xen. Mag. Eq. 1. 5. παρ' ὃ Jos. B. J. 3. 3. 5. genr. Pol. 1. 32. 4. Dem. 545. 22.

d) as denoting motion *by* or *past* a

place, i. e. a passing *by*, going *beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ παρίεναι. — In N. T. only trop. as implying a failure to reach the exact point of aim, a want of coincidence with any thing, either from passing aside of it, or falling short, or going beyond. Comp. Passow C. 4. 5, 6. Winer l. c. Hence the general sense, *other than*, viz. (α) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*. Acts xviii. 13 παρὰ τὸν νόμον pp. *aside from the law*, i. e. *contrary to law*. Rom. i. 26 παρὰ φύσιν. iv. 18 παρ' ἐλπίδα. xi. 24. xvi. 17. Gal. i. 8, 9. — Jos. Ant. 6. 13. 2. Hdot. 6. 3. 6. Xen. Mem. 1. 1. 18. — (β) i. q. Engl. *beside*, in the sense of *except, save*, pp. failing, falling short. 2 Cor. xi. 24 τεσσαράκοντα παρὰ μίαν *forty stripes save one*, i. e. *falling short by one, failing of one*. — Jos. Ant. 4. 8. 1 τεσσαράκοντα ἐτῶν παρὰ τριάκονθ' ἡμέρας. Dem. 688. 25. Hdot. 9. 33. — (γ) i. q. Engl. *past*, in the sense of *beyond, besides, more than*; so genr. Heb. xi. 11 παρὰ καιρὸν ἡλικίας ἔτεκεν, *past the proper age, failing the usual age*. — Jos. Ant. 14. 14. 3. Thuc. 3. 54 παρὰ δύναμιν. — More commonly i. q. *more than, above, beyond*; so genr. Luke xiii. 2 ἁμαρτωλοὶ παρὰ πάντα. ver. 4. Rom. i. 25. xii. 3 παρ' ὃ δεῖ φρονεῖν. xiv. 5 see in Κρίνω a. Heb. i. 9. (Diod. Sic. 12. 13 init. Plato Ion. p. 539. E. Xen. Mem. 1. 4. 14.) So after comparatives, where παρὰ c. acc. is equiv. to ἢ κατὰ c. acc. Matth. § 588. p. 1174. E. g. Luke iii. 13 μηδὲν πλεον παρὰ τὸ διατεταγμένον. Heb. i. 4. ii. 7, 9. iii. 3. ix. 23. xi. 4. xii. 24. (Esdr. iv. 35. Hdot. 7. 103. Thuc. 1. 23.) After ἄλλος, 1 Cor. iii. 11 θεμέλιον ἄλλον . . παρὰ τὸν κείμενον. Comp. Matth. l. c. — Plato Phæd. § 42. p. 93. A, οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο, παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη.

NOTE. In composition παρὰ implies: 1. nearness, proximity, *near, by*, as παρακαθίζω, παρίστημι, παραθαλάσσιος, etc. 2. motion or direction *near to, to, by*, as παραβάλλω, παραδίδωμι, παρέχω, παρατείνω, etc. 3. motion *by* or *past* any place, a going beyond, as παράγω, παρέρχομαι, παραπλέω. 4. Trop. of

whatever swerves from the true point, comes short of it, goes beyond it, like the Engl. syllable, *mis-*, i. e. wrongly, falsely, as παρακούω, παραθεωρέω; or like Lat. *præter*, *trans*, implying violation, as παραβαίνω, παρανομέω; also *by stealth*, as παρεισάγω, etc. AL.

Παραβαίνω, f. βήσομαι, aor. 2 παρέβην, (βαίνω,) pp. *to go by one's side, to accompany*, sc. as one of the warriors in a chariot, only epic, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40. *to pass by or over* in silence, Dem. 298. 11. Usually and in N. T. only trop. *to go aside from, to transgress*, c. accus. Matt. xv. 2, 3 ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ. absol. 2 John 9. Prægn. Acts i. 25 ἐξ ἧς [ἀποστολῆς] παρέβη Ἰούδας i. e. *from which he by transgression fell away*, which he deserted by transgression. So Sept. seq. ἐκ for מן Ex. xxxii. 8. Sept. genr. for רבך Num. xiv. 41. Josh. vii. 11, 15.—Jos. Ant. 9. 7. 4. Dem. 624. 1. Xen. Mem. 4. 4. 21.

Παραβάλλω, f. βαλῶ, (βάλλω,) pp. *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw or place side by side*, trop. *to compare*, τὶ ἐν τινι Mark iv. 30.—τί τινι Jos. Ant. 5. 1. 21. Hdot. 1. 198. τί πρὸς τι Xen. Mem. 2. 4. 5.

2. intrans. or c. ἐαυτὸν impl. pp. *to throw oneself near*, i. e. *to betake oneself* any whither, *to go or come to* a place; see Buttm. § 130. n. 2. § 113. n. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, seq. εἰς Acts xx. 15 παρεβάλομεν εἰς Σάμον.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

Παραβάσις, εως, ἡ, (παραβαίνω,) *transgression*, e. g. τοῦ νόμου Rom. ii. 23. absol. iv. 15. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ii. 2. ix. 15. Sept. for מִן Ps. ci. 3.—2 Macc. xv. 10 π. τῶν ὀρκῶν. Jos. Ant. 18. 8. 2. absol. Plut. Pomp. 81. T. III. p. 872. 2. Reisk.

Παραβάτης, ου, ὁ, (παραβαίνω,) *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. *a transgressor*, sc. τοῦ νομοῦ Rom. ii. 25, 27.

James ii. 11. absol. Gal. ii. 18. James ii. 9.—Symm. for גִּיגִּי Ps. xvii. 4. Ez. xviii. 10.

Παραβιάζομαι, f. ἄσομαι, depon. Mid. (βιάζω q. v.) *to force, to do violence to*, sc. contrary to nature or right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. R. X. p. 118 pen. μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν.—In N. T. *to compel, to constrain*, sc. by overmuch entreaty, seq. acc. Luke xxiv. 29. Acts xvi. 15. Sept. for גִּיגִּי 2 K. ii. 17. v. 16. גִּיגִּי 1 Sam. xxviii. 23.

Παραβολεύομαι, f. εὔσομαι, depon. Mid. (παράβολος exposing oneself, daring, Luc. Alex. 4. Diod. Sic. 19. 3; from παραβάλλομαι), *to expose oneself to danger*. Phil. ii. 30 in later edit. παραβολευσάμενος τῇ ψυχῇ *exposing himself in respect to his life*, i. e. regardless of his life; for the dat. comp. Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. παραβολευσάμενος εἰς θάνατον ἑαυτὸν ἐκδούς. Comp. Wetstein N. T. in loc.

Παραβολή, ἡς, ἡ, (παραβάλλω,) pp. *a placing side by side*, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60. In N. T. trop. *comparison, similitude*.

a) genr. Mark iv. 30 ἐν ποίᾳ παραβολῇ παραβαλῶμεν αὐτήν; Heb. xi. 19 ἐν παραβολῇ, i. e. figuratively.—Æl. V. H. 3. 33. Pol. 1. 2. 2.—In the sense of *image, figure, symbol*, i. q. τύπος, Heb. ix. 9 ἡτις [ἦν] παραβολή εἰς τὸν καιρὸν τὸν ἐνεστηκότα, i. e. a symbol or type of spiritual things in Christ, comp. ver. 11.

b) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. So Matt. xiii. 24 ἄλλην παραβολὴν παρέθηκεν. ver. 31, 33. xv. 15. xxi. 33, 45, 53. Mark iv. 10, 13 bis. vii. 17. xii. 12. Luke v. 36. vi. 39. viii. 9, 11. xii. 16, 41. xiii. 6. xv. 3. xviii. 1, 9. xix. 11. xx. 9, 19. xxi. 29. ἐν παραβολαῖς i. e. through or by means of parables, Mark iv. 11. Luke viii. 10. λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς, Matt. xiii. 3,

10, 13, 34. xxi. 1. Mark iii. 23. xii. 1. c. ἐν impl. Mark iv. 33. διδάσκειν ἐν παραβολαῖς Mark iv. 2. εἶπε διὰ παραβολῆς Luke viii. 4. χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς Matt. xiii. 34. Mark iv. 34. ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν i. e. drawn from the fig-tree, Matt. xxiv. 32. Mark xiii. 28. Seq. gen. of the object whence the parable is drawn, Matt. xiii. 18 π. τοῦ σπείροντος. ver. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke xiv. 7, comp. ver. 7—14, 16—24.—Sept. and Heb. חֲשֵׁן Ez. xvii. 2. xxiv. 3.

c) in a wider sense, *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. xiii. 35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, quoted from Ps. lxxviii. 2 where Sept. for חֲשֵׁן a sententious or didactic poem; comp. Prov. i. 6. Ecc. xii. 9.—Hence also i. q. *proverb, adage*, Luke iv. 23. So Sept. and חֲשֵׁן 1 Sam. x. 12. Ez. xviii. 2.

Παραβουλεύομαι, f. εὐσομαι, (βουλεύω,) *to misconsume*, a doubtful form in text. rec. Phil. ii. 30, where other editions and MSS. read παραβουλεύομαι q. v. Not found elsewhere.

Παραγγελία, ας, ἡ, (παραγγέλλω,) *announcement, declaration*, by authority, Xen. H. G. 2. 1. 4. In N. T. *command, charge, precept*, e. g. from magistrates, Acts v. 28 οὐ παραγγελία παρηγγείλαμεν ὑμῖν; comp. in Ἀγαλλιάω b. Acts xvi. 24. Or as pertaining to religion, 1 Thess. iv. 2 παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. i. 5, 18.—genr. Pol. 6. 27. 1.

Παραγγέλλω, f. γελῶ, (ἀγγέλλω,) pp. *to bring or send word near to any one*, i. e. *to announce to any one*, Hdian. 1. 5. 3. Xen. H. G. 2. 1. 4. Hence in N. T. and comm. *to direct, to command, to charge*, and παραγγέλλω μή, *to forbid*, seq. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with ἵνα etc. (a) seq. dat. et accus. 2 Thess. iii. 4 ἃ παραγγέλλομεν ὑμῖν. ver. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κ. τ. λ. c. dat. impl. 1 Cor. xi. 17. 1 Tim. iv. 11. v. 7 ταῦτα παράγγελλε, ἵνα κ. τ. λ.—Xen. Cyr. 4. 2. 19. Lac. 13. 5. — (β)

seq. dat. et. infin. comp. for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer p. 274. E. g. infin. aor. Mark viii. 6 παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. Luke v. 14. viii. 29, 56. Acts x. 42. xvi. 18. xxiii. 22. 1 Cor. vii. 10. Inf. pres. Luke ix. 21 αὐτοῖς παρήγγειλε μηδενὶ λέγειν τοῦτο. Acts i. 4. iv. 18. v. 28 see in Παραγγελία. ver. 40. xvi. 23. xvii. 30. xxiii. 30. 2 Thess. iii. 6. 1 Tim. i. 3. vi. 17. c. acc. et inf. pres. 1 Tim. vi. 13. c. dat. impl. Acts xv. 5. — Aor. Jos. c. Ap. 1. 26. Hdian. 6. 8. 15. Xen. Ag. 1. 31. Pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. inf. c. acc. Xen. An. 1. 2. 1.—(γ) Further, seq. dat. et ἵνα, comp. in ἵνα no. 3. a. a. Mark vi. 8. 2 Thess. iii. 12. Seq. dat. c. καθώς 1 Thess. iv. 11. c. λέγων before the express words, Matt. x. 5.

Παραγίνομαι, f. γενήσομαι, γίνομαι,) pp. in pres. *to become near, to become present*, i. e. *to come, to approach, to arrive*, thrice Matt. iii. 1, 13. Mark xiv. 43. imperf. once John iii. 23. Elsewhere only aor. 2 παρεγενόμην *to be near, to be present*, i. e. *to have come or arrived*; see in Γίνομαι.

a) genr. and absol. John iii. 23 παρεγίνοντο καὶ ἐβαπτίζοντο. Luke xix. 16. Acts xi. 23 ὃς παραγενόμενος καὶ ἰδὼν. xxv. 7. 1 Cor. xvi. 3. al. Sept. for נִשְׁלַח Gen. xxvi. 32. Ex. ii. 16, 17. sæp.—Æl. V. H. 12. 1 init. Xen. Cyr. 8. 1. 3.—With an adjunct of place whither, e. g. seq. εἰς c. acc. of place, Matt. ii. 1. John viii. 2. Acts xiii. 14. xv. 4. (Sept. Josh. xxiv. 11. Hdian. ii. 4.) seq. ἐπὶ c. acc. of place, Matt. iii. 13. (Plut. Mor. II. p. 35. Tauchn.) c. acc. of pers. *to come upon or against any one*, Luke xxii. 52. (Sept. Josh. x. 9. Thuc. 2. 95.) seq. πρὸς c. acc. of pers. Luke vii. 4. xi. 6. Acts xx. 18.—Sept. Ex. ii. 17. xviii. 6. Diod. Sic. 2. 13.—With an adjunct of place whence, e. g. ἀπό c. gen. Matt. iii. 13. ἐξ ὁδοῦ Luke xi. 6. παρὰ τινος Mark xiv. 43.

b) i. q. *to come or appear publicly*, e. g. John the Baptist, Matt. iii. 1. Jesus, Luke xii. 51. Heb. ix. 11.—1 Macc. iv. 45. Test. XII Patr. p. 745.

c) i. q. *to come back, to return*, Luke

xiv. 21. So Sept. for שׁוּב Josh. xviii. 8. Num. xiv. 36. — Philo. Leg. ad Cai. p. 1010. B. AL.

Παράγω, f. ἄξω, (ἄγω,) *to lead along near, to lead by or past*, Hen. H. G. 4. 5. 11. Hence

a) Mid. παράγομαι, *to pass along, to pass away*, absol. 1 John ii. 8 ἡ σκοτία παράγεται. Trop. i. q. *to disappear, to perish*, 1 John ii. 17 ὁ κόσμος παράγεται. Comp. below in b. Only in N. T.

b) intrans. παράγω, *to pass along, to pass by*, comp. in Ἄγω no. 3. Matt. xx. 30 ἀκούσαντες ὅτι Ἰησοῦς παράγει. Mark ii. 14. xv. 21. John ix. 1. So Sept. for עָבַר 2 Sam. xv. 18. Ps. cxxix. 8.—In the sense of *to pass on further, to pass away*, Matt. ix. 9 καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν. ver. 27. John viii. 59. Trop. i. q. *to disappear, to perish*, 1 Cor. vii. 31 τὸ σχῆμα τοῦ κόσμου τούτου παράγει. So Sept. and עָבַר Ps. cxliv. 4.

Παραδειγματίζω, f. ἴσω, (παράδειγμα example, from παραδείκνυμι,) *to make an example of, to expose to public shame*, c. acc. Matt. i. 19 μὴ θέλων αὐτὴν παραδειγματίσαι. Heb. vi. 6 where it is coupled with ἀνασταυρόω. So Sept. for עֲרִיב Num. xxv. 4. — Plut. de Curiosit. § 10. T. VIII. p. 65. 1. Reisk. Pol. 29. 7. 5.

Παράδεισος, ου, ὁ, *paradise*, a word which seems to have had its origin in the languages of Eastern Asia; comp. Sanscr. *paradêsha* and *paradisha* a land elevated and cultivated, Armen. *pardes* a garden around the house planted with grass, herbs, trees, for use and ornament, see Schroeder Dissert. Thesaur. Ling. Armen. præmiss. p. 56. In the Heb. form עֵדֶן and Gr. παράδεισος it is applied to the *pleasure gardens* and *parks* with wild animals around the country residences of the Persian monarchs and princes, Neh. ii. 8. comp. Ecc. ii. 5. Cant. iv. 13. Xen. Cyr. 1. 3. 14. H. G. 4. 1. 33. Œc. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7. 3. Hence the LXX employ it of the garden of Eden, παράδεισος for Heb. גֶּן Gen. ii. 8 sq. Jos. Ant. 1. 1. 3. See Gesen.

Heb. Lex. עֵדֶן. Rosenm. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz.

a) the inferior *paradise*, or the region of the blessed in Hades, Luke xxiii. 43. See Ἀϊδης i. e. ᾗδης p. 13. Comp. Jos. Ant. 18. 1. 3.

b) π. τοῦ Θεοῦ, *the paradise of God*, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. xii. 4, i. q. ὁ τρίτος οὐρανός in ver. 3, see in Οὐρανός d. β. So Rev. ii. 7, where the imagery is drawn from Gen. ii. 8 sq.—Psalt. Salom. xiv. 2. Test. XII Patr. p. 586 αὐτὸς [ὁ υἱὸς τοῦ θ.] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

Παραδέχομαι, f. ξομαι, depon. Mid. (δέχομαι), *to take near or to oneself*, i. e. *to receive to oneself*, pp. from the hands of any one, Xen. Cyr. 7. 3. 1. In N. T. trop. *to receive, to admit, to approve*, c. accus. e. g. things, Mark iv. 20 τὸν λόγον. Acts xvi. 21 ἔθ. xxii. 18. 1 Tim. v. 19. Sept. for נָשָׂא Ex. xxiii. 1.—Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.—Of persons, by Hebraism, *to delight in*, Heb. xii. 6 υἱὸν ὃν παραδέχεται, parall. with ἀγαπάω, quoted from Prov. iii. 12 where Sept. for נָשָׂא.

Παραδιατρίβη, ης, ἡ, (παρά, διατριβή pastime, employment, fr. διατρίβω q. v.) *mis-employed*, q. d. *idle occupation*, 1 Tim. vi. 5 in text. rec. This is the better reading, instead of διαπατριβή, see Tittm. de Synon. N. T. p. 233, and Bible. Repos. III. p. 61. Winer p. 88 sq.

Παραδίδωμι, f. παραδώσω, (δίδωμι,) *to give near, with, to any one, to give over, to deliver over or up*, sc. into the possession or power of any one, trans. Spoken

a) of persons delivered over with evil intent into the power or authority of others, e. g. to magistrates for trial, condemnation, seq. acc. et dat. Matt. v. 25 μήποτέ σε παραδῶ ὁ ἀντίδικός τῷ κριτῇ. Mark xv. 1 παρέδωκαν αὐτὸν τῷ Πιλάτῳ. Luke xx. 20. John xix. 11. c. dat. impl. Matt. xxvii. 18. Acts iii. 13.--

Dem. 515. 6.—To lictors or soldiers for punishment or ward, Matt. v. 25 καὶ ὁ κριτής σε παραδῶ τῷ ὑπηρέτῃ. xviii. 34 παρέδωκεν αὐτὸν τοῖς βασανισταῖς. xx. 19 et Luke xviii. 32 τοῖς ἔθνεσιν i. e. the Roman soldiers. Acts xii. 4. c. εἰς final, Matt. xx. 19. Seq. acc. c. εἰς final, Luke xxiv. 20 παρ. αὐτὸν εἰς κρίμα θανάτου i. e. to be punished with death. c. ἵνα Matt. xxvii. 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark xv. 15.—Dem. 1327. ult. Xen. An. 4. 2. 1.—So in general to the power and pleasure of one's enemies; c. accus. et dat. Matt. xxvi. 15 κἀγὼ ὑμῖν παραδώσω αὐτόν. Luke xxiii. 25. Mark x. 33. 1 Tim. i. 20. Seq. acc. simpl. Matt. x. 4 Ἰούδας ὁ καὶ παραδούς αὐτόν. xxiv. 10. Mark iii. 19. xiv. 11. Luke xxii. 21. al. Pass. Matt. iv. 12. Mark i. 14. (1 Macc. xiv. 33. Ceb. Tab. 9. Xen. H. G. 2. 4. 41.) Instead of dat. seq. εἰς συνέδρια into i. e. before councils, Matt. x. 17. Luke xxi. 12. (Dem. 1230. 18.) Also c. εἰς χεῖρας τινος into the hands, i. e. power of any one, Matt. vii. 22. Mark xiv. 41. Luke xxiv. 7. Acts xxi. 11. With εἰς final, Matt. xxiv. 9. xxvi. 2 ὁ υἱὸς τοῦ ἀνθρ. παραδίδοται εἰς τὸ σταυρωθῆναι. Acts viii. 3 εἰς φυλακὴν. Mark xiii. 12 et 2 Cor. iv. 11 εἰς θάνατον, and so with εἰς θάνατον impl. wherever the reference is to the death of Jesus, Rom. iv. 25. viii. 32. 1 Cor. xi. 23; also where Jesus is said ἑαυτὸν παραδιδόναι, Gal. ii. 20. Eph. v. 2, 25. (Act Thom. § 52.) Once genr. τινά τινι εἰς, 1 Cor. v. 5.

b) of persons or things delivered over to do or suffer any thing, in the general sense to give up or over, to surrender, to permit, c. acc. Acts xv. 26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν men who have given up i. e. jeopardized their lives. c. acc. et ἵνα, 1 Cor. xiii. 3 ἵνα παραδῶ τὸ σῶμά μου ἵνα κανθήσωμαι. Sept. for Chald. ܡܬܝܢ Dan. iii. 28.—Luc. Tim. 12. Plur. Mor. II. p. 32. Tauchn. Xen. Cyr. 3. 3. 47.—So of persons given over to follow their passions etc. c. acc. et dat. of thing, Eph. iv. 19 ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ. c. acc. et infin. Acts vii. 42. Seq. acc. et εἰς τι into any thing, i. e. into the power or practice of it, Rom. i. 24, 26, 28.—Ecclus. xxiii. 6.

c) of persons and things delivered over to the charge, care, kindness of

any one, in the general sense to give up, to commit, to entrust, genr. c. acc. et dat. Matt. xi. 27 πάντα μοι παραδόσθῃ ὑπὸ τοῦ πατρός. xxv. 14. Luke iv. 6. x. 22. Acts xxvii. 1 παρεδίδουν τὸν Παῦλον . . . ἑκατοντάρχῃ κ. τ. λ. 1 Pet. ii. 23. 2 Pet. ii. 4. (Act. Thom. § 52. Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So παραδιδόναι τινά τῇ χάριτι τοῦ Θεοῦ to commit or commend to the favour of God, Acts xiv. 26. xv. 40. παραδιδόναι τὸ πνεῦμα sc. τῷ Θεῷ, to give up the ghost, John xix. 30, comp. Ps. xxxi. 5. Ecc. xii. 7.—Also in the sense to give back, to deliver up, to render up, 1 Cor. xv. 24.—Xen. H. G. 2. 3. 7.

d) of things delivered orally or by writing, i. q. to deliver, to declare, to teach, trans. Mark vii. 13. Luke i. 2. Acts vi. 14 τὰ ἔθῃ ἃ παρέδωκεν ὑμῖν Μωϋσῆς. xvi. 4. 1 Cor. xi. 2, 23 ὃ καὶ παρέδωκα ὑμῖν. xv. 3. 2 Pet. ii. 21. Jude 3. Pass. Rom. vi. 17 εἰς ὃν παρεδόθητε τύπον διδαχῆς, for εἰς τὸν τύπον διδ. ὃν παρεδόθητε, see Buttm. § 131. 5, and § 134. 7. Winer § 24. 2.—Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

e) intrans. or c. ἑαυτόν impl. see in Παραβάλλω, no. 2, to deliver up oneself, to yield oneself, e. g. as the harvest presents itself for the sickle, Mark iv. 29 ὅταν δὲ παραδῶ ὁ καρπός. AL.

Παράδοξος, ου, ὁ, ἡ, adj. (δόξα), paradoxical, strange, i. e. aside from received opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19. In N. T. by impl. strange, wonderful, Luke v. 26.—Ecclus. xliii. 25. Jos. Ant. 4. 4. 2. Hdian. 1. 1. 5.

Παράδοσις, εως, ἡ, (παραδίδωμι,) delivery, i. e. the act of delivering over from one to another, Thuc. 1. 9. surrender of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53. In N. T. 'any thing orally delivered,' precept, ordinance, instruction, i. e.

a) of oral precepts delivered down from age to age, tradition, traditional law, Matt. xv. 2 παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων. ver. 3, 6. Mark vii. 3, 5, 8, 9, 13. Gal. i. iv. Col. ii. 8. See Jos. Ant. 13. 10. 6.—Jos. Ant. 1. c. Pol. xii. 6. 1.

b) genr. precept, doctrine, 1 Cor. xi. 2 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις

κατέχετε. 2Thess. ii. 15. iii. 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

Παραζηλώω, ὤ, f. ὠσω, (ζηλώω,) pp. *to render miszealous, i. e. to make jealous, to provoke to jealousy or emulation*, trop. spoken of Israel whom God would make jealous of their own high privileges, i. e. cause to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. x. 19 παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθναι, quoted from Deut. xxxii. 21 where Sept. for נִזְרָן נִזְרָן. Rom. xi. 11, 14. Also *to provoke God to jealousy or anger*, sc. by rendering to idols the homage due to him alone, 1 Cor. x. 22. Sept. for נִזְרָן, 1 K. xiv. 22. פִּתְּחֵהּ Ps. xxxvii. 1, 7, 8.—Ecclus. xxx. 3

Παραθαλάσσιος, α, ον, (θάλασσα,) *near the sea, by the sea-side, maritime*, Matt. iv. 13 εἰς Καπερν. τὴν παραθαλασσίαν. Sept. for פֶּתַח הַיָּם 2 Chr. viii. 17.—2 Macc. viii. 11. Pol. 1. 20. 6. Xen. H. G. 1. 1. 24.

Παραθεωρέω, ὤ, f. ἴσω, (θεωρέω,) *to look at a thing by the side of another, i. e. to compare*, Xen. Mem. 4. 8. 7. In N. T. *to look by any thing, i. q. to overlook, to neglect, to slight*, pass. Acts vi. 1 ὅτι παραθεωροῦντο αἱ χῆραι αὐτῶν.—Dem. 1414. 22. Diod. Sic. 35. X. p. 135. Bip. or VI. p. 218. Tauchn.

Παραθήκη, ης, ἡ, (παρατίθημι,) *a deposit, trust*, something committed to one's charge, 2 Tim. i. 12. Also 1 Tim. vi. 20 et 2 Tim. i. 14 in later edit. for παρακαταθήκη q. v. Sept. for יִתְּנֶה Lev. vi. 2, 4.—Plato Comic. ap. Phot. p. 280. Pol. 33. 12. 4, 9. A later form i. q. the earlier παρακαταθήκη, Lob. ad Phryn. p. 312. Winer p. 89, 502.

Παραινέω, ὤ, f. ἴσω, (αἰνέω,) pp. *to praise, near, before, to any one; hence to exhort, to admonish*, seq. inf. c. acc. of pers. Acts xxvii. 22 παραινώ ὑμᾶς εὐθυμεῖν. absol. ver. 9.—2 Macc. vii. 25. Jos. Ant. 9. 7. 2. Luc. Pisc. 51. c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

Παραιτέομαι, οὔμαι, f. ἴσομαι, deponen. Mid. (αἰτέω), *to ask near any one, i. e. at his hands, to obtain by asking*,

Pind. Nem. 10. 56. Hdot. 1. 24, 90. In N. T. *to ask aside or away, to deprecate, to get rid of by asking, i. q. Engl. to beg off from*.

a) pp. and genr. *to entreat* that something may *not* take place, seq. inf. Acts xxv. 11 οὐ παραιτοῦμαι τὸ ἀποθανεῖν I *do not deprecate death*, do not refuse to die. So seq. μή c. inf. Heb. xii. 19, comp. in Μη I. d.—Jos. Vit. § 29 θανεῖν οἱ παραιτοῦμαι. Plut. Romul. 3. Thuc. 5. 63.

b) i. q. *to excuse oneself* from an invitation, absol. Luke xiv. 18 ἤρξαντο . . . παραιτεῖσθαι πάντες. Perf. particip. as pass. ib. ἔχε με παρητημένον ver. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Cæs. 68 Κίννας . . . ἰδόκει ὑπὸ καίσαρος ἐπὶ δεῖπνον καλεῖσθαι. παραιτούμενος κ. τ. λ.

c) by impl. *not to receive, i. e. to refuse, to reject*, c. acc. Heb. xii. 25 bis, μή παραιτήσῃς τὸν λαλοῦντα κ. τ. λ. 1 Tim. iv. 7. v. 11.—Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. A. Diog. Laert. 4. 42.—In the sense of *to avoid, to shun*, 2 Tim. ii. 23. Tit. iii. 10.—2 Macc. ii. 31. Philo in Flacc. p. 968. D.

Παρακαθίζω, f. ἴσω, (καθίζω no. 2,) *to sit down near, to seat oneself near*, seq. παρά c. acc. Luke x. 39. Sept. for כָּשׁ Job ii. 13.—Arr. Epict. 2. 6. 23. Mid. Xen. Cyr. 5. 5. 7. Trans. Palæph. 41. 3.

Παρακαλέω, ὤ, f. ἴσω, (καλέω,) *to call near, to call for*, trans. Not found in John's writings.

a) pp. i. q. *to invite to come*, Acts xxviii. 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ὑμᾶς, ἰδεῖν κ. τ. λ.—Æl. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

b) i. q. *to call for or upon any one, as for aid, to invoke*, e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. H. G. 2. 4. 17.—Hence in later usage and N. T. genr. *to beseech, to entreat*, c. acc. Matt. xviii. 32. Acts xvi. 39. 2 Cor. xii. 18. With the accus. expr. or impl. are also put other adjuncts, e. g. part. λέγων or the like, Matt. viii. 5 προσῆλθεν ἑκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. ver. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες. Mark i. 40. v. 23. Acts xvi. 15. xxv. 2. Also c. inf. aor. Mark v.

17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν κ. τ. λ. Acts viii. 31. ix. 38. xix. 31. inf. aor. c. acc. Acts xxiv. 4. c. τοῦ xxi. 12. (1 Macc. ix. 35. Arr. Epict. 1. 10. 10. inf. pres. Xen. Cyr. 4. 5. 53.) c. ἵνα, Mark v. 18. Luke viii. 31. 1 Cor. xvi. 12. 2 Cor. xii. 8. c. ὅπως Matt. viii. 34. (Plut. Demetr. 38 pen.) c. περί τινος Philem. 10. comp. Jos. Ant. 1. c.—Comp. Suid. παρακαλεῖν . . . ἄκυρον γὰρ τὸ δέεσθαι. Thom. Mag. p. 684. H. Planck in Bibl. Repos. I. p. 685.

c) i. q. *to call upon* any one to do any thing, i. e. *to exhort, to admonish*, c. acc. of pers. Acts xv. 32 Ἰούδας καὶ Σίλας . . . παρεκάλεσεν τοὺς ἀδελφούς. 1 Cor. xiv. 31. 2 Cor. x. 1. 1 Thess. ii. 11. 1 Tim. v. 1. Heb. iii. 13.—1 Macc. xii. 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15.—Also c. acc. and with further adjuncts, e. g. with the express words, 1 Cor. iv. 16. 1 Pet. v. 1. c. inf. pres. Acts xi. 23 παρεκάλει πάντας . . . προσμένειν τῷ κυρίῳ. Phil. iv. 2 bis. 1 Pet. ii. 11. (Plut. Mor. II. p. 22. Tauchn.) c. inf. aor. Acts xxvii. 23 παρεκάλει ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς. Rom. xii. 1. 2 Cor. ii. 8. Eph. iv. 1. Heb. xiii. 19. (Hdian. 6. 9. 10.) c. ἵνα 1 Cor. i. 10. 2 Cor. viii. 6. 1 Thess. iv. 1.—Absol. c. acc. of pers. impl. Luke iii. 18. Rom. xii. 8 ὁ παρακαλῶν. 2 Cor. v. 20. xiii. 11. Tit. i. 9. Heb. x. 25. seq. λέγων Acts ii. 40. c. inf. pres. 1 Tim. ii. 1. c. inf. et acc. 2 Cor. vi. 1. So ταῦτα δίδασκε, καὶ παρακάλει 1 Tim. vi. 2. Tit. ii. 15.

d) by impl. *to exhort* in the way of consolation, encouragement, etc. i. q. *to console, to comfort*, c. acc. of pers. Matt. ii. 18 Ῥαχὴλ κλαίουσα . . . καὶ οὐκ ἤθελε παρακληθῆναι. v. 4. 2 Cor. i. 4 ter, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει κ. τ. λ. ver. 6. ii. 7. vii. 7. 1 Thess. iii. 7. iv. 18. Seq. τὰς καρδίας ὑμῶν, Eph. vi. 22. Col. ii. 2. iv. 8. 2 Thess. ii. 17. comp. in Καρδία a. γ. So Sept. often for עֲנַח Gen. xxiv. 67. xxxvii. 34. Deut. xxxii. 36. al.—In the sense of *to make glad, Pass. to be glad, to rejoice*, Luke xvi. 25. Acts xx. 12. AL.

Παρακαλύπτω, f. ψω,* (καλύπτω,) *to cover over, to hide*, pp. by putting any thing *near* or *before* an object, e. g. τοὺς ὀφθαλμούς Sept. for עֲלֵיךְ Ez. xxii. 26.

Mid. id. Plut. Pomp. 60. In N. T. trop. Luke ix. 45 (τὸ ῥῆμα) ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, comp. in Ἀπό I. 2. b.

Παρακαταθήκη, ης, ἡ, (παρακατατίθημι,) *a deposit, trust*, something committed to one's charge, 1 Tim. vi. 20 and 2 Tim. i. 14 in text. rec. where later edit. have the later form παραθήκη q. v. Lob. ad Phryn. p. 312.—Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Thuc. 2. 72. Xen. An. 5. 3. 7.

Παράκειμαι, f. σομαι, (κεῖμαι,) *to lie near, to be adjacent*, Hdian. 3. 4. 11. Xen. An. 7. 3. 22. In N. T. trop. *to be at hand, to be present, prompt*, Rom. vii. 18 τὸ γὰρ θέλειν παράκειται μοι. ver. 21.—pp. Judith iii. 2, 3.

Παράκλησις, εως, ἡ, (παρακαλέω,) pp. *a calling near, invitation*, Dem. 275. 20 οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι. In N. T. as in the verb q. v.

a) *entreaty, petition*, 2 Cor. viii. 4 μετὰ πολλῆς παρακλησέως δεόμενοι ἡμῶν. ver. 17, coll. ver. 6.—Jos. Ant. 3. 1. 5. Pol. 22. 7. 2.

b) *exhortation, admonition*, Rom. xii. 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. 1 Cor. xiv. 3. 1 Tim. iv. 13. Heb. xii. 5. xiii. 22.—2 Macc. vii. 24. Jos. Vit. 17. Diod. Sic. 15. 56.—In the sense of *instruction, teaching*, i. e. hortatory, Acts xiii. 15 εἰ ἐστὶ λόγος ἐν ὑμῖν παρακλήσεως. xv. 31. 1 Thess. ii. 3. So prob. Acts iv. 36 υἱὸς παρακλήσεως, i. q. נַחֲמָא בַּרנָבָא, where παρακλήσις is then equiv. to προφητεία.

c) *consolation, comfort, solace*, Rom. xv. 4 ἵνα διὰ . . . τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, i. e. the consolation afforded by the Scriptures. 2 Cor. i. 4, 5, 6 bis, 7. vii. 4, 7, 13. Phil. ii. 1. 2 Thess. ii. 16. Philem. 7. Heb. vi. 18. ὁ θεὸς τῆς παρακλήσεως Rom. xv. 5. 2 Cor. i. 3. So Sept. for עֲנַח Is. lvii. 18. עֲנַחֲנָה Jer. xvi. 7. Is. lxvi. 11. (1 Macc. xii. 9.) Including the idea of spiritual aid, assistance, i. q. 'aid and consolation,' Acts ix. 31 ἡ π. τοῦ ἁγίου πνεύματος. Meton. for the author of spiritual aid and consolation, the Messiah, Luke ii. 25. So Sept. for עֲנַח Nah. iii. 7. So the Rabbins עֲנַח often as a name of the Messiah, see Light-

foot Hor. Heb. ad Joh. xiv. 16.—By impl. in the sense of *joy, gladness*, Luke vi. 24.

Παράκλητος, ου, ό, ή, adj. (παρακαλέω), pp. *called upon*, sc. for help; hence as subst.

a) Lat. *advocatus, an advocate, intercessor*, who pleads the cause of any one before a judge etc. 1 John ii. 1 *εάν τις ἡμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα*, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. *עֲדָרָה* or *עֲדָרָה* for *עֲדָרָה* intercessor, angel of intercession, Job xxxiii. 23.

b) *a consoler, comforter*, bestowing spiritual aid and consolation, spoken of the Holy Spirit, John xiv. 16, 26. xv. 26. xvi. 7.

Παρακοή, ἥς, ή, (παρακούω,) pp. 'act of mishearing;' in N. T. *neglect to hear*, i. e. *disobedience*, Rom. v. 19 *διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου*. 2 Cor. x. 6. Heb. ii. 2.—Just Mart. de Resurr. p. 213, *ἀποθνήσκομεν τῇ τοῦ ἀνδρ. παρακοῇ*.

Παρακολουθέω, ῶ, f. ἤσω, (ἀκολουθέω,) *to accompany side by side, to follow closely*, c. dat. pp. Diod. Sic. 20, 29. Xen. Conv. 8. 23. In N. T. trop.

a) of things, *to accompany*, i. q. *to be done by* any one, c. dat. Mark xvi. 17 *σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει*—Comp. 2 Macc. viii. 11.

b) i. q. *to follow out closely* in mind, *to trace out, to examine*, c. dat. Luke i. 3 *παρακ. πᾶσι ἀκριβῶς*.—Pol. 1. 12. 7. Dem. 285. 21.

c) i. q. *to conform unto, to compare*, c. dat. e. g. *τῇ διδασκαλίᾳ* 1 Tim. iv. 6. 2 Tim. iii. 10.—2 Macc. ix. 27.

Παρακούω, f. σω, (ἀκούω,) *to mishear*, i. e. *to hear slightly, inattentively*, AEl. V. H. 5. 9. Pol. 7. 11. 9. In N. T. *to neglect to hear*, i. e. *not to obey*, c. gen. Buttm. § 132. 5. 3. Matth. § 362. Matt. xviii. 17 bis, *εάν δὲ παρακούσῃ αὐτῶν* κ. τ. λ. Sept. for *γινώσκῃ* Is. xlv. 12. *πῶς ἴσῃ* Esth. iii. 8.—Tob. iii. 4. Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

Παρακύνω, f. ψω, (κύπτω,) *to stoop down near by* any thing, *to bend forward*

near, sc. in order to look at any thing more closely.

a) pp. absol. Luke xxiv. 12 *παρακύψας βλέπει τὰ ὀσθόνια*. John xx. 5. *εἰς τι*, John xx. 11 *παρέκυνψεν εἰς τὸ μνημεῖον*. Sept. for *ἐγὼ* Prov. vii. 6. 1 Chr. xv. 29—Ecclus. xxi. 23 *εἰς οἰκίαν*. Act. Thom. § 52. Luc. Tim. 13. absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.

b) metaph. *to look into, to find out, to know*, c. *εἰς*, James i. 25. 1 Pet. i. 12.

Παραλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take near, with, to oneself*; and also semi-pass. *to receive with or to oneself*; comp. in *λαμβάνω*.

1. *to take to oneself*, e. g. a city, i. e. *to take in possession, to seize*, Xen. H. G. 4. 8. 11.—In N. T. only of persons, *to take unto or with oneself*, sc. as an associate, companion, c. accus. Matt. i. 20 *μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου*. ver. 24. (Sept. Cant. viii. 2.) Matt. xvii. 1 *παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον κ. τ. λ.* xx. 17. xxvi. 37. Mark iv. 36. v. 40. ix. 2. x. 32. Luke ix. 10, 28. xi. 26. xviii. 31. Acts xv. 39. Also seq. *εἰς* c. acc. of place, Matt. iv. 5, 8. xxvii. 27. seq. *μετά* c. gen. of pers. Matt. xii. 45. xviii. 16. Mark xiv. 33. seq. *πρὸς* c. acc. of pers. John xiv. 3. Sept. for *πρὸς*, c. *εἰς* Num. xxiii. 14. c. *μετά* Gen. xxii. 3. —Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 15. c. *εἰς* AEl. V. H. 2. 18.—Part. *παραλαβών* is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in *λαμβάνω* no 1. a. Acts xvi. 33 *καὶ παραλαβὼν αὐτοὺς . . . ἔλουσιν ἀπὸ τῶν πληγῶν*. xxi. 24, 26, 32. xxiii. 18. So also the verb itself with *καί* before another verb; Matt. ii. 13 *παράλαβε τὸ παιδίον καὶ φεῦγε*. ver. 14, 20, 21. John xix. 16. So Sept. and *πρὸς* 1 Sam. xvii. 31, 57. Comp. Gesen. Lex. art. *πρὸς*. —Trop. of those whom Christ will *take with him*, or *receive into favour* at his coming, Pass. Matt. xxiv. 40 *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται*. ver. 41. Luke xvii. 34, 35, 36. Also of a teacher, i. q. *to receive, to acknowledge, to embrace and follow his instructions*, John i. 11. Comp. in *λαμβάνω* no. 1. e.

2. *to receive with or to oneself*, sc. what is given, imparted, delivered over,

q. d. to take from another into one's own hands, Xen. Cyr. 7. 2. 14. In N. T.

a) pp. to receive in charge, as an office, dignity, e. g. διακονίαν Col. iv. 17. βασιλείαν Heb. xii. 28. Sept. for Chald. ܕܢܪܕܢ Dan. v. 33.—Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. H. G. 6. 4. 35.

b) metaph. to receive into the mind, i. q. to be taught, to learn, c. acc. of thing, Mark vii. 4 ἀ παρέλαβον κρατεῖν. 1 Cor. xv. 1, 3. Gal. i. 9. Phil. iv. 9 ἀ καὶ ἐμάθετε καὶ παρελάβετε. Col. ii. 6 τὸν Χριστόν meton. for the gospel of Christ. Seq. acc. c. ἀπό τινος 1 Cor. xi. 23. c. παρά τινος Gal. i. 12. 1 Thess. ii. 13. iv. 1. 2 Thess. iii. 6.—Routh Fragm. Patr. I. 464, τὴν πίστιν ἣν ἐξ ἀρχῆς παρελάβομεν. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

Παραλέγω, f. ξω, (λέγω q. v.) to lay near, and Mid. to lie near or with any one, Hom. Il. 2. 515. ib. 14. 237. In N. T. only Mid. παραλέγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, i. q. παραπλέω q. v. seq. accus. depending on παρά in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Acts xxvii. 8, 13 παρελέγοντο τὴν Κρήτην.—Diod. Sic. 13. 3 κάκειθεν ἤδη παρελέγοντο τὴν Ἰταλίαν.

Παράλιος, ου, ό, ή, adj. (παρά, ἄλς), elsewhere also παράλιος, α, ον, near or by the sea, maritime. Luke vi. 17 τῆς παραλίου [χώρας] Τύρου, i. e. the sea-coast. Sept. for ܩܪܝܢܐ Gen. xlix. 13. Deut. i. 7. ܩܪܝܢܐ Josh. xi. 2, 3. Job vi. 3.—Jos. c. Ap. 1. 12 τὴν παράλιον Φοινίκης κατοικοῦντες. Pol. 3. 39. 3. Thuc. 2. 56.

Παραλλαγή, ῆς, ή, (παραλλάσσω to change side by side, to alternate,) change, alternation, vicissitude, James i. 17 παρ' ᾧ [Θεῷ] οὐκ ἐνι παραλλαγή.—Plotin. Enn. 6. 6. 3 ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ. Plut. ed. R. VIII. p. 214. 2.

Παραλογίζομαι, f. ἴσομαι, (λογίζομαι,) to misreckon, Luc. D. Mort. 4. 1. Dem. 822. 25. In N. T. pp. to deceive by false reasoning, and hence genr. to deceive, to circumvent, c. acc. of pers. Col. ii. 4. James i. 22. Sept. for ܩܪܝܢܐ

Josh. ix. 2. 1 Sam. xix. 17.—Jos. Ant. 17. 1. 1. Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8.

Παραλυτικός, ή, όν, (παραλύω,) paralytic, palsied, Matt. iv. 24. viii. 6. ix. 2 bis, 6.. Mark ii. 3—5, 9, 10. —Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari video." Jahn § 199.

Παραλύω, f. ύσω, (λύω,) to loosen at or from the side, i. e. things joined side by side, to disjoin, Sept. for ܩܪܝܢܐ Lev. xiii. 45. Pol. 8. 6. 9. Diod. 13. 106 τὰ σάκκια. In N. T. to dissolve, i. e. to relax, to enfeeble; only Perf. part. Pass. παραλελυμένος, η, ον, relaxed, enfeebled, feeble.

a) pp. Heb. xii. 12 παραλελυμένα γόνατα, in allusion to Is. xxxv. 3 where Sept. for ܕܢܪܕܢ. Sept. for ܩܪܝܢܐ Gen. xix. 11.—Ecclus. xxv. 23. Arr. Epict. 2. 18. Pol. 20. 10. 9. Diod. Sic. 20. 72.

b) in the sense of paralytic, i. q. παραλυτικός q. v. Luke v. 18, 24. Acts viii. 7 πολλοί δὲ παραλελυμένοι καὶ χωλοί. ix. 33.—1 Macc. ix. 55. Aeschin. Dial. Soc. 3. 9.

Παραμένω, f. νῶ, (μένω,) to remain near, by, with any one, seq. πρὸς τινα, 1 Cor. xvi. 6 πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ. Absol. Heb. vii. 23 κωλύεσθαι παραμένειν sc. thereby, therein, i. e. in the priest's office.—Judith xii. 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3.—Trop. to continue in any thing, to persevere therein, absol. James i. 25.—Diod. Sic. 2. 29 π. ἐν τῷ μαθήματι.

Παραμυθέομαι, οὔμαι, f. ἴσομαι, depon. Mid. (μυθέομαι to speak, μῦθος,) to speak near or with any one, i. e. kindly, soothingly, i. q. to soothe, to pacify, Plut. Agesil. 37. Xen. Cyr. 5. 1. 23. Hence in N. T.

a) to exhort, to encourage, c. acc. of pers. expr. or impl. 1 Thess. ii. 11 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. v. 14.—2 Macc. xv. 9. Xen. H. G. 4. 8. 28.

b) to console, to comfort, c. acc. of pers. John xi. 19 ἵνα παρ. αὐτὰς περὶ

τοῦ ἀδελφοῦ αὐτῶν. ver. 31.--Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

Παραμυθία, ας, ἡ, (παραμυθεόμαι,) *exhortation, encouragement*, Xen. Ag. 5. 3. In N. T. *consolation, comfort*, 1 Cor. xiv. 3.—Wisd. xix. 12. Jos. Ant. 2. 3. 4. Act. V. H. 12. 1 fin.

Παραμύθιον, ἰον, τό, (παραμυθεόμαι,) *consolation, comfort, solace*, Phil. ii. 1, i. q. παραμυθία, comp. Lob. ad Phr. p. 517.—Wisd. iii. 18. Jos. B. J. 6. 3. 1. Thuc. 5. 103.

Παρανομίω, ῶ, f. ἤσω, (παράνομος, νόμος,) pp. *to act aside from law*, i. e. *to violate law, to transgress*, absol. Acts xxiii. 3. Sept. for גַּזְּלָהּ Ps. cxix. 51.—Jos. B. J. 7. 2. 1. Diod. Sic. 1. 75. Xen. Mem. 4. 4. 4.

Παρανομία, ας, ἡ, (παράνομέω,) *violation of law, transgression*, 2 Pet. ii. 16. Sept. for גַּזְּלָהּ Ps. xxxvii. 7.—Jos. Ant. 18. 8. 2. Pol. 1. 7. 4. Thuc. 4. 98.

Παραπικραίνω, f. ανῶ, (πικραίνω,) aor. 1 παρεπίκρανα comp. Buttm. § 101. 4, found only in Sept. and N. T. strictly 'to make bitter with or towards' any one, 'to treat with bitterness,' whence Pass. Sept. Lam. i. 20 παραπικραίνουσα παρεπικράνθη. More usually i. q. *to imbitter, to provoke*, e. g. God by disobedience, Sept. c. acc. for גַּזְּלָהּ to rebel, Ps. v. 12. lxxviii. 17, 40, 56. Ez. xx. 13, 21.—Hence in N. T. absol. *to provoke* sc. God, Heb. iii. 16.—Esdr. vi. 15

Παραπικρασμός, οῦ, ὁ, (παραπικραίνω,) *an imbittering, provocation*, sc. of God by disobedience, Heb. iii. 8, 15. Sept. for גַּזְּלָהּ Ps. xcv. 8. Not found in the classics.

Παραπίπτω, aor. 2 παρέπεσον, (πίπτω,) *to fall near by* any one, and hence *to fall in with, to meet*, Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10. Also *to fall aside from, to swerve or deviate from* any thing, e. g. τῆς ὁδοῦ Pol. 3. 54. 5. comp. Buttm. § 132. 4. 1.—Hence in N. T. trop. *to fall away* sc. from the path of duty, from the faith, *to apostatize*, absol. Heb. vi. 6. Sept. for גַּזְּלָהּ Ez. xviii. 24. xx. 27.—

Wisd. vi. 9. Pol. 12. 7. 2 τῆς ἀληθείας. Xen. H. G. 1. 6. 4.

Παραπλέω, f. εὔσομαι, (πλέω,) *to sail near, by, past* a place, e. g. τὴν Ἐφεσον Acts xx. 16. For the acc. depending on παρά, see Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

Παραπλήσιον, adv. (pp. neut. of adj. παραπλήσιος nigh by, like, from πλησιός), *near by, nigh to*, i. e. *like, similarly*, seq. dat. Buttm. § 146. 1. § 133. 2. Phil. ii. 27 ἡσθένησε παραπλήσιον θανάτῳ.—Luc. Cynic. 17. absol. Thuc. 7. 19.

Παραπλησίως, adv. (παραπλήσιος,) pp. *near to, nigh by*, and hence *like, in the like manner*, Heb. ii. 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

Παραπορεύομαι, f. εὔσομαι, πορεύομαι,) *to go near or by the side of* any one, i. q. *to accompany*, Pol. 6. 40. 7. ib. 10. 29. 4.—In N. T. *to pass by, to pass along by*, intrans. Mark xi. 20 καὶ πρῶτ' παραπορευόμενοι, εἶδον τὴν συκῆν κ. τ. λ. Part. οἱ παραπορευόμενοι *the passers-by* Matt. xxvii. 39. Mark xv. 29. Seq. διά c. gen. of place *through* which, Mark ii. 23 διὰ τῶν σπορίμων. ix. 30. Sept. for גַּזְּלָהּ Gen. xxxvii. 27. Josh. vi. 7. c. διά for גַּזְּלָהּ Deut. ii. 4.—Pol. 2. 27. 5. Arr. Indic. 3. 14.

Παράπτωμα, ατος, τό, (παραπίπτω,) *a misfall, mishap*, Diod. Sic. 19. 100. In N. T. *a falling aside or away*, sc. from right, truth, duty, *a lapse, error, fault*, viz.

a) pp. as committed unintentionally, as arising from ignorance or inadvertence. Matt. vi. 14 ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. ver. 15 bis. Mark xi. 25, 26. So Matt. xviii. 35. Rom. xi. 11, 12. Gal. vi. 1. Sept. for גַּזְּלָהּ Ps. xix. 13. Chald. גַּזְּלָהּ Dan. vi. 22.—Pol. 9. 10. 6.

b) by Hebraism genr. for *transgression, sin*. Rom. iv. 25 ὃς παρεδόθη διὰ τῶν παραπτώματα ἡμῶν. Rom. v. 15, 16, 20. 2 Cor. v. 19. Eph. i. 7. ii. 1, 5. Col. ii. 13 bis. James v. 16. Of Adam's first transgression or fall, Rom. v. 15, 17, 18. (Wisd. x. 1.) Sept. for גַּזְּלָהּ Ez.

xiv. 13. הָיָה Ez. iii. 20. וַיֵּשְׁבֶה Job xxxvi. 9. Ez. xiv. 11.—Act. Thom. § 38, 56.

Παραρρέω, f. ρεύσομαι , (ρέω), aor. 2 παρερρύην in Act. signif. Buttm. § 114. p. 300; *to flow near, to flow by*, pp. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4. trop. *to glide away, to escape* sc. from the mind, Luc. Disp. c. Hes. 5 $\text{εἴ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραρρύνεν λάθῃ}$. Of a person, *to glide along*, sc. by stealth, as a thief, Plut. de Solert. Animal. § 13 med. T. X. p. 40. 5. Reisk. $\text{παραρρύνεις γὰρ ἄνθρωπος εἰς τὸν νεῶν τοῦ Ἀσκληπιοῦ}$.—In N. T. once of persons, trop. *to glide aside from, to swerve or deviate from* any thing, e. g. the truth, law, precepts, etc. (comp. παραπίπτω), absol. Heb. ii. 1 $\text{δεῖ ἡμᾶς προσέχειν τοῖς ἀκουθεῖσι, μήποτε παραρρύνωμεν}$, i. e. lest we glide aside from them, i. q. lest we transgress; being thus parallel with παράβασις and παρακοή in ver. 2. So Sept. $\text{וַיֹּאמֶר, μὴ παραρρύνῃς, τήρησον δὲ ἐμὴν βουλήν}$, for Heb. וַיֹּאמֶר id. Prov. iii. 21.—Clem. Alex. Pædag. III. p. 246 $\text{ἵνα μὴ παραρρύνωσι τῆς ἀληθείας διὰ χαννότητα}$. Eupol. ap. Stob. Serm. 4. p. 53 $\text{μαίνεται τε καὶ παραρρεῖ τῶν φρενῶν τῷ σῷ λόγῳ}$, comp. Kypke ad loc. Suid. $\text{παραρρύνωμεν· παραπέσωμεν}$. Hesych. $\text{παραρρύνῃς· μετεωρισθῇς, παραπέσῃς}$. Id. $\text{παραρρύνωμεν· ἐξολισθῶμεν}$.—Others here prefer the sense *to glide aside*, i. q. to stumble and fall, to perish, so that then the question $\text{πῶς ἡμεῖς ἐκφενξόμεθα}$ in ver. 3 is parallel. So Chrysost. $\text{παραρρύνωμεν, τουτέστι, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν}$, but this sense is not supported by classic or other usage.

Παράσημος, ου, ὁ, ἡ, adj. (σημα), *by-marked*, i. e. having a particular mark or sign, e. g. in a good sense, trop. *noted, distinguished*, Plut. Brut. 2. Hdian. 5. 8. 15; also in a bad sense, *of false stamp, base, counterfeit*, e. g. νόμισμα Dem. 766. 6. Plut. ed. R. VI. p. 239. 7. trop. of pers. *notorious*, of ill fame, e. g. ρήτωρ Dem. 307. 26. Plut. de Lib. educ. c. 7. T. VI. p. 12. 12. Reisk. Neut. τὸ παράσημον , *sign, mark, badge*, plur. *insignia*, sc. by which any thing is distinguished from others, 3 Macc. ii. 29. Philo Leg. ad Cai. p. 1005. Diod. Sic. 3. 3. Dion. Hal. Ant. 2. 67. Espec.

spoken of a ship, Lat. *parasemon*, the *sign, badge, designation* of a ship, commonly a picture or image on the prow, and distinguished from the *tutela* or figure of the tutelar god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same. Comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Plut. Sept. Sap. Conv. 18 pen. VI. p. 616. Reisk. $\text{πυθομένον τοῦ τε ναυκλήρου τοῦ νομα . . καὶ τῆς νεῶς τὸ παράσημον}$.—Hence in N. T. adj. *having a sign or badge*, Acts xxviii. 11 $\text{ἐν πλοίῳ . . παρασήμῳ Διοσκύροις}$ in a ship badged with the *Dioscuroi*.

Παρασκευάζω, ἄσω, (σκευάζω), *to make ready near or for* any one, *to prepare at hand*, e. g. food, absol. Acts x. 10 $\text{ἐγένετο δὲ πρόσπεινος . . παρασκευαζόντων δὲ ἐκείνων}$.—2 Macc. ii. 27 συμπόσιον . Hdian. 9. 82 δείπνον . Xen. Cyr. 4. 5. 1, 2.—Mid. or Pass. *to prepare oneself, to be ready*, 2 Cor. ix. 2, 3. seq. εἰς πολέμον 1 Cor. xiv. 8. Sept. for ἵπῳ Jer. 1. 42. —Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9. ib. 1. 6. 18.

Παρασκευή, ἥς, ἡ, (σκευή), *a making ready at hand*, i. e. *preparation*, 2 Macc. xv. 21 τῶν ὀπλῶν . Jos. B. J. 1. 11. 8 τοῦ δείπνου . Hdian. 8. 5. 7. In N. T. in the Jewish sense, *preparation*, i. e. the day or hours before the sabbath or other festival, when preparation was made for the celebration, *eve* of the sabbath, etc. Matt. xxvii. 62. Mark xv. 42. Luke xxiii. 54. John xix. 14, 31, 42. —Jos. Ant. 16. 6. 2 $\text{ἐν σάββασιν ἡ τῇ πρό ταύτης παρασκευῇ}$. The same is also called προσάββατον Mark xv. 42. Judith viii. 6; and προεόρτιον Philo de Vit. contempl. p. 616. Comp. Jahn § 348. Bibl. Repos. IV. p. 115 sq.

Παρατείνω, f. ένω , (τείνω to stretch), *to stretch out near, by, to; to extend near*, Sept. Gen. xlix. 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48. In N. T. trop. *to extend, to prolong, to continue*, sc. in time, trans. Acts xx. 7 $\text{παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου}$.—Jos. Ant. 1. 3. 9 τὸν χρόνον . Polyæn. 3. p. 265, $\text{τὸν ἀκροβολισμὸν ἄχρι δέιλης παρέτεινε}$. Intrans. Diod. Sic. 2. 18. Plut. ed. R. IX. p. 309 pen.

Παρατηρέω, ὦ, f. ἤσω, (τηρέω,) *to have an eye near, to watch closely*, viz.

a) pp. as the actions of any one with sinister intent, trans. Mark iii. 2 παρετήρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν. Luke vi. 7. xiv. 1. xx. 20. So τὰς πύλας Acts ix. 54. Sept. for עָרַב Ps. xxxvii. 12.—Jos. Ant. 2. 9. 2. Pol. 11. 9. 9. Xen. Mem. 3. 14. 4.

b) of times, *to observe carefully, to keep superstitiously*, e. g. ἡμέρας, μῆνας, κ. τ. λ. Gal. iv. 10.—Jos. Ant. 3. 5. 5 τὰς ἐβδομάδας.

Παρατήρησις, εως, ἡ, (παρατηρέω,) *close watching, accurate observation*. Luke xvii. 20 οὐχ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ παρατηρήσεως, *not with observation*, i. e. not so that its progress may be watched with the eyes.—Arr. Epict. 3. 16. 15. Pol. 16. 22. 8. Diod. Sic. 1. 28.

Παρατίθημι, f. θήσω, (τίθημι,) *to put or place near any one*, trans.

a) e. g. food, *to set or lay before* any one, c. acc. of thing and dat. of pers. expr. or impl. Mark vi. 41 ἵνα παραθῶσιν αὐτοῖς. viii. 6 bis, 7. Luke ix. 16. x. 8. xi. 6 οὐχ ἔχω ὃ παραθήσω αὐτῷ. Acts xvi. 34 τράπεζαν. 1 Cor. x. 27. Sept. for עָרַב Gen. xviii. 8. עָרַב עִשָּׂו Gen. xxiv. 33. 2 Sam. xii. 20.—Jos. Ant. 8. 9. 1 τράπεζαν. Luc. D. Deor. 24. 1. Xen. Conv. 2. 2 δεῖπνον.

b) trop. as a teacher, *to set or lay before*, i. q. *to propound, to deliver*, c. acc. et dat. Matt. xiii. 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. ver. 31. Mid. seq. ὅτι Acts xvii. 3. Sept. for עָרַב עִשָּׂו Ex. xix. 7. xxi. 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

c) Mid. παρατίθεμαι, aor. 2 παφεθέμεν, aor. 2 imper. παράθου 2 Tim. ii. 2, not παραθοῦ, comp. Buttm. § 107. vers. 1, 19; pp. *to place with* any one on one's own account, i. q. *to give in charge, to commit, to entrust*, c. acc. et dat. Luke xii. 48 καὶ ὃ παρέθεντο πολὺ. 1 Tim. i. 18. 2 Tim. ii. 2. 1 Pet. iv. 19. Also Luke xxiii. 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. xxxi. 6 where Sept. for עָרַב עִשָּׂו.—Tob. iv. 1. Pol. 33. 12. 3. Diod. Sic. 17. 23.—In the sense of *to commend*, c. acc. et dat. Acts xiv. 23 παρέθεντο αὐτοὺς τῷ κυρίῳ.

xx. 32.—Jos. Ant. 4. 8. 2 mid. παρατιθέμενος ὑμᾶς νόμῳ σωφροσύνης.

Παρατυγχάνω, aor. 2 παρέτυχον, (τυγχάνω,) *to fall in with* any one, *to happen near*, part. οἱ παρατυγχάνοντες, Acts xvii. 17.—Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

Παραυτίκα, adv. (αὐτίκα, αὐτός), pp. *at this very instant, instantly*, equiv. to παρ' αὐτὰ τὰ πράγματα v. τὰ γινόμενα, Tob. iv. 18. Pol. 1. 60. 1. Comp. Tittm. de Synon. N. T. p. 184. Herm. ad Vig. p. 783. Lob. ad Phr. p. 47.—In N. T. once c. art. ὁ, ἡ, παραυτίκα as adj. *instant*, i. q. *momentary, transient*, 2 Cor. iv. 17. Comp. Buttm. § 125. 6.—Dem. 72. 16 ἡ παραυτίχ' ἡδονή. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

Παραφέρω, aor. 2 παρήνεγκον, (φέρω,) *to bear on near, to bring on before*, Xen. Cyr. 1. 3. 6. Also *to bear along by, to bear away*, e. g. as does a stream, Act. Diod. Sic. 17. 55. Pass. Hdian. 8. 4. 7. Diod. Sic. 18. 35. Hence in N. T.

a) Act. trop. i. q. *to let pass away, to avert*, e. g. evil, c. acc. of thing, Mark xiv. 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. Luke xxii. 42. Comp. Matt. xxvi. 39, 42, where it is παρέρχεσθαι. — Plut. Arat. 43 τότε μὲν οὖν παρήνεγκε τὸ ῥηθέν. Xen. Ven. 5. 27.

b) Pass. pp. *to be borne along by, to be borne or carried away*, e. g. clouds, Jude 12 νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, i. e. driven rapidly along.—Plut. Arat. 12 πρὸς δὲ μέγα πνεῦμα . . παραφερόμενος μόλις ἠψατο τῆς Ἀδρίας.—Metaph. *to be borne or carried away in mind*. Heb. xiii. 9 διδαχαῖς ποικίλαις . . μὴ παραφέρεσθε, where for the dat. with the Pass. comp. Buttm. § 134. 4.—Plut. Timol. 6 οὕτως αἱ κρίσεις . . σείονται καὶ παραφέρονται ῥαδίως ὑπὸ κ. τ. λ. Æl. V. H. 9. 41.—In both these examples text. rec. has περιφέρομαι q. v.

Παραφρονέω, ὦ, f. ἤσω, (φρονέω,) *to be aside from a right mind*, i. q. *to be foolish, to act foolishly*, absol. 2 Cor. xi. 23 παραφρονῶν λαλῶ.—Sept. Zech. vii. 11. Æl. V. H. 12. 51. Xen. Mem. 4, 7. 6.

Παραφρονία, ας, ἡ, (παραφρονέω,) pp. 'state of being aside from a right mind,' i. e. *folly, madness*, 2 Pet. ii. 16. Comp. Winer p. 501.—Not found elsewhere.

Παραχειμάζω, f. άσω, (χειμάζω,) to winter near or at a place, with a person, intrans. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12.—Dem. 909. 14. Diod. Sic. 19. 34.

Παραχειμασία, ας, ἡ, (παραχειμάζω,) a wintering near or at a place, Acts xxvii. 12.—Pol. 3. 34. 6. Diod. Sic. 19. 68.

Παραχροῆμα, adv. pp. for παρὰ τὸ χρῆμα, lit. 'with the thing itself,' at the very moment, on the spot, i. q. *forthwith, immediately*, i. e. directly after something else has taken place; comp. Tittm. de Syn. N. T. p. 184. Matt. xxi. 19 καὶ ἐξηράνθη παραχροῆμα ἡ συκῆ, i. e. immediately after being cursed. ver. 20. Luke i. 64. iv. 39. v. 25. viii. 44, 47, 55. xiii. 13. xviii. 43. xix. 11. xxii. 60. Acts iii. 7. v. 10. ix. 18. xii. 23. xiii. 11. xvi. 26, 33. Sept. for דַּלְתָּא Num. vi. 9. xii. 14. Is. xxx. 13.—Jos. Ant. 15. 3. 5. Æl. V. H. 10. 3. Xen. Cyr. 3. 1. 17.

Ἰ άρδαλις, εως, ἡ, (πάρδος,) a panther, leopard, Rev. xiii. 2. Sept. for תַּרְדֵּי Is. xi. 6. Jer. v. 6.—Æl. V. H. 12. 39. Xen. Cyr. 1. 4. 7.

Παρεδρεύω, f. εύσω, (πάρεδρος sitting by, fr. ἔδρα, ἔζομαι,) to sit near, i. q. to wait near, to serve, c. dat. τῷ θυσιαστηρίῳ 1 Cor. ix. 13 in MSS. for προσεδρεύω.—Pol. 29. 11. 10. Dem. 572. 10.

Πάριμι, f. έσομαι, (είμι,) to be near by, to be present, to have come, absol. John vii. 6 ὁ καιρὸς ἐμὸς οὐπω πάρεστιν. xi. 28 ὁ διδάσκαλος πάρεστι. Acts x. 21. xvii. 6. 1 Cor. v. 3 bis. 2 Cor. x. 2, 11. xiii. 2, 10. Rev. xvii. 8 in later edit. So 2 Pet. i. 12 ἐν τῇ παρούσῃ ἀληθείᾳ i. e. the truth which is with you, which ye have received. Seq. ἐν c. dat. of time Luke xiii. 1. (Xen. Cyr. 1. 2. 4.) Seq. εἰς c. acc. of pers. Col. i. 6, comp. in Εἰς no. 4. ἐπὶ c. gen. of pers. before whom, Acts xxiv. 19. ἐφ' ᾧ v. ἐφ' ᾧ of pur-

pose Matt. xxvi. 50. ἐνώπιόν τινος Acts x. 33. πρὸς c. acc. Acts xii. 20. 2 Cor. xi. 8. Gal. iv. 18, 20. Sept. for נִצַּב Num. xxii. 20. Lam. iv. 18.—Diod. Sic. 17. 8. Xen. Cyr. 4. 5. 23. c. εἰς Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2. ἐπὶ c. acc. Xen. Ag. 1. 32.—Part. τὸ παρόν the present sc. time, Heb. xii. 11 πρὸς τὸ παρόν.—Jos. Ant. 6. 5. 1. Xen. Cyr. 3. 1. 29.—Spoken of things, seq. dat. of pers. to be present with or to a person, i. e. the person has the thing, 2 Pet. i. 9 ᾧ γὰρ μὴ πάρεστι ταῦτα, i. e. he who has not these things. (Wisd. xxxi. 1.) Hence τὰ παρόντα things which one has, i. e. property, fortune, condition, Heb. xiii. 5 ἀρνούμενοι τοῖς παροῦσιν.—Phocylid. 4 ἀρκεῖσθαι παρευῶσι, καὶ ἀλλοτρίων ἀπέχεσθαι. Xen. Conv. 4. 42.

Παρεισάγω, f. ξω, (εἰσάγω,) to lead in by the side of others, to introduce along with others, Diod. Sic. 1. 87, 96. In N. T. to lead or bring in by stealth, to smuggle in, trans. e. g. τὰς αἱρέσεις into the church, 2 Pet. ii. 1.—Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. xii. 41.

Παρείσακτος, ου, ὁ, ἡ, adj. (παρεισάγω), brought in by stealth, smuggled in, sc. into the church, Gal. ii. 4 διὰ τοὺς π. ἀδελφούς.—Hesych. παρείσακτον. ἀλλότριον.

Παρεισδύω, f. ύσω, (δύω, δύνω, intrans. to go in, see Buttm. § 114. Passow δύω B,) to go or come in by stealth, to creep in unawares, sc. into the church, Jude iv.—Jos. B. J. 1. 24. 1. Hdian. 7. 9. 18. trop. ib. 1. 6. 2.

Παρεισέρχομαι, aor. 2 παρεισηλθον, (έρχομαι,) intrans.

1. to go or come in near to any thing, to enter in unto or with any thing, i. e. so as to be present along with or by the side of it. Rom. v. 20 νόμος δὲ παρεισηλθεν sc. εἰς κόσμον, but the law entered in thereunto, viz. unto or upon the παράπτωμα, in ver. 18, comp. ver. 12 ἡ ἁμαρτία εἰσηλθε, i. e. the law supervened upon the state of transgression from Adam to Moses.—Test. XII Patr. p. 608 γίνεται μέθῃ, καὶ παρεισέρχεται ἡ ἀναισχυντία. Philo de Temul. p. 243. C, ἄγνοια . . . μήτε φῶς μήτε λόγον παρεισελεθεῖν ἐῷσα. id. de Opif. p. 34. D.

Here Loesner and others falsely take *παρεισέρχομαι* as being i. q. *εἰσέρχομαι*. Loes. Obs. p. 252.

2. *to go or come in by stealth, to enter unawares*, sc. into the church, intrans. Gal. ii. 4 οἵτινες παρεισήλθον κατασκοπεῖσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

Παρεισφέρω, aor. 2 *παρεισήνεγκα*, (φέρω,) *to bear or bring in therewith or thereunto, to bring forward therewith*, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. *to bring forward along with, to exhibit therewith*, e. g. σποῦδην πᾶσαν 2 Tim. i. 5.

Παρεκτός, adv. (ἐκτός, pp. *near by without*, i. q. Engl. *out near, out by*, only in very late writers, and only trop. i. q. *besides*, c. art. τὰ παρεκτός, *the things besides*, over and above, 2 Cor. xi. 28 χωρὶς τῶν παρεκτός. Comp. Buttm. § 125. 6.—With a gen. in the sense of *except*, Matt. v. 32 παρεκτός λόγου πορνείας. Acts xxvi. 29. So Aquil. for יְהִי־דֵּי Deut. i. 36. Gr. incert. for יְהִי־דֵּי Lev. xxiii. 38.—Pamphil. in Geopon. 13.15.7.

Παρεμβολή, ἥς, ἡ, (παρεμβάλλω *to throw in by or between, to interject*, Dem. 1026. 20. Plut. Marcell. 26; from βάλλω,) *interpolation*, sc. of sentences, Æschin. 23. 41. ib. 83. 21. As a military word, *juxta-array*, a certain method of drawing up troops, Pol. 10. 21. 5. ib. 11. 32. 6. Hence in N. T.

a) meton. *array*, for *army, host*, i. e. as drawn up in battle array. Heb. xi. 34 παρεμβολὰς ἐκλιναν ἀλλοτρίων, see in κλίνω b. Rev. xx. 9. So Sept. for יְהִי־דֵּי Ex. xiv. 24. Judg. iv. 16. vii. 1.—1 Macc. v. 45. Pol. 3. 73. 8. Æl. V. H. 14. 46.

b) in late usage, *encampment*, i. e. pp. *juxta-arrangement in a camp*. Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. *a camp*, spoken of a standing camp, *castra stativa*, i. q. Engl. *quarters, barracks*, viz. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32.—Spoken also of the encampments of the Israelites in the desert, Heb. xiii. 11; and in the same con-

nexion trop. ver. 13. Comp. Lev. iv. 12, 21. xvi. 27, where Sept. for יְהִי־דֵּי. So Sept. genr. for יְהִי־דֵּי 1 Sam. iv. 5, 6. 2 K. vii. 5, 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. Cæs. 45. Galb. 27. Phrynichus pronounces this use of the word to be δεινῶς Μακεδονικόν, ed. Lob. p. 377. Comp. Sturz de Dial. Maced. p. 30 sq.

Παρενοχλέω, ὦ, f. ἤσω, (ἐνοχλέω q. v.) *to disturb along side of something else, to trouble besides*, seq. dat. of pers. Acts xv. 19 κρίνω, μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν. Sept. for יְהִי־דֵּי Mic. vi. 3. יְהִי־דֵּי Job xvi. 3.—1 Macc. xii. 14. Pol. 1. 8. 1. Diod. Sic. 14. 27. c. acc. Sept. Judg. xiv. 17. Pol. 16. 37. 3.

Παρεπίδημος, ου, ὁ, ἡ, adj. (ἐπίδημος, see ἐπιδημῶ), *a by-resident, sojourner*, among a people not one's own, Heb. xi. 13. 1 Pet. i. 1. ii. 11. Sept. for יְהִי־דֵּי Gen. xxiii. 4. Ps. xxxix. 13.—Pol. 32. 22. 4 Ἕλληνες παρεπίδημοι.

Παρέρχομαι, f. *παρελύσομαι*, aor. 2 *παρήλθον*, intrans. On the formation of the fut. see *Ερχομαι*.

1. *to come near to any person or thing, to draw near, to come*, e. g. to a table, etc. Luke xii. 37 *παρελθὼν διακονήσῃ αὐτοῖς*. xvii. 7. (Ecclus. xxix. 9.) Genr. Mark vi. 48 καὶ ἤθελε παρελθεῖν αὐτούς, where for the acc. as depending on παρά see Buttm. § 147. n. 12. Matth. § 426. 3. (Æl. V. H. 2. 35 ἐπεὶ δὲ τις αὐτὸν παρήλθεν.) Others refers this to no. 2. In a hostile manner, Acts xxiv. 7.—Jos. B. J. 3. 8. 2. Æl. V. H. 12. 39. Xen. Conv. 1 7

2. *to go or pass near, to pass along by*. a) pp. and absol. Luke xviii. 37 ὅτι ὁ Ἰησοῦς ὁ Ναζ. *παρέρχεται*. Seq. acc. of pers. or place, see above in no. 1. (Mark vi. 48.) Acts xvi. 8 *παρελθόντες δὲ τὴν Μυσίαν*. Seq. διὰ τῆς ὁδοῦ Matt. viii. 28. Sept. for יְהִי־דֵּי Ex. xv. 16. Judg. xi. 17, 19.—Xen. An. 2. 4. 25. c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Spoken of time, *to pass by, to be past*, absol. Matt. xiv. 15 ἡ ὥρα ἤδη *παρήλθεν*. Acts xxvii. 9. 1 Pet. iv. 3 ὁ *παρεληλυθὼς χρόνος*. Sept. for יְהִי־דֵּי Job xvii. 11. Cant. ii. 11.—Dem. 40. 13. Xen. An. 1. 7. 18.

b) trop. i. q. *to pass away, to perish*, absol. (a) genr. Matt. v. 18 ἕως ἂν παρ-

ἐλθῇ ὁ οὐρανὸς καὶ ἡ γῆ xxiv. 34, 35. Mark xiii. 30, 31. Luke xvi. 17. xxi. 32, 33. 2 Cor. v. 17. James i. 10. 2 Pet. iii. 10. Rev. xxi. 1. So Sept. and עָרַב Ps. xxxvii. 36.—Theocr. 27. 8 τάχα γὰρ σε παρέρχεται, ὡς ὄναρ, ἡβη. Dem. 291. 12. —(β) Of words, declarations, etc. *to pass away without fulfilment, to be in vain*, Matt. v. 18. xxiv. 35 οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι. Mark xiii. 31. Luke xxi. 33.

c) trop. of evils, *to pass away from any one*, i. q. *to be removed, averted*, seq. ἀπό c. gen. of pres. Matt. xxvi. 39 παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. ver. 42. Mark xiv. 35.—pp. Sept. Cant. iii. 4. Æl. V. H. 13. 38.

d) trop. *to pass by or over*, i. q. *to neglect, to transgress*, c. acc. comp. in no. 1 above. Luke xi. 42 τὴν κρίσιν. xv. 29 ἐντολήν. So Sept. and עָרַב Deut. xxvi. 13. Jer. xxxiv. 18.—Jos. Ant. 14. 4. 3. Dion. Hal. Ant. 1. 58. Lys. 107. 42 νόμον.

Πάρεσις, εως, ἡ, (παρίημι, q. v. *a letting pass, prætermission, remission*, in the sense of overlooking, not punishing, Rom. iii. 25; diff. from ἄφεςις, which implies pardon, forgiveness. Comp. Tittm. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 τὴν μὲν ὀλοσχερῇ πάρεσιν οὐχ εὔροντο. Comp. παρίημι Ecclus. xxiii. 2.

Παρέχω, f. ἐξω, (ἔχω, q. v.) *to hold near to any one*, Hom. Od. 18. 317. Il. 18. 556. In N. T. *to hold out near or towards any one*, i. q. *to present, to offer*, etc.

a) pp. c. acc. Luke vi. 29 παρέχε καὶ τὴν ἄλλην, sc. *σιαγόνα*.—Luc. D. Deor. 4. 5. Æl. V. H. 13. 2. Xen. Mem. 1. 2. 54.

b) trop. i. q. *to be the cause, source, occasion of any thing to a person*, i. e. *to make or do, to give or bestow, to shew, to occasion*, sc. in one's behalf, c. acc. et dat. expr. or impl. E. g. κόπον ver. κόπους παρέχειν τινί, *to give one trouble*, i. q. *to trouble, to vex*, see fully in Κόπος fin. Matt. xxvi. 10. Mark xiv. 6. Luke xi. 7. xviii. 5. Gal. vi. 17. (Pol. 1. 20. 10 δυσχερείαν παρέχειν.) Also ἐργασίαν παρέχειν τινί, *to make or bring gain to any one*, Acts xvi. 16. (Jos. Ant. 8. 2. 6 μίσθον.) Acts xvii. 31 πίστιν

παρασχών πᾶσιν, Lat. *omnibus fidem faciens*, causing belief in all, i. e. proving, confirming to all. Comp. Fischer Prologus de Vit. Lex. N. T. p. 36 sq. (Jos. Ant. 2. 9. 4. Plut. Mar. 17. Pol. 4. 33. 7. Comp. Raphael Annott. in loc.) Acts xxii. 2 παρέσχον ἡσυχίαν *they gave silence*. (Sept. for עָרַב Job. xxxiv. 29. Dion. Hal. Ant. 11. 32.) Acts xxviii. 2 π. φιλανθρωπίαν. 1 Tim. i. 4. vi. 17.—Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. παρέχομαι, *to do or show for one's self*, for one's own part. Luke vii. 4 ἄξιός ἐστιν ὃ παρέξει τοῦτο, *for whom thou shouldst on thy part do this*, where for 2 pers. fut. παρέξει see Buttm. § 103. n. III. 3. p. 200; but others read παρέξῃ. Acts xix. 24. Col. iv. 1 τὸ δίκαιον . . . τοῖς δούλοις παρέχεσθε, *show on your part towards servants what is just*, etc. (Dem. 228. 26. Xen. An. 7. 6. 11.) C. dupl. acc. ἐαυτόν τι, Tit. ii. 7 σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων. Comp. Winer § 39. 6. p. 211.—Xen. Cyr. 8. 1. 39. act. Plut. de Lib. educ. c. 20. T. VI. p. 47. 4. Reisk.

Παρηγορία, ας, ἡ, (παρηγορέω *to speak with, to exhort, to console*, fr. παρήγορος, ἀγορεύω,) *consolation, comfort, solace*, Col. iv. 11.—Jos. Ant. 4. 8. 3. Plut. de Exil. c. 1. T. VIII. p. 364. 8. Reisk.

Παρθένεια, ας, ἡ, (παρθένος,) *virginity, virgin age*, Luke ii. 36 ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτά ἀπὸ παρθενίας αὐτῆς, i. e. with the husband whom she had married as a virgin. Sept. for עָרַב Jer. iii. 4.—Ecclus. xv. 2. Jos. Ant. 4. 8. 23. Diod. Sic. 3. 69 or 70.

Παρθένος, ου, ὁ, ἡ, adj. *virgin*, e. g. γυνὴ παρθένος Hes. Theog. 514. τῇ παρθένῳ θυγατρὶ Αἰγύπτου Sept. for עָרַב Jer. xlv. 11. ἡ παρθένος γῆ Jos. Ant. 1. 1. 2. παρθ. πηγὴ Æschyl. Pers. 612 or 615. In N. T.

a) Fem. ἡ παρθένος as subst. *a virgin, maiden*. (α) pp. one who has not known man; e. g. Luke i. 27 bis, πρὸς παρθένον μεμνηστευμένην . . . Μαριάν κ. τ. λ. comp. ver. 34. Sept. for עָרַב Gen. xxiv. 16. 1 K. i. 2.—Hdian. 1. 11. 12, 13. Plut. Romul. 22.—So Matt. i. 23 ἡ παρθένος ἐν γαστρὶ ἔξει, quoted from Is. vii. 14 where Sept. for עָרַב, apparently

referring, however, to the *youthful spouse* of the prophet, comp. Is. viii. 3, 4. vii. 3. x. 21. So פְּרִיָּה , Sept. $\nu\acute{\upsilon}\mu\phi\eta$, Joel i. 8. Sept. also $\nu\epsilon\acute{\alpha}\nu\iota\varsigma$ for פְּרִיָּה Ps. lxxviii. 26. So also η παρθένης for *youthful spouse*, *bride*, $\nu\acute{\upsilon}\mu\phi\eta$, Hom. Il. 2. 514 οὗς τέκεν Ἀστυόχη, παρθένης αἰδοίη . Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' Comp. Gesen. Lex. פְּרִיָּה .—Trop. 2 Cor. xi. 2.—(β) Genr. of a marriageable maiden, damsel, Matt. xxv. 1, 7, 11. Acts xxi. 9. 1 Cor. vii. 25, 28, 34 μεμερίσται ἡ γυνὴ καὶ ἡ παρθένης i. q. ἡ ἄγαμος ibid. vers. 36, 37 ἡ παρθένης αὐτοῦ , i. q. his virgin daughter, marriageable but unmarried. So Sept. and פְּרִיָּה , Gen. xxiv. 43. for פְּרִיָּה Gen. xxiv. 14, 55. xxxiv. 3 of Dinah after she was defiled.—3 Macc. i. 18. Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

b) Masc. Rev. xiv. 4 οὗτοί εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν, i. e. *chaste, pure*, who have not known women; or else i. q. ἄγαμοι, *unmarried*, sc. for the sake of greater devotedness to Christ, comp. 1 Cor. vii. 32, 33.—Suid. Ἀβελ· οὗτος παρθένης καὶ δίκαιος ὑπῆρχε. Photii Amphil. Quæst. 188. p. 785, τοῦ παρθένης καὶ εὐαγγελιστοῦ Ἰωάννου.

Πάρθος, ου, ὁ, a *Parthian*, Acts ii. 9, spoken of Jews born or living in Parthia.—Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests, and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See Strabo 10. p. 354. Q. Curt. 6. 11. Cellar. Notit. Orb. lib. 3. c. 18 sq.

Παρίημι, f. παρήσω, (ἴημι,) perf. pass. παρείμαι, see Buttm. § 107. I. 1; to let

pass by or along, Hdot. 3. 72. trop. to let pass, to *prætermitt*, to *neglect*, Luc. Hermot. 15. Xen. Mem. 1. 1. 12. καιρόν Pol. 1. 33. 5. to let go loose, to relax, e. g. τοὺς τερβρίους ropes, Aristoph. Eq. 440 or 442, comp 437.—Hence in N. T. trop. Pass. παρίεμαι, to be relaxed, enfeebled, only perf. part. as χεῖρες παρειμέναι *hands enfeebled*, hanging down from weariness and despondency, Heb. xii. 12. So Sept. for פָּרַח Zeph. iii. 17.—Ecclus. ii. 13. xxv. 23. Jos. Ant. 13. 12. 5. Diod. Sic. 14. 105, 111.

Παριστάνω, see in Παρίστημι.

Παρίστημι, f. παραστήσω, (ἴστημι q. v.) aor. 2 παρέστην etc. Also pres. παρίστανω, a later secondary form, Rom. vi. 13, 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Passow sub v. Buttm. § 112. 12. § 106. n. 5.—Trans. to cause to stand near; intrans. to stand near; see in Ἰστημι. Buttm. § 107. II.

I. Trans. in the pres. impf. fut. and aor. 1. of the Active, to cause to stand near, to place near by, Æl. V. H. 12. 1 post med. Pol. 3. 113. 8. Hence in N. T. to place or set before any one, to present, to exhibit, e. g.

a) genr. c. acc. et dat. expr. or impl. Acts xxiii. 33 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Luke ii. 22 τῷ κυρίῳ sc. in the temple. 2 Cor. iv. 14 καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν, sc. τῷ βήματι τοῦ Χρ. etc. So c. dupl. acc. of object and predic. τινά τι, Acts i. 3. ix. 41. Rom. vi. 13 bis, 16 ᾧ παριστάνετε ἑαυτοὺς δούλους. ver. 19 bis. xii. 1. 2 Cor. xi. 2. Eph. v. 27. Col. i. 22, 28. 2 Tim. ii. 15. Sept. for פָּרַח Lev. xvi. 7. פָּרַח Gen xlvii. 2.—Luc. Icarom. 24. Æl. H. An. 7. 44. Hdian. 5. 5. 11.

b) i. q. to place at hand, to furnish; Matt. xxvi. 53 παραστήσει μοι πλείους κ. τ. λ. Acts xxiii. 24 κτήνη.—Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

c) in the sense to commend, 1 Cor. viii. 8 βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 αὐτὰ ἐπαινέσαι ἢ παραστήσαι.

d) metaph. to set forth by arguments, i. e. to shew, to prove, Acts xxiv. 13 οὔτε παραστήσαι δύνανται, περὶ ὧν κ. τ. λ.—Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. Œc. 13. 1.

II. *Intrans.* in the perf. plupf. and aor. 2 of the Active, and in Mid. *to stand near, to stand by.*

a) genr. i. q. *to be present* etc. c. dat. expr. or impl. Acts i. 10. ix. 39 καὶ πα-
ρέστησαν αὐτῷ πᾶσαι αἱ χῆραι, i. e. stood
around him. xxvii. 33. Mark xv. 39 ὁ
παρεστηκὼς ἐξεναντίας, *who stood by over
against him.* John xviii. 22. xix. 26. So
part. οἱ παρεστηκότες, contr. οἱ παρε-
στῶτες, (Buttm. § 107. II. 2, 3,) *the by-
standers,* Mark xiv. 47, 69, 70. xv. 35.
Acts xxiii. 2, 4. c. ἐνώπιόν τινος Acts iv.
10. Sept. for עָמַד Gen. xlv. 1. 1 Sam.
xxii. 6, 7. עָמַד Gen. xviii. 8. Judg. iii.
19.—Jos. Ant. 1. 21. 2. Hdian. 8. 3. 6.
Xen. Mem. 3. 11. 2.—Trop. in a friendly
sense, *to stand by, to aid,* c. dat. Rom.
xvi. 2 καὶ παραστήτε αὐτῷ. 2 Tim. iv. 17.
—Epict. Ench. 32. Dem. 366. 20. Xen.
H. G. 6. 5. 33.—Trop. and by impl. in
a hostile sense, absol. Acts iv. 26 πα-
ρέστησαν οἱ βασιλεῖς τῆς γῆς, quoted from
Ps. ii. 2 where Sept. for עָמַד.—Ec-
clus. li. 3.—Spoken of time, a season,
etc. i. q. *to be present, to have come,* Mark
iv. 29 παρέστηκεν ὁ θερισμός.—Dem. 255.
25.

b) i. q. *to stand before* any one, in his
presence, e. g. in a forensic sense, be-
fore a judge. Acts xxvii. 24 Καίσαρί σε
δεῖ παραστῆναι. Rom. xiv. 10.—genr.
Hdian. 1. 4. 1.—Spoken of attendants,
ministers, who wait in the presence of
a superior, e. g. Luke i. 19 ἐγὼ εἰμι
Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ.
Seq. dat. Luke xix. 24 coll. ver. 13. So
Sept. and עָמַד Deut. i. 38. 1 Sam.
xvi. 21, 22. עָמַד Gen. xl. 4. Ex. xxiv.
13.—Luc. D. Deor. 24. 1 δεῖ . . . πα-
ρῆσθαι τῷ Δαί.

Παρμενᾶς, ᾱ, ὁ, *Parmenas*, pr. n. of
one of the seven primitive deacons, Acts
vi. 5.

Πάροδος, ου, ἡ, (ὁδός q. v.) *a way
by, passage-way,* in place Jos. B. J. 1. 1.
5. Thuc. 3. 21. Xen. An. 1. 7. 16, 17.
In N. T. in action, *a way by, a passing
by.* 1 Cor. xvi. 7 ἐν παροδῷ *by the way,*
in passing.—Luc. D. Deor. 24. 2. Pol.
5. 68. 8. Thuc. 1. 126.

Παροικέω, ῶ, (οἰκέω,) *to dwell near, to
be neighbour,* Luc. D. Mort. 2. 1. Xen.

Vect. 1. 5. In N. T. *to be a by-dweller,
to sojourn,* to dwell as a stranger, c. ἐν,
Luke xxiv. 18 σὺ μόνος παροικεῖς ἐν Ἱε-
ρουσαλήμ; Seq. εἰς, Heb. xi. 9 παρῴ-
κησεν εἰς τὴν γῆν, i. e. he came and so-
journed, comp. in εἰς no. 4. Sept. for
עָמַד Gen. xx. 1. xxvi. 3. עָמַד Gen. xxiv.
37.—Dio Chrysost. 46. p. 521. D, πολὺ
γὰρ κρεῖττον φυγάτα εἶναι, καὶ παροικεῖν
ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν. Isoer.
Paneg. c. 43. p. 74. D. Comp. in Πά-
ροικος.

Παροιμία, ας, ἡ, (παροικέω,) *a
dwelling near, neighbourhood,* Psalt. Sa-
lom. xii. 3. In N. T. *a sojourning,* resi-
dence in a foreign land without the right
of citizenship, Acts xiii. 17 ἐν τῇ παροιμίᾳ
ἐν γῇ Αἰγύπτῳ. Sept. for עָמַד Ezra viii.
34.—Wisd. xix. 10.—Metaph. of human
life, 1 Pet. i. 17; comp. Heb. xi. 13.
So Sept. and עָמַד Ps. cxix. 54.

Πάροικος, ου, ὁ, ἡ, adj. (οἶκος,) *a
dwelling near, neighbouring,* c. dat. Plut.
Pyrrh. 10. Hdot. 7. 235. In N. T. ὁ
πάροικος subst. *a by-dweller, sojourner,*
sc. without the rights of citizenship, *a
foreigner,* Acts vii. 6, 29 πάροικος ἐν γῇ
Μαδιάν. So Sept. for עָמַד Gen. xv. 13.
Ex. ii. 22.—Ecclus. xxix. 26, 27.—Trop.
of human life, 1 Pet. ii. 11, comp. i. 17.
Also in respect to the church and king-
dom of God, Eph. ii. 19.

Παροιμία, ας, ἡ, (πάροιμος by or
on the way, fr. οἶμος,) pp. ‘something
by the way;’ hence *a by-word, by-speech,*
i. e.

a) pp. *a proverb, adage,* 2 Pet. ii. 22 τὸ
τῆς ἀληθοῦς παροιμίας. Symmach. for
עָמַד Ez. xii. 22. — Luc. D. Mort. 8. 1.
Æl. V. H. 12. 22. Soph. Ajac. 664 or 673.

b) in John’s Gospel, i. q. παραβολή,
which word is not used by John, comp
in Παραβολή. E. g. (a) genr. *figura-
tive discourse, dark saying,* i. e. obscure
and full of hidden meaning, John xvi. 25
bis, ἐν παροιμίαις λαλεῖν. ver. 29. Comp.
in Παραβολή c. So Sept. and עָמַד of
short and sententious maxims, Prov. i.
1. xxv. 1.—Ecclus. vi. 35. xxxix. 3.—
(β) *a parable,* in the usual sense, John x.
6. Comp. in Παραβολή b.

Πάροινος, ου, ὁ, ἡ, adj. (οἶνος,) *a
by wine,* i. e. spoken of what takes place

by or over wine, revelry, as *τα πάρουνα* sc. *μέλη*, drinking-songs, Bœckh Pind. Fr. p. 555. In N. T. of persons, i. q. *given to wine*, pp. sitting long *by wine*, 1 Tim. iii. 3. Tit. i. 7.—Luc. Tim. 55. Lysias 101. 20.

Παροίχομαι, f. *χήσομαι*, perf. *παρ-έχημαι*, (*οἶχομαι* to go,) *to go along by, to pass along*, Hom. Il. 4. 272. In N. T. only of time, *to pass away*, intrans. Acts xiv. 16 *ἐν ταῖς παρῳχημέναις γενεαῖς*.—Jos. Ant. 8. 12. 3. Xen. An. 2. 4. 1.

Παρομοιάζω, f. *άσω*, (*ὁμοιάζω* q. v.) pp. *to be nearly like*, i. e. genr. *to be like, to resemble*, c. dat. Matt. xxiii. 27. Comp. in *Ὁμοιάζω*.

Παρόμοιος, ου, ὁ, ἡ, adj. (*ὅμοιος*), pp. *nearly like*, i. e. genr. *like, similar*, Mark vii. 8, 13 *παρόμοια τοιαῦτα πολλά*.—Poll. On. 9. 130 *παρόμοιος· παρ' ὀλίγον ὅμοιος*. Did. Sic. 4. 26. Dem. 12. 8. Xen. H. G. 3. 4. 13.

Παροξύνω, f. *υνῶ*, (*ὀξύνω, ὀξύς*), *to sharpen by or on any thing*, sc. by rubbing, *to whet*, e. g. *τὴν μάχαιραν* Sept. for *ἵψ* Deut. xxxii. 41. *to sharpen by or along with*, thereby, i. e. with and for some other act or purpose, e. g. trop. *τὸν ἥχον* Plut. Marcell. 20. Metaph. *to sharpen* the mind, temper, courage of any one, *to incite, to impel*, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. metaph. *to provoke, to rouse*, sc. to anger, indignation, only Pass. or Mid. Acts xvii. 16 *παρωξύνετο τὸ πνεῦμα αὐτοῦ κ.τ.λ.* 1 Cor. xiii. 5. So Sept. for *ὑγρῇ* Deut. ix. 18. *ἡγρῇ* Deut. i. 34. ix. 19.—Jos. Ant. 8. 8. 5. Dem. 10. 24. Thuc. 6. 56.

Παροξυσμός, οὔ, ὁ, (*παροξύνω*), pp. *a sharpening*, i. e. trop.

a) *incitement, impulse*, sc. to action or feeling. Heb. x. 24 *εἰς παροξ. ἀγαπῆς καὶ κ. ἔργων*.

b) *paroxysm* of anger, *sharp contention*, angry dispute, Acts xv. 39. Sept. for *ἡγρῇ* Deut. xxix. 28. Jer. xxxii. 37.—Dem. 1105. 24.

Παροργίζω, f. *ίσω*, (*ὀργίζω*), Att. fut. *παροργιῶ* Buttm. § 95. 7 sq. Winer § 13. 1. c; *to make angry by or along with* some other act or thing, *to provoke*

thereby, therewith, etc. c. acc. Eph. vi. 4 *μὴ παροργίζετε τὰ τέκνα ὑμῶν*. Rom. x. 19 quoted from Deut. xxxii. 21 where Sept. for *ὑγρῇ*, as also Judg. ii. 12. 1 K. xiv. 15.—Ecclus. iii. 16. iv. 2, 3. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350. comp. Passow s. v. Pass. Dem. 805. 19.

Παροργισμός, οὔ, ὁ, (*παροργίζω*), *provocation*, Sept. for *ὑγρῇ* 1 K. xv. 30. 2 K. xxiii. 26. In N. T. *anger provoked, indignation, wrath*, Eph. iv. 26. So Sept. for *ἡγρῇ* Jer. xxi. 5.—Not found in the classic writers.

Παροτρύνω, f. *υνῶ*, (*ὀτρύνω*), *to urge on by or along with something else, to stir up, to incite*, sc. thereby, therewith, c. acc. Acts xiii. 50.—Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut de sui Laud. 15. T. VIII. p. 153. 6. Reisk.

Παρουσία, ας, ἡ, (*πάρεμι*), pp. *the being or becoming present*, i. e.

a) *presence*, 2 Cor. x. 10 *ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς*. Phil. ii. 12.—Hdian. 1. 3. 13. Dem. 674. 24.

b) *a coming, advent*, genr. 1 Cor. xvi. 17. 2 Cor. vii. 6 *ἐν τῇ παρουσίᾳ Τίτου*. ver. 7. Phil. i. 26 *παρουσία πάλιν πρὸς ὑμᾶς, a coming again, return*.—2 Macc. xv. 21. Pol. 23. 10. 14. Diod. Sic. 1. 29.—Spoken of the final coming of Christ to judgment, Matt. xxiv. 3. 1 Cor. xv. 23. 1 Thess. ii. 19. 2 Thess. ii. 8. 2 Pet. iii. 4. 1 John ii. 28. *παρ. τοῦ υἱοῦ τοῦ ἀνθρ.* Matt. xxiv. 27, 37, 39. *παρ. τοῦ κυρίου* 1 Thess. iii. 13. iv. 15. v. 23. 2 Thess. ii. 1. James v. 7, 8. 2 Pet. i. 16 coll. Matt. xxiv. 30. In a like sense, 2 Pet. iii. 12 *παρ. τῆς τοῦ θεοῦ ἡμέρας*.—Also of the *coming* i. e. *manifestation* of the man of sin, 2 Thess. ii. 9, comp. ver. 3.

Παροψίς, ίδος, ἡ, (*ὀψον*), *a by-dish, side-dish*, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. B. p. 368. A. Pollux Onom. 6. 56. Comp. Sturz. Lex. Xenop. s. v. In later usage and N. T. *a side-plate*, i. e. *a plate, platter, dish*, pp. in which some dainties are served up. Matt. xxiii. 25 *τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος*. ver. 26.—Arr. Epict. 2. 20. Plut. de adulat. et. Amic. 9. T. VI. p. 197. 3 Reisk. Xen. Cyr. 1. 3. 4. The grammarians

condemn the word in this sense, Phryn. et Lob. p. 176.

Παρήρησία, ας, ἡ, (πᾶς, ῥῆσις,) pp. 'the speaking all one thinks,' i. q. *free-spokenness*, as characteristic of a frank and fearless mind; hence meton. and genr. *freeness, frankness, boldness*, as of speech, demeanour, action, etc.

a) pp. and genr. Acts iv. 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παρήρησιαν, i. e. his free-spokenness, boldness. 2 Cor. iii. 12. [vii. 4.]—Sept. Prov. xiii. 5. Diod. Sic. i. 53. Æl. V. H. 8. 12. Dem. 1397. 1.—So in adverbial phrases, e. g. παρήρησία, i. q. *freely, frankly, boldly*, John vii. 13, 26; or i. q. *openly, plainly*, without concealment or ambiguity, Mark viii. 32. John x. 24. xi. 14. xvi. 25, 29; also of actions, *openly*, done in the sight of all, not privately, John xi. 54 οὐκ ἐτι παρήρησία περιεπάτει κ. τ. λ. xviii. 20. ἐν παρήρησία in or with boldness, i. q. *freely, boldly*, comp. 'Εν no. 3. b. a. Eph. vi. 19. Phil. i. 20; also i. q. *openly, publicly*, opp. ἐν κρυπτῷ, John vii. 4. Col. ii. 15 ἐδειγμάτισεν ἐν παρήρησία. (Wisd. v. 1.) μετὰ παρήρησίας with boldness, i. q. *freely, boldly*, Acts ii. 29. iv. 29, 31. xxviii. 31.—1 Macc. iv. 18. Luc. Hermot. 51. Dem. 95. pen.

b) by impl. i. q. *license, authority*, 1 Tim. iii. 13 βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παρήρησιαν ἐν πίστει κ. τ. λ. Philem. 8.—Jos. ant. 4. 8. 12 οἱ νόμοι πολλὴν πρὸς ἁμαρτάνοντας ἔξουσι παρήρησιαν. Zosim. 3. 7. p. 255 οὐκ ἔχειν δὲ παρήρησιαν, οἷα νόμου μηδενὸς αὐτῷ τοῦτο ποιεῖν ἐπιτρέψαντος.

c) as implying frank reliance, confiding hope, i. q. *confidence, assurance*. 2 Cor. vii. 4 πολλή μοι παρήρησία πρὸς ὑμᾶς κ. τ. λ. but referred by some to a above. Eph. iii. 12. Heb. iii. 6. iv. 16. x. 19, 35. 1 John ii. 28. iii. 21. iv. 17. v. 14.—Jos. Ant. 5. 1. 13 παρήρησιαν λαμβάνει πρὸς τὸν Θεόν. Diod. Sic. 14. 65.

Παρήρησιάζομαι, f. ἄσομαι, depon. Mid. (παρήρησία), to be freespoken, to speak freely, openly, boldly, i. q. to be free, frank, bold, in speech, demeanour, action, etc. E. g. joined with verbs of speaking, Acts xiii. 46 παρήρησιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον. xix. 8. xxvi. 26. Genr. and seq. ἐν, e. g. of place, ἐν τῇ

συναγωγῇ Acts xviii. 26; or of thing, object, i. q. in behalf of, ἐν αὐτῷ Eph. vi. 20; or of person, παρήρησ. ἐν Θεῷ i. e. in faith and trust in God, 1 Thess. ii. 2, comp. i. 1 and 'Εν no. 1. c. a; also ἐν τῷ ὀνόματί τινος, in one's name, by one's authority, comp. in Ὄνομα b. Acts ix. 27, 28. Seq. ἐπὶ τῷ κυρίῳ Acts xiv. 3, see in 'Επί II. 3. c. a. p. 301.—Sept. Job xxii. 6. Xen. Ag. 11. 5. c. ἐν of place Plut. Marcell. 20. κατὰ τινος Pol. 12. 13. 8. πρὸς τινὰ Xen. Cyr. 5. 3. 8.

Πᾶς, πᾶσα, πᾶν, genr. παντός, πάσης, παντός, all, Lat. *omnis*, viz.

1. as including the idea of oneness, a totality, all, the whole, Lat. *totus*, i. q. ὅλος. In this sense, the *Singular* is put with a noun having the article; and the *Plural* also stands with the article where a definite number is implied, or without the article where the number is indefinite. See in 'Ο, ἡ, τό, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 6. Matth. § 277.

A) *Sing.* a) before a subst. with the article, Matt. vi. 29 οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ. viii. 32 πᾶσα ἡ ἀγέλη. Mark v. 33. Luke i. 10 πᾶν τὸ πλῆθος. iv. 25. John viii. 2 πᾶς ὁ λαός Acts i. 8. Rom. iii. 19. iv. 16. al. sæpiss. So with the names of cities, countries, etc. meton. for the inhabitants, Matt. iii. 5. Mark i. 5. Luke ii. 1. al.—Hdian. 6. 4. 1. Æl. V. H. 6. 11. Xen. Ag. 1. 25.—With proper names, sometimes without the article, Matt. ii. 3. Acts ii. 36. Rom. xi. 26. Comp. Winer § 17. 10. a.

b) after a subst. c. art. John v. 22 τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. Rev. xiii. 12. Comp. in 'Ο, ἡ, τό, l. c. Buttm. § 127. 6.

c) rarely between the art. and subst. where πᾶς is then emphatic, comp. in 'Ο, ἡ, τό, l. c. Buttm. l. c. Acts xx. 18 τὸν πάντα χρόνον. Gal. v. 14. 1 Tim. i. 16.

B) *Plur.* a) before a subst. or other word, viz. (α) *Subst.* c. art. implying a definite number, Matt. i. 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ. iv. 8. Mark iii. 28. Luke i. 6. Acts v. 20. Rom. i. 5. al. sæp. Comp. Winer § 17. 10. b. Buttm. § 127. 6. Matth. § 265. 2.—Xen. An. 5. 3. 9.—Without art. where the idea of number is then indefinite, Winer, Matth. l. c. E. g. πάντες ἄν-

ἄνθρωποι *all men*, all mankind, indef. Acts xxii. 15. Rom. v. 12, 18. al. (Æschin. 1. 18. πάντες ἄγγελοι θεοῦ *all angels of God* Heb. i. 6. πάντα ἔθνη Rev. xiv. 8. Comp. Winer Matth. l. c.—(β) *Particip.* c. art. as subst. Matt. iv. 24 πάντας τοὺς κακῶς ἔχοντας. xi. 28 πάντες οἱ κοπιῶντες. Luke i. 66, 71. John xviii. 4. Acts ii. 44. al. sæp.--Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6.—(γ) Before other words and periphrases with the art. in place of substantives, e. g. *Pron. possess.* as πάντα τὰ ἐμά Luke xv. 31. *Preposit.* with its case, Matt. v. 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke v. 9. John v. 28. Acts iv. 24. al. *Adv.* Col. iv. 9.

b) after a subst. or other word, viz. (α) *Subst.* c. art. as definite, comp. Winer Buttm. Matth. l. c. Matt. ix. 35 τὰς πόλεις πάσας sc. of that region. Luke xii. 7. Acts xvi. 26. Phil. i. 13. Rev. viii. 3. Hdian. 3. 1. 3.—Xen. Mem. 1. 1. 19 fin.—Without art. with a pr. name, Acts xvii. 21 Ἀθηναῖοι δὲ πάντες.—genr. Hdian. 4. 2. 5.—(β) *Particip.* c. art. as subst. Acts xx. 32 ἐν τοῖς ἡγιασμένοις πᾶσιν. Heb. v. 9.—(γ) Before other words or periphrases with the art. in place of subst. e. g. *Pron. possess.* as τὰ ἐμά πάντα John xvii. 10. *Preposit.* with its case, Gal. i. 2 οἱ σὺν ἐμοὶ πάντες. Tit. iii. 15. Col. iv. 7. Mark v. 26.

c) between the art. and subst. as emphatic, Acts xix. 7. xxi. 21. xxvii. 37. Comp. Buttm. § 127. 6.

d) joined with a *Pron.* pers. or demonstr. either before or after it, as ἡμεῖς πάντες John i. 16. πάντες ἡμεῖς Acts ii. 32. π. ὑμεῖς Matt. xxiii. 8. ὑ. π. Luke ix. 48. οὗτοι π. Acts i. 14. π. αὐτοὺς Acts iv. 33. αὐτ. π. 1 Cor. xv. 10. ταῦτα πάντα Matt. iv. 9. Luke xii. 30, 31. π. ταῦτα Mark vii. 23. al. sæp.

e) absol. (α) c. art. οἱ πάντες, *they all*, i. e. all those definitely mentioned, Mark xiv. 64 οἱ δὲ πάντες κατέκριναν αὐτόν κ. τ. λ. Rom. xi. 32. 1 Cor. x. 17. Eph. iv. 13. Phil. ii. 21. al. sæp.—Neut. τὰ πάντα, *all things*, i. q. (1) *the universe*, the whole creation, Rom. xi. 36 ἐξ αὐτοῦ . . . καὶ εἰς αὐτὸν τὰ πάντα. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16. Heb. i. 3. Rev. iv. 11. Trop. of the new spiritual creation in Christ, 2 Cor. v. 17, 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all

created rational beings, all men. i. q. οἱ πάντες, Gal. iii. 22. Col. i. 20. 1 Tim. vi. 13; put also for all the followers of Christ, Eph. i. 10, 23. al.—(2) genr. *all things* before mentioned or implied, e. g. the sum of one's teaching Mark iv. 11; all the necessities and comforts of life, etc. Acts xvii. 25. Rom. viii. 32. So 1 Cor. ix. 22. xii. 6 coll. ver. 5, 6. 2 Cor. iv. 15. Eph. v. 13. Phil. iii. 8. coll. ver. 7. Col. iii. 8. al.—(3) as a predicate of a pr. name, e. g. ὁ θεὸς τὰ πάντα ἐν πᾶσιν, *all in all*, i. e. above all, *supreme*, 1 Cor. xv. 28. Col. iii. 11.—(β) Without art. πάντες, *all*, i. q. πάντες ἄνθρωποι, *all men*. Matt. x. 22 μισούμενοι ὑπὸ πάντων. Mark ii. 12. x. 44. Luke ii. 3 ἐπορεύοντο πάντες, *all went*, i. e. all the inhabitants of Judea etc. iii. 15. John ii. 15, 24.—Neut. πάντα, *all things*, Matt. viii. 33 ἀπήγγειλαν πάντα. Mark iv. 34. Luke iii. 20. John iv. 25, 45. Acts x. 39. 1 Cor. xvi. 14 πάντα ὑμῶν i. e. all your actions, whatever ye do. Heb. ii. 8. James v. 12. al. sæp. Accus. πάντα as adv. *as to* or *in all things*, in all respects, *wholly*, Acts xx. 35. 1 Cor. ix. 25. x. 33. xi. 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) Σοκατὰ πάντα *as to all things*, in all respects, Acts iii. 22. Col. iii. 20. Heb. ii. 17. (2 Macc. i. 17.) εἰς πάντα id. 2 Cor. ii. 9. ἐν πᾶσιν *in all things*, in all respects, 2 Cor. xi. 6. 1 Tim. iii. 11. 2 Tim. ii. 7. Tit. ii. 9. 1 Pet. iv. 11. al. sæp.

2. Sing. πᾶς without the art. as including the idea of plurality, *all, every*, i. q. ἕκαστος, comp. Buttm. § 127. 6. Winer § 17. 10. a. (α) With nouns, Matt. iii. 17 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν. iv. 4. Mark ix. 49. Luke ii. 23. iv. 13, 37. x. 1. John i. 9. ii. 10. al. sæpiss.—(β) Before a *relat. pron.* it is intensive, e. g. πᾶς ὅστις, i. q. ὅστις but stronger, see in Ὅστις no. 2. a. β. Matt. vii. 24 πᾶς ὅστις ἀκούει *every one who*soever. Col. iii. 17, 23. πᾶς ὃς ἂν id. Acts ii. 21. Rom. x. 13. 1 Cor. vi. 18. πᾶς ὃς Gal. iii. 10. πᾶν ὃ Rom. xiv. 43. meton. John vi. 37, 39. xvii. 2.—(γ) Before a *participle*, e. g. with the art. where the particip. c. art. expresses the idea *he who*, and becomes a subst. expressing a class etc see in Ὁ, ἡ, τό, D. b. β. p. 555. Winer § 17. 10. a. Matt. v. 22 πᾶς ὁ ὀργιζόμενος *every one who is angry*.

Luke vi. 47. John vi. 45. Acts x. 43. Rom. ii. 10. al. sæp. So after, e. g. τῶ ἔχοντι παντί Matt. xxv. 29.—Without the art. where the participial sense then remains, as Matt. xiii. 19 παντὸς ἀκούοντος *every one hearing*. 2 Thess. ii. 4. On Luke xi. 4 see in Winer p. 105.—(δ) Absol. Mark ix. 49 πᾶς γὰρ πυρὶ ἀλισθῆσεται. Heb. ii. 9. διὰ παντός sc. χρόνου, *continually*, see in Διαπαντός. So ἐν παντί *in every thing*, in every respect, 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4. vii. 5, 11, 16. xi. 9. Eph. v. 24. Phil. iv. 6, 12.

3. *all*, i. e. *of all kinds, of every kind and sort*, including every possible variety, i. q. παντοδαπός, παντοῖος, Herm. ad Vig. p. 728. Passow πᾶς no. 6. a.

a) genr. Matt. iv. 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts vii. 22 πάσῃ σοφίᾳ Αἰγυπτίων. Rom. i. 18, 29. 2 Cor. i. 4. Col. iii. 16. 1 Pet. ii. 1. al.—Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) in the sense of *all possible*, i. q. *the greatest, utmost, supreme*. Matt. xxviii. 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Acts v. 23. xvii. 11 μετὰ πάσης προθυμίας. xxiii. 1. 2 Cor. xii. 12. Phil. i. 20. ii. 29. 1 Tim. ii. 2. 2 Tim. iv. 2. James i. 2. 1 Pet. ii. 18. Jude 3. —Hdian. 3. 8. 6. Pol. 1. 39, 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 εἰς πάντα κίνδυνον ἦλθον.

4. With a negative, e. g. οὐ πᾶς, οὐ πάντες, *not every one, not all*, the negative here belonging to πᾶς and merely denying the universality, see in Οὐ e. γ. Matt. vii. 21 οὐ πᾶς ὁ λέγων. xix. 11. Rom. ix. 6. x. 16. 1 Cor. xv. 39. al.—But πᾶς . . . οὐ, where οὐ belongs to the verb, is by Hebr. i. q. οὐδείς, *not one, no one, nothing, none*, see fully in Οὐ a. γ. Luke i. 37. Rom. iii. 20. Gal. ii. 16. 1 John ii. 21. Rev. xxii. 3. So Acts x. 14 οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. i. 20. So πᾶς . . . μή, 1 Cor. i. 29 ὅπως μὴ καυχῆσθαι πᾶσα σάρξ. Eph. iv. 29. Rev. vii. 1. Also πᾶς . . . οὐ μή Rev. xxi. 27. See Οὐ l. c. Winer § 26. 1. Comp. Heb. לְכָל גֵּשֶׁן Gesen. Lehrs. p. 831. Heb. Lex. art. לְכָל no. 3.—c. μή, 1 Macc. v. 42 μὴ ἀφήτε πάντα ἀνθρώπων παρεμβαλεῖν. Ecclus. xxx. 20. AL.

Πάσχα, τό, indec. i. q. Heb. פֶּסַח, Aram. נִסְּחָא, *the passover*, i. e. a sparing,

immunity, from פֶּסַח to pass over, to spare. So Sept. usually for פֶּסַח, as Ex. xii. 11, 21. al. but also in 2 Chr. φασέκ, xxx. 15. xxxv. 1, 11. φάσκα Jos. Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the 14th day of the month Nisan, which began with the new-moon of April, or, according to the Rabbins, of March, *between* the evenings, see in 'Οψία b. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. xxiii. 4 sq. Num. ix. 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of wine, the third of which was called פְּרָכָה דִּבְרָה *the cup of benediction*, τὸ ποτήριον τῆς εὐλογίας 1 Cor. x. 16, comp. Matt. xxvi. 27. See espec. Light-foot Hor. Heb. ad Matt. xxvi. 26, 27. Bibl. Repos. IV. 113 sq. Jahn § 354. In N. T. τὸ πάσχα is spoken both of the victim and the festival.

a) i. q. *the paschal lamb*, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. xii. 27) between the evenings of the 14th of Nisan; see in 'Οψία b. According to Josephus the number of lambs provided at Jerusalem in his time, was 256,500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 14th day of Nisan, B. J. 6. 9. 3.—(α) pp. φαγεῖν τὸ πάσχα *to eat the passover*, i. q. to keep the festival, Matt. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 11, 15. John xviii. 28. Sept. Ex. xii. 43. Ezra vi. 21. comp. 2 Chr. xxx. 18. ἐτοιμάζειν τὸ πάσχα *to make ready the passover* sc. for eating etc. Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 8, 13. θύειν τὸ πάσχα *to kill the passover*, Mark xiv. 12. Luke xxii. 7. So Sept. for פֶּסַח וּמִנְחָה Ex. xii. 21. "פֶּה פֶּסַח Deut. xvi. 2, 5, 6.—Jos. Ant. 3. 10. 5 τὴν θυσίαν πάσχα λεγομένην.—(β) Metaph. of Christ, 1 Cor. v. 7.

b) i. q. *the paschal supper, the festival of the passover*, on the eve of the 14th of Nisan, which was also the commencement of the seven days' festival

of unleavened bread, τὰ ἄζυμα, Ex. xii. 15 sq. Lev. xxiii. 6 sq. Jos. Ant. 3. 10. 5. See Bibl. Repos. IV. p. 120 sq.—(α) pp. of the paschal supper alone, Mark xiv. 1 ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα. Matt. xxvi. 18 πρὸς σε ποιῶ τὸ π. i. e. keep, celebrate. Heb. xi. 28 πεποίηκε τὸ π. i. e. Moses kept, instituted, the passover. So Sept. for פֶּסַח פֶּסַח Ex. xii. 48. Num. ix. 4 sq.—Jos. Ant. 2. 14. 6.—(β) In a wider sense including also the seven days of unleavened bread, *the paschal festival*, Matt. xxvi. 2. Luke ii. 41 τῇ ἑορτῇ τοῦ πάσχα. xxii. 1 ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. John ii. 13, 23. vi. 4. xii. 55 bis. xii. 1. xiii. 1. xviii. 39. xix. 14. Acts xii. 4.—Jos. B. J. 2. 1. 3 τῆς τῶν ἁζύμων ἐνστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται.—Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἁζύμων, see in Ἀζυμος a. Jos. B. J. 5. 3. 1.

Πάσχω, f. πείσομαι, aor. 2 ἔπαθον, perf. πέπονθα, *to suffer*, in the most general sense, i. e. pp. *to be affected by* any thing from without, *to be acted upon, to experience* either good or evil, intrans. and also c. acc. of the thing or manner.

a) of good, *to experience*, i. e. to have happen to oneself, to receive, Gal. iii. 4 τοσαῦτα ἐπάθετε εἰκῇ; i. e. have ye experienced such things, such blessings, in vain? comp. ver. 2, 5.—Theocr. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες κ. τ. λ. Xen. Mem. 2. 2. 3 ἀγασθῶ. So εὖ πάσχειν Æl. V. H. 1. 34. Xen. H. G. 6. 5. 48.

b) of evil, *to suffer*, to be subjected to evil, to calamity, pp. c. κακῶς, κακόν τι, Matt. xvii. 15 καὶ κακῶς πάσχει. Acts xxviii. 5.—Æl. V. H. 13. 17. Hdian. 3. 2. 10. Xen. H. G. 4. 5. 17. Mem. 4. 2. 26.—Absol. in the same sense, 1 Cor. xii. 26 εἴτε πάσχει ἐν μέλος. 1 Pet. ii. 20, 23 iii. 17. iv. 1 ὁ παθὼν ἐν σαρκί. ver. 19. Heb. ii. 18, where comp. Meleag. οἶδα παθὼν ἐλεεῖν, in Anthol. Gr. I. p. 14.—Hdian. 4. 13. 1. Xen. An. 1. 9. 8.—Seq. acc. of manner, Buttm. § 131. 6, 7; e. g. πολλά τὰ αὐτά, ταῦτα, ἅ, etc. Mark ix. 12. Luke xiii. 2. 2 Cor. i. 6. 2 Tim. i.

12. Rev. ii. 10. by attract. Heb. v. 8. (Ecclus. xxxviii. 16. Xen. Mem. 2. 1. 5.) With a preposit. marking source, manner, cause; e. g. ἀπό τινος, Matt. xvi. 21 πολλά παθεῖν ἀπὸ τῶν πρεσβ. κ. τ. λ. Mark viii. 31. Luke ix. 22. ὑπό τινος, Matt. xvii. 12 μέλλει πάσχειν ὑπ' αὐτῶν. Mark v. 26. 1 Thess. ii. 14 διὰ τινος Matt. xxvii. 19. διὰ τοῦ 1 Pet. iii. 14. (2 Macc. vii. 32.) ὑπὲρ τινος Acts ix. 16. Phil. i. 29. 2 Thess. i. 5. Seq. adv. 1 Pet. ii. 19 ἀδίκως. iv. 15. v. 10.—Spoken of the suffering and death of Christ, Luke xxii. 15 προ τοῦ με παθεῖν. xvii. 25 πολλά. xxiv. 26 ταῦτα. ver. 46 οὕτως. Acts i. 3. iii. 18. xvii. 3. Heb. ix. 26. xiii. 12. 1 Pet. ii. 21 ἔπαθεν ὑπὲρ ἡμῶν. iii. 18 περὶ ἁμαρτιῶν. iv. 1 ὑπὲρ ἡμῶν.—genr. Diog. Laert. 5. 61. Hdian. 5. 7. 1. Isæus 35. 19.

Πάταρα, ων, τὰ, Patara, a maritime city of Lycia, Acts xxi. 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. 3. 4. 64. Virg. Æn. 4. 144, where comp. Heyne Excurs. II. Strabo XIV. p. 980, 981.

Πατάσσω, f. ἄζω, pp. intrans. *to strike, to beat*, Lat. *pulso*, e. g. as the heart, Hom. Il. 7. 216. Later and in N. T. trans. *to strike, to smite*, e. g.

a) gently, i. q. *to touch, to tap*, c. acc. Acts xii. 7 τὴν πλευρὰν τοῦ Πέτρου.—Diod. Sic. 1. 67 τοῖς κοντοῖς τὰς ἀσπίδας πατάξαντες.

b) with violence, so as to wound, c. acc. Matt. xxvi. 51 πατάξας τὸν δοῦλον τοῦ ἀρχιέρως. Luke xxii. 50. c. ἐν of instrum. ver. 49. So Sept. for פָּגַע Ex. xxi. 12, 18 sq.—Pol. 11. 18. 4. Thuc. 8. 92. Xen. Eq. 7. 5.—Hence by impl. and by Hebr. *to smite*, i. q. *to kill, to slay, to destroy*, Acts vii. 24 πατάξας τὸν Αἰγύπτιον. Rev. xix. 15. (Ex. ii. 12.) Matt. xxvi. 31 et Mark xiv. 27 πατάξω τὸν ποιμένα, quoted from Zech xiii. 7 where Sept. for פָּגַע, as also Ex. xii. 12. 2 Chr. xxxiii. 25. Comp. Gesen. Lex. פָּגַע Hiph. no. 2.

c) trop. and from the Heb. *to smite*, i. e. to inflict evil, to afflict with disease, calamity, etc. spoken only of God or his angel, Acts xii. 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. xi. 6. So Sept. for פָּגַע Gen. xix. 11. Num. xiv. 12. Mal. iv. 6. [iii. 24.] פָּגַע Ex. xii. 23. Comp.

Gesen. Lex. פָּדַד Hiph. no. 1. c. — 2 Macc. ix. 5.

Πατέω, ω , f. $\acute{\eta}\sigma\omega$, ($\acute{\alpha}\tau\omicron\varsigma$ trodden path,) *to tread* with the feet.

a) trans. c. acc. i. q. *to tread down, to trample* under foot, i. q. *to profane* and lay waste. Rev. xi. 2 $\tau\eta\nu\ \acute{\alpha}\gamma\iota\alpha\nu\ \pi\alpha\tau\acute{\eta}\sigma\omicron\upsilon\sigma\iota$. Luke xxi. 24. Sept. for פָּדַד Is. i. 12. — Luc. de Merc. cond. 17. Hdian. 8. 5. 24. Xen. Cyr. 7. 1. 37. — In the sense of *to tread out*, e. g. grapes, $\tau\eta\nu\ \lambda\eta\nu\acute{\omicron}\nu$, Rev. xiv. 20. xix. 15. Comp. in Αηνός . So Sept. and פָּדַד Neh. xiii. 15. Is. xvi. 10. Lam. i. 16. — Anacr. Od. 17. 14. Xen. Ec. 18. 4 $\tau\acute{\omicron}\nu\ \sigma\iota\tau\omicron\nu$.

b) intrans. *to tread*, to set the foot. etc. seq. $\acute{\epsilon}\pi\acute{\alpha}\nu\omega$, Luke x. 19 $\pi\alpha\tau\acute{\epsilon}\iota\nu\ \acute{\epsilon}\pi\acute{\alpha}\nu\omega\ \delta\phi\epsilon\omega\nu$, *to tread upon serpents*, i. e. without harm. So Sept. for פָּדַד Is. xxxii. 20. Also for פָּדַד i. q. *to walk*, Is. xlii. 5.

Πατήρ, $\tau\acute{\epsilon}\rho\omicron\varsigma$, $\tau\rho\acute{\omicron}\varsigma$, $\acute{\omicron}$, *a father*, comp. Buttm. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. a) pp. *father*, genitor, by whom one is begotten, Matt. ii. 22 $\acute{\alpha}\nu\tau\iota\ \acute{\eta}\rho\omega\delta\omicron\nu\ \tau\omicron\upsilon\ \pi\alpha\tau\rho\acute{\varsigma}\ \acute{\alpha}\nu\tau\omicron\upsilon$. xix. 5. Mark v. 40. Luke ii. 48. John iv. 53. Heb. vii. 10. al. sæp. (Xen. Cyr. 3. 1. 14, 15.) Plur. $\acute{\omicron}\iota\ \pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma$, *parents*, both father and mother, Heb. xi. 23 $\text{Μωϋσῆς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ}$. Eph. vi. 4, coll. ver. 2. Comp. Passow no. 5. b. — Parthen. Erot. 10 $\pi\alpha\rho\acute{\alpha}\ \tau\omicron\omega\nu\ \pi\alpha\tau\acute{\epsilon}\rho\omega\nu\ \acute{\alpha}\iota\tau\eta\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, $\acute{\alpha}\nu\tau\eta\nu\ \acute{\eta}\gamma\acute{\alpha}\gamma\epsilon\tau\omicron\ \gamma\upsilon\nu\alpha\iota\kappa\alpha$. Luc. Tox. 8. — Of a reputed father or step-father Luke ii. 48.

b) of a remoter ancestor, i. q. *forefather*, progenitor; also as the head or founder of a tribe or people, *a patriarch*, Sing. Matt. iii. 9 $\pi\alpha\tau\acute{\epsilon}\rho\alpha\ \acute{\epsilon}\chi\omicron\mu\epsilon\nu\ \tau\acute{\omicron}\nu\ \acute{\alpha}\beta\text{-}\rho\alpha\acute{\alpha}\mu$. Mark xi. 10. Luke i. 32, 73. John iv. 12. Acts vii. 2. Rom. iv. 17, 18. al. sæp. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. iv. 11 $\acute{\epsilon}\iota\varsigma\ \tau\acute{\omicron}\ \acute{\epsilon}\iota\nu\alpha\iota\ \acute{\alpha}\nu\tau\omicron\nu\ \pi\alpha\tau\acute{\epsilon}\rho\alpha\ \pi\acute{\alpha}\nu\tau\omega\nu\ \tau\omicron\omega\nu\ \pi\iota\text{-}\sigma\tau\epsilon\upsilon\acute{\omicron}\nu\omicron\tau\omega\nu$, ver. 12, 16. So of Satan as the *father* of wicked and depraved men, John viii. 38, 41, 44 bis. Sept. for אב Gen. xvii. 4, 5. xix. 37. (trop. 1 Macc. ii. 54.) Plur. $\acute{\omicron}\iota\ \pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma$, *fathers*, i. e. *forefathers*, ancestors, Matt. xxiii. 30 $\acute{\epsilon}\nu\ \tau\alpha\iota\varsigma\ \acute{\eta}\mu\acute{\epsilon}\rho\alpha\iota\varsigma\ \tau\omicron\omega\nu\ \pi\alpha\tau\acute{\epsilon}\rho\omega\nu$. ver. 32. Luke vi.

xxiii. 26. John vii. 22. Acts iii. 13. Rom. ix. 5. Heb. i. 1. al. So Sept. and אב Deut. i. 11. 1 K. viii. 21. — Jos. c. Apion. 1. 31. Hdian. 2. 15. 2.

c) as a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father. E. g. in direct address, Luke xvi. 24 $\pi\acute{\alpha}\tau\epsilon\rho\ \acute{\alpha}\beta\text{-}\rho\alpha\acute{\alpha}\mu$. ver. 27, 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. xxiii. 9 $\kappa\alpha\iota\ \pi\alpha\tau\acute{\epsilon}\rho\alpha\ \mu\acute{\eta}\ \kappa\alpha\lambda\acute{\epsilon}\sigma\eta\tau\epsilon\ \acute{\upsilon}\mu\omega\nu\ \acute{\epsilon}\pi\iota\ \tau\eta\varsigma\ \gamma\acute{\eta}\varsigma$. 1 Cor. iv. 15. Comp. Phil. ii. 22. 1 Thess. ii. 11. So Sept. and אב of prophets, 2 K. ii. 12. vi. 21. xiii. 14. Comp. Schoettg. Hor. Heb. I. p. 745. — Plur. $\acute{\omicron}\iota\ \pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma$, nom. for voc. *fathers*, as an honorary title of address, Buttm. § 33. n. 4. Winer § 29. 1. E. g. used towards elder persons, 1 John ii. 13, 14; also towards magistrates, members of the Sanhedrim, etc. Acts vii. 2. xxii. 1. — Plut. Romul. 13 $\pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma\ \sigma\upsilon\gamma\gamma\epsilon\gamma\rho\acute{\alpha}\mu\mu\epsilon\nu\omicron\iota$, Lat. *patres conscripti*, i. e. senators.

d) metaph. seq. gen. of thing, i. q. *the author, source, beginner* of any thing. Rom. iv. 22 $\pi\alpha\tau\acute{\eta}\rho\ \pi\epsilon\rho\iota\tau\omicron\mu\acute{\eta}\varsigma$, i. e. Abraham. John viii. 44 $\acute{\omicron}\tau\iota\ \psi\epsilon\acute{\upsilon}\sigma\tau\eta\varsigma\ \acute{\epsilon}\sigma\tau\iota$, $\kappa\alpha\iota\ \acute{\omicron}\ \pi\alpha\tau\acute{\eta}\rho\ \acute{\alpha}\nu\tau\omicron\upsilon\ \sigma\epsilon$. $\tau\omicron\upsilon\ \psi\epsilon\acute{\upsilon}\delta\omicron\upsilon\varsigma$. So Sept. and אב Job xxxviii. 28. — Plato Menex. c. 10. p. 240. E, $\pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma\ \tau\eta\varsigma\ \acute{\epsilon}\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\alpha\varsigma$.

B) Of God, genr. as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; as Jos. Ant. 4. 8. 24 $\kappa\alpha\iota\ \acute{\alpha}\nu\tau\omicron\varsigma\ [\text{Θεός}] \pi\alpha\tau\acute{\eta}\rho\ \tau\omicron\upsilon\ \pi\alpha\nu\tau\acute{\omicron}\varsigma\ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu\ \gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$. comp. Diod. Sic. 5. 72. Hom. Od. 4. 341. So in N. T. God is called *Father*, e. g.

a) of the Jews, John viii. 41 $\acute{\epsilon}\nu\alpha\ \pi\alpha\tau\acute{\epsilon}\rho\alpha\ \acute{\epsilon}\chi\omicron\mu\epsilon\nu$, $\tau\acute{\omicron}\nu\ \theta\epsilon\acute{\omicron}\nu$, ver. 42. 2 Cor. vi. 18. Comp. John xi. 52. So Sept. and אב Jer. xxxi. 9. Is. lxiii. 16. lxiv. 8. — Wisd. ii. 16.

b) of Christians and all pious persons, who are also called $\tau\acute{\epsilon}\kappa\eta\alpha\ \theta\epsilon\omicron\upsilon$ John i. 11. Rom. viii. 16. al. So Jesus in speaking with his disciples calls God $\pi\alpha\tau\acute{\eta}\rho\ \acute{\upsilon}\mu\omega\nu$ etc. e. g. Matt. vi. 4 $\acute{\omicron}\ \pi\alpha\tau\acute{\eta}\rho\ \sigma\omicron\upsilon\ \acute{\omicron}\ \beta\lambda\acute{\epsilon}\pi\omega\nu\ \acute{\epsilon}\nu\ \tau\omicron\ \kappa\rho\upsilon\pi\tau\omicron\ \text{ver. 6, 8 } \acute{\omicron}\ \pi\alpha\tau\acute{\eta}\rho\ \acute{\upsilon}\mu\omega\nu$ ver. 15, 18. x. 20, 29. xiii. 43. Luke vi. 36. xii. 30, 32. al. Once in John, c. xx. 17. So with the further adjunct $\acute{\omicron}\ \pi\alpha\tau\acute{\eta}\rho\ \acute{\upsilon}\mu\omega\nu\ \acute{\omicron}\ \acute{\epsilon}\nu\ \tau\omicron\iota\varsigma\ \omicron\upsilon\rho\alpha\nu\omicron\iota\varsigma$ Matt. v. 16, 45, 48. vi. 1, 9. vii. 11. Mark xi. 25, 26. Luke xi. 2. al. $\acute{\omicron}\ \omicron\upsilon\rho\acute{\alpha}\nu\iota\omicron\varsigma$ Matt.

vi. 14, 26, 32. ὁ ἐπουράνιος Matt. xviii. 35. ὁ ἐξ οὐρανοῦ Luke xi. 13. Comp. Οὐρανός d.—So the apostles speaking for themselves and other Christians call God πατήρ ἡμῶν etc. Rom. i. 7 εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2. iv. 20. al. sæp. Hence also absol. in the same sense, Rom. viii. 15 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν· ἀββᾶ ὁ πατήρ. Gal. iv. 6. Eph. ii. 18. Col. i. 12. James i. 27. iii. 9. 1 John ii. 1, 15, 16. iii. 1. al. sæp. Comp. Ps. lxxxix. 26. So Heb. xii. 9 τῷ πατρὶ τῶν πνευμάτων [ἡμῶν], in antith. with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of our spirits, our spiritual Father.

c) spec. God is called *the Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is *the Son* of God, see in Υἱός. So where *the Father* and *Son* are expressly distinguished, as Matt. xi. 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κ. τ. λ. xxviii. 19. Mark xiii. 32 οὐδεὶς οἶδεν . . . σὺ δὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke ix. 26. x. 22. John i. 14, 18. iii. 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. v. 26. 1 Cor. viii. 6 εἰς Θεός, ὁ πατήρ . . . καὶ εἰς κύριος Ἰ. Χρ. 1 Thess. i. 1. Heb. i. 5. 1 Pet. i. 2. 1 John i. 3. ii. 22. iv. 14. 2 John 3, 9. al.—Where Jesus calls God πατήρ μου, e. g. Matt. xi. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. xvi. 27. Mark viii. 38. Luke ii. 49. John x. 18, 25, 29. Rev. ii. 27. iii. 5, 21. al. sæp. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. vii. 21. x. 32, 33. xii. 50. al. ὁ οὐράνιος. Matt. xv. 13. Absol. in the same sense, Matt. xxiv. 36 οὐδεὶς οἶδεν . . . εἰ μὴ ὁ πατήρ μόνος. Mark xiv. 36. Luke x. 21. xxii. 42. xxiii. 34. John iv. 21, 23. vi. 27, 37, 44 sq. x. 17. xiii. 1, 3. xiv. 6. Acts i. 4. Rom. vi. 4. al. sæpiss.—The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. xv. 6. 2 Cor. i. 3. xi. 31. Eph. i. 3. iii. 14. Col. i. 3. 1 Pet. i. 3. Rev. i. 6. al. Absol. 1 Cor. xv. 24 ὅταν παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ. Gal. i. 1. Eph. v. 20. Col. iii. 17. 2 Pet. i. 17. Jude 1. al. sæp. So Eph. i. 17 ὁ Θεὸς τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης i. e. God the glorious Father of our Lord J. C. comp. Buttm. § 123. n. 4.

d) metaph. seq. gen. of thing, James

i. 17 ἀπὸ [Θεοῦ] τοῦ πατρὸς τῶν φώτων, *the Father of lights*, i. e. the author, creator, of the heavenly luminaries; but not, like them, subject to change. Comp. Job xxxviii. 28. AL.

Πάτμος, ου, ἡ, *Patmos*, Rev. i. 9, now *Patimo* or *Patmosa*, a small sterile island of the Ægean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14.—Strabo X. p. 747. B. Plin. H. N. 4. 12. Rosenm. Bibl. Geogr. III. p. 373.

Πατραλῶας, ου, , Attic πατραλοίας, (πατήρ, ἀλοιάω,) *a smiter of his father, a parricide*, 1 Tim. i. 9. Comp. in Μητραλῶας.—Thom. Mag. p. 695. Pollux Onom. VI. 152 πατραλῶας καὶ πατραλοίας. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phædo § 62.

Πατριά, ᾶς, ἡ, (πατήρ,) *paternal descent, lineage*, Hdot. 3. 75. *a family, race, caste*, Hdot. 1. 200.—In N. T. *family*, Heb. ππפפ, as the subdivision of a Jewish tribe, φυλή, שבט, which ‘family’ comprehended several households, οἰκοί, תיבות תיבות; see Gesen. Lex. תיבות no. 10.

a) pp. Luke ii. 4 ἐξ οἴκου καὶ πατρὸς Δαβίδ. Trop. Eph. iii. 15. So Sept. and ππפפ. Ex. vi. 15, 17, 19. 1 Sam. ix. 21. al.—Judith viii. 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

b) in a wider sense, i. q. *tribe, people, nation*, like φυλή. Acts iii. 25 πᾶσαι αἱ πατριαὶ τῆς γῆς, in allusion to Gen. xii. 3 where Heb. ππפפ, Sept. φυλή. So Sept. πατριαὶ τῶν ἔθνων for ἔθνη 1 Chr. xvi. 28. Ps. xxii. 28. xcvi. 7.

Πατριάρχης, ου, ὁ, (πατριά, ἀρχή,) *a patriarch*, the father and founder of a family or tribe, as Abraham, Heb. vii. 4; the sons of Jacob as heads of the twelve tribes, Acts vii. 8, 9.—Jos. de Macc. § 16 fin.—So of David as the head of a family, πατριά, ππפפ, Acts ii. 29, comp. Luke ii. 4; see in Πατριά. Sept. for תיבות שבט 1 Chr. ix. 9. xxiv. 31. 2 Chr. xix. 8. comp. 1 Chr. xxvii. 22.

Πατρικός, ἡ, ὄν, (πατήρ,) *pater-*

nal, i. e. pertaining to one's father, e. g. ξένος Pol. 2. 48. 4 φίλος Xen. H. G. 6. 5. 4. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. παραδόσεις Gal. i. 14.—Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 π. ιερωσύναι.

Πατρίς, ἴδος, ἡ, adj. (πάτριος, πατήρ), pp. *father-land, native country*, 2 Macc. iv. 1. Jos. B. J. 1. 12. 7. Dem. 296. 15. Xen. Cyr. 1. 2. 7. In N. T. *one's own city, native place, home*, e. g. Nazareth as the city of Jesus because he was brought up there, Matt. xiii. 54, 57. Mark vi. 1, 4. Luke iv. 23, 24. John iv. 44 see in Γάρ I. b. Trop. of a heavenly home, Heb. xi. 14, comp. ver. 16.—Jos. Ant. 6. 4. 6 εἰς Ῥαμαζάν πόλιν· πατρίς γὰρ ἦν αὐτῷ. Hdian. 8. 3. 2.

Πατρόβας, α, ὁ, *Patrobas*, pr. n. of a Christian at Rome, Rom. xvi. 14.

Πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατήρ, παραδίδωμι), *delivered down from one's fathers*, handed down from ancestors, hereditary. 1 Pet. i. 18 ἀναστροφὴ πατροπ. i. e. a way of life derived from one's ancestors.—Dion. Hal. Ant. 4. 8. ib. 5. 48. Diod. Sic. 17. 2, 4.

Πατρῷος, ῥα, ῶν, (πατήρ,) *pater-nal*, i. e. pertaining to one's father, e. g. φίλοι Luc. Tim. 12. Hdian. 3. 15. 13. *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. νόμος Acts xxii. 3. ἔθος Acts xxviii. 17. xxiv. 14 λατρεύω τῷ πατρίῳ θεῷ i. e. our paternal God, the God whom our fathers worshipped and made known to us.—νόμος 2 Macc. vi. 1. θεός Jos. Ant. 2. 13. 1. Thuc. 7. 96. Xen. Cyr. 8. 7. 17.

Παῦλος, ου, ὁ, *Paulus, Paul*, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts xiii. 7. See in Ἀνθύπατος.

2. *Paul*, the apostle of the Gentiles, originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. iii. 5; but born at Tarsus in Cilicia, Acts xxi. 39. xxii. 3, where his father enjoyed the

rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts xvi. 37. xxii. 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. 5), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts xxii. 3, comp. v. 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards often supported himself, Acts xviii. 3. xx. 34. See Pirke Aboth c. 2. § 2. comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 228.—Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers, and after being detained for two years or more at Cesarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts xxviii. 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander l. c. I. p. 390 sq. Planck Gesch. des Christenthums u. s. w. II. p. 80. sq. See also genr. Neander l. c. p. 99 sq. and in Bibl. Re-

pos. IV. p. 138 sq. For the chronology of Paul's life and the probable dates of his epistles, see in Calmet, p. 731, 732. Neander l. c. passim.—Acts xiii. 9, 13. xviii. 5. xix. 11. xxiii. 1. Rom. i. 1. 1 Cor. i. 1. AL.

Παύω, f. παύσω, Engl. *to pause*, i. e.

a) Act. trans. *to make pause, to make leave off, to restrain*, sc. *from* any thing, seq. acc. et από c. gen. 1 Pet. iii. 10 παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. xxxiv. 14 [13] where Sept. c. από for קַן רַצָּה. — c. ἐκ Eurip. Electr. 987 παῦσον ἐκ κακῶν ἐμέ. The usual Greek construction is c. acc. et gen. e. g. Jos. Vit. § 19. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

b) Mid. intrans. *to pause, to leave off, to refrain*, sc. *from* any thing. E. g. seq. gen. of thing, 1 Pet. iv. 1 πέπανται ἀμαρτίας *hath ceased from sin*. Buttm. § 132. 4. 1. Winer § 30. 6. For this use of the perf. pass. see Buttm. § 136. 3. So Sept. c. gen. for עָשָׂה Ex. xxxii. 11. Josh. vii. 26.—Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—Seq. particip. instead of infin. Buttm. § 144. n. 3. Winer § 46. 1. Luke v. 4 ὡς δὲ ἐπαύσατο λαλῶν, as in Engl. *when now he left speaking*. Acts v. 42 οὐκ ἐπαυσάντο διδάσκοντες, *they ceased not teaching*. vi. 13. xiii. 10. xx. 31. xxi. 32. Eph. i. 16. Col. i. 9. Heb. x. 2. c. part. impl. Luke xi. 1. So Sept. for עָשָׂה Gen. xi. 8. עָשָׂה Gen. xviii. 33. xiv. 18, 22.—Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2.—Absol. i. q. *to cease, to come to an end*, Luke viii. 24. Acts xx. 1. 1 Cor. xiii. 8 εἴτε γλῶσσαι, παύσονται. So Sept. for עָשָׂה Ex. ix. 34, 35.—Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ἡ, *Paphos*, a maritime city of Cyprus near the western extremity, the station of a Roman proconsul, Acts xiii. 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. Strabo p. 1002 sq.

Παχύνω, f. νυνῶ, (παχύς fat, gross,) *to make fat*, Xen. Oec. 12. 20. Pass. *to become fat and thick*, Luc. Ver. Hist. 22. Xen. Conv. 2. 17. In N. T. metaph.

only Pass. *to become gross, dull, callous*, as if from fat, Matt. xiii. 15 et Acts xxviii. 27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, quoted from Is. vi. 10 where Sept. for עָשָׂה, comp. Deut. xxxii. 15. Comp. Tittm. de Syn. N. T. p. 185.—Philostr. Vit. Apollon. 1. 8. παχύνειν νοῦν. So παχύς τὴν διανοίαν Ael. V. H. 13. 15. Hdian. 2. 9. 15.

Πέδη, ης, ἡ, (πέζα,) *a fetter, shackle* for the feet, Plur. πέδαι, *fetters*, Mark v. 4 bis. Luke viii. 29. Sept. for עָשָׂה 2 Sam. iii. 34. 2 K. xxiv. 37. עָשָׂה Ps. cv. 18.—Eccelus. vi. 26. Pol. 3. 82. 8. Xen. An. 4. 3. 8.

Πεδινός, ἡ, όν, (πεδίον, πέδον,) *plain, level*, e. g. land, Luke vi. 17 ἐστη ἐπὶ τόπον πεδινού, *he stood upon a level place*, i. e. upon the plain. Sept. for עָשָׂה Deut. iv. 43. עָשָׂה Josh. ix. 1. 2 Chr. i. 15.—1 Macc. iii. 40. Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

Πεζεύω, f. εύσω, (πέζα foot,) *to foot it, to travel on foot*, i. e. by land and not by water, intrans. Acts xx. 13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 μέχρις ἐνταῦθα ἐπέζευσεν ἡ στρατία.

Πεζῆ, adv. (pp. dat. fem. of adj. πεζός on foot, pedestrian), *on foot*, Matt. xiv. 13. Mark vi. 33. For this dat. as adv. see Buttm. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

Πειθαρχέω, ῶ, f. ἡσω, (πείθαρχος, from πείδομαι, ἀρχή,) pp. *to obey a ruler*, one in authority; hence genr. *to obey*, c. dat. e. g. magistrates, ἀρχαῖς Tit. iii. 1. τῷ θεῷ Acts v. 29, 32.—Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—So *to obey or follow one's advice*, c. dat. of pers. Acts xxvii. 21.—Pol. 3. 4. 3. Diod. Sic. 1. 27.

Πειθός, ἡ, όν, (πείθω,) a form elsewhere unknown, i. q. πείθανος or πείθανος, *persuasive, winning*, 1 Cor. ii. 4 οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' κ. τ. λ. Some suppose it to be a contraction or corruption of πείθανος; others read οὐκ ἐν πειθοῖ ἀνθρ. σοφίας [λόγων], ἀλλ' κ. τ. λ. as if from subst. πειθώ q. v.

Πειθώ, όος, οὔς, ἡ, (πείθω,) pp.

pr. n. *Pitho*, Lat. *Suada*, the goddess of persuasion, Hdot. 8. 111. Pollux On. 4. 22, 142. In N. T. *persuasion*, *persuasive discourse*, in MSS. 1 Cor. ii. 4, see in Πείθός.—Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

Πείθω, f. πείσω, perf. 2 πέποιθα, perf. pass. πέπεισμαι, aor. 1 pass. ἐπείσθην, *to persuade*, pp. *to move or affect by kind words and motives*.

I. Act. *to persuade*. a) genr. e. g. *to the belief and reception of the truth*, i. q. *to convince*, and in this sense mostly *de conatu*; pp. c. acc. of pers. Acts xviii. 4 ἐπειθε τοὺς Ἰουδαίους κ. τ. λ. i. e. he sought to persuade and convince them. 2 Cor. v. 11. Also c. dupl. acc. of pers. and thing, Acts xxviii. 23 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Comp. Buttm. § 131. 6, and n. 4. So the acc. of pers. being impl. Acts xix. 8 πείθων [αὐτοὺς] τὰ περὶ κ. τ. λ. Also *to alleged error*, absol. Acts xix. 26.—τινά Wisd. xvi. 8. Ael. V. H. 3. 16. ib. 9. 14 ἐμὲ μὲν οὖν τὸ λεχθὲν οὐ πείθει. Diod. Sic. 4. 26. τινά τι Xen. Oec. 20. 15. τί Thuc. 3. 43 πείσαι τὰ δεινότατα. Xen. Mag. Eq. 3. 5.—Seq. acc. of pers. c. infin. *to persuade to do any thing, to induce*, Acts xiii. 43 ἐπειθον αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. xxvi. 28 see in Ἐν no. 2. a.—Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19.—In the sense of *to instigate*, c. acc. of pers. et ἵνα, Matt. xxvii. 20. c. acc. impl. Acts xiv. 19.

b) i. q. *‘to bring over to kind feelings,’ to conciliate*. (a) genr. i. q. *to pacify, to quiet*, e. g. an accusing conscience, τῆς καρδίας 1 John iii. 19, comp. ver. 20. See in Ὅτι no. 2. c. γ.—Sept. 1 Sam. xxiv. 8. Xen. H. G. 1. 7. 7 τὸν δῆμον, comp. § 4, 5.—(β) i. q. *to win over, to gain the favour of, to make a friend of*, c. acc. of pers. Gal. i. 10 ἀνθρώπους πείθω, ἢ τὸν θεόν; (Xen. Ath. 2. 11.) Prob. by presents, bribes, etc. Matt. xxviii. 14. Acts xii. 20 πείσαντες τὸν Βλαστόν.—2 Macc. iv. 45. Jos. Ant. 14. 16. 4 Ἡρώδης πολλοῖς χρήμασι πείθει τὸν Ἀντόνιον. Xen. H. G. 7. 3. 4.

II. Pass. and Mid. *to let oneself be persuaded, to be persuaded*, i. e.

a) genr. e. g. of any truth etc. i. q. *to be convinced, to believe*, absol. Luke

xvi. 31 οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. Acts xvii. 4. Heb. xi. 13 in text. rec. Seq. dat. of thing Acts xxviii. 24. c. inf. xxvi. 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1. c. dat. Xen. Cyr. 1. 5. 3.) Perf. pass. πέπεισμαι as pres. *I am persuaded, convinced*, comp. Buttm. § 113. 6. So c. inf. et acc. Luke xx. 6. seq. ὅτι, Rom. viii. 38. xiv. 14. xv. 14. 2 Tim. i. 5, 12. c. acc. τά Heb. vi. 9, comp. Buttm. § 134. 6.—c. inf. 2 Macc. ix. 27. c. ὅτι Xen. Oec. 15. 6. c. τοῦτο Xen. Cyr. 8. 7. 19.—So *to be persuaded to do any thing, to be induced*, absol. but c. inf. impl. Acts xxi. 14 μὴ πειθομένου δὲ αὐτοῦ sc. μὴ ἀναβαίνειν κ. τ. λ.—c. inf. Xen. Cyr. 5. 1. 8.

b) i. q. *to assent to, to obey, to follow*, seq. dat. of person, Matth. § 362. n. 2. Acts v. 36, 37, 40. xxiii. 21. xxvii. 11 ὁ δὲ ἐκ. τῷ κυβερνήτῃ . . ἐπείθετο μάλλον. Rom. ii. 8. Gal. [iii. 1.] v. 7. Heb. xiii. 17. James iii. 3.—Ael. V. H. 3. 23. Hdian. 3. 12. 13.—Xen. Cyr. 1. 2. 8.

III. Perf. 2 πέποιθα, intrans. *to be persuaded, to trust*, comp. Buttm. § 113. n. 3.

a) i. q. *to be confident, assured*, seq. acc. c. inf. Rom. ii. 19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι κ. τ. λ. c. ὅτι Heb. xiii. 18. Phil. ii. 24. τοῦτο ὅτι Phil. i. 6, 25, comp. in Ὅτι b, f. Ὅτι no 1. a. Seq. ἐπὶ τινά ὅτι, *in respect to any one*, 2 Cor. ii. 3. 2 Thess. iii. 4. εἰς τινά ὅτι, id. Gal. v. 10. With the further adjunct ἐν κυρίῳ *in or through the Lord*, Gal. v. 10. Phil. ii. 24. 2 Thess. iii. 4. --Sept. genr. for פָּחַד Prov. x. 10. Deut. xxxiii. 28. comp. Job xii. 6.

b) i. q. *to confide in, to rely upon*, seq. dat. Phil. i. 14. Philem. 21 πεποιθὼς τῇ ὑπακουῇ σου. 2 Cor. x. 7 ἐαυτῷ. Sept. for פָּחַד Prov. xiv. 16. 2 K. xviii. 20. פָּחַד Is. xxviii. 17. (2 Macc. viii. 18. Dion. Hal. Ant. 3. 50. Hdot. 9. 88.) Seq. ἐν c. dat. *to trust or have confidence in any thing*, Phil. iii. 3 ἐν σαρκί. ver. 4. Seq. ἐπὶ τινά id. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. Heb. ii. 13. (Sept. for פָּחַד Ps. xxv. 2. Prov. xi. 28. פָּחַד Ps. ii. 12.) So c. ἐπὶ τινά id. Matt. xxvii. 43. Sept. for פָּחַד 2 K. xviii. 21, 22.

Πεινάω, ὦ, f. ἄσω, aor. 1 ἐπεινάσα.

For the later mode of contraction into *a*, as *πεινᾶ*, instead of the Attic manner into *η*, as *πεινῆ*, see Lob. ad Phryn. p. 61, 204. Winer § 13. 3. comp. Buttm. § 105. n. 5.—*To hunger, to be hungry*, intrans.

a) pp. Matt. iv. 2 *νηστεύσαι ἡμέρας τεσσαράκοντα . . ὕστερον ἐπείνασε*. xii. 1, 3. xxi. 18. xxv. 35, 37, 42, 44. Mark ii. 25. xi. 12. Luke iv. 2. vi. 3. Rom. xii. 20. (Prov. xxv. 22.) 1 Cor. xi. 21, 34. Rev. vii. 16. So Sept. and *כַּעֲרָה* Prov. xxv. 22. 2 Sam. xvii. 29.—*πεινᾶν* Jos. Ant. 10. 11. 6. Plut. Aristid. 25. *πεινῆν* Luc. D. Mort. 17. 1. Xen. Mem. 2. 1. 30.

b) meton. *to famish*, to be without food, i. q. *to be poor, needy*, Luke i. 53 *πεινῶντας ἐνέπλησεν ἀγαθῶν*. vi. 21, 25. 1 Cor. iv. 11. Phil. iv. 12. So Sept. and *כַּעֲרָה* Ps. cvii. 9. *כַּעֲרָה* Jer. xxxi. 12, 25.—Ecclus. iv. 2.

c) metaph. *to hunger after* any thing, *to long for*, c. acc. *τὴν δικαιοσύνην* Matt. v. 6. Comp. in *Διψάω* b. Winer § 30. 7.—Absol. of longing after spiritual nourishment, aliment, John vi. 35.—Ecclus. xxiv. 21. c. gen. Xen. Œc. 13. 9 *π. τοῦ ἐπαινοῦ*. Conv. 4. 36.

Πείρα, *ας*, ἡ, (*πειράω*), *trial*, in N. T. only in the phrase *πείραν λαμβάνειν τινος*, pp. *to take a trial of* any thing, i. q. *πειράζω*, comp. in *Λαμβάνω* 1. f. E. g.

a) i. q. *to make trial of, to attempt* τῆς θαλάσσης Heb. xi. 29. So Sept. for *πῶς* Deut. xxviii. 56.—Hdian. 2. 2. 1. Xen. Mem. 1. 4. 18.

b) i. q. *to have trial of, to experience*, τῶν ἐμπαιγμῶν Heb. xi. 36.—Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.

Πειράζω, f. *άσω*, (*πείρα*), *to make trial of, to try*; spoken

a) of actions, i. q. *to attempt, to assay*, seq. infin. Acts xvi. 7 *ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι*. xxiv. 6. Sept. for *πῶς* Judg. vi. 39.—2 Macc. ii. 23. Jos. B. J. 1. 8. 4.

b) of persons, i. q. *to tempt*, i. e. *to prove, to put to the test*, seq. acc. (a) genr. and in a good sense, in order to ascertain the character, views, feelings of any one. Matt. xxii. 35, comp. Mark xii. 28—34. John vi. 6 τοῦτο δὲ ἔλεγε πειράζων αὐτόν. 2 Cor. xiii. 5 *ἐαυτοὺς*

πειράζετε. Rev. ii. 2. So Sept. for *πῶς* 1 K. x. 1. Ps. xxvi. 2. *הִנֵּנִי* Ps. xvii. 3.—Jos. B. J. 1. 10. 4. Plut. Cleom. 7.—(β) In a bad sense, with ill intent, Matt. xvi. 1 *πειράζοντες ἐπηρώτησαν αὐτόν*. xix. 3. xxii. 18. Mark viii. 11. x. 2. xii. 15. Luke xi. 16. xx. 23. John viii. 6. Hence by impl. *to try* one's virtue, *to tempt*, i. q. *to solicit to sin*, genr. Gal. vi. 1 *ἵνα μὴ πειρασθῇς καὶ σὺ lest thou also be tempted*, yield to temptation. *James i. 13 ter, 14. Rev. ii. 10. Espec. of Satan, Matt. iv. 1 *πειρασθῆναι ὑπὸ τοῦ διαβόλου*. ver. 3. Mark i. 13. Luke iv. 2. 2 Cor. vii. 1. 1 Thess. iii. 5 bis.—(γ) From the Heb. usage, God is said *to try, to prove* men by adversity, to try their faith and confidence in him. 1 Cor. x. 13 *ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε*. Heb. ii. 18. bis. iv. 15. xi. 17, 37. Rev. iii. 10. So Sept. and *פָּקַד* Gen. xxii. 1. Ex. xx. 20. Deut. viii. 2. (Wisd. xi. 9.) Vice versa, men are said *to prove or tempt* God, by doubting, distrusting his power and aid. Acts v. 9 *πειράσαι τὸ πνεῦμα κυρίου*. xv. 10 *τί πειράζετε τὸν θεόν*; 1 Cor. x. 9. Heb. iii. 9 *οὐ ἐπείρασάν με οἱ πατέρες ὑμῶν*, quoted from Ps. xcv. 9 where Sept. for *פָּקַד*, as also Ex. xvii. 2, 7. Is. vii. 12.—Wisd. i. 2.

Πειρασμός, οὗ, ὁ, (*πειράζω*), *trial, proof*, a putting to the test, spoken only of persons.

a) genr. trial of one's character, etc. 1 Pet. iv. 12 *πρὸς πειρασμὸν ὑμῶν*, i. e. *to try or prove you*.—Ecclus. vi. 7. xxvii. 5 *πειρασμός ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ*. ver. 7.—By impl. *trial* of one's virtue, *temptation*, i. e. solicitation to sin, espec. from Satan, Luke iv. 13. 1 Tim. vi. 9.

b) from the Heb. *trial, temptation*, comp. in *Πειράζω* b. γ. E. g. (a) a state of trial into which God brings his people through adversity and affliction, in order to excite and prove their faith and confidence in him. Matt. vi. 13 et Luke xi. 4 *μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν*, i. e. *bring us not into a state of trial, lay not trials upon us*. Matt. xxvi. 41. Mark xiv. 38. Luke viii. 13. xxii. 40, 46. 1 Cor. x. 13 bis. James i. 2, 12. 1 Pet. i. 6. 2 Pet. ii. 9. So Sept. and

πρῶ Deut. vii. 19. xxix. 2. (Ecclus. ii. 1. xxxvi. 1.) Hence meton. i. q. *adversity, affliction, sorrow*, Luke xxii. 28. Acts xx. 19 δουλεύων τῷ κυρίῳ μετὰ δακρύων καὶ πειρασμῶν. Gal. iv. 14. Rev. iii. 10. See Tholuck Bergpred. on Matt. vi. 13. p. 434 sq.—(β) Vice versa, *temptation* of God by man is distrust in God, complaint against him, comp. in Πειράζω b. γ. Heb. iii. 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ Θεοῦ, quoted from Ps. xcv. 8 where Sept. for πρῶ, as also Ex. xvii. 7. Deut. ix. 22.

Πειράω, ὦ, f. ἄσω, *to try*; more usually and in N. T. Mid. πειράομαι, *to try for oneself*, for one's own part, *to attempt, to essay*, sc. to do any thing, seq. infin. Acts ix. 26 ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς. xxvi. 21.—2 Macc. x. 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

Πεισμονή, ἥς, ἡ, (πείθω,) *persuasion*, i. e. the being easily persuaded, *credulity*, Gal. v. 8 τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονή οὐκ ἐκ τοῦ καλ. κ. τ. λ. On the paronomasia see Winer § 62. 1. fin. Others refer it to Judai- zing teachers, i. q. *effort at persuasion*.—Eustath. ad Iliad. α, p. 21. 46. Odys. χ', p. 785. 22.

Πέλαγος, εος, ους, τό, *the sea*, pp. *the high sea, the deep, the main*, remote from land. Matt. xviii. 6 ἐν τῷ πελάγει τῆς θαλάσσης. Comp. Winer p. 492.—Aristot. Probl. sect. 23. qu. 3, ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθεῖα. Apoll. Rhod. 2. 608 πέλ. τῆς θαλάσσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16.—Spoken of the high sea adjacent to a country, Acts xxvii. 5 τὸ π. κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia.—Jos. Ant. 2. 16. 5. Thuc. 5. 110 τὸ Κρητικὸν πέλαγος.

Πελεκίζω, f. ἴσω, (πέλεκυς axe,) q. d. *to axe*, i. e. *to hew with an axe*, Sept. for ὕρῃ 1 K. v. 18. In N. T. *to behead with an axe*, pp. c. acc. of pers. Pass. Rev. xx. 4 τὰς ψυχὰς τῶν πεπελεκισμένων.—Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phr. p. 341.

Πέμπτος, η, ον, ord. adj. (πέντε),

the fifth, Rev. vi. 9. ix. 1. xvi. 10. xxi. 20. Sept. for ὕρῃ Gen. i. 23.—Dem. 260. 20. Xen. An. 4. 7. 21.

Πέμπω, f. ψω, *to send, trans.*

a) of persons, i. q. *to cause to go*. (α) genr. c. acc. Matt. xxii. 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts xxv. 25. Phil. ii. 23. Seq. acc. et dat. of pers. to whom, 1 Cor. iv. 17 ἐπεμψα ὑμῖν Τιμόθεον. Phil. ii. 19. εἰς c. acc. of place, Matt. ii. 8. εἰς τινα *into* one's body Mark v. 12. πρὸς τινα Acts xxv. 21. Eph. vi. 22. Col. iv. 8. Tit. iii. 12.—Xen. An. 4. 6. 19. τινὶ Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 22. εἰς Luc. Asin. 45. πρὸς Pol. 2. 11. 4.—(β) Spec. of messengers, agents, ambassadors, etc. c. acc. Matt. xi. 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ. Luke xvi. 24. John i. 22. xiii. 16. 1 Thess. iii. 2. 1 Pet. ii. 14. οἱ πεμφθέντες *those sent*, the messengers, Luke vii. 10. εἰς c. acc. of place Luke xvi. 27. Acts xv. 22. πρὸς τινα Luke iv. 26. Acts xv. 25. c. infin. of purpose, 1 Cor. xvi. 3. Rev. xxii. 16 ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι κ. τ. λ.—Hdian. 3. 14. 8. εἰς ib. 1. 11. 9. πρὸς ib. 6. 4. 6.—Also c. acc. of pers. impl. i. q. seq. εἰς c. infin. of purpose, 1 Thess. iii. 5 ἐπεμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*. εἰς c. acc. of place, Acts x. 32. xx. 17. πρὸς τινα Acts x. 33. xix. 31. xxiii. 30. (c. εἰς et πρὸς Xen. Cyr. 1. 5. 4.) So particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. xiv. 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark vi. 27.—Hdian. 1. 9. 19 νύκτωρ ὁ Κόμμοδος πέμψας ἀποτέμνει τὴν κεφαλὴν. Plut. de puer. educ. 14 fin. VI. p. 37. 10. Reisk. Xen. Cyr. 3. 1. 5.—Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. inf. John i. 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John iv. 34. v. 23, 24. vi. 38 sq. vii. 16, 28. Rom. viii. 3. al. sæp. The Spirit, John xiv. 26. xv. 26. xvi. 7. Apostles as sent out by Jesus, John xiii. 20. xx. 21.

b) of things, *to send, to transmit*, (α) pp. c. acc. of thing and dat. of pers. Rev. xi. 10 δῶρα πέμπουσιν ἀλλήλοις. So c. acc. of thing impl. τινὶ [τι] εἰς τι Acts xi. 29. Phil. iv. 16.—Hdian. 3. 7. 2. Xen. Cyr. 3. 1. 42.—(β) trop. *to send*
2 T

upon or among, c. acc. et dat. 2 Thess. ii. 11 πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλά-
νης. So c. acc. simpl. to send forth,
e. g. τὸ δρέπανον, i. q. to thrust in, Rev.
xiv. 15, 18.—Wisd. xii. 25. Hom. Il. 15.
109. AL.

Πένης, ητος, ὁ, ἡ, adj. (πένομαι to
work for a living), poor, needy, 2 Cor.
ix. 9. Sept. for יְבִיחַ Ex. xxiii. 6. Ez.
xviii. 12. יְבִיחַ Deut. xxv. 11. Prov. xxxi.
20.—Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

Πενθερά, ᾶς, ἡ, (πενθερός,) a mother-
in-law, e. g. the wife's mother, Matt.
viii. 14. Mark i. 30 ἡ δὲ π. Σίμωνος.
Luke iv. 38. Also the husband's mother,
in antith. to νύμφη, Matt. x. 35. Luke
xii. 53 bis. Sept. for הַמָּוֶה Ruth i. 14.
ii. 11. iii. 1.—Dem. 1123. I.

Πενθερός, οὔ, ὁ, a father-in-law,
John xviii. 3. Sept. for הָוֶה Gen. xxxviii.
13, 25. הָוֶה Ex. iii. 1. xviii. 1 sq.—
Tob. x. 7, 10. Pollux On. 3. 3. 2. Hom.
Il. 6. 170.

Πενθέω, ὦ, f. ἥσω, (πένθος,) to mourn,
to lament. i. e.

a) trans. c. acc. of pers. to bewail any
one, to grieve for him, 2 Cor. xii. 21
πενθήσω πολλούς.—More comm. for
one dead, Sept. for לָבֵן Gen. xxxvii. 33.
לָבֵן Gen. 1. 3. So 1 Macc. xii. 52.
Luc. D. Deor. 14. 1. Xen. H. G. 2. 2. 3.

b) intrans. to mourn, etc. e. g. at the
death of a friend, c. κλαίω, Mark xvi. 10.
Sept. for לָבֵן Gen. xxiii. 2. So genr.
i. q. to be sad, sorrowful, Matt. v. 4. μα-
κάριοι οἱ πενθοῦντες. ix. 15. Mid. for one-
self 1 Cor. v. 2. c. κλαίω Luke vi. 25.
James iv. 9. Rev. xviii. 11, 15, 19. ἐπὶ
ταῖς xviii. 11. So Sept. for לָבֵן Neh.
viii. 11. Ez. vii. 27.—Æschin. 84. 14.
Isocr. p. 213. C.

Πένθος, εος, ους, τό, (kindr. with
πάθος,) mourning, grief, sadness, genr.
James iv. 9 ὁ γέλως ὑμῶν εἰς πένθος με-
ταστροφῆτω. Rev. xviii. 7 bis, 8. xxi. 4.
So Sept. and לָבֵן Lam. v. 15. הַמָּוֶה
Prov. xiv. 13.—Wisd. xix. 3. Dem. 1399.
12. More comm. for one dead, Luc. D.
Deor. 25. 2. Xen. Cyr. 4. 6. 6.

Πενιχρός, ἄ, ὄν, (πένομαι,) poor,
needy, i. q. πένης, Luke xxi. 2. Sept.
for יְבִיחַ Ex. xxii. 25. לָבֵן Prov. xxviii.
15.—Pol. 6. 21. 7. Dem. 422. 19.

Πεντάκις, adv. (πέντε), five times
2 Cor. xi. 24.—Sept. 2 K. xiii. 19. Plut
Marcell. 1 init.

Πεντακισχίλιοι, αι, α, (χίλιος,) five
thousand, pp. five times one thousand,
Matt. xiv. 21. xvi. 9. Mark vi. 44. viii.
19. Luke ix. 14. John vi. 10.—Sept.
Ezra ii. 69. 2 Chr. xxxv. 9. Xen. H.
G. 1. 2. 1.

Πεντακόσιοι, αι, α, five hundred,
Luke vii. 41. 1 Cor. xv. 6. Sept. for
הָמֶשֶׁת Num. i. 21, 33.—Luc. Ica-
rom. 1. Xen. H. G. 1. 4. 21.

Πέντε, οἱ, αἱ, τά, indec. five, Matt.
xiv. 17, 19. xvi. 9. xxv. 2. Luke i. 24.
Acts iv. 4. al. As an indef. small num-
ber 1 Cor. xiv. 19. Sept. for הָמֶשֶׁת,
הָמֶשֶׁת, Gen. xviii. 28. Ex. xxii. 1.—
Luc. Hermot. 48. Xen. Ag. 1. 36. AL.

Πεντεκαίδεκατος, η, ον, ord. adj.
(πεντεκαίδεκα), the fifteenth, Luke iii. 1.
—Sept. Num. xxviii. 17. 2 K. xiv. 23.

Πεντήκοντα, οἱ, αἱ, τά, indec. fifty,
Mark vi. 40 et Luke ix. 14 ἀνὰ πενήκον-
τα by fifties. Luke vii. 41. xvi. 6. John
viii. 57. xxi. 11. Acts xiii. 20. Sept. for
הָמֶשֶׁת Gen. vi. 15. Ex. xxvi. 5.—Luc.
D. Marin. 6. 1. Xen. H. G. 1. 4. 21.

Πεντηκοστή, ἡς, ἡ, (pp. fem. of πεν-
τηκοστός fiftieth,) a fiftieth part, a
species of impost, Dem. 568. 12. ib.
738. 5. See Boeckh Staatsh. d. Ath. I.
p. 337. In N. T. Pentecost, the day of
Pentecost, one of the three great Jewish
festivals, in which all the males were
required to appear before God; so
called because celebrated on the fiftieth
day, ἡ πεντηκοστὴ ἡμέρα, counting from
the second day of the festival of un-
leavened bread or passover, i. e. seven
weeks after the 16th day of Nisan;
comp. Lev. xxiii. 15 sq. Deut. xvi. 9 sq.
Jos. Ant. 3. 10. 6. Hence called in Heb.
הַמָּוֶה, Sept. ἑορτὴ ἐβδομάδων, fes-
tival of weeks, Deut. xvi. 10. It was
a festival of thanks for the harvest,
which began directly after the passover,
Deut. xvi. 9 sq. and was hence called
also יוֹם הַבְּכֹרִים, Sept. ἡμέρα τῶν νέων,
day of the first-fruits, Num. xxviii. 26.
Josephus relates that in his day great
numbers of Jews resorted from every
quarter to Jerusalem to keep this festi-

val, Jos. Ant. 14. 13. 4. ib. 17. 10. 2. B. J. 2. 3. 1. Comp. Jahn § 353, 355. In N. T. Acts ii. 1. xx. 16. 1 Cor. xvi. 8.—Tob. ii. 1. 2 Macc. xii. 32. Joseph. ll. cc.

Πεποίθησις, εως, ἡ, (πείθω, πέποιθα,) *trust, confidence*, only in Paul's writings, 2 Cor. i. 15. iii. 4. viii. 22. x. 2. Eph. iii. 12. ἐν τινι Phil. iii. 4. Sept. for יְהוָה 2 K. xviii. 20. Aquil. et Theod. for יְהוָה Hos. ii. 18.—Jos. Ant. 1. 3. 1. ib. 3. 2. 2. Philo de Nobil. p. 910. A. Sext. Empir. Pyrrh. 3. 24. Found only in late writers, Phryn. et Lob. p. 294 sq.

Περ, enclit. part. (from περί adv. *very*, i. q. περισσῶς, Buttm. § 117. n. 3. Matth. § 594), pp. *very, wholly, ever*, in N. T. found only as joined with a pronoun or particles for greater emphasis and strength; see Herm. ad Vig. p. 793. Buttm. § 149. p. 432. Passow s. voc. Comp. Ἐάνπερ, Εἴπερ, Ἐπείπερ, Ἐπειδήπερ, Ἦπερ, Καθάπερ, Καίπερ, Ὅσπερ, Ὡσπερ.

Πέραν, adv. (obsol. πέρα, i. q. πέρας), *beyond, over, on the other side*, as prep. governing the genit. Buttm. § 146. 1, 2. So πέραν τοῦ Ἰορδάνου Matt. iv. 15, 25. xix. 1. Mark iii. 8. John i. 28. iii. 26. x. 40. πέραν τῆς θαλάσσης John vi. 1, 17, 22, 25. π. τοῦ χειμ. τῶν Κέδρων John xviii. 1. So Sept. for עֲבֵר Gen. 1. 10, 11. Num. xxxiv. 15.—Thuc. 5. 6. Xen. An. 4. 3. 3.—With neut. art. τὸ πέραν, pp. *that beyond, the other side*, i. e. the region beyond, comp. Buttm. § 125, 6, 7. So διὰ τοῦ πέραν τοῦ Ἰορδάνου Mark x. 1. εἰς τὸ π. τῆς θαλάσσης v. 1. εἰς τὸ π. τῆς λίμνης Luke viii. 22. absol. Matt. viii. 18, 28. xiv. 22. xvi. 5. Mark iv. 35. v. 21. vi. 45. viii. 13. So Sept. for עֲבֵר Num. xxi. 13. xxxii. 19. Deut. i. 4.—Pol. 2. 32. 9. Diod. Sic. 3. 64 or 65. c. gen. Xen. An. 3. 5. 2.

Πέρας, ατος, τό, (obsol. πέρα,) *end, extremity*, e. g. of the earth, τῆς γῆς, i. e. the remotest regions, Matt. xii. 42. Luke xi. 31. Rom. x. 18. So Sept. for גְּרֵם-סֶפֶד Ps. 2. 8. גְּרֵם-סֶפֶד Ps. lxi. 3. comp. xix, 5.—Diod. Sic. 3. 53 init. τὰ π. τῆς γῆς Xen. Ag. 9. 4.—Trop. of what comes to an *end*, conclusion, termination, Heb. vi. 16 ἀντιλο-

γίας πέρας. Sept. for נֶפֶשׁ Nah. iii. 9. —Jos. B. J. 7. 5. 6. Pol. 1. 41. 2. Xen. Vect. 4. 26.

Πέργαμος, ου, ἡ, *Pergamus*, now *Bergamo*, a celebrated city of Mysia, Rev. i. 11. ii. 12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. Antony and Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. At Pergamus was also a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. ii. 13. See Plut. M. Anton. 58. Plin. H. N. 5. 30. ib. 13. 11. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ἡ, *Perga*, the metropolis of Pamphylia, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana. Acts xiii. 13, 14. xiv. 25.—Strabo 14. 3. 2.

Περί, prep. governing in N. T. the genitive and accusative; in the classics also the dative; with the primary signif. *around, about*, in a local sense, implying a surrounding and enclosing on all sides. So espec. with the dative, e. g. θώρηκα περὶ στήθεσσιν ἔδυνε Hom. Il. 3. 332. δακτύλιον περὶ τῇ χειρὶ φέρειν Plato Rep. 2. p. 359. D. Comp. Winer § 51. p. 320.

I. With the genitive, where the genit. then expresses, as it were, the central point *from around* which an action proceeds, *about* which it is exerted; see Passow περί A. Winer l. c. Comp. Buttm. § 132. 2. But in prose writers and with few exceptions in the poets, περί c. gen. is used only in the tropical sense, *about, concerning*; and the nearest approach to the literal local sense is in phrases like περὶ νηὸς μάχοντο Hom. Il. 16. 1, περὶ Πατρόκλοιο πεισόντος μάχωνται ib. 8. 476, i. e. to fight *around* an object, in order to defend and secure

it, where also the tropical sense *about* or *for* it, is also included; comp. Passow, A. 1. c. This some apply in N. T. to John xix. 24 *λάχωμεν περὶ αὐτοῦ*, though not without force; better under b. α, below.—In a few instances in the poets, and perhaps in some very late prose writers, *περὶ* c. genit. stands in the local sense after verbs implying *rest* etc. like *περὶ* c. dat. e. g. *τετάνυστο περὶ σπείους* . . . *ἡμερίς* Hom. Od. 5. 68. Eurip. Troad. 824. Mosch. 3. 60. Comp. Schäfer ad Dion. Hal. de comp. Verb. p. 351. Winer p. 320 marg. This is applied by some to Acts xxv. 18 *περὶ οὐ σταθίντες*, q. d. *standing about him*, comp. ver. 7; but it is more natural to connect *περὶ οὐ* . . . *οὐδεμίαν αἰτίαν ἐπέφερον*, and then the passage falls under b. γ, below.—Hence in N. T. only trop. *about*, *concerning*, *respecting*, etc.

a) where the genit. denotes the object *about* which the action is exerted, as in Engl. to speak or hear *about* or *of* a thing. Matth. § 589. Buttm. § 147. n. 2.—So after verbs of speaking, asking, teaching, writing, and the like; e. g. *εἶπον*, Matt. xvii. 13 ὅτι περὶ Ἰωάννου τ. β. *εἶπεν αὐτοῖς*. John i. 30. vii. 39. al. *λαλέω*, Luke ii. 17, 33, 38. al. *λέγω* Matt. xi. 7. xxi. 45. al. (Xen. Cyr. 1. 5. 13.) *ἐρωτάω* Luke ix. 45. John xviii. 19. al. *διδάσκω* 1 John ii. 27. *γράφω* Matt. xi. 10. John v. 46, al. So Matt. xii. 36. John i. 7, 8. vi. 41. Acts i. 1, 16. vii. 52. 1 Cor. i. 11. 1 Tim. 1. 7. al. sæp. (Plut. Apophth. Mor. II. p. 25. Tauchn. Æl. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1. 7. 2. Cyr. 6. 1. 6.) After nouns of like signification, where the simple genit. might usually stand, comp. Passow l. c. no. 1. d. Luke iv. 14 *φήμη περὶ αὐτοῦ*. ver. 37 *ἦχος περὶ αὐτοῦ*. Acts xi. 22. xxv. 16. Rom. i. 3. Heb. v. 11.—Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. *ἀκούω* Mark v. 27. Luke vii. 3. ix. 9. al. *κατηχήθη* Acts xxi. 21, 24. *ἐπίσταμαι* Acts xxvi. 26. *γνωστόν ἐστι* xxviii. 22.—*ἀκούω* Plut. Mor. II. p. 40. Tauchn. Plato Phædo c. 58 init. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. *ζητέω*, John xvi. 19. 1 Pet. i. 10. *ἐξετάζω* Matt. ii. 8. *πυνθάνομαι* Acts xxiii. 20. *διενθυμέομαι* Acts x. 19.

διαλογίζομαι Luke iii. 19. So after *διαπορέομαι* Luke xxiv. 4. Acts v. 24. *δοκεῖ μοι* Matt. xxii. 42. After like nouns, as *ζήτησις* John iii. 25. Acts xviii. 15.—*πυνθ.* Luc. Alex. 33. Ceb. Tab. 33. *δοκεῖ μοι* Luc. D. Deor. 6. 4. *σκοπέω* Xen. Mem. 1. 1. 15.

b) where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of*, *because of*, in Engl. often *for*. (α) genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as *ἐλέγχω*, Luke iii. 19 Ἠρώδης . . . *ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος* κ. τ. λ. John viii. 46. xvi. 8. Jude xv. *ἐγκαλέω* Acts xix. 40. xxvi. 2. *κατηγορέω*. xxiv. 13. *κρίνομαι* xxiii. 6. al.—*κατηγορέω* Xen. H. G. 1. 7. 2. *κρίνομαι* ib. 3. 5. 25.—After verbs signifying an affection of the mind, e. g. *σπλαγχνίζομαι* Matt. ix. 36. *ἀγανακτέω* Matt. xx. 24. Mark x. 41. *θαυμάζω* Luke ii. 18. *καυχάομαι* 2 Cor. x. 8. Spec. *εὐχαριστέω* and the like, 1 Cor. i. 4. 1 Thess. i. 2. 2 Thess. ii. 13. *εὐχαριστίαν ἀποδιδόναι* 1 Thess. iii. 9. (*χάριν ἀποδιδόναι* Diod. Sic. 1. 88.) (Also *μέλει μοι* Matt. xxii. 16. Mark xii. 14. al. *μεριμνάω* Matt. vi. 28. Luke xii. 26.—So genr. after various verbs and nouns, e. g. John x. 33 *περὶ καλοῦ ἔργου οὐ λιθάζομέν σε*, κ. τ. λ. John xix. 24 *λάχωμεν περὶ αὐτοῦ, τίνος ἔσται*. Matt. xvi. 11. Mark i. 44. Luke ii. 27. Acts xv. 2. xix. 23 *τάραχος περὶ τῆς ὁδοῦ*. Col. ii. 1.—Hdian. 1. 11. 4. Dem. x. 16. Xen. Cyr. 2. 1. 22 *φιλονεικία. περὶ τίνος*.—(β) Where the action is exerted in *favour of* the person or thing denoted by the genitive, i. q. *on account of*, *in behalf of*, *for*, e. g. Matt. iv. 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ*. Luke xxii. 32 *ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα*, κ. τ. λ. John xvi. 26. Eph. vi. 18. Philem. 10. Heb. xi. 40. 1 Pet. v. 7 ὅτι αὐτῷ μέλει περὶ ὑμῶν. After verbs of offering sacrifice, one's life, etc. *in behalf of* any one, Matt. xxvi. 28 *τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυννόμενον*. Mark xiv. 24. Gal. i. 4. Heb. v. 3. Comp. Winer p. 328 marg.—Eurip. Phœniss. 534 or 527, comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44.—(γ) Where the action is exerted *against* a person or thing; so c. gen. of pers. after words of accusing, Acts xxv. 18 *περὶ οὗ . . . οἱ*

κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον, comp. ver. 27 τὰς κατ' αὐτοῦ αἰτίας. ib. ver. 15 περὶ οὗ . . ἐνεφάνισαν οἱ ἀρχιερεῖς, comp. ver. 2 κατὰ τινος. — Comp. Jos. Ant. 14. 10. 12. — So in the phrase περὶ τῆς ἁμαρτίας, περὶ ἁμαρτιῶν, *on account of sin, for sin*, i. e. for *doing away* or *expiating* sin. Rom. viii. 3 τὸν υἱὸν πέμψας . . περὶ ἁμαρτίας. 1 Pet. iii. 18 Χρ. ἥπαξ περὶ ἁμαρτιῶν ἔπαυσε. Also προσφορά ν. θυσία περὶ ἁμ. Heb. x. 18, 26. αἷμα xiii. 11. ἱλασμὸς περὶ ἁμ. 1 John ii. 2. iv. 10. Ellipt. περὶ ἁμαρτίας for θυσία περὶ ἁμ. Heb. x. 6, 8, coll. ver. 26, quoted from Ps. xl. 6 where Sept. for חַוְוָה, comp. Lev. v. 8. ix. 10. 2 Chr. xxix. 24. See Winer p. 320, 348.

c) where there is only a more general reference or allusion to the person or thing denoted by the genitive, i. q. *as to, touching, in relation to*, etc. (α) genr. Matt. xviii. 19 εἰάν δύο ὑμῶν συμφωνήσωσιν περὶ παντὸς πράγματος κ. τ. λ. Luke xi. 53. John ix. 18 οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν. xi. 19. xv. 22. Acts xxviii. 21 ἡμεῖς οὔτε γράμματα περὶ σοῦ ἰδεξάμεθα. Rom. xv. 14. 1 Cor. vii. 37. Col. iv. 10 περὶ οὗ ἐλάβετε ἐντολὰς. Heb. xi. 20. al. sæp. — Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15. — (β) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. xxii. 31 περὶ τῆς ἀναστάσεως τῶν νεκρῶν κ. τ. λ. *as to or touching the resurrection of the dead, have ye not read*, etc. Mark xii. 26. Acts xxviii. 22. 1 Cor. vii. 1, 25. viii. 1, 4. xii. 1. 1 Thess. iv. 9, 13. v. 1. al. Comp. Winer p. 321. Matth. § 589. — Diod. Sic. 1. 6, 9. Plato Phædr. p. 250. C. Xen. Mem. 1. 3. 15. Cyr. 1. 6. 15. (γ) c. art. neut. τὰ περὶ τινος, e. g. c. gen. of thing, *the things relating or pertaining to* any thing, as τὰ περὶ τῆς βασιλείας τ. οὐρ. Acts i. 3. viii. 12, xix. 8. also xxiv. 22. Seq. gen. of pers. i. q. *one's circumstances, state, cause*, Luke xxii. 37. xxiv. 37. xxiv. 19, 27. Acts xxiii. 11, 15. Eph. vi. 22. Phil. i. 27. Col. iv. 8. — Xen. An. 2. 5. 37. H. G. 7. 4. 1.

d) by impl. from the primary idea of *surrounding* and including, in the phrase περὶ πάντων etc. pp. *including all*, and hence i. q. *more than all, above*

all, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once according to some, 3 John 2 περὶ πάντων εὐχομαί σε εὐδοῦσθαι . . καθὼς εὐδοῦται σου ἡ ψυχὴ, *above all things I wish that thou mayest prosper*, etc. But, taken in connexion with the latter clause, it is perhaps better to render: *I wish that thou mayest prosper as to all things* [external], *even as thy soul prospers*. Comp. above in c. a. Winer p. 321.

II. With the accusative, where the accus. then expresses the object *around* or *about* which any thing moves, comes, and also finally remains.

1. Of place, *around, about*, e. g. place whither, after a verb of motion, Luke xiii. 8 ἕως ὅπου σκάψω περὶ αὐτήν. (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around*, e. g. seq. acc. of thing Matt. iii. 4 ὁ Ἰωάννης εἶχε . . ζώνην δερμ. περὶ τὴν ὀσφὺν αὐτοῦ. Mark ix. 42 λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ. Rev. xv. 6. Seq. acc. of pers. Matt. viii. 18 ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν. Mark iii. 32, 34. Acts xxii. 6. Comp. Buttm. § 147. n. 2. Matth. § 589. c. Winer § 53. p. 343. — acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9. pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59. — With the art. οἱ, αἱ, τὰ περὶ c. acc. of place, Mark iii. 8 οἱ περὶ Τύρον καὶ Σιδῶνα, *they about Tyre and Sidon*, i. e. dwelling in and around these cities. Acts xxviii. 7 ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον i. e. in the parts around, environs. Jude 7. (Strabo 12. p. 571. Æl. V. H. 12. 44. Hdot. 6. 105.) Seq. acc. of pers. οἱ περὶ τινά, of a person and his followers. Mark iv. 10. Luke xxii. 49. John xi. 19. Acts xiii. 13. See fully in 'O, ἡ, τό, E. p. 555.

2. Trop. of that *about* which an action is exerted, *about, concerning, respecting*, i. q. περὶ c. gen. Winer, Matth. l. c. (α) of a matter or business *about* which one is occupied, Acts xix. 25 τοὺς περὶ τοιαῦτα ἐργάτας, lit. workmen *about* like things, of like occupation. Luke x. 40 ἡ δὲ Μάρθα περίεσπᾶτο περὶ πολλὴν διακονίαν. ver. 41. 1 Tim. vi. 4. Comp. Viger. p. 656. — ἔχειν περὶ τι Luc. D. Deor. 19. 2. Æl. V. H. 3. 42.

εἶναι περί τι D. Sic. 1. 74. Xen. An. 3. 5. 7.—(β) genr. i. q. *as to, touching*, 1 Tim. i. 19 περί τὴν πίστιν ἐνανάγησαν. vi. 21. 2 Tim. ii. 18. iii. 8. Tit. ii. 7.—Jos. Ant. 5. 7. 8. Æl. V. H. 3. 31. Plato Phædo 13. Xen. Mem. 4. 3. 2.—(γ) c. art. neut. τὰ περί ἐμέ, *my circumstances, affairs, state*, Phil. ii. 23. Xen. Cyr. 6. 1. 54 τὰ περί τοὺς πύργους. Comp. above in I. c. γ.

3. Of time, i. e. of a point of time not entirely definite, *about*, Matt. xx. 3 περί τὴν τρίτην ὥραν. vers. 5, 6, 9. xxvii. 46. Mark vi. 48. Acts x. 9. xxii. 6. Comp. Matth. Winer, 1. c.—Æl. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. I. 7. 1.

NOTE. In composition περί implies in N. T. 1 a moving, being, spreading around on all sides, *around, round about*, as περιβάλλω, περιβλέπω, περιέχω, etc. 2 trop. as *around* and including an object, and therefore *more than, over, above*, as περίεμι, περιουσία. 3. genr. emphasis, a completeness or strengthening of the simple idea, Lat. *per*, i. q. *completely, very, exceedingly*, as περίλυπος, περιπείρω. AL.

Περίάγω, f. ἄξω, (ἄγω,) *to lead about*, i. e.

a) trans. of those whom one takes as companions, 1 Cor. ix. 5 ἀδελφὴν γυναῖκα περιάγειν. Sept. for פְּרִיָּה Am. ii. 10.—Dem. 958. 15 τρεῖς παῖδας ἀκολουθοῦντες περιάγεις. Xen. Cyr. 1. 3. 3.

b) intrans. or c. ἐαυτόν impl. see *Αγω no. 3, *to go about, to go up and down*, absol. Acts xiii. 11. Seq. acc. of place, depending on περί in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Matth. iv. 23 περιῆγεν ὅλην τὴν Γαλιλαίαν, *he went about all Galilee*. ix. 35. xxiii. 15. Mark vi. 6.—absol. Cebet. Tab. 6. Comp. περιάγων ἐαυτόν Plut. Solon. 3.

Περιαιρέω, ῶ, f. ἤσω, aor. 2 περιεἶλον, (αἰρέω,) *to take away what is round about*, trans.

a) pp. Acts xxvii. 40 τὰς ἀγκύρας περιελόντες *taking up the [four] anchors round about the ship*, comp. ver. 29. So of a veil, 2 Cor. iii. 16 περιαιρεῖται τὸ κάλυμμα, in allusion to Ex. xxxiv. 34 where Sept. for רִצְּהָ, as also Gen. xli. 42. Esth. iii. 10. for רִצְּהָ Jon. iii. 6.—2

Macc. iv. 38. Jos. Ant. 19. 2. 3. ὄπλα Xen. Cyr. 8. 1. 47. τὰ τεῖχη Dem. 125. 26. Xen. H. G. 2. 2. 22.

b) trop. *to take away wholly* i. e. all around. Heb. x. 11 περιελεῖν ἁμαρτίας, *wholly to take away sins*, to make complete expiation for sins, comp. ver. 4. Pass. Acts xxvii. 20 περιηρεῖτο πᾶσα ἑλπίς. So Sept. for רִצְּהָ Zeph. iii. 16. רִצְּהָ Ps. cxix. 39.—Dion. Hal. Ant. 2. 61. Dem. 942 ult. Xen. Cyr. 2. 1. 21.

Περιαστράπτω, f. ψω, (ἀστράπτω,) *to flash around, to shine around*, seq. acc. of pers. Acts ix. 3, comp. above in Περίάγω b. Seq. περί τινα Acts xxii. 6, see Buttm. § 147. n. 12. Winer § 57. 2.

Περιβάλλω, f. βαλῶ, (βάλλω,) *to cast or throw around, to put around any person or thing*.

a) genr. c. acc. et dat. Luke xix. 43 περιβαλοῦσιν χάρακά σοι. See Matth. § 402. d, comp. § 426. 3. So Sept. for פְּרִיָּה Ez. iv. 2.—Pol. 5. 20. 5 οὔτε τὰ φρον οὔτε χάρακα τῇ παρεμβολῇ περιέβαλον. Æl. V. H. 6. 12. Xen. Mem. 2. 1. 14.

b) spec. of clothing, i. e. *to put on, to clothe*, e. g. (a) Act. c. acc. of pers. expr. or impl. Matt. xxv. 36 γυμνός, καὶ περιεβάλετέ με. ver. 38, 43. (Sept. Is. lviii. 7.) Seq. dupl. acc. *to put a garment around or upon any one, to clothe with any thing*, Luke xxiii. 11 περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν. John xix. 2. See Buttm. § 131. 5. Comp. also above in Περίάγω b. So Sept. for פְּרִיָּה Ez. xviii. 7, 16.—τινά τι Test. XII Patr. p. 648. Hdian. 2. 8. 10 τὴν βασ. πορφύραν [αὐτὸν] περιβαλόντες.—(β) Mid. and Pass. *to put on one's own garments, to clothe oneself, to be clothed*, absol. Matt. vi. 29 οὐδὲ Σολομῶν . . . παριεβάλετο ὡς ἐν τούτων. Luke xii. 27. Rev. iii. 18. xix. 8. Seq. accus. of garment, comp. Buttm. § 135. 4. § 134. 6. Acts xii. 8 περιβαλοῦ τὸ ἱματίον σου. Matt. vi. 31. Part. perf. Mark xiv. 51 περιβεβλημένος σινδόνα. xvi. 5. Rev. vii. 9, 13. x. 1. xi. 3. xii. 1. (xvii. 4.) xviii. 16. xix. 13. So Sept. for פְּרִיָּה 1 Sam. xxviii. 8. פְּרִיָּה 2 K. xix. 1, 2.—1 Macc. viii. 14. Æl. V. H. 12. 1. p. 156 ult. Tauchn. Xen. CEC. 2. 4.—Seq. ἐν τινι, Rev. iii. 5 περιβαλεῖται ἐν ἱματίοις λευκοῖς. iv. 4. So Sept. for

ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ Deut. xxii. 12. Ps. cxlvii. 8. comp. Ps. xlv. 14.—Once seq. dat. of garment, in text. rec. Rev. xvii. 4 περιβεβλημένη πορφύρα καὶ κοκκίνῳ. So Sept. for ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ 1 K. i. 1. xi. 29. Wisd. xix. 6. trop. κακοῖς Arr. Epict. 4. 12. 8. Dem. 740. 23. Diod. Sic. 12. 25. See Matth. § 402. d.

Περιβλέπω, f. ψω, (βλέπω,) *to look around upon*, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2. In N. T. only Mid. περιβλέπομαι, f. ψομαι, *to look round about oneself*, i. e.

a) intrans. i. q. *to look around*, absol. Mark ix. 8 περιβλεψάμενοι, οὐκέτι οὐδένα δον. x. 23. Seq. inf. of purpose Mark v. 32. So Sept. for ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ Ex. ii. 12. comp. 1 K. xx. 40.—Ecclus. ix. 7. Arr. Epict. 3. 14. 3.

b) trans. i. q. *to look around upon*, c. acc. Mark iii. 5 περιβλεψάμενος αὐτούς. ver. 34. xi. 11. Luke vi. 10. Sept. for ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ Job vii. 8.—Pol. 9. 17. 6.

Περιβόλαιον, ου, τό, (περιβάλλω,) pp. something *thrown around*, i. e. a *covering, garment*, e. g. spoken of the outer garment, *mantle, pallium*, comp. ἱμάτιον b. Heb. i. 12 ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, in allusion to Ps. cii. 27 where Sept. for ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ. So for ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ Ex. xxii. 27. ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ Ez. xxvii. 7.—Palaeph. 52. 4. Dion. Hal. Ant. 3. 61.—By impl. a *covering for the head, a head-dress*, or perhaps a *veil*, 1 Cor. xi. 15.

Περιδέω, f. δήσω, perf. pass. περιδέδεμαι, (δέω q. v.) *to bind around*, Pass. John xi. 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιδέδετο. Sept. Act. for ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ Job xii. 18.—Jos. Ant. 5. 4. 2. Hdot. 4. 176. Xen. An. 4. 5. 36 si lect. san.

Περιδρέμω, see Περιτρέχω.

Περιεργάζομαι, f. άσομαι, (περίεργος,) pp. *to work all around* a thing, on every side, i. e. *to work carefully, sedulously*, to do with great and even excessive pains, Ael. V. H. 2. 44. Hence in N. T. *to overdo*, to do with care and pains what is not worth the pains, *to be a busy-body*; so in the paronomasia 2 Thess. iii. 11 μηδὲν ἐργαζάμενους, ἀλλὰ περιεργαζομένους, *doing nothing, but over-doing*; not busy in work, but busy-

bodies.—Ecclus. iii. 23. Dem. 150. 24 ἐξ ὧν ἐργάζη καὶ περιεργάζη. Plato Apol. Socr. § 3.

Περίεργος, ου, ό, ή, adj. (ἐργον,) pp. *working all around*, i. e. *doing carefully, sedulously*, comp. in Περιεργάζομαι. In N. T. *over-doing*, doing with care and pains what is not worth the pains, or what is superfluous, i. e.

a) of persons, a *busy-body*, intermeddler, 1 Tim. v. 13 οὐ μόνον ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

b) of things, τὰ περίεργα, pp. *overwrought, curious, superfluous*, spoken of magic arts, sorcery, Acts xix. 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων.—Aristenæ. 2. ep. 18. Iren. adv. Hæres. 1. 20. Isidor. III. 139 οὐ τὴν παρὰ Χαλδαίοις περίεργον παιδευσιν ἔμαθον οἱ παῖδες οἱ τρεῖς καὶ ὁ Δανιήλ. genr. Dem. 145. 17. Comp. Lat. curiosus Hor. Epod. 17. 77.

Περιέρχομαι, aor. 2 περιῆλθον, (ἐρχομαι,) *to go about, to wander up and down*, absol. Acts xix. 13. Heb. xi. 37. So of a ship sailing on an irregular course with unfavourable winds, Acts xxviii. 13. Seq. acc. of place, dependent on περί in composit. see in Περιάγω b. 1 Tim. v. 13 περιερχόμεναι τὰς οἰκίας *going about to houses*, i. e. from house to house. Sept. c. acc. for ⲡⲉⲣⲉⲃⲉⲗⲉⲡⲱ Job i. 7.—absol. Wisd. vi. 16. Xen. Ec. 6. 13. c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

Περιέχω, f. ξω, aor. 2 περιέσχον, (ἐχω,) intrans. pp. *to have or to hold oneself around, to be around*, comp. in Ἐχω f; hence i. q. *to surround, to environ*, as a mountain Dem. 1274. 15. c. acc. Xen. An. 1. 2. 22. In N. T. *to enclose, embrace*.

a) *to clasp around, to seize*, c. acc. of pers. trop. Luke v. 9 θάμβος περιέσχεν αὐτόν.—2 Macc. iv. 16. Jos. B. J. 4. 10. 1. pp. ib. 6. 3. 1. Luc. Tox. 14.

b) i. q. *to contain*, as a writing, c. acc. Acts xxiii. 25 γράψας ἐπιστολήν περιέχουσαν τὸν τύπον τοῦτον.—1 Macc. xv. 2. Philo de Confus. Ling. p. 358. D. Diod. Sic. 1. 4.—Impers. or with subj. impl. 1 Pet. ii. 6 διότι περιέχει ἐν τῇ γραφῇ. ἰδοὺ κ. τ. λ. where supply ἡ

περιοχή or the like; see Buttm. § 129. 8, 9.—Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθὼς ἐν αὐτῇ [ἐπιστολῇ] περιέχει.

Περιζώννυμι, f. ζώσω, (ζώννυμι,) *to gird around*, Sept. for ἡῖ trop. Ps. xviii. 40. xxx. 12. In N. T. only Mid. or Pass. *to gird oneself around, to be girded around*, spoken in reference to the long flowing garments of the orientals, which are girded up around them while engaged in any business; see in Ἀναζώννυμι. Mid. absol. Luke xii. 37 περιζώσεται καὶ ἀνακλινεῖ αὐτοῦς. xvii. 8. Acts xii. 8. c. acc. trop. τὴν ὁσφύν ἐν ἀληθείᾳ Eph. vi. 14. Sept. c. acc. for ἡῖ Is. xxxii. 11. ἡῖ Jer. i. 17. c. ἐν for ἡ Sept. 1 Chr. xv. 27.—1 Macc. iii. 58. Pol. 30. 13. 10.—Pass. perf. part. περιεζωσμένος, *girded around*; absol. Luke xii. 35 ἴστωσαν ὑμῶν αἱ ὁσφύες περιεζωσμέναι, i. e. be ye ready, prepared, comp. in Ἀναζώννυμι. So Sept. and ἡῖ Ex. xii. 11. Seq. acc. of thing, girdle, etc. Buttm. § 134. 6. Rev. i. 13 περιεζωσμένον . . ζώνην χρυσοῦν. xv. 6.—Diod. Sic. 1. 72.

Περίθεσις, εως, ἡ, (περιτίθημι,) *a putting around*, wearing, sc. of golden ornaments, 1 Pet. iii. 3 περιθήσεις χρυσίων.—comp. Diod. Sic. 12. 21 μηδὲ περιτίθεσθαι χρυσία.

Περίϊστημι, f. περιστήσω, (ἵστημι q. v.) *trans. to cause to stand around, to place around*, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1. In N. T. only Aor. 2, Perf. and Mid. intrans. *to stand around*, e. g.

a) pp. and absol. John xi. 42 διὰ τὸν ὄχλον τὸν περιεστῶτα. Acts xxv. 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. sc. around the tribunal. Sept. for ἡῖ 2 Sam. xiii. 31.—Judith vi. 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

b) Mid. περιίσταμαι, pp. ‘to place oneself round about,’ i. e. by impl. at a distance from, so as not to come near, i. q. *to stand aloof from, to avoid*, c. acc. depending on περί in composit. see in Περιάγω b. 2 Tim. ii. 16 τας δὲ βεβήλους κενοφωνίας περιίστασο. Tit. iii. 9.—Jos. Ant. 1. 1. 4 φεύγει . . καὶ περιίσταται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

Περικάθαρμα, ατος, τό, (περικαθαίρω *to cleanse all around, wholly*), i. q. κάθαρμα, but stronger, pp. ‘cleansings,’ i. e. *off-scouring, sweepings, filth*, as collected in cleansing, Phavorin. περικαθάρματα, ἀντὶ τοῦ ἀποψήγματα, καὶ ὥσπερ ἀποσαρώματα. Also an *expiatory victim, ransom*, as cleansing from guilt and punishment; so Sept. for ἡῖ Prov. xxi. 18 περικαθάρμα δικαίου ἄνομος. Hesych. περικαθάρματα· ἀντίλυτρα, . . . περικαθαίροντες τὰς πολεῖς, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state. So κάθαρμα, Schol. in Aristoph. Plut. 454 καθάρματα ἐλέγοντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου, θνύμενοι τοῖς θεοῖς. τοῦτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαίοις ἐπεκράτησε. Comp. Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam’s Rom. Ant. p. 326. J. Caes. Bell. Gall. 6. 16.—Hence genr. and in N. T. meton. for a vile and worthless person, a wretch, *outcast*, 1 Cor. iv. 13 ὡς περικαθάρματα τοῦ κόσμου, where some MSS. read ὥσπερ v. ὥσπερ καθάρματα in the same sense.—Arr. Epict. 3. 22. 78. So κάθαρμα Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. ‘purgamentum servorum’ Q. Curt. 10. 2. 7. Comp. Tittm. Syn. N. T. p. 186.

Περικαλύπτω, f. ψω, (καλύπτω,) *to cover around*, e. g. τὸ πρόσωπον, i. q. *to blindfold*, Mark xiv. 65. c. acc. of pers. id. Luke xxii. 64. Pass. i. q. *to be overlaid* e. g. with gold, Heb. ix. 4. Sept. for ἡῖ 1 K. vii. 42. ἡῖ 1 K. viii. 7.—genr. Xen. Cyr. 7. 3. 13.

Περίκειμαι, f. κείσομαι, (κεῖμαι,) pp. *to lie around, to be circumspect*, e. g. mountains Hdian. 2. 11. 16. In N. T. *to lie around*, and also *to be laid around*, i. q. Perf. Pass. of περιτίθημι, see Buttm. § 109. 11.

a) i. q. *to surround, to encompass*, c. dat. of pers. Heb. xii. 1 περικείμενον ἡμῖν νέφος μαρτύρων. Comp. Matth. § 402. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

b) i. q. perf. pass. of περιτίθημι, *to*

be laid or put around, and so to be hung around, as the neck, περί τράχηλον, e. g. λίθος, Mark ix. 42. Luke xvii. 2. Comp. Winer § 56. 2. Buttm. § 147. n. 12.—Hdian. 3. 5. 11. Xen. Eq. 5. 3.—Seq. acc. of thing in the manner of passive verbs, Buttm. § 134. 6, 7. Acts xxviii. 20 τὴν ἄλυσιν ταύτην περίκειμαι, i. q. I am hung around with this chain, bound with it. Trop. Heb. v. 2 ἀσθένειαν.—Jos. de Macc. 12. 3 τὰ δεσμά. Hdian. 2. 13. 17. trop. Theocr. Id. 23. 14 ὕβριν.

Περικεφαλαία, ας, ἡ, (adj. περικεφάλαιος, from κεφαλή,) *a head-piece, helmet, trop. Eph. vi. 17 et 1 Thess. v. 8, in allusion to Is. lix. 17 where Sept. for יְבִיב, as also 1 Sam. xvii. 5. 2 Chr. xxvi. 14.—Pol. 3. 71. 4. ib. 6. 23. 8.*

Περικρατής, έος, οῦς, ό, ἡ, adj. (κρατέω,) pp. *strong round about any thing, i. q. all powerful, Anthol. Gr. I. p. 137 γαμφηλῇσι περικρατέουσιν ἐρυμνόν.—In N. T. having wholly in one's power, being wholly master of, and περικρατής γίνεσθαι, to become master of, c. gen. Acts xxvii. 16 περικρατεῖς γενέσθαι τῆς σκάφης to become master of the boat, i. e. to secure it so as to hoist it into the ship, comp. ver. 17, 30. For the gen. comp. Matth. § 361. Buttm. § 132. 5. 3.—Hist. of Sus. 39 in Cod. Alex.*

Περικρύπτω, f. ψω, (κρύπτω,) *to hide all around, to hide wholly, carefully, e. g. ἐαυτήν Luke i. 24.—Luc. D. Deor. 10. 8.*

Περικυκλόω, ῶ, f. ὠσω, (κυκλόω,) *to encircle round about, to surround, e. g. a city as besiegers, Luke xix. 43. So Sept. for הִרְבֵּה 2 K. vi. 14. הִרְבֵּה Josh. vii. 9.—Aristoph. Av. 346. Xen. An. 6. 3. 11.*

Περιλάμπω, f. ψω, (λάμπω,) *to shine around, c. acc. see in Περιάγω b. Luke ii. 9. Acts xxvi. 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.*

Περιλείπω, f. ψω, (λείπω,) *to leave over, Pass. to be left over, to remain over, i. q. περιγίνομαι comp. in Περί note. Part. οἱ περιλειπόμενοι those remaining over, the survivors, 1 Thess. iv. 15, 17.—2 Macc. i. 31. Hdian. 2. 1. 16. Pol. 1. 37. 2.*

Περίλυπος, ου, ό, ἡ, adj. (περί intens. λύπη), pp. *environed with grief, i. e. wholly grieved, very sorrowful, Matt. xxvi. 38 περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου. Mark vi. 26. xiv. 34. Luke xviii. 23, 24. Sept. for פְּתִיחָה Ps. xlii. 6, 12. xliii. 5.—Esdr. viii. 71, 72. Aristot. Eth. 4. 3. Plut. Thes. 20, 26.*

Περιμένω, f. νῶ, (περί intens. μένω,) pp. *to wait around, about any thing, i. e. to wait for it, to await in earnest expectation, e. g. τὴν ἐπαγγελίαν Acts i. 4. Sept. for פָּרָא Gen. xlix. 18.—Jos. Ant. 6. 6. 2. Dem. 1314. 6. Xen. An. 2. 1. 3.*

Περίξ, (pp. i. q. περί strengthened,) *round about, c. gen. Pol. 1. 45. 8. In N. T. as adv. c. art. ό, ἡ, τὸ πέριξ, surrounding, circumjacent, comp. Buttm. § 125. 6. Acts v. 16 τὸ πλῆθος τῶν πέριξ πόλεων.—Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2. genr. Xen. An. 4. 4. 7.*

Περιοικέω, ῶ, f. ἦσω, (περίοικος,) *to dwell around, c. acc. see in Περιάγω b. Luke i. 65 τοὺς περιοικοῦντας αὐτούς, i. e. their neighbours.—Xen. An. 5. 6. 16.*

Περίοικος, ου, ό, ἡ, adj. (οἶκος), *one dwelling around or near a neighbour, Luke i. 58. Sept. for יְרֵבֵה Deut. i. 7.—Jos. Vit. § 14. Ael. V. H. 3. 1. Thuc. 8. 6, 22.*

Περιούσιος, ου, ό, ἡ, adj. (περιουσία *what is over and above, abundance, property laid up, from περίειμι, having abundance, superabundant, Hesych. περιούσιον· πολὺ, περιττόν. In N. T. by impl. one's own, special, peculiar, as λαὸς περιούσιος Tit. ii. 14, i. q. λαὸς εἰς περιποίησιν 1 Pet. ii. 9. So Sept. λαὸς περιούσιος for פְּרִיָּה Ex. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18.—Hesych. περιούσιον . . . περιποίητον. Theophylact. περιούσιος· οἰκεῖος.*

Περιοχή, ῆς, ἡ, (περιέχω q. v.) *circumference, circuit, compass, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91. contents of a writing, argument in general, Hesych. περιοχὴ· καὶ ὑπόθεσις. Hence in N. T. the argument or contents within certain limits, a period, section, passage, Acts viii. 32 ἡ δὲ περιοχὴ τῆς γραφῆς κ. τ. λ.—*

Stobæus in Eclog. Phys. p. 164. A. Dion. Hal. de Thucyd. 25. Cic. ad Attic. 13. 25.

Περιπατέω, ὦ, f. ἥσω, (πατέω,) pp. *to tread about*, i. e. *to walk about*, and genr. *to walk, to be walking*, intrans.

a) pp. and genr. Matt. ix. 5 ἔγειραι καὶ περιπάτει. xi. 5 χωλοὶ περιπατοῦσι. Mark ii. 9. viii. 24. xvi. 12. Luke xxiv. 17. John i. 36. Acts iii. 8, 9. 1 Pet. v. 8. Rev. ix. 20. al. Sept. for $\pi\lambda\eta$ Prov. vi. 22.—Æl. V. H. 2. 5. Xen. Mem. 3. 13. 5. Conv. 9. 7.—With an adjunct of place or manner: c. adv. Luke xi. 44. John xxi. 18 ὅπου ἤθελες. c. adj. γυμνός as adv. Rev. xvi. 15. So with prepositions, e. g. διὰ τοῦ φωτός αὐτῆς Rev. xxi. 24. ἐν c. dat. of place, Mark xi. 27 ἐν τῷ ἱερῷ. John x. 23. Rev. ii. 1. (Sept. Gen. iii. 8. Cebet. Tab. 1. Dem. 1258. 22.) John vii. 1 περιεπάτει ὁ Ἰ. ἐν τῇ Γαλιλαίᾳ, i. e. *went about, remained in Galilee*; and so by impl. John xi. 54. ἐν c. dat. genr. Mark xii. 38 ἐν στολαῖς. John xi. 9 ἐν ἡμέρᾳ. ver. 10 ἐν τῇ νυκτί. xii. 35 ἐν τῇ σκοτίᾳ. So trop. John viii. 12. 1 John i. 6, 7. ii. 11. ἐπὶ c. gen. as ἐπὶ τῆς θαλάσσης Matt. xiv. 25. Mark vi. 48, 49. John vi. 19. (Sept. 2 Sam. xi. 2. Ecclus. ix. 13.) ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν Matt. xiv. 26, 29. μετά c. gen. of pers. i. q. *to accompany*, to associate with, John vi. 66. Rev. iii. 4. (comp. Job xxxiv. 8. Prov. xiii. 20.) παρά c. acc. as παρά τὴν θάλασσαν Matt. iv. 18. Mark i. 16.

b) trop. and from the Heb. *to live*, to pass one's life, always with an adjunct of manner, circumstances, etc. comp. Heb. $\pi\lambda\eta$ Gesen. Lex. no. 2. E. g. c. adv. Rom. xiii. 13 εὐσχημόνως περιπατήσω. 1 Cor. vii. 17 ὥς. Eph. iv. 1, 17. v. 8, 15. Phil. iii. 17 οὕτως. Col. i. 10 ἀξίως. 2 Thess. iii. 6, 11. So Sept. for $\pi\lambda\eta$ 2 K. xx. 3. Seq. dat. of rule or manner, Winer § 31. 3. b. comp. Buttm. § 133. 3. 2. Acts xxi. 21 τοῖς ἔθεσι περιπατεῖν. 2 Cor. xii. 18 τῷ πνεύματι. Gal. v. 16. So with prepositions, e. g. διὰ c. gen. as διὰ πίστεως 2 Cor. v. 7, see in Διά I. 4. b. ἐν c. dat. e. g. of state or condition, as ἐν σαρκί 2 Cor. x. 3; also of rule or manner, Rom. vi. 4 ἐν καινότητι ζωῆς π. 2 Cor. iv. 2. Eph. ii. 2. Col. iii. 7. Heb. xiii. 9. ἐν ἀληθείᾳ

2 John 4. 3 John 3, 4. ἐν Χριστῷ Col. ii. 6. See in Ἐν 3. b. β. So Sept. for $\pi\lambda\eta$ Prov. viii. 20. Ecc. xi. 9. κατὰ c. acc. implying manner or rule, Mark vii. 5 οὐ π. κατὰ τὴν παράδοσιν κ. τ. λ. Rom. viii. 1, 4 κατὰ σάρκα. xiv. 15. 1 Cor. iii. 3. Eph. ii. 2. 2 John 6. Comp. in Κατά no. 4. a. AL.

Περιπείρω, f. περῶ, (περί intens. πείρω *to pierce, to pierce quite through, to transfix*, pp. so that the weapon is wholly surrounded and covered; c. acc. Jos. B. J. 3. 7. 31 πολλοὶ δὲ τοῖς ἰδίοις περιεπείροντο ξίφεσιν. Luc. Zeux. § 10 bis. Diod. Sic. 16. 80. In N. T. metaph. 1 Tim. vi. 10 ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.—Philo in Flacc. init. p. 965. A, [αὐτοὺς] ἀνηκέστοις περιέπειρε κακοῖς.

Περιπίπτω, aor. 2 περιέπεσον, (πίπτω, *to fall around any one, to embrace him*, Xen. An. 1. 8. 28. In N. T. *to fall into the midst of any thing*, so as to be wholly surrounded by it, i. q. *to fall into or among*, seq. dat. Luke x. 30 λησταῖς περιέπεσεν. James i. 2 πειρασμοῖς περιπέσητε. Comp. Matth. § 402. d. Buttm. § 147. n. 12.—λησταῖς περιέπεσε Diog. Laert. 4. 50. Æl. V. H. 13. 46. κακοῖς 2 Macc. x. 4. Isocr. de Pac. p. 176. A. κινδύνοις Jos. Vit. § 15. πάθει Thuc. 2. 54.—Seq. εἰς τόπον Acts xxvii. 41.

Περιποιέω, ὦ, f. ἥσω, (ποιέω *to make remain over and above*, i. e. *to lay up, to acquire*, Jos. Ant. 17. 10. 2 ult. Plut. Phoc. 6. Xen. Œc. 2. 10. *to preserve*, e. g. life, τὴν ψυχὴν, Isocr. p. 408. B. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. *to acquire for oneself*, trans. Acts xx. 28 ἦν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. 1 Tim. iii. 13 βαθμὸν ἑαυτοῖς καλὸν περιποιούντα, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 211. Sept. for $\pi\omega\gamma$ Gen. xxxi. 18. $\pi\omega\gamma$ Prov. vi. 32.—1 Macc. vi. 44. Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

Περιποιήσις, εως, ἡ, (περιποιέω,) pp. *a making remain over, a laying up*, i. e.

a) genr. *acquisition, an obtaining*, 1 Thess. v. 9 οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας

2 Thess. ii. 14. Eph. i. 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως, i. q. εἰς ἀπολ. τὴν περιποιηθεῖσαν, *the redemption acquired for us by Christ*; comp. Buttm. § 123. n. 4. Winer § 34. 2. b.—Meton. *thing acquired, a possession*, 1 Pet. ii. 9 λαὸς εἰς περιποίησιν *a people for a possession*, i. e. peculiar, one's own, i. q. λαὸς περιούσιος Tit. ii. 14. So Sept. for מְצִיָּא Mal. iii. 17, Aquil. περιούσιον.

b) *preservation, a saving of life*, Heb. x. 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. So Sept. for מְצִיָּא 2 Chr. xiv. 12.—Test. XII Patr. p. 633 ἵνα γένηται περιποίησις τῷ Ἰωσήφ. Comp. in Περιποιέω.

Περιρρήγνυμι, f. περιρρήξω, (ρῆγνυμι,) *to tear from around any one*, e. g. fetters Diod. Sic. 4. 44; in N. T. only of garments, *to tear off*, e. g. the clothes of persons about to be scourged, τὰ ἱμάτια Acts xvi. 22.—2 Macc. iv. 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ὑπηρέται] εὐθὺς συλλαβόντες τοὺς νεανίσκους, περιερρήγνυνον τὰ ἱμάτια, τὰς χεῖρας ἀπῆγον ὀπίσω, ῥάβδοις ἔξαινον τὰ σώματα.

Περισπάω, ω, f. άσω, (σπάω,) *to draw from around any one, to draw off*, as περισπάσας τὸ διάδημα Plut. de Garrul. 12. T. VIII. p. 24. 7. ed. R. τὴν τιάραν Xen. Cyr. 3. 1. 13. *to draw about or away*, e. g. a stream into other channels, Plut. Camill. 4; persons to another object, Dion. Hal. Ant. 10. 33. Diod. Sic. 19. 10.—In later usage and N. T. Pass. περισπάομαι, ὦμαι, trop. *to be drawn about in mind, to be distracted, over occupied*, sc. with cares or business, seq. περί c. acc. Luke x. 40 ἡ δὲ Μάρθα περισπᾶτο περί πολλήν διακονίαν.—c. περί Ecclus. xli. 2. Pol. 3. 105. 1. Diod. Sic. 1. 74 ἰδεῖν ἔστι τοὺς τεχνίτας περί πολλά τῇ διανοίᾳ περισπωμένους. c. πρὸς τι Jos. Ant. 5. 1. 15. B. J. 5. 6. 2. c. dat. ib. B. J. 1. 11. 7. In this sense found only in late writers, Phryn. et Lob. p. 415.

Περισσεία, ας, ῆ, (περισσός,) *more than enough, superabundance*. Rom. v. 17 τὴν περισσείαν τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσείαν, *superabounding grace*, 2 Cor. viii. 2. x. 15 εἰς περισσεί-

αν adv. *superabundantly, exceedingly*. James i. 21 περ. τῆς κακίας, i. e. superabounding wickedness. Comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. for מְצִיָּא Ecc. vi. 8. מְצִיָּא Ecc. i. 3. v. 8.

Περίσσευμα, ατος, τό, (περισσεύω,) *more than enough*, i. e.

a) *what is left over, remainder, residue*, Mark viii. 8 περισσεύματα τῶν κλασμάτων.

b) *what is laid up, superabundance*, i. e. wealth, affluence, 2 Cor. viii. 13, 14 καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα. Trop. Matt. xii. 34 et Luke vi. 45 ἐκ τοῦ περισσεύματος τῆς καρδίας.

Περισσεύω, f. εύσω, (περισσός,) *to be over and above, to overgo, to exceed in number or measure*, Xen. An. 4. 8. 11. Conv. 4. 35. In N. T. *to be more than enough*, i. e.

a) *to be left over, to remain*, intrans. John vi. 12 τὰ περισσεύσαντα κλάσματα. c. dat. ver. 13 ἀπερίσσευσε τοῖς βεβρωκόσιν. Part. τὸ περισσεῦον, *remainder, residue*, e. g. τῶν κλασμάτων Matt. xiv. 20. xv. 37. So τὸ περισσεῦσαν c. dat. Luke ix. 17.—Jos. Ant. 3. 9. 2 ἀ δ' ἂν περισσεύσῃ, κατακαίουσι.

b) *to superabound, to abound richly*, intrans. (a) of persons, i. q. *to have more than enough, to have superabundance*, absol. Phil. iv. 12, 18. Seq. gen. Luke xv. 17 περισσεύουσιν ἄρτων, comp. Buttm. § 132. 5. 2. Seq. εἰς τι *to or for any thing*, εἰς πᾶν ἔργον ἀγαθόν 2 Cor. ix. 8. ἐν τινι *in or in respect to any thing*, Rom. xv. 13. Phil. iv. 12. Col. ii. 7.—c. dat. Sept. Jer. xxx. 10. Ecclus. xi. 12 πτωχεῖα περισσεύει. c. ἐν xix. 24.—(β) of things, i. q. *to abound intens.* c. dat. Luke xii. 15 οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ. Part. τὸ περισσεῦόν τινι i. q. *one's abundance, wealth*, Mark xii. 44. Luke xxi. 4. (Tob. iv. 16. Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισσεύοντα.) Seq. εἰς τινα, *to abound unto any one, to happen to him abundantly*, Rom. v. 15. 2 Cor. i. 5 see in Πάθημα. Seq. εἰς τι, *to abound unto any thing, to redound, to conduce*, 2 Cor. iv. 15 ἵνα ἡ χάρις . . . περισσεύῃ εἰς τὴν δόξαν τοῦ Θεοῦ. viii. 2. Absol. 2 Cor. i.

So with the idea of increment, *to abound more and more*, i. q. *to increase*, to be augmented, c. dat. Acts xvi. 5 ἐπερίσσειον τῷ ἀριθμῷ. c. ἐν τινι Phil. i. 9. διὰ τινος 2 Cor. ix. 12. Phil. i. 26.—(γ) Causat. *to make superabundant, to cause to abound*, see Buttm. § 113. 2 sq. Matth. § 496. 2. So of persons, 1 Thess. iii. 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ. Of things, 2 Cor. ix. 8 δυνατὸς ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς. Eph. i. 8 in attract. Pass. *to be made to abound*, of persons, i. q. *to have more abundantly*, Matt. xiii. 12. xxv. 29.—Aquil. for Hiph. fut. 777 Prov. xii. 26 περισσεύων τὸν πλησίον δίκαιος.

c) by impl. in a comparative sense, *to be more abundant*, i. q. *to be more conspicuous, distinguished, to excel*, e. g. c. πλεῖον et gen. Matt. v. 20 ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων κ. τ. λ. Seq. ἐν τινι in or in respect to any thing, 1 Cor. xv. 58 περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου. 2 Cor. iii. 9. viii. 7 bis. Absol. Rom. iii. 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ . . . ἐπερίσσειεν, i. e. has been made more conspicuous. 1 Cor. viii. 8 οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν. xiv. 12. 1 Thess. iv. 1, 10.—1 Macc. iii. 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

Περисσός, ἡ, ὄν, (περί I. d, comp. note,) *over and above, more than enough*.

a) pp. as exceeding a certain measure, c. gen. i. q. *more than*, Matt. v. 37 τὸ δὲ περισσὸν τούτων lit. 'the overplus of these,' what is beyond or more than these; comp. Matth. § 334. Sept. for 777 Ex. x. 5. 2 K. xxiv. 31. 777 1 Sam. xxx. 9.—Jos. Ant. 10. 4. 2 τὸ περισσὸν τῶν χρημάτων. Æl. V. H. 14. 32. Xen. Cyr. 8. 3. 21.—In the sense of *superfluous*, 2 Cor. ix. 1 περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν.—2 Macc. xii. 44. Hdian. 5. 1. 3. Xen. Œc. 18. 2.—For the adv. ὑπὲρ ἐκ περισσοῦ, see in Ὑπερεκπερισσοῦ.

b) genr. *superabundant*, i. e. *abundant, much, great*. (a) positive, only as adv. e. g. neut. περισσὸν abundantly, in superabundance, John x. 10 ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. So ἐκ περισσοῦ, *beyond measure, vehemently*, Mark vi. 51. xiv. 31. Comp. in Ἐκ no. 3. e.

—Test. XII Patr. p. 711 ἐκ περισσοῦ ἐποίησε. —(β) Comparat. περισσότερος, η, ον, *more abundant, more, greater*; e. g. in number, Luke xii. 4; in degree, Matt. xxiii. 13 περισσότερον κρίμα. Mark xii. 40. Luke xx. 47. 1 Cor. xii. 23 bis, 24. 2 Cor. ii. 7. —Neut. περισσότερον as adv. *more abundantly, more, more earnestly or vehemently*, absol. Luke xii. 48 περισσότερον αἰτήσουσιν αὐτόν. 2 Cor. x. 8 ἐὰν καὶ περισσότερόν τι καυχῶμαι κ. τ. λ. Heb. vi. 17. seq. gen. 1 Cor. xv. 10. c. μᾶλλον Mark vii. 36 comp. in μᾶλλον c. Winer § 36. 3. n 1. Also like μᾶλλον it forms with a positive a periphrasis for a comparative, comp. in μᾶλλον b. Heb. vii. 17 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν.

c) by impl. in a comparative sense, *more abundant*, i. e. *distinguished, excellent, better*, Matt. v. 47 τί περισσὸν ποιεῖτε; Hence neut. τὸ περισσόν, *excellence, pre-eminence*, Rom. iii. 1. Comparat. Matt. xi. 9 καὶ περισσότερον προφήτου. Luke vii. 26. Sept. for Chald. 777 Dan. v. 12. vi. 4.—Isocr. Panegy. 1. Plut. Romul. 12 bis. Diod. Sic. 12. 15 ὁ νόμος οὐδὲν ὀραῖται περιέχων σοφὸν ἢ περιττόν.

Περισσοτέρως, adv. of compar. degree instead of the more usual form περισσότερον, Buttm. § 115. 5. Matth. § 262; *more abundantly, more, more earnestly or vehemently*, comp. in Περисσός b. β. The object compared is every where implied; see Winer § 36. 3. Mark xv. 14 in text rec. περισσοτέρως ἔκραξαν *they cried out more vehemently*, sc. than before. 2 Cor. i. 12 περισσοτέρως δὲ πρὸς ὑμᾶς *more abundantly towards you*, sc. than towards others. ii. 4 ἦν ἔχω περ. εἰς ὑμᾶς, sc. than others have, etc. vii. 15. xi. 23 bis. xii. 15. Gal. i. 14. Phil. i. 14. Also *the more abundantly, the more*, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19. c. μᾶλλον 2 Cor. vii. 13, comp. in μᾶλλον c.—Test. XII Patr. p. 721 περισσοτέρως ἠγάπησαν αὐτούς.

Περισσῶς, adv. (περισσός), *abundantly, exceedingly, vehemently*, Matt. xxvii. 23 περισσῶς ἔκραξαν. Mark x. 26. (xv. 14.) Acts xxvi. 11. Sept. for 777 Dan. viii. 9.—2 Macc. viii. 27. Plut. Con.

col. ad Apoll. 28 fin. Tom. VI. p. 443.
3. Reiske.

Περιστερὰ, ἄς, ἡ, *a dove, pigeon*, Matt. iii. 16. x. 16. xxi. 12. Mark i. 10. xi. 15. Luke iii. 22. John i. 32. ii. 14, 16. Luke ii. 24 δύο νεοσσούς περιστερῶν *two young doves*, the offering of the poor, comp. Lev. v. 7. xiv. 22, where Sept. for קָרִי קָרִי . So Sept. for קָרִי Is. xxxviii. 14. Neh. ii. 7.—Jos. Ant. 3. 9. 3. Æl. H. A. 3. 15. Xen. An. 1. 4. 9.

Περιτέμνω, f. τεμῶ, aor. 2 περιέτεμον, (τέμνω,) *to cut around, to circumcise*, Mid. *to let oneself be circumcised*, comp. Buttm. § 135. 8; only in the Jewish sense, 'to remove the prepuce.'

a) pp. c. acc. of pers. Luke i. 59 ἡλθον περιτεμεῖν τὸ παιδίον. ii. 21. John vii. 22. Acts vii. 8. xv. 5. xvi. 3. xxi. 21. Mid. Acts xv. 1, 24. 1 Cor. vii. 18. Gal. ii. 3. v. 2, 3. vi. 12, 13 bis. Pass. part. perf. περιτετμημένος 1 Cor. vii. 18. Sept. for לְמַעַן Gen. xvii. 27. xxi. 4. Mid. ib. xxxiv. 15, 17.—Jos. Ant. 1. 20. 5. Diod. Sic. 1. 28. Hdot. 2. 36.

b) metaph. in a spiritual sense, i. q. 'to put away impurity,' Col. ii. 11 περιετμήθητε περιτομῇ ἀχειροποιήτῳ. So Sept. and לְמַעַן Deut. x. 16. Jer. iv. 4. Comp. Rom. ii. 29.—Philo Abr. I. p. 450.

Περιτίθημι, f. περιθήσω, (τίθημι,) 3 plur. pres. περιτιθέασι Mark xv. 17, see Buttm. § 107. n. I, 1; *to put around, to place around* any person or thing, seq. acc. et dat. expr. or impl. Matt. xxi. 33 φράγμον αὐτῷ περιέθηκεν. Mark xii. 1. Matt. xxvii. 28 περιέθηκεν αὐτῷ χλαμύδα. xxvii. 48 περιθείς [τὸν σπόγγον] καλάμῳ. i. e. putting it around the end of a rod. Mark xv. 17, 36. John xix. 29. Sept. for וְהָיָה Ruth iii. 3. וְהָיָה Lev. viii. 13. וְהָיָה Gen. xxvii. 16.—Ecclus. vi. 31. Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. *to bestow upon, to give*, 1 Cor. xii. 23 τούτοις τιμὴν περισσοτέραν περιτίθεμεν. So Sept. for וְהָיָה Esth. i. 20. Job xxxix. 19.—Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

Περιτομή, ἡς, ἡ, (περιτέμνω,) *circumcision*, in the Jewish sense, the removal of the prepuce, as the distinguishing sign of the Jewish nation from Abraham onwards; practised al-

so by several ancient oriental nations, and by all the Mohammedans of the present day; see Gen. xvii. 10 sq. Lev. xii. 3. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9. Comp. Luke i. 59.

a) pp. e. g. (a) the *act or rite* of circumcision, John vii. 22, 23 περιτομὴν λαμβάνειν *to receive circumcision*, to be circumcised. Acts vii. 8. Rom. iv. 11. Gal. v. 11. Phil. iii. 5. So Sept. thrice for לְמַעַן , לְמַעַן , Gen. xvii. 12. Ex. iv. 26. Jer. xi. 16.—(β) The *state* of circumcision, the being circumcised, Rom. ii. 25 bis, 26, 27 comp. in Διά I. 4. b. Rom. iv. 10 bis, ἐν περιτομῇ ὄν, i. q. being circumcised. iii. 1. 1 Cor. vii. 19. Gal. v. 6. vi. 15. So οἱ ἐκ περιτομῆς, *those of the circumcision*, i. e. the circumcised, put for the Jews, Rom. iv. 12; for Jewish Christians, Acts x. 45. xi. 2. Gal. ii. 12. Col. iv. 11. Tit. i. 10.—(γ) Meton. and collect. ἡ περιτομή for the *circumcised*, i. e. the Jews, the Jewish people, Rom. iii. 30 ὃς δικαιώσει περιτομὴν ἐκ πίστεως. iv. 9, 12. xv. 8. Gal. ii. 7, 8, 9. Eph. ii. 11. Col. iii. 11.

b) Metaph. in a spiritual sense, i. q. 'the putting away of impurity from the heart.' Rom. ii. 28, 29 περιτομή καρδίας. Col. ii. 11 bis περιετμήθητε περιτομῇ ἀχειροποιήτῳ . . . ἐν τῇ περιτομῇ τοῦ Χριστοῦ, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. iii. 3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, i. e. we are the true spiritual circumcision, the true people of God.

Περιτρέπω, f. ψω, (τρέπω,) *to turn about*, as a person, Plato Axioch. init. p. 364. A. p. 370. B. *to turn upside down*, to overturn, Wisd. v. 24. Plut. Marcell. 7. Luc. Contempl. 7. In N. T. trop. *to turn about into* any state etc. i. q. to cause to become any thing, to *make*, seq. εἰς, Acts xxvi. 24 σὲ εἰς μανίαν περιτρέπει, i. e. turns thee about into madness, makes thee mad.—Jos. Ant. 2. 14. 1 εἰς ὀργὴν περιτραπέν. Comp. Lys. 210. 2.

Περιτρέχω, aor. 2. περιδραμον, (τρέχω,) *to run around* in a circle, Xen. Œc. 13. 8. In N. T. *to run about* in a place, c. acc. Mark vi. 55 περιδραμέντες ὅλην τὴν περίχωραν, comp. for the acc

in Περιαγω b. Sept. for עָוָה Pol. Jer. 5. 1. Am. 8. 12.—Cebet. Tab. 14. Lys. 185. 13. Xen. H. G. 7. 2. 15.

Περιφέρω, f. περιοίσω, (φέρω,) *to bear or carry around*, pp. in a circle or to a company, Xen. Cyr. 2. 2. 2. In N. T.

a) *to bear about*, sc. hither and thither, to various places, c. acc. Mark vi. 55 τοὺς κακῶς ἔχοντας περιφέρειν. 2 Cor. iv. 10 τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι. see in Νέκρωσις a.—2 Macc. vii. 27. Xen. Cyr. 7. 5. 50.

b) Pass. *to be carried or driven about* hither and thither, sc. by the wind, e. g. clouds, Jude xii. νεφέλαι ἀνυδροὶ ὑπὸ ἀνέμων περιφερόμεναι in text rec. but later edit. read παραφερόμεναι, see in Παραφέρω b. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. iv. 14 περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας. So Heb. xiii. 9 in text. rec. see in Παραφέρω β.

Περιφρονέω, ᾧ, f. ἥσω, (φρονέω,) *to think round about a thing*, to consider it on all sides, Æl. V. H. 12. 52. In N. T. *to think over or beyond a thing*, i. q. *to overlook, to despise*, seq. gen. Buttm. § 132. 5. 3. Matth. § 378. n. 2. Tit. ii. 14 μηδεὶς σου περιφρονεῖτω, comp. 1 Tim. iv. 12.—Plut. Thes. 1. Æschin. Dial. Socr. 3. 2. c. acc. Jos. Ant. 4. 8. 24. Thuc. 1. 25.

Περίχωρος, ου, ὁ, ἡ, adj. (χωρος place), *around a place*, i. e. circumjacent, neighbouring, Æl. V. H. 1. 34. Hence in N. T. fem. ἡ περίχωρος sc. γῆ, *country round about, circumjacent region*, Matt. xiv. 35. Mark i. 28. vi. 55. Luke iii. 3. iv. 14, 37. vii. 17. viii. 37. Acts xiv. 6. Meton. of inhabitants, Matt. iii. 5. Sept. for עָוָה Deut. iii. 13, 14. עָוָה Gen. xiii. 10, 11.—So τὰ περίχωρα id. 1 Chr. v. 16. Palæph. 21. 2.

Περίψημα, ατος, τό, (περιψάω *to wipe or scrape all around*), pp. *scrapings, scum, filth*, Hesych. περίψημα· περικατάμαγμα. Also, like περικάθαρμα, *an expiatory victim, ransom*, spoken espec. of human victims, comp. in Περικάθαρμα. Hesych. περίψημα· ἀντίλυτρον, ἀντίψυχον. Suid. οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐνιαυτὸν συνέχοντι

τῶν κακῶν (al. πάντων κακά)· περίψημα ἡμῶν γένου, ἦτοι σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσῃ, ὥσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτίγγοντες. Tob. v. 18 ἀργύριον . . . περίψημα τοῦ παιδίου ἡμῶν γένοιτο.—Hence in N. T. meton, for a vile and worthless person, as in Engl. *scrapings, offscouring, scum*, 1 Cor. iv. 13 πάντων περίψημα ἕως ἄρτι.—Symmach. for עָוָה Jer. xxii. 28.

Περπερεύομαι, depon. Mid. (πέρπερος a boaster, braggart, Pol. 40. 6. 2.) *to show oneself a boaster*, i. q. *to boast oneself, to vaunt*, 1 Cor. xiii. 4.—M. Antonin. 5. 5 καὶ τὸ σωματίον κατατιᾶσθαι, καὶ ἀρέσκεσθαι, καὶ περπερεύεσθαι. Liban. Or. 14. p. 427. A. So ἐμπερπερεύεσθαι Arr. Epict. 2. 1. 34. Cic. ad Att. 1. 14.

Περσίς, ἰδος, ἡ, Persis, pr. n. of a female Christian, Rom. xvi. 12.

Πέρυσι, adv. (πέρας), *the past year, a year ago*, Xen. H. G. 3. 2. 7; In N. T. only with ἀπό, i. e. ἀπὸ πέρυσι pp. *since a year ago*, 2 Cor. viii. 10. ix. 2. Comp. in Ἀπό II. c. Lob. ad Phryn. p. 47.—So πρὸ πέρυσι Dem. 467. 14. ἐκ πέρυσι Luc. Solæc. § 7.

Πετάομαι, see in Πέτομαι.

Πετεινόν, οὔ, τό, (pp. neut. of adj. πετεινός flying, winged,) *a bird, fowl*, in N. T. only plur. τὰ πετεινά, Matt. vi. 26. viii. 20. xiii. 4, 32. Mark iv. 4, 32. Luke viii. 5. ix. 58. xii. 24. xiii. 19. Acts x. 12. xi. 6. Rom. i. 23. James iii. 7. Sept. plur. for עָוָה Gen. i. 26. Deut. xiv. 19, 20. sing. for עָוָה Ez. xxxix. 4.—pl. Palæph. 23. 1. Hdot. 2. 123. sing. Theogn 1093 or 1097.

Πέτομαι, f. πετήσομαι or πτήσομαι, depon. Mid. *to fly*, intrans. Rev. xii. 14 ἵνα πέτηται εἰς τὴν ἔρημον. Part. πετόμενος, *flying*, in later edit. Rev. iv. 7. viii. 13. xiv. 6. xix. 17. Sept. for עָוָה, עָוָה, Gen. i. 20. Is. xxi. 5.—Palæph. 13. 3. Luc. Solæcist. 7. Xen. An. 1. 5. 3.—A later present form πετάομαι, ᾶμαι, whence part. πετώμενος, is found in text rec. in the four passages above quoted. Comp. Buttm. § 114 under

πέτομαι. Lob. ad Phr. p. 581.—Diod. Sic. 4. 77 fin. comp. Luc. Dial. Marin. 15. 3 παραπετώμενος.

Πέτρα, ας, ἡ, a rock, pp. a projecting rock, cliff.

a) pp. Rev. vi. 15 εἰς τὰς πέτρας τῶν ὁρέων. ver. 16. In such, sepulchres were hewn, Mark xxvii. 51, 60. Mark xv. 46; see in Μνημεῖον. On such also houses and villages were built for security, Matt. vii. 24, 25. Luke vi. 48 bis. Spoken of a rocky soil, i. q. πετρώδης, Luke viii. 6, 13. Sept. for עֲלֵךְ 1 Sam. xiii. 6. Is. ii. 21. Ps. xl. 3. צֶרֶף Prov. xxx. 19. Is. ii. 10.—Ceb. Tab. 15. Hdian. 8. 1. 13. Xen. An. 4. 7. 4.

b) trop. of a man of firmness and energy, one like a rock, Matt. xvi. 18. So Sept. and עֲלֵךְ 2 Sam. xxii. 2.—Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. x. 4 bis, comp. Ex. xvii. 6. Num. xx. 8 sq. where Sept. for צֶרֶף, עֲלֵךְ. Also as ἡ πέτρα σκανδάλου, a rock of offence or stumbling, i. e. Christ as the occasion of destruction to those who reject him, Rom. ix. 33 et 1 Pet. ii. 7, quoted from Is. viii. 14 where Sept. for צֶרֶף. Comp. in Αἰθερ b.

Πέτρος, ου, ὁ, pp. i. q. πέτρα, a rock, stone, Luc. Navig. 44. Xen. An. 4. 7. 12. In N. T. as pr. n. Peter, in Aram. כִּיפָא Kephā a rock q. v. the surname of Simon, one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. xvi. 18. John i. 43, 45. He afterwards lived at Capernaum, and was married, Mark i. 29, 30, comp. ver. 21. Luke iv. 38. This name was given him by Jesus at the first interview, John i. 43, prob. on account of the boldness and usual firmness of his character. He was of an ardent but unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. xxvi. 33 sq. 69 sq. al. Although the first to preach the gospel directly to the Gentiles, Acts xv. 7, 14, comp. c. 10, yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. ii. 11 sq.—In later years he is said to have gone abroad,

and to have preached the gospel in the Parthian empire, whence prob. his first epistle was written; and a still later legendary account makes him to have been the first bishop of Rome, and to have suffered martyrdom in that city along with Paul. See Neander Gesch. der Pflanz. u. Leit. d. Kirche etc. II. p. 443 sq. 457 sq. AL.

Πετρώδης, εος, ους, ὁ, ἡ, adj. (πέτρος, εἶδος,) rock-like, stone-like, i. e. having the form of a rock Diod. Sic. 3. 45. In N. T. rocky, stony, and τὸ πετρώδες, rocky ground, stony soil, Mark iv. 5. τὰ πετρώδη id. Matt. xiii. 5, 20. Mark iv. 16.—Jos. B. J. 2. 6. 1. Plut. Sylla 16. On the form comp. Buttm. § 109. 14. b.

Πήγανον, ου, τό, (πήγνυμι,) rue, a plant, ruta graveolens of Linn. Luke xi. 42.—Theophr. H. Plant. 1. 15. Plut. ed. R. VIII. p. 563. 3.

Πηγή, ῆς, ἡ, a fountain, source.

a) genr. James iii. 11, (12). Sept. for יַיִץ 1 K. i. 9.—Hdian. 1. 6. 5. Xen. An. 1. 2. 7.—From the Heb. פְּתָיִם וְדָתַיִם fountains of water, Rev. viii. 10. xiv. 7. xvi. 4. So Sept. and עֵינֹת מַיִם Ex. xv. 27. Num. xxxiii. 9. מַעְיַן הַמַּיִם 1 K. xviii. 5. 2 K. iii. 19, 25. (Judith xii. 7.) Metaph. of life-giving doctrine, John iv. 14; also an emblem of the highest enjoyment, Rev. vii. 17. xxi. 6; comp. in Ζωή a. β. So Sept. and מַקְוֶה Prov. xiii. 14. xiv. 29.—Ecclus. xxi. 13.

b) i. q. a well, τὸ φρέαρ. John iv. 6 bis ἡ πηγή τοῦ Ἰακώβ κ. τ. λ. comp. ver. 11 where it is τὸ φρέαρ. 2 Pet. ii. 17.

c) i. q. an issue, flux, πηγή τοῦ αἵματος Mark v. 29, i. q. ἡ ῥύσις τοῦ αἵμ. Luke viii. 44. So Sept. for מַקְוֶה Lev. xii. 7.

Πήγνυμι, f. πῆξω, to fix, to fasten, to make fast and firm, Luc. Philopat. 17. Thuc. 5. 66. Xen. Venat. 6, 7, 9. to fix or fasten together, to construct, to build, Pol. 3. 46. 1. Hdot. 5. 83. In N. T. of a tent, to set up, to pitch, Heb. viii. 2 ἦν (σκηνήν) ἔπηξεν ὁ κύριος. So Sept. for מִקְוֶה Gen. xxvi. 25. 1 Chr. xvi. 1.—Dion. Hal. Ant. 1. 55. Pol. vi. 27. 2. Hdot. 6. 12.

Πηδάλιον, ίου, τό, (πῆδον, πέδον,) *a helm, rudder*, Acts xxvii. 40. James iii. 4. —Æl. V. H. 9. 40. Xen. An. 5. 1. 11.

Πηλίκος, η, ον, pron. correl. *how great, quantus*, corresponding to ἡλίκος, τηλίκος, Buttm. § 79. 6. Gal. vi. 11 ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ, i. e. either *with what large letters*, implying a stiff and unpractised hand, which made the Greek letters large like the Hebrew; or i. q. *with how large a letter I have written*, etc. The former sense is given by Chrysost. Theophylact, Jerome and other fathers; the latter by Erasmus, Bengel, etc. Trop. of dignity, Heb. vii. 4. Sept. for פָּרָא Zeph. ii. 6 [2].—Luc. Halcy. 2. Pol. 1. 2. 8.—Others in Gal. 1. c. take πηλίκος as i. q. ποῖος, *what, of what kind, qualis*; and render, *ye see with what letters I write with my own hand*, i. e. with what characters, what a hand, perhaps i. q. οὕτω γράφω in 2 Thess. iii. 17.—Hesych. πηλίκον· οἶον, ὁποῖον, ποταπόν. διάφορον.

Πηλός, οὔ, δ, *clay, mire, mortar*, John ix. 6 bis ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος κ. τ. λ. ver. 11, 14, 15. So Sept. for פָּרָא Job xxx. 19. טַבַּ 2 Sam. xxii. 43.—Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.—Spec. *potter's clay*, Rom. ix. 21. Sept. for פָּרָא Is. xxix. 16. טַבַּ Is. xli. 25.—Ecclus. 33 [xxxvi.] 13. Pol. 12. 15. 6. Dem. 313. 17.

Πήρα, ας, ἡ, *a bag, sack, wallet*, Lat. *pera*, of leather, in which shepherds and travellers carried their provisions. Matt. x. 10 μὴ πήραν εἰς ὁδόν. Mark vi. 8. Luke ix. 3. x. 4. xxii. 35, 36.—Judith xiii. 10. Luc. D. Mort. 10. 2. Plut. Quæst. Gr. 13. T. VII. p. 179. 3. ed. Reisk.

Πῆχυς, εως, ὁ, (kindr. with παχύς,) gen. plur. πήχεων, later form contr. πηχῶν John xxi. 8. Rev. xxi. 17. Xen. An. 4. 7. 16; comp. Lob. ad Phr. p. 245 sq. Buttm. § 51. n. 5. Winer p. 61; pp. *the fore-arm*, from the wrist to the elbow, Æl. V. H. 5. 19. Hom. Od. 17. 28.—In N. T. *a cubit*, the common ancient measure of length, equal to the distance from the elbow to the tip of

the middle finger, and usually reckoned at 1½ foot; comp. Adam's Rom. Ant. p. 503. Matt. vi. 27 πῆχυν ἕνα. Luke xii. 25. John xxi. 8. Rev. xxi. 17. Sept. for פָּרָא Gen. vi. 15, 16.—Jos. B. J. 6. 2. 9. Xen. An. 4. 7. 16.

Πιάζω, f. άσω, (Dor. for πιέζω, q. v.) pp. *to press, to hold fast*; hence *to lay hold of, to take, to seize*, trans.

a) persons, *to take one by the hand*, c. acc. et gen. of the part, Acts iii. 7 πί-άσας αὐτὸν τῆς δεξιᾶς χειρός, comp. Buttm. § 132. 6. 3. (Theocr. Id. 4. 35.) In a judicial sense, *to take, to arrest*, John vii. 30 ἐζήτουν οὖν αὐτὸν πιάσαι. ver. 32. 44. viii. 20. x. 39. xi. 57. Acts xii. 4. 2 Cor. xi. 32.—Ecclus. xxiii. 21.

b) animals, *to take in hunting or fishing, to catch*, c. acc. John xxi. 3. ἐν τῇ νυκτὶ ἐπίασαν οὐδέν. ver. 10. Rev. xix. 20 ἐπιάσθη τὸ θηρίον. So Sept. for פָּרָא Cant. ii. 15.

Πιέζω, f. έσω, (perh. kinar. with βιάζω,) *to press, to hold fast*, e. g. *one's hand* Pol. 32. 10. 9. In N. T. *to press down, to make compact*, e. g. μέτρον Luke vi. 38. Sept. for פָּרָא Mic. vi. 15. —Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

Πιθανολογία, ας, ἡ, (πιθανός *persuasive*, Xen. Cyr. 6. 4. 5, and λόγος,) *persuasive discourse, enticing words*, Col. ii. 4.—So πιθανοὶ λόγοι Jos. Ant. 8. 9. 1. πιθανολογέω Diod. Sic. 1. 39.

Πικραίνω, f. άνω, (πικρός,) pp. *to make sharp*; hence of taste, *to make bitter, acrid*, trans.

a) e. g. water, pass, Rev. viii. 11; comp. Ex. xv. 23. Meton. of the pain caused by bitter and poisonous food or drink, i. q. *to make painful, to cause bitter pain*, c. acc. Rev. x. 9 πικρανεῖ σου τὴν κοιλίαν ver. 10. Comp. Sept. and פָּרָא Hiph. Job xxvii. 2.

b) trop. of the feelings, *to embitter*, Pass. *to be or become bitter*, i. e. to be harsh, angry, Col. iii. 19. So Sept. pass. for פָּרָא Ex. xvi. 20. Jer. xxxvii. 14.—Esdr. iv. 31. Dem. 1464. 18.

Πικρία, ας, ἡ, (πικρός,) *bitterness*.

a) pp. and with the accessory idea of *venom*, the two being often connected in the mind of the Hebrew, comp. Heb.

Deut. xxix. 17. xxxii. 24. Am. vi. 12. Rev. viii. 11.—So in place of an adj. comp. Buttm. § 123. n. 4. Winer § 34. 2. Heb. xii. 15 *ρίζα πικρίας* i. q. *ρίζα πικρά*. (comp. Deut. xxix. 17.) Acts viii. 23 *εἰς χολὴν πικρίας*, i. q. *χ. πικράν*. — Comp. *πικρόχολος* Anthol. Gr. III. 208.

b) trop. *bitterness* of spirit, of speech, Eph. iv. 31 *πᾶσα πικρία καὶ θυμός*. Rom. iii. 14 *ὃν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει*, quoted from Ps. x. 7 where Sept. for *מַרְמָר* deceit. Sept. for *מַר* Job vii. 11. Is. xxxviii. 17.—Pol. 8. 12. 1. Dem. 1482. 21.

Πικρός, ἁ, ὄν, pp. *pricking, pointed, sharp*, as *πικρὸς δίστός* Hom. Il. 4. 118, 134. *π. βέλεμνα* 22. 206. comp. Engl. *pike*. Hence genr. and in N. T. of taste, *bitter, acrid*.

a) pp. and opp. to *γλυκύς*, James iii. 11. Sept. for *מַר* Prov. xxvii. 7. Ex. xv. 23.—Æl. V. H. 1. 34. Xen. An. 4. 4. 13.

b) metaph. of the feelings, spirit, *bitter, harsh, cruel*, James iii. 14 *ζῆλον πικρόν*.—Diod. Sic. 1. 78. Pol. 7. 14. 3.

Πικρῶς, adv. (*πικρός*), *bitterly*, in N. T. of bitter weeping, Matt. xxvi. 75 et Luke xxii. 62 *ἐκλαυσε πικρῶς*. So Sept. for *מַר בִּרְכָּה* Is. xxxiii. 7. *מַר* Pi. Is. xxii. 4.—Aristæn. 1. 21 or 22. comp. Hom. Od. 4. 153. genr. Jos. B. J. 7. 2. 1. Pol. 9. 34. 1.

Πίλατος, ου, ὁ, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in *Ἡγεμών* no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in *Κυρήνιος*; the second was Marcus Ambivius; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26. See Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius, then governor of Syria, and sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna

in Gaul, and there to have died by his own hand about A. D. 41. Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. Nov. Test. p. 214 sq. ed. Fabric. or p. 487 sq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii. sq.—Matt. xxvii. 2 sq. Mark xv. 1 sq. Luke xiii. 1. xxiii. 1 sq. John xviii. 29 sq. xix. 1 sq. Acts iii. 13. iv. 27. xiii. 28. 1 Tim. xvi. 13. AL.

Πίμπλημι, f. *πλήσω*, aor. 1 *ἐπλησα*, aor. 1 pass. *ἐπλήσθην*, (from obsol. ΠΛΑΩ, whence also the intrans. form *πλήθω*, not found in N. T.) comp. Buttm. § 114. — *To fill, to make full*, trans.

a) pp. aor. 1 *ἐπλησα*, c. acc. Luke v. 7; also c. gen. of that *with* which, Matt. xxvii. 48. John xix. 29 *πλήσαντες σπόγγον ὄξους*. Pass. c. gen. Matt. xxii. 10. Comp. Buttm. § 132. 5. 2. Sept. for *מִלֵּךְ* Gen. xxi. 19. xxiv. 16. — Anthol. Gr. IV. 89. Xen. An. 1. 5. 10.

b) metaph. aor. 1 pass. *ἐπλήσθην*, *to be filled, to be full*, e. g. (α) persons *to be filled with* any thing, i. e. *to be wholly imbued, affected, influenced, with* or *by* any thing, seq. gen. of thing, as *τοῦ πνεύματος ἁγίου* Luke i. 15, 41, 67. Acts ii. 4. iv. 8, 31. ix. 17. xiii. 9. *θυμοῦ* Luke iv. 28. *φόβου* v. 26. *ἀνοίας* vi. 11. also Acts iii. 10. v. 17. xiii. 45. Meton. of a place, Acts xix. 29. Sept. for *מִלֵּךְ* Gen. vi. 11, 13. Prov. xii. 22. Chald. Dan. iii. 19.—Ecclus. xxxvii. 27. Comp. Anthol. Gr. IV. p. 28 *σοφίης πληθόμενος*. Act. Dem. 1491. 9.—(β) Of prophecy, *to be fulfilled, accomplished*, Luke xxi. 22 *τοῦ πλησθῆναι τὰ γεγραμμένα*, in later edit. So Heb. *מִלֵּךְ*, Sept. *πληρωθῆναι*, 1 K. ii. 27.—(γ) Of time, *to be fulfilled, completed, to be fully past*, Luke i. 23 *ὥς ἐπλήσθησαν αἱ*

ἡμέραι τῆς λειτουργίας. ver. 57. ii. 6, 21, 22. So נֶחֱדָה, Sept. πληρωθῆναι, Gen. xxv. 24.

Πίμπρημι, f. πρήσω, *to set on fire, to burn*, Æl. V. H. 12. 23. Comp. Buttm. § 114. In N. T. Pass. only trop. *to be inflamed, to swell*, to become swollen, e. g. from the bite of a serpent, Acts xxviii. 6.—Æl. V. H. An. 3. 18. Luc. Dipsad. 4 ὄφις . . ἐκκαίει, καὶ σήπει, καὶ πίμπρασθαι ποιεῖ.

Πινακίδιον, ου, τό, (dimin. of πίναξ,) *a small tablet, writing-tablet, pugillaris*, Luke i. 63. Comp. Pollux On. 10. 83, 84. Adam's Rom. Ant. p. 510, 511.—Symm. for נֶחֱדָה Ex. ix. 2. Arr. Epict. 3. 22. 74.

Πίναξ, ακος, ό, (πλάξ, comp. Buttm. Ausf. Sprachl. I. p. 74,) *a board, table, spec. a writing-table or tablet*, covered with wax, Jos. de Macc. 17. Dem. 1055. 16. comp. Adam's Rom. Ant. p. 508. In N. T. *a plate, platter, dish*, on which food and the like was served up. Matt. xiv. 8 ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου. ver. 11. Mark vi. 25, 28. Luke xi. 39.—Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

Πίνω, f. πίομαι Buttm. § 114. § 95. n. 18; 2 pers. πίεσαι Buttm. § 103. III. 1; aor. 2 ἔπιον, perf. πέπωκα; *to drink*.

a) genr. of persons, absol. Matt. xxvii. 34 οὐκ ἤθελε πιεῖν. Luke xii. 19. Acts ix. 9. 1 Cor. xi. 25. trop. John vii. 37, comp. in Διψᾶω b. Infin. final, e. g. δοῦναι πιεῖν *to give to drink*, Matt. xxvii. 34. John iv. 7, 10. Rev. xvi. 6. αἰτεῖν πιεῖν John iv. 9. Sept. for πηψ Gen. xxiv. 14, 18 sq. — Luc. D. Deor. 7. 1. Pen. Mem. 2. 1. 18. infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: (a) Seq. ἐκ c. gen. of the drink, or meton. of the vessel containing the drink, i. e. *to drink of* any thing, a part of it, see in Ἐκ h, and comp. Ἐσθίω b. Matt. xxvi. 27 πῖτε ἐξ αὐτοῦ, sc. τοῦ ποτηρίου. ver. 29. John iv. 12—14. 1 Cor. x. 4. Rev. xviii. 3. xiv. 10 καὶ αὐτὸς πῖται ἐκ τοῦ οἴνου τοῦ θυμοῦ του θεοῦ, see espec. in Θυμός. So Sept. for נֶחֱדָה Gen. ix. 21. 2 Sam. xii. 3.—Æl. V. H. 1. 4. Xen. Cyr. 4. 5. 4.—(β) Seq. ἀπό c. gen. of the drink, see in Ἀπό no. 7. Luke

xxii. 18 οὐ μὴ πῖω ἀπὸ τοῦ γενν. τῆς ἀμπέλους. Sept. for πηψ Jer. li. 7. — (γ) Seq. accus. of the thing drank, *to drink* any thing, to use as drink, Luke i. 15 σίκερα οὐ μὴ πῖν. Rom. xiv. 21. 1 Cor. x. 4; *to drink of* Matt. xxvi. 29. Trop. John vi. 53, 54, 56, see in Αἷμα a. β. So Sept. for πηψ Ex. vii. 18, 21. 1 K. xiii. 18, 16 sq. Is. v. 22. (Luc. D. Deor. 4. 3 καὶ νέκταρ πῖν. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον πίνειν, *to drink a cup* e. g. of wine, pp. 1 Cor. x. 21; trop. of suffering, *to drink the cup which God presents*, to submit to the allotments of his providence, Matt. xx. 22, 33. xxvi. 42. Mark x. 38, 39. John xviii. 11. See in Ποτήριον. — For the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, in its various senses, see in Ἐσθίω c. For τρώγειν καὶ πίνειν Matt. xxiv. 38, see in Τρώγω.

b) trop. of the earth, *to drink in, to imbibe*, c. acc. Heb. vi. 7 ἡ γῆ ἡ πιοῦσα τὸν—ύετόν. So Sept. and πηψ Deut. xi. 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. *sat prata biberunt* Virg. Ecl. 3. 111. AL.

Πιότης, τητος, ή, (πίων,) *fat, fatness*, Rom. xi. 17 τῆς π. τῆς ἐλαίας. So Sept. for נֶחֱדָה Judg. ix. 9 where see. Job xxxvi. 16. נֶחֱדָה Zech. iv. 14.

Πιπράσκω, perf. πέπρακα, perf. pass. πέπραμαι, aor. 1 pass. ἐπράθην, (περάω,) pp. *to traffic away*, pp. beyond sea, in other lands; hence genr. *to sell*, c. acc. Matt. xiii. 46 πέπρακε πάντα ὅσα εἶχε. Acts ii. 45. Pass. Matt. xviii. 25 ἐκέλευσεν αὐτὸν . . . πρᾶθῆναι. Mark xiv. 15. Acts iv. 34. v. 4. Seq. gen. of price, Matt. xxvi. 9 πρᾶθῆναι πολλοῦ. John xii. 5. Buttm. § 132. 6. 2. Sept. נֶחֱדָה Gen. xxxi. 15. Lev. xxvii. 27. c. gen. Deut. xxi. 14.—2 Macc. viii. 14. Hdian. 2. 6. 22. Xen. Conv. 4. 1. c. gen. Xen. An. 7. 7. 26.—Trop. pass. *to be sold to or under* any one, i. q. *to be his slave*, seq. ὑπό c. acc. Rom. vii. 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν, i. q. *to be the slave of sin*, devoted to it. Comp. Sept. and נֶחֱדָה 1 K. xxi. 25. Is. l. 1.—1 Macc. i. 15. Dem. 215. 6.

Πίπτω, f. πεσοῦμαι, aor. 2 ἔπεσον, aor. 1 ἔπεσα, Rev. i. 17. v. 14; comp.

Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. p. 68. Lob. ad Phr. p. 724.—*To fall*, intrans. Sept. for Heb. הָפַל.

a) pp. *to fall*, sc. from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. seq. *ἀπό*, *to fall from*, Matt. xv. 27 *ἀπὸ τῆς τραπέζης*. Luke xvi. 21. Acts xx. 9. Matt. xxiv. 29 see in *Οὐρανός* b. Seq. *ἐκ*, *to fall from*, Luke x. 18 *ἐκ τοῦ οὐρανοῦ*. Acts xxvii. 34. Rev. viii. 10 et ix. 1, see in *Οὐρανός* b. (Sept. and הָפַל Job i. 16.) *ἐν μέσῳ τῶν ἀκανθῶν*, *among*, Luke viii. 7. *ἐπὶ* c. acc. *to fall upon* any pers. or thing, Matt. x. 29 *ἐπὶ τὴν γῆν*. xiii. 5, 7, 8. xxi. 44 bis. Mark iv. 5. Luke viii. 6, 8. xx. 18 bis. xxiii. 30. Rev. vi. 16. viii. 10. Rev. vii. 16 *οὐδὲ μὴ πέσῃ ἐπ' αὐτοῦ ὁ ἥλιος* i. e. the burning sun shall not injure them. Trop. i. q. *to seize*, Rev. xi. 11 *καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς κ. τ. λ.* Seq. *εἰς* τι *to fall into, among, upon*, any thing, Matt. xv. 14 *εἰς βόθυνον*. xvii. 15. Mark iv. 7, 8. Luke vi. 39. viii. 14. John xii. 24. Rev. vi. 13. (Diod. Sic. 4. 77 *εἰς θάλασσαν*. Xen. H. G. 4. 7. 7.) Seq. *παρά* c. acc. of place, *to fall at, by, near*, Matt. xiii. 4. Mark iv. 4. Luke viii. 5.

b) of persons, *to fall down*, *to fall prostrate*, absol. Matt. xviii. 29 *πεσὼν οὖν ὁ σύνδουλος*, in later edit. Acts v. 5. Joined with *προσκυνεῖν*, Matt. ii. 11 *πεσόντες προσεκύνησαν*. iv. 9. xviii. 26. Rev. v. 14. xix. 4. So Sept. and הָפַל 2 Sam. i. 2. Dan. iii. 5, 6. (Anthol. Gr. I. p. 92.) More usually with an adjunct of place or manner, e. g. seq. *ἐνώπιόν τινος* Rev. v. 8; c. *προσκυνεῖν* iv. 10. Seq. *εἰς* c. acc. *εἰς ἑδάφος* Acts xxii. 7, comp. ix. 4. *εἰς τοὺς πόδας τινός* John xi. 32. Matt. xviii. 29 in text. rec. (Diog. Lart. 2. 79.) Seq. *ἐπὶ* c. gen. of place, Mark ix. 20 *ἐπὶ τῆς γῆς*. xiv. 35. c. acc. of place or manner, *ἐπὶ τὴν γῆν* Acts ix. 4. *ἐπὶ τοὺς πόδας τινός* x. 25. (Sept. 1 Sam. xxv. 24.) *ἐπὶ πρόσωπον* *on one's face* Matt. xvii. 6. xxvi. 39. Luke v. 12; with *παρά* τοὺς πόδας Luke xvii. 16. c. *προσκυνεῖν* 1 Cor. xiv. 25. Rev. vii. 11. xi. 16. (Sept. and הָפַל 1 Sam. xxv. 23. *ἐπὶ τὴν ὄψιν* Jos. Ant. 6. 9. 5. *ἐπὶ στόμα* Xen. Venat. 10. 13.) Seq. *παρά* τοὺς πόδας τινός Luke viii. 41. Acts v. 10. comp. Luke xvii.

16. *πρὸς τοὺς πόδ.* Mark v. 22. Rev. i. 17. *ἐμπροσθεν τῶν ποδῶν*, c. *προσκυνεῖν* Rev. xix. 10. xxii. 8. Seq. *χαμαί* John xviii. 6. (Sept. Job i. 20.) Spoken of those who *fall dead*, i. e. *to die, to perish*; Luke xxi. 24 *πεσοῦνται στόματι μαχαίρας*. 1 Cor. x. 8. Heb. iii. 17. Rev. xvii. 10. comp. Acts v. 5, 10. Comp. Sept. and הָפַל Num. xiv. 43. Ex. xxxii. 27. Num. xiv. 19, 32.—Hdian. 3. 7. 10. Xen. An. 1. 8. 28.—Trop. *to fall* from any state or dignity, c. *πόθεν* Rev. ii. 5.

c) of edifices, walls, etc. *to fall*, *to fall in ruins*, Matt. vii. 25, 27. Luke vi. 49. xiii. 4. Heb. xi. 30. Trop. Luke xi. 17. Acts xv. 16 comp. in *Σκηνή*. So in prophetic imagery, Rev. xi. 13. xiv. 8 *ἔπεσε, ἔπεσε Βαβυλών*. xvi. 19. xviii. 2. Sept. for הָפַל Is. xxi. 9.—Xen. H. G. 5. 2. 5.

d) of a lot, *to fall to or upon* any one, seq. *ἐπὶ* c. acc. Acts i. 26. See in *Ἐπὶ* III. 1. a. β. So Sept. and הָפַל Jon. i. 7. Ez. xxiv. 6.

e) Metaph. of persons, *to fall into or under* any thing, e. g. condemnation, *ὑπὸ κρίσιν* James v. 12. (Diod. Sic. 19. 8 π. *ὑπ' ἐξουσίαν τῶν ἐχθίστων*.) Absol. *to fall into sin*, i. q. *to transgress, to sin*, Rom. xi. 22. xiv. 4. 1 Cor. x. 12. Hence also *to fall from happiness*, i. q. *to be made miserable, to perish*, Rom. xi. 11 *μὴ ἔπταισαν, ἵνα πέσωσι*; Heb. iv. 11. So Sept. and הָפַל Prov. xi. 28. xxiv. 16. —Ecclus. i. 27. ii. 7. comp. Hdor. 8. 16. Diod. Sic. 13. 37.—Of things, i. q. *to fall to the ground, to fail, to become void*, Luke xvi. 17 *ἡ τοῦ νόμου μίαν κεραίαν πεσεῖν*. So Sept. and הָפַל Josh. xxiii. 14. 1 Sam. iii. 19.—Plato Euthyphr. 17. p. 14. D, *οὐ χαμαί ποτε πεσεῖται ὅ,τι αὐτὸν εἶπες*. Comp. Liv. 2. 31 *'irrita cadunt promissa.'*

Πισιδία, ας, ἡ, *Pisidia*, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts xiii. 14. xiv. 24.

Πιστεύω, f. εὐσω, (πίστις,) aor. 1 *ἐπίστευσα*, perf. *πεπίστευκα*, plupf. *πεπιστεύκειν* without augm. Acts xiv. 23, comp. Buttm. § 83. n. 6. Winer § 12. 12.—*To have faith, to believe, to trust*, pp. *to have a firm persuasion, a confiding*

belief, in the truth, veracity, reality of any person or thing.

a) pp. *to be firmly persuaded* as to any thing, *to believe*, seq. infin. Rom. xiv. 2 ὃς μὲν πιστεύει φαγεῖν πάντα. seq. ὅτι Mark xi. 23. Rom. x. 9. James ii. 19. absol. ibid. (c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) So with the idea of hope and certain expectation, c. inf. Acts xv. 11. c. ὅτι Rom. vi. 8.—Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. seq. dat. of a person speaking, whose words one believes and confides in, Mark xvi. 13 οὐδὲ ἐκείνοις ἐπίστευσαν. John v. 46 εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἀν' ἑμοί. Acts viii. 12. 1 John iv. 1. c. ὅτι John iv. 21.—Hdian. 2. 1. 23. Luc. Hermet. 17.—With an adjunct of the words or thing spoken, e. g. seq. dat. Luke i. 20 οὐκ ἐπίστευσας τοῖς λόγοις μου. John iv. 50. Acts xxiv. 14. 2 Thess. ii. 11. (Hdian. 4. 9. 10.) Seq. ἐπὶ c. dat. Luke xxiv. 25 ἐπὶ πάσιν. Seq. ἐν c. dat. Mark i. 15 ἐν τῷ εὐαγγελίῳ *in the glad tidings*, i. e. believe and embrace the glad tidings announced; so Sept. c. ἐν for אַ יְמֵי Jer. xii. 6. Ps. lxxviii. 22.—Dion. Hal. de Comp. verbor. p. 150. ed. Schaef.—With an adjunct of the thing believed, e. g. seq. dat. Acts xiii. 41 ἔργον, ᾧ οὐ μὴ πιστεύσητε. (Hdian. 8. 3. 10.) Seq. accus. of thing, John xi. 26 πιστεύεις τοῦτο; 1 Cor. xiii. 7. 1 John iv. 16. Hence Pass. 2 Thess. i. 10 ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, comp. Winer § 40. 1. (Hdian. 8. 3. 22. Pass. ib. 2. 9. 4.) Seq. εἰς τι, 1 John v. 10 εἰς τὴν μαρτυρίαν. Seq. ὅτι i. q. acc. et infin. John xiv. 10 οὐ πιστεύεις ὅτι ἐγὼ κ. τ. λ. Rom. x. 9. περί τινος, ὅτι John ix. 18.—c. ὅτι Hdian. 1. 14. 10. Xen. Hi. 1. 37.—Absol. where the case of pers. or thing is implied from the context, Matt. xxiv. 23. Mark xiii. 21. John xii. 47. Acts viii. 13 καὶ αὐτὸς ἐπίστευσε, sc. τῷ Φιλιππῷ τῷ εὐαγγελιζαμένῳ, comp. ver. 12. Acts xv. 7 καὶ πιστεῦσαι, sc. τῷ λόγῳ τοῦ εὐαγγ. 1 Cor. xi. 18.—Hdian. 4. 4. 10. Thuc. 1. 1.

b) of God, *to believe on* God, *to trust* in him, e. g. as able and willing to help, to listen to prayer, etc. seq. dat. of pers. c. ὅτι, Acts xxvii. 25 πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται. Seq. εἰς, John

xiv. 1 πιστεύετε εἰς τὸν Θεόν. Absol. Matt. xxi. 22 πιστεύοντες, i. q. εἰ πιστεύετε. 2 Cor. iv. 13. (c. dat. Eccles. ii. 6, 8.) Also as faithful to his promises, c. dat. Rom. iv. 3 ἐπίστευσε Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη κ. τ. λ. quoted from Gen. xv. 6 where Sept. for יִמְנֵן. Gal. iii. 6. James ii. 23. Rom. iv. 17 κατέναντι οὗ ἐπίστευσε Θεοῦ, by attract. for κατ. τοῦ Θεοῦ, ᾧ ἐπίστευσε. absol. Rom. iv. 18. Heb. iv. 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John v. 24. Acts xvi. 34 οἱ πεπιστευκότες τῷ Θεῷ. 1 John v. 10. Seq. εἰς c. acc. pp. præg. i. q. *to believe and rest upon*, to believe in and profess; see Winer § 31. 2. p. 173. 1 Pet. i. 21 τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν. Seq. ἐπὶ c. acc. id. Rom. iv. 24, comp. Winer l. c. Absol. Luke viii. 12, 13, comp. ver. 11. Acts xiii. 48.

c) of a messenger from God, *to believe on* and *trust in* him as coming from God and acting under divine authority. (α) of John the Baptist, c. dat. αὐτῷ, Matt. xxi. 25, 32. Mark xi. 31. Luke xx. 5.—(β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. εἰς John xiv. 1; or to heal the sick and comfort the afflicted, c. ὅτι Matt. ix. 28. absol. viii. 13. Mark v. 36. John iv. 48. Genr. as a teacher and the Messiah sent from God; seq. dat. of pers. John v. 38 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. viii. 31. x. 37, 38. Acts v. 14. 2 Tim. i. 12. Seq. ὅτι, John xi. 27 ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός. xx. 31. 1 John v. 1, 5. John viii. 24 ἐὰν γὰρ μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι. xiii. 19. xvi. 27, 30. xvii. 8, 21. al. sæp. So c. γινώσκειν John vi. 69. x. 38.—Seq. εἰς c. acc. of pers. pp. præg. i. q. *to believe and rest upon*, to believe in and profess, comp. Winer p. 173. Matt. xviii. 6 τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ. Mark ix. 42. John ii. 11. iii. 15, 16. iv. 39. vi. 35. vii. 5, 38. viii. 30 πολλοὶ ἐπίστευσαν εἰς αὐτόν. xvii. 20. Acts x. 43. xix. 4. Rom. x. 14. Gal. ii. 16. 1 Pet. i. 8. trop. εἰς τὸ φῶς John xii. 36. So c. εἰς τὸ ὄνομα Ἰησοῦ in a like sense, see in ὄνομα d; i. q. 'to believe on Jesus and invoke or profess his name.' John i. 12 τοῖς

πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ii. 23. 1 John v. 13. seq. τῷ ὀνόματι αὐτοῦ, id. 1 John iii. 23.—Seq. ἐπὶ c. acc. of pers. i. q. εἰς τινα, comp. Winer p. 173. Acts ix. 42. xi. 17, comp. ver. 21. So ἐπὶ c. dat. 1 Tim. i. 16. (Matt. xxvii. 42.) trop. Rom. ix. 33 et 1 Pet. ii. 6 τίθημι ἐν Σιών λίθον . . . καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ κ. τ. λ. quoted from Is. xxviii. 16 where Sept. for יִנְיָן. Pass. 1 Tim. iii. 16 ἐπιστεύθη ἐν κόσμῳ.—Dem. 464. 20. Xen. An. 7. 6. 33.—Hence absol. *to believe*, i. e. to believe and profess Christ, to be or become a Christian, Mark xv. 32. Luke xxii. 67. John i. 7. xii. 39. Acts iv. 4. xiv. 1. xvii. 12, 34. Rom. iv. 11. 1 Cor. i. 21. al. s̄æp. Part. οἱ πιστεύοντες, οἱ πιστεύσαντες, *believers*, Christians, Acts ii. 44; iv. 32. xix. 18. Gal. iii. 22. 1 Thess. i. 7. 1 Pet. ii. 7. al.

d) trans. i. q. *to entrust, to commit in trust* to any one; Luke xvi. 11 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John ii. 24.—Wisd. xiv. 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17.—Pass. πιστεύομαι τι, *to be entrusted with any thing, to have committed to one's charge*, seq. acc. comp. Buttm. § 134. 7. Winer § 40. 1. Rom. iii. 2. Gal. ii. 7 πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. ix. 17 οἰκονομίαν πεπίστευμαι. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3.—Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 πιστευθέντος τὴν ἐν Περγᾶμυ βιβλιοθήκην. Polyæn. 2. 36. Diod. Sic. 20. 19, 27. AL.

Πιστικός, ἡ, ὄν, (πίστις,) *causing belief or persuasion*, Xen. Cyr. 1. 6. 10. *faithful, trustworthy*, γυναικα πιστικὴν Artemid. 2. 33. p. 121. Hence in N. T. trop. *true, genuine, pure*, e. g. ναρδοῦ πιστικῆς Mark xiv. 3. John xii. 3. So Theophylact ad h. l. ἡ ἄδολος καὶ μετὰ πίστει κατασκευασθεῖσα. — Others derive it here from πίνω, and render it *potable, liquid*; but without authority. See Winer § 16. 3. p. 86. Fritzsche IV Evang. II. p. 596 sq.

Πίστις, εως, ἡ, (πίστος, πείθω,) *faith, belief, trust*, pp. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

A) In the common Greek usage. a) pp. and genr. Acts xvii. 31 πίστιν παρασχὼν πᾶσιν, see in Πιστέω b. Rom.

xiv. 22 σὺ πίστιν ἔχεις, *thou hast faith*, i. e. art firmly persuaded. ver. 23 bis. Heb. xi. 1. So with the idea of hope and certain expectation, 2 Cor. v. 7, διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους. 1 Pet. i. 5, 7, 9.—Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hi. 4. 1.—Seq. gen. of object, 2 Thess. ii. 13 πίστει ἀληθείας *belief of the truth*, i. e. gospel truth, comp. below in B. c.—Hdian. 2. 14. 8.

b) i. q. *good-faith, faithfulness, sincerity*, Matt. xxiii. 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. iii. 3 τοῦ Θεοῦ. Gal. v. 22. 1 Tim. i. 19 ἔχων πίστιν i. e. being faithful, sincere. ii. 7. 2 Tim. ii. 22. iii. 10. Tit. ii. 10 πίστιν πᾶσαν ἀγαθὴν *all good fidelity*. Rev. ii. 19. xiii. 10. So in the usage of Sept. for פִּימָה 1 Sam. xxvi. 23. Hab. ii. 4. Prov. xii. 22.—Ecclus. i. 26. Hdian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 3. 4.

c) i. q. *faith given, a pledge, promise*; so some 2 Tim. iv. 7 τὴν πίστιν τετήρηκα. —Pol. 2. 52. 4. Thuc. 4. 86. Xen. An. 1. 2. 26. Comp. below in B. c.

B) In N. T. πίστις as spoken in reference to God and divine things, to Christ and his gospel, becomes in some measure a technical word, especially in the writings of Paul, denoting that *faith*, that confiding *belief*, which is the essential trait of Christian life and character, i. e. *gospel faith, Christian faith*; comp. Rom. iii. 22 sq.

a) of God, i. e. *faith in, on, towards God*, e. g. ἐπὶ Θεόν Heb. vi. 1 πρὸς τὸν Θεόν 1 Thess. i. 8. εἰς Θεόν, c. ἐλπίς, 1 Pet. i. 21. c. gen. Θεοῦ Mark xi. 22. Col. ii. 12. Absol. Matt. xvii. 20. xxi. 21 Luke xvii. 5, 6; comp. Mark xi. 22 Heb. iv. 2. x. 22, 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται in allusion to Hab. ii. 4 where Sept. for פִּימָה fidelity, ver. 39. James i. 6 αἰτέτω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. v. 15 ἡ εὐχὴ πίστεως.—Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. iii. 7 sq. Heb. xi. 13. So of Abraham, Rom. iv. 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. ver. 11

12, 13, 14, 16 bis, 19, 20. Heb. vi. 12. Genr. of others, Heb. xi. 3, 4, 5, 6, 7 bis, 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39. Also Luke xviii. 8.

b) of Christ, *faith in Christ*, e. g. (α) as able to work miracles, to heal the sick, etc. absol. Matt. viii. 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαυτὴν πίστιν εὑρον. ix. 2, 22, 29. xv. 28. Mark ii. 5. v. 34. x. 52. Luke v. 20. vii. 9, 50. viii. 48. xvii. 19. xviii. 42. Acts iii. 16 bis. So mediately, Acts xiv. 9. — (β) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings, Rom. iii. 22 δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰ. Χρ. ver. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. ver. 26 ἐκ π. Ἰησοῦ. So from the connexion, absol. ver. 27, 28, 30 bis, 31. 1 Cor. xv. 14, 17. So genr. Rom. i. 17 bis. v. 1, 2. ix. 30, 32. x. 6, 17. Gal. ii. 16 bis, 20. iii. 2, 5, 7, 8, 9, 11, 12, 14, 22, 24. v. 5, 6. Eph. ii. 8. iii. 12 διὰ τ. πίστεως αὐτοῦ. Phil. iii. 9 bis. So of the faith of Abraham, see above in a. Others in Rom. i. 17 take εἰς πίστιν by meton. as i. q. εἰς τοὺς πιστεύοντας, comp. iii. 22.—(γ) Genr. as the Messiah and Saviour, the Head of the gospel dispensation, c. εἰς Acts xx. 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. xxvi. 18. Col. ii. 5. ἐν Χριστῷ Gal. iii. 26. Eph. i. 15. Col. i. 4. 1 Tim. i. 14. iii. 13. 2 Tim. i. 13. iii. 15. τοῦ κυρίου Ἰ. Χρ. James ii. 1. Eph. iv. 13. c. gen. μου Rev. ii. 13, i. e. thy faith toward me. xiv. 12. Absol. Mark iv. 40. Luke viii. 25. xxii. 32. Acts vi. 5 ἄνδρα πλήρη πίστεως καὶ πν. ἁγ. ver. 8. xi. 24. Eph. iii. 17. Coll. ii. 7 coll. ver. 5. So Eph. vi. 16 θυρεὸν τῆς πίστεως. 1 Thess. v. 8.

c) genr. e. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου *the faith of or in the gospel* i. e. gospel-faith, Phil. i. 27. ἡ π. τῆς ἀληθείας id. *faith in the truth*, i. e. in the gospel, 2 Thess. ii. 13; comp. above in A. a.—Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. ii. 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κ. τ. λ. 2 Cor. iv. 13. Phil. i. 25. ii. 17. 1 Thess. i. 3. 1 Tim. i. 5. vi. 11, 12. 2 Tim. i. 5. ii. 18. Tit. i. 1. Philem. vi. Heb. xii. 2. James ii. 5. 1 Pet. v. 9. Elsewhere also πίστις seems to mark various predominant traits of

Christian character, as arising from and combined with Christian faith, without implying however any sharp distinction; e. g. Christian *knowledge*, espec. in Paul and James, Rom. xii. 3 μέτρον τῆς πίστεως. ver. 6. xiv. 1 ἀσθενῶν τῇ πίστει. 1 Cor. xii. 9. xiii. 2, 13. Tit. i. 13. 2 Pet. i. 5. So in James, as opp. to ἔργα, James ii. 14 bis, 17, 18 ter, 20, 22, bis, 24, 26. So of the Christian *profession*, the faith professed, Acts xiii. 8 ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. xiv. 22. xv. 9. xvi. 5. 1 Cor. xvi. 13. 2 Cor. i. 24 fin. Gal. vi. 10. 1 Tim. ii. 15. 2 Tim. iv. 7, comp. above in A. c. Of Christian *zeal*, ardour in the faith, Rom. i. 8 ὅτι ἡ πίστις ὑμῶν καταγγέλλεται κ. τ. λ. xi. 20. 2 Cor. viii. 7. x. 15. xiii. 5. Eph. vi. 23. 2 Thess. i. 4, 11. Of Christian *love*, as springing from faith, Rom. i. 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. i. 3. Philem. 5 πίστιν ἣν ἔχεις πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of Christian *life* and morals, practical faith, 1 Tim. iv. 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ. v. 8, 12. vi. 10. Tit. ii. 2. Of *constancy* in the faith, Col. i. 23. 1 Thess. iii. 2, 5, 6, 7, 10. Heb. xiii. 7. James i. 3.

d) meton. of the object of Christian faith, *the faith*, i. e. doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, *the gospel, the Christian religion*. Acts vi. 7 ὑπήκουον τῇ πίστει *were obedient to the faith*, i. e. embraced the gospel. Rom. i. 5. xvi. 26. Acts xiv. 27 θύρα πίστεως i. e. access for the gospel. xxiv. 24. Rom. x. 8. 2 Cor. i. 24 init. Gal. i. 23. iii. 23 bis, 25. Eph. iv. 5. 1 Tim. i. 4, 19. iii. 9. vi. 21. 2 Pet. i. 1. 1 John v. 4. Jude 3 τῇ ᾧπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. ver. 20. So Tit. iii. 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. i. 2 τέκνον ἐν πίστει. Tit. i. 4. Emphat. *the true faith*, true doctrine, 2 Thess. iii. 2. 1 Thess. iv. 1, 6. 2 Tim. iii. 8.

Πιστός, ἡ, όν, (πίστις, πείθω,) pp. worthy of belief, trust, confidence, i. e. *faithful*.

a) pp. in the sense of *trust-worthy*. 1 Cor. vii. 25 ἡλεημένος ὑπὸ κυρίου πιστός εἶναι. 1 Tim. i. 12. 2 Sam. ii. 2 ταῦτα

παράδου πιστοῖς ἀνθρώποις. 1 Pet. iv. 19. Rev. xix. 11. Sept. for 𐤏𐤍𐤔 1 Sam. iii. 20. 𐤏𐤍𐤔 Prov. xx. 6.—1 Macc. xiv. 41. Ael. V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. *true, sure, verax*, worthy of credit, as ὁ μάρτυς ὁ πιστός Rev. i. 5. ii. 13. iii. 14; see in Μάρτυς. So Sept. for 𐤏𐤍𐤔 Prov. xiv. 5. 𐤏𐤍𐤔 Ps. lxxxix. 38. Is. viii. 2. (Ael. V. H. 3. 18 fin. εἴ τῳ πιστός ὁ Χῖος λέγων. Xen. Cyr. 6. 1. 42.) Of things, *true, sure, verus*, e. g. λόγος 1 Tim. i. 15. iii. 1. iv. 9. 2 Tim. ii. 11. Tit. i. 9. iii. 8. Rev. xxi. 5. xxii. 6. So Acts xiii. 34 τὰ ὅσια Δαβὶδ πιστὰ, see in "Ὁσιος b.—Dem. 377. 27. Thuc. 5. 14 ἐλπίς πιστή.

b) *faithful* in duty to oneself and to others, of true fidelity. Col. iv. 9 et 1 Pet. v. 12 ἀδελφὸς πιστός. Rev. ii. 10. Of God as faithful to his promises, 1 Cor. i. 9 πιστός ὁ Θεός. x. 13. 1 Thess. v. 24. 2 Thess. iii. 3. Heb. x. 23. xi. 11. 1 John i. 9. Of Christ, 2 Tim. ii. 13. So Sept. for 𐤏𐤍𐤔 Deut. xxxii. 4. 𐤏𐤍𐤔 Deut. vii. 9. Once πιστός δὲ ὁ Θεός as an obtestation or oath, *as God is faithful*, 2 Cor. i. 18; comp. Heb. 𐤏𐤍𐤔 Is. lxxv. 16.—Especially of servants, ministers, who are faithful in the performance of duty. Matt. xxiv. 45 ὁ πιστός δοῦλος. xxv. 21, 23. Luke xii. 42. ὁ π. οἰκονόμος. 1 Cor. iv. 2. Eph. vi. 21. Col. i. 7. iv. 7. Heb. ii. 17. So c. ἐπ' ὀλίγα Matt. xxv. 21, 23. ἐν τινι Luke xvi. 10 bis, 11, 12. xix. 17. 1 Tim. iii. 11. Heb. iii. 5. c. dat. of pers. Heb. iii. 2. So Sept. for 𐤏𐤍𐤔 Num. xii. 7. 1 Sam. xxii. 14.—2 Macc. i. 2. Hdian. 2. 8. 8. Xen. Cyr. 5. 2. 23.

c) Act. *faithful*, i. e. firm in faith, confiding, *believing*, i. q. ὁ πιστεύων. John xx. 27 μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Gal. iii. 9.—Theogn. 283. Soph. Œd. Col. 1031.—Seq. dat. τῷ κυρίῳ Acts xvi. 15; also ἐν κυρίῳ, i. e. faithful to or in the Lord, believing in him, i. q. *a believer*, Christian, 1 Cor. iv. 17. Eph. i. 1. Col. i. 2. Absol. id. Acts x. 45. xvi. 1. 2 Cor. vi. 15. 1 Tim. iv. 3, 10, 12. v. 16 bis. vi. 2 bis. Tit. i. 6. Rev. xvii. 14. Adv. πιστὸν ποιεῖν *to do faithfully*, in a believing manner, as a Christian, 3 John 5. So Sept. for 𐤏𐤍𐤔 Ps. ci. 6.—Ecclus. i. 14. 1 Macc. iii. 13.

Πιστόω, ὦ, f. ὠσω, (πιστός,) pp. *to make one faithful, trust-worthy*; hence *to make one give security, pledges*, e. g. by an oath, πιστοῦν τινα ὅρκους, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. *to make oneself or be made trust-worthy*, i. e. *to give security, to pledge oneself*, Pol. 18. 22. 6. Hom. Od. 15. 436.—In N. T. ἐπιστώθην *to be made confiding, believing, to be assured*, comp. in Πιστός c; hence i. q. *to believe*, 2 Tim. iii. 14 μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, by attract. for ἐν τούτοις ἄ.—So πιστωθεῖς Soph. Œd. Col. 1039, i. q. πιστός ib. 1031.

Πλανάω, ὦ, f. ἤσω, (πλάνη,) *to make wander, to lead astray*, c. acc. Pass. *to wander, to go astray*.

a) pp. e. g. persons, Heb. xi. 38 ἐν ἱρημίαις πλανώμενοι. Of flocks, 1 Pet. ii. 25 ὡς πρόβατα πλανώμενα. Matt. xviii. 12 bis, 13. Sept. for 𐤏𐤍𐤔 Gen. xxxvii. 13. Ex. xxiii. 4.—Cebet. Tab. 6. Ael. V. H. 5. 7. Xen. An. 1. 2. 25.

b) trop. *to mislead*, i. e. (α) *to deceive, to cause to err*, Pass. *to err, to mistake*, to form a wrong judgment. Matt. xxiv. 4 et Mark xiii. 5 βλέπετε μὴ τις ὑμᾶς πλανήσῃ Matt. xxiv. 5, 11, 24. Mark xiii. 6. 1 John i. 8. iii. 7. Rev. xiii. 14. Pass. Matt. xxii. 29 πλανᾶσθε. Mark xii. 24, 27. Luke xxi. 8 μὴ πλανηθῆτε. John vii. 47. 1 Cor. vi. 9. xv. 33. Gal. vi. 7. Heb. iii. 10. James i. 16. So Sept. and 𐤏𐤍𐤔 Prov. xii. 27.—Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thes. 27.—(β) *to seduce*, e. g. a people into rebellion, John vii. 12 πλανᾷ τὸν ὄχλον. Rev. xx. 8, 10. Also *to seduce from the truth*, Pass. *to be seduced, to go astray*; 1 John ii. 26 περὶ τῶν πλανώντων ὑμᾶς, comp. ver. 21, 22. 2 Tim. iii. 13. Pass. James v. 19 εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας. 2 Pet. ii. 15. Part. οἱ πλανώμενοι *those seduced, gone astray*, Tit. iii. 3. Heb. v. 2. Spec. to seduce to idolatry, Rev. ii. 20. xii. 9. xviii. 23. xix. 20. xx. 3. Sept. for 𐤏𐤍𐤔 2 K. xxi. 9. Ez. xliv. 10, 15.—Ecclus. ix. 8.

Πλάνη, ης, ἡ, (perh. πλάζω,) *a wandering*, Sept. Ez. xxxiv. 12. Ael. V. H. 5. 7. In N. T. only trop. *error*, i. e.

a) genr. *delusion*, false judgment or

opinion, 1 Thess. ii. 3 ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. ii. 11.—Sept. Jer. xxiii. 17. Diod. Sic. 2. 18.

b) Act. *deceit, fraud, seduction to error and sin.* Eph. iv. 14 μεθοδεία τῆς πλάνης. 2 Pet. iii. 17. 1 John iv. 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error*, i. e. a deceiving spirit, a teacher who seeks to seduce. So *a deception, fraud*, Matt. xxvii. 64. Sept. for תַּרְגָּמָא Prov. xiv. 8.—Hesych. πλάνη· ἀπάτη.

c) of conduct, *perverseness, wickedness, sin*, Rom. i. 27. James v. 20. 2 Pet. ii. 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for גַּזְזָא Ez. xxxiii. 10.—Wisd. i. 12. xii. 24.

Πλανήτης, ου, ὁ, (πλανάω,) *one wandering about, a wanderer*, Sept. for part. תַּרְגָּמָא Hos. ix. 17. Xen. Ven. 5. 17. In N. T. ἀστήρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, coll. ver. 4.—pp. Jos. Ant. 3. 6. 7. Diod. Sic. 1. 81. Xen. Mem. 4. 7. 5.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνη), *wandering about*; subst. *a wanderer, vagabond, juggler*, Athen. XIV. p. 615. E. In N. T. *deceiving, seducing*, 1 Tim. iv. 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. xxvii. 63 ἐκεῖνος ὁ πλάνος. 2 Cor. vi. 8. 2 John 7 bis.—adj. Jos. B. J. 2. 13. 4 πλάνοι ἄνθρωποι καὶ ἀπατῶντες. Subst. Lib. Hen. in Fabr. p. 162. Act. Thom. § 45. Diod. Sic. Tom. VI. 199. Tauchn.

Πλάξ, ακός, ἡ, *any broad and flat surface*, e. g. of the sea, πλάκα πόντου βαθεῖαν Pind. Pyth. 1. 46. comp. Diod. Sic. 5. 36. In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. ix. 4 πλάκες τῆς διαθήκης. 2 Cor. iii. 3. So Sept. and תַּרְגָּמָא Ex. xxxi. 17. xxxii. 14 sq. xxxi. 1, 4. al.—Jos. Ant. 3. 5. 4. Luc. Somn. 3.—Trop. 2 Cor. iii. 3 ἐν πλαξὶ καρδίας σαρκίνας, comp. Rom. ii. 15 et Heb. viii. 10. So Sept. and תַּרְגָּמָא Prov. iii. 3. Jer. xvii. 1.

Πλάσμα, ατος, τό, (πλάσσω,) *a thing formed*, e. g. by a potter, Rom. ix. 20 μὴ ἱρεῖ τό πλάσμα τῷ πλάσαντι; quoted from Is. xxix. 16 where Sept. for תַּרְגָּמָא תַּרְגָּמָא.—Artem. 1. 56. Luc.

D. Deor. 6. 4. Trop. *a figment*, Dem 1110. 18.

Πλάσσω, Att. ττω, f. πλάσω, comp. Buttm. § 92. n. 2. § 95. 3; *to form, to fashion, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. ix. 20 see in Πλασμα. Pass. 1 Tim. ii. 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for תַּרְגָּמָא Gen. ii. 7, 8. תַּרְגָּמָא Is. xxix. 16.—Wisd. xv. 7, 8. Luc. D. Deor. 1. 1. Xen. Mag. Eq. 6. 1.

Πλαστός, ἡ, ὄν, (πλάσσω,) *formed, fashioned*; metaph. *feigned, false, deceitful*, 2 Pet. ii. 3 πλαστοῖς λόγοις.—Plut. Thes. 20 γράμματα πλαστὰ προσφέρειν.

Πλατεῖα, see in Πλατός b.

Πλάτος, εος, τό, (πλατός,) *breadth*, Rev. xxi. 16 bis. Trop. Eph. iii. 18. Sept. for תַּרְגָּמָא Gen. vi. 15. Ex. xxxvii. 1.—Hdian. 8. 4. 2. Xen. Cyr. 7. 5. 8.—Rev. xx. 9 το πλάτος τῆς γῆς *the breadth of the earth*, i. q. wide plain, such as the earth was supposed to be. So Sept. for תַּרְגָּמָא Hab. 1. 6.

Πλατύνω, f. υνῶ, (πλατός,) aor. 1. pass. ἐπλατύνθη, perf. pass. πεπλάτυμαι, 3 pers. sing. πεπλάτυνται 2 Cor. vi. 11, see in Buttm. § 101. n. 7; *to make broad, to enlarge*, trans.

a) pp. Matt. xxiii. 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for תַּרְגָּמָא Ex. xxxiv. 24. Hab. ii. 5.—1 Macc. xiv. 6. Plut. M. Anton. 36. Xen. Cyr. 5. 5. 34.

b) trop. i. q. Heb. הַתַּרְגָּמָא *to make broad or large to or for any one*, i. e. to give him enlargement, deliverance from straits; so Sept. and Heb. Ps. iv. 2, comp. Ps. xviii. 20. Hence in N. T. pass. *to be enlarged*, i. e. to have enlargement, to rejoice, opp. στενοχωρέω, see Buttm. § 134. 5. 2 Cor. vi. 13 πλατύνθητε καὶ ὑμεῖς, comp. ver. 12. So of the heart, καρδία, ib. ver. 11. Comp. Sept. and Heb. הַתַּרְגָּמָא in a somewhat different sense, Ps. cxix. 32.

Πλατός, εῖα, ὅ, *broad, wide*.

a) Matt. vii. 13 πλατεῖα ἡ πύλη. Sept. for תַּרְגָּמָא Neh. ix. 35.—Jos. B. J. 3. 2. 2. Xen. Cyr. 5. 3. 36 ὁδὸς πλατεῖα.

b) Subst. ἡ πλατεῖα, sc. ὁδός, *a broad way, wide street* in a city, see Jahn § 41.

Matt. vi. 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. xii. 19. Luke x. 10. xiii. 26. xiv. 21. Acts v. 15. Rev. xi. 8. xxi. 21. xxii. 2. So Sept. for חֲטָטִי Judg. xix. 15, 20. Zech. viii. 4, 5. יִרְמִיָּה Is. xv. 3.—Tob. xiii. 17. Ecclus. xxiii. 21. Artemid. 3. 62.

Πλέγμα, ατος, τό, (πλέκω,) pp. any thing *plaited, braided, woven*, e. g. πλέγμα βύβλινον, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; a net, toil, Xen. Cyr. 1. 6. 28. In N. T. a braid of hair, *braided hair*; 1 Tim. ii. 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. iii. 3 ἐν ἐμπλοκῇ τριχῶν.—Aquil. and Theodot. for חֲטָטִי diadem, Is. xxviii. 5.

Πλεῖστος, η, ον, (πλείων,) *the most, the greatest, very great*, the usual superlative to πολὺς, Buttm. § 68. 6; in N. T. only of number, Matt. xi. 20. xxi. 8 ὁ πλεῖστος ὄχλος, i. e. a very great multitude.—Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. H. G. 7. 1. 23.—Neut. τὸ πλεῖστον adv. *at most* 1 Cor. xiv. 27. Comp. Buttm. § 128. n. 4.

Πλείων, ονος, ὁ, ἡ, neut. πλεῖον Matt. v. 20. vi. 25. Thuc. 7. 63. Xen. Œc. 7. 24, 25; more usually neut. πλεον Luke iii. 13. Acts xv. 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Buttm. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. πλείους, also πλείονες Heb. vii. 23. Xen. H. G. 4. 2. 11; accus. πλείους, also πλείονας Matt. xxi. 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; neut. πλείονα Matt. xx. 10. Xen. Apol. 22.—*More*, the usual comparative to πολὺς, comp. Buttm. § 68. 6.

a) pp. of number, but also of magnitude and in comparison expr. or impl. E. g. seq. gen. Matt. xxi. 36 πλείονας τῶν πρώτων *more than the first* or former ones. Mark xii. 43. Luke xxi. 3. John vii. 31.—Diod. Sic. 12. 21.—Seq. ἢ than Matt. xxvi. 53 πλείους ἢ δώδεκα. John iv. 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, ἢ is regularly omitted Acts iv. 22 ἐτῶν πλείονων τεσσαράκοντα. xxiii. 13, 21. xxiv. 11. xxv. 6. Comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Soc. p. 17. D.) Once πλεον ἢ πέντε Luke ix. 13. Comp. Lob. l. c. Matth. l. c. and § 437. n. 2.—Xen. Cyr. 2. 1. 5, 6.—Seq. παρά, Luke iii. 13;

see in Παρά III. d. Once seq. πλήν c. gen. Acts xv. 28.—So when the object of comparison is implied, Matt. xx. 10. Luke xi. 53. John iv. 41. xv. 2. Acts ii. 40. xviii. 20. xxviii. 23. Luke vii. 43 τὸ πλεῖον *the more* i. e. the greater debt.—Hdian. 8. 3. 11. Xen. Vect. 4. 32.—Hence genr. and emphat. i. q. *many, very many*, Acts xiii. 31 ὅς ὥφθη ἐπὶ ἡμέρας πλείους. xxi. 10. xxiv. 17. xxv. 14. xxvii. 20. So Heb. vii. 23 οἱ μὲν πλείονες εἰσι ἱερεῖς, in opp. to one.—Xen. Cyr. 1. 1. 1. Comp. Xen. Venat. 5. 7.

b) plur. c. art. οἱ πλείονες, οἱ πλείους, *the more, the most, the many*, comp. Matth. § 266. Acts xix. 32 οἱ πλείους οὐκ ᾔδεισαν. κ. τ. κ. xxvii. 12. 1 Cor. ix. 19 ἵνα τοὺς πλείονας κερδήσω, i. e. that I may gain, if not all, yet the greater part. x. 5. xv. 6. 2 Cor. ii. 6. iv. 15. ix. 2. Phil. i. 14.—Jos. Ant. 10. 7. 3. Xen. H. G. 2. 3. 34.

c) trop. of worth, importance, dignity, *more, greater, higher*; seq. gen. Matt. vi. 25 ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς. xii. 41, 42 πλεῖον Σολομῶνος ὧδε. Mark xii. 33. Luke xi. 31, 32. xii. 23. Heb. iii. 3 πλείονα τιμὴν ἔχει τοῦ οἴκου. Rev. ii. 19. Pleon. c. περισσεύειν Matt. v. 20. Seq. παρά Heb. iii. 3. xi. 4.—absol. Hdian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

d) Neut. πλεῖον as adv. *more*. (α) c. gen. John xxi. 15 ἀγαπᾷς με πλεῖον τούτων; impl. Luke vii. 42.—Hdian. 5. 2. 7. Xen. Cyr. 8. 2. 7.—(β) ἐπὶ πλεῖον, *further, longer*, comp. in 'Επί III. 2. a; spoken of space 2 Tim. iii. 9. Acts iv. 27; seq. gen. ἀσεβείας, i. e. further *as to* or *in* ungodliness, 2 Tim. ii. 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts xx. 9. xxiv. 4.—Pol. 3. 58. 8.

Πλέκω, f. ξω, *to plait, to braid, to weave*, trans. Lat. *plico, plecto*. Matt. xxvii. 29 πλέξαντες στέφανον ἐξ ἀκανθῶν. Mark xv. 17. John xix. 2.—Sept. Is. 28. 5. Xen. An. 3. 3. 18.

Πλέον, see in Πλείων.

Πλεονάζω, f. άσω, (πλείων, πλέον,) *to be more than enough*, intrans.

a) of persons, *to have or do more than enough*, to have an overplus. 2 Cor. viii. 15 ὁ τὸ πολὺ, οὐκ ἐπλεόνασε, quoted from

Ex. xvi. 18 where Sept. for ה'תג'—Trop. to be immoderate, excessive, Dem. 117. 5. Thuc. 1. 120.

b) of things, i. q. *to be abundant, to abound more, to increase.* Rom. v. 20 bis ἵνα πλεονάσῃ τὸ παράπτωμα κ. τ. λ. vi. 1. 2 Cor. iv. 15. 2 Thess. i. 3. 2 Pet. i. 8. Seq. εἰς τι *to abound unto* any thing, i. q. *to redound, to conduce,* Phil. iv. 17. Sept. for כִּי 2 Chr. xxiv. 11. כִּי 1 Chr. iv. 27.—Ecclus. xxiii. 3. Pol. 4. 3. 12. Diod. Sic. 1. 40. ib. 3. 49.

c) trans. *to cause to abound, to increase.* 1 Thess. iii. 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι [Opt.] . . . τῇ ἀγάπῃ κ. τ. λ. So Sept. for כִּי Num. xxvi. 54. Ps. lxxi. 21.—1 Macc. iv. 35.

ΠΛΕΟΝΕΚΤΕΩ, ὦ, f. ἦσω, (πλέον, ἔχω,) intrans. *to have more than another,* i. q. πλεῖον ἔχω, Xen. Mem. 2. 6. 21. *to have an advantage, to be superior,* Jos. B. J. præm. 5. Xen. An. 3. 1. 37. *to be ὁ πλεονέκτης, to covet more,* Xen. Cyr. 1. 3. 18. *to take advantage, to seek unlawful gain,* Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31.—In N. T. trans. *to take advantage of any one, to circumvent for gain, to defraud,* c. acc. 2 Cor. vii. 2 οὐδένα ἐπλεονεκτήσαμεν. xii. 17, 18. 1 Thess. iv. 6. Pass. 2 Cor. ii. 11.—Test. XII Patr. p. 625. Act. Thom. § 12 χήρας πλεονεκτοῦντες. Plut. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

ΠΛΕΟΝΕΚΤΗΣ, ου, ὁ, (πλέον, ἔχω,) pp. 'one who will have more,' i. e. *a covetous person, a defrauder for gain,* 1 Cor. v. 10, 11. vi. 10. Eph. v. 5.—Ecclus. xiv. 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

ΠΛΕΟΝΕΞΙΑ, ας, ἡ, (πλέον, ἔχω,) pp. 'a having more,' i. e. *a larger portion, advantage, superiority,* Jos. Ant. 5. 1. 20. Pol. 2. xix. 3. Xen. Mem. 1. 6. 12. In N. T. pp. 'the will to have more,' i. e. *covetousness, greediness for gain,* which leads a person to defraud others. Mark vii. 22 πλεονεξίαι, i. e. *covetous thoughts, plans of fraud and extortion.* Luke xii. 15. Rom. i. 29. Eph. iv. 19. v. 3. Col. iii. 5. 1 Thess. ii. 5. 2 Pet. ii. 3, 14. 2 Cor. ix. 5 οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, *as bounty and not as covetousness, i. e. as bounty on your*

part and not as covetousness on ours, not as extorted by us from you. Sept. for יצא Jer. xxii. 17. Hab. ii. 9.—Æl. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

ΠΛΕΥΡΑ, ᾶς, ἡ, *the side,* pp. of the body, John xix. 34. xx. 20, 25, 27. Acts xii. 7. Sept. for יצא rib Gen. ii. 21. 73 Num. xxxiii. 55. 2 Sam. ii. 16.—Ecclus. xxx. 11. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

ΠΛΕΩ, f. πλεύσομαι, usually uncontracted, see Buttm. § 105. n. 2; *to sail,* absol. Luke viii. 23. Acts xxvii. 24. Seq. εἰς c. acc. of place, Acts xxi. 3 ἐπλόμεν εἰς Συρίαν. xxvii. 6. seq. ἐπὶ c. acc. Rev. xviii. 17 in later edit. Seq. acc. of place *by or near* which, i. e. of the way; Acts xxvii. 2 πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. *to sail along or by the coast of Asia Minor;* see Matth. § 409. 4.—Xen. An. 5. 1. 4. c. εἰς Jos. Ant. 9. 10. 2. Xen. H. G. 1. 1. 8. c. ἐπὶ Luc. Alex. 54. c. acc. Pol. 3. 4. 10 πλεῖν τὰ πελάγη. Xen. H. G. 4. 8. 6.

ΠΛΗΓῆ, ῆς, ἡ, (πλήσσω,) *a stroke, stripe, blow.*

a) pp. Luke xii. 48 ἄξια πληγῶν. Acts xvi. 23. 2 Cor. vi. 5. xi. 23. Sept. for כִּי Deut. xxv. 3. כִּי Prov. xxix. 15.—2 Macc. iii. 26. Jos. Ant. 2. 16. 2 Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

b) meton. *a wound, caused by a stripe or blow,* Luke x. 30. Acts xvi. 33 ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν, i. e. *from the blood and filth of their wounds;* comp. ver. 23. Rev. xiii. 14. ver. 3, 12, ἡ πληγὴ τοῦ θανάτου i. e. *deadly wound,* comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. and כִּי 1 K. xxii. 35. Is. i. 6.—Jos. Ant. 10. 5. 1. Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

c) from the Heb. like כִּי, *a plague,* i. e. *a stroke or blow* inflicted from God, *calamity.* Rev. ix. (18), 20. xi. 6. xv. 1 πληγὰς ἐπὶ τὰς ἐσχάτας. ver. 6, 8. xvi. 9, 21 bis. xviii. 4, 8. xxi. 9. xxii. 18. So Sept. and כִּי Lev. xxvi. 21. Deut. xxviii. 59, 61. xxix. 21.—1 Macc. xiii. 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6. ib. 14. 13. 8.

ΠΛῆθος, εος, ους, τό, (πίμπλημι, πλήθω,) pp. *fulness, hence a multitude a great number.*

a) genr. Luke v. 6 πληθος ιχθύων πολύ. John xxi. 6. Acts xxviii. 3. Heb. xi. 12. James v. 20. 1 Pet. iv. 8. So Sept. and 𐤒𐤕 Gen. xxvii. 28. Is. i. 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

b) of persons, *a multitude, throng*; seq. gen. of class, etc. Luke ii. 13. Acts iv. 32. vi. 2 τὸ πληθος τῶν μαθητῶν. Acts v. 14 πλήθη ἀνδρῶν κ. τ. λ. i. e. multitudes. C. gen. impl. Acts ii. 6 coll. ver. 5. xxiii. 7. (Ceb. Tab. 1.) So πολὺ πληθος c. gen. Luke vi. 17. xxiii. 27. John v. 3. Acts xiv. 1. xvii. 4. πάν πληθος c. gen. Luke i. 10. Acts xxv. 24; c. gen. impl. Acts xv. 12 coll. ver. 6. xv. 30 coll. ver. 22. Acts vi. 5 coll. ver. 2. ἅπαν πληθος c. gen. Luke xix. 37; c. gen. impl. Luke xxiii. 1 coll. xxii. 66. Seq. gen. of place, Luke viii. 37 ἅπαν πληθος τῆς περιχώρου. Acts v. 16. Collect. with a verb plur. Mark iii. 7, 8. Sept. for 𐤒𐤓𐤕 2 K. vii. 13. Is. xvii. 12.—Hdian. 4. 6. 11. Xen. H. G. 4. 4. 12.

c) i. q. *the multitude*, i. e. *the people, populace*, Acts xiv. 4 τὸ πληθος τῆς πόλεως xix. 9. xxi. 22, 36. So Sept. and 𐤒𐤓𐤕 Ez. xxx. 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

Πληθύνω, f. υνῶ, (πληθύς, i. q. πληθος,) pp. *to make full*; hence *to multiply, to increase*.

a) trans. 2 Cor. ix. 10. Heb. vi. 14 bis, πληθύνων πληθυνῶ σε, quoted from Gen. xxii. 17 where Sept. for Heb. 𐤒𐤕𐤕𐤕 𐤒𐤕𐤕𐤕, of which Hebrew idiom this is an imitation; comp. Gen. iii. 16. xvi. 10. Winer § 46. 7. Gesen. Lehrs. p. 778.—Pass. πληθύνομαι, *to be multiplied, increased*, e. g. in number, Acts vi. 7 καὶ ἐπληθύνετο ὁ ἀριθμός. vii. 17. ix. 31. Sept. for 𐤒𐤕𐤕 Deut. xi. 21. Also in magnitude, extent, Matt. xxiv. 12 πληθυνθήναι τὴν ἀνομίαν. Acts xii. 24. Sept. for 𐤒𐤕𐤕 Gen. vii. 17, 18. Seq. dat. of person i. q. *to abound to any one*, 1 Pet. i. 2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. 2 Pet. i. 2. Jude 2.

b) intrans. *to multiply oneself, to increase*. Acts vi. 1 πληθυνόντων τῶν μαθητῶν. Sept. for 𐤒𐤕𐤕 Ex. i. 20. 𐤒𐤕𐤕 1 Sam. xiv. 19.—Theophr. Caus. Plant. 1. 19. 5. Hdian. 3. 8. 14.

Πλήθω, see Πίμπλημι.

Πλήκτης, ου, ὁ, (πλήσσω,) *a striker*,

one apt to strike; trop. *one contentious, a quarreler*, 1 Tim. iii. 3. Tit. i. 7.—Plut. Marcell. 1. Pyrrh. 30.

Πλημύρα, ας, ἡ, (πλήν, μύρω, or belonged from πλήμα, πλήμη, comp. Buttm. Ausf. Sprachl. I. p. 39,) *the tide, flood-tide*, and hence by impl. *flood, inundation*, Luke vi. 48, comp. Matt. vii. 27.—Hesych. πλημύρα· τὸ ὄρμημα τῆς θαλάσσης, ἡ ἐπὶ ῥύσιν. Anthol. Gr. II. p. 135. Plut. Romul. 3.

Πλήν, prep. and adv. (contr. for πλέον), pp. *more than, over and above*; hence *besides, except, but*.

a) in the middle of a clause, e. g. seq. gen. Mark xii. 32 οὐκ ἔστιν ἄλλος πλην αὐτοῦ *there is no other besides him*, i. q. but he. John viii. 10. Acts viii. 1 πάντες . . . πλην τῶν ἀποστόλων. xv. 28. xxvii. 22. So Sept. for 𐤒𐤕𐤕𐤕 Deut. iv. 35. q. v. Lev. xxiii. 38. 𐤒𐤕𐤕 Is. xlv. 14. xlvi. 9.—Pol. 3. 54. 4. Plut. Mor. II. p. 32. Tauchn. Xen. An. 1. 9. 9.—Seq. ὅτι, Acts xx. 23 μὴ εἰδῶς, πλην ὅτι τὸ πνεῦμα κ. τ. λ. *except that*, pp. knowing nothing more than that, etc. Comp. Buttm. § 146. n. 1.—πλην ὅτι Dion. Hal. de Comp. Verbor. p. 13. 24 ed. Sylb. p. 176.

b) adv. at the beginning of a clause, i. q. *much more, rather, besides*, passing over into an adversative particle, i. q. *but rather, but yet, nevertheless*, etc. Matt. xi. 22, 24 πλην λέγω ὑμῖν. xviii. 7 xxvi. 39, 64. Luke vi. 24, 35. x. 11, 14, 20 xi. 41. xii. 31. xiii. 33. xviii. 8. xix. 27. xxii. 21, 42. xxiii. 28. 1 Cor. xi. 11. Phil. i. 18. iii. 16. iv. 14. Rev. ii. 15. So Sept. and 𐤒𐤕𐤕 Num. xxii. 35. Judg. iv. 9.—Hdian. 1. 12. 6. Xen. An. 1. 8. 35.—So where the writer returns after a digression to a previous topic, Eph. v. 33, comp. ver. 25, 28. (Pol. 11. 17. 1.) Once corresponding to μέν, Luke xxii. 22; comp. in Μέν α. β.

Πλήρης, εος, ους, ὁ, ἡ, adj. (πλέος), *full, filled*.

a) pp. of hollow vessels, seq. of that of which any thing is full, expr. or impl. Buttm. § 132. 5. 2. Mark vi. 43 καὶ ἦσαν πλασμάτων δώδεκα κοφίνους πλήρεις. viii. 19. impl. Matt. xiv. 20. xv. 37. So Sept. for 𐤒𐤕𐤕 Num. xiv. 20. Deut. vi. 11.—Hdian. 3. 13. 9. Xen. An. 2. 3. 10.—

Of a surface, *full*, i. e. fully covered, c. gen. Luke v. 12 ἀνὴρ πλήρης λέπρας. So Sept. and πληρ 2 K. vi. 17. vii. 15.—Xen. An. 1. 5. 1 πεδῖον ἀψινθίου πλήρες. Eccl. 4. 8.

b) trop. *full, filled*, i. e. fully imbued, furnished, abounding in any thing, seq. gen. Luke iv. 1 et Acts vii. 55 πλήρης πνεύματος ἁγίου. John i. 14. Acts vi. 3, 5, 8. ix. 36 πλήρης ἀγαθῶν ἔργων. xi. 24. xiii. 10. xix. 28. Sept. and πληρ Is. li. 20. Jer. v. 27. Ez. xxviii. 12.—Ecclus. xix. 26. Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

c) trop. *full*, i. e. *complete, perfect*. Mark iv. 28 σῖτος πλήρης, 2 John 8 μισθὸς πλήρης. So Sept. and πληρ Gen. xli. 7, 22. Ruth ii. 12.—Philo de Migr. Abr. p. 399. Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸν πλ.

Πληροφορέω, ὦ, ἤσω, (πλήρης, φορέω,) pp. *to bear or bring fully*, and hence *to give full assurance, to persuade fully*, trans.

a) of persons, Pass. *to be fully assured, persuaded*. Rom. iv. 21 πληροφορηθεῖς ὅτι κ. τ. λ. xiv. 5. Sept. for πληρ Ecc. viii. 11.—Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοῖς οὖν λόγοις καὶ ὅρκοις πληροφορήσαντες Μεγάβυζον. Isocr. Trapez. 6. p. 626. ed. Lange.

b) of things, *to make fully assured, to give full proof of*, to confirm fully; c. acc. 2 Tim. iv. 5 τὴν διακονίαν σου πληροφορήσον, sc. by fulfilling to the utmost all its duties.—Pass. *to be fully assured, confirmed*, to be fully established as true, Luke i. 1. 2 Tim. iv. 17.

Πληροφορία, ας, ἡ, (πληροφορέω,) *full assurance, firm persuasion*. 1 Thess. i. 5 ἐν πληροφορίᾳ πολλῇ. Col. ii. 2. Heb. vi. 11 πλ. τῆς ἐλπίδος. x. 22.—Not found in profane writers.

Πληρώω, ὦ, f. ὠσω, (πλήρης,) *to make full, to fill, to fill up*, trans.

a) pp. a vessel, hollow place, etc. Pass. Matt. xiii. 48 ἦν, ὅτε ἐπληρώθη, sc. ἡ σαγήνη. Luke iii. 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. xl. 4 where Sept. for πληρ. Trop. Matt. xxiii. 32 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp.

in Ἀναπληρώω a. Sept. pp. for πληρ Jer. xiii. 12. 2 K. iv. 4.—Hdian. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5.—Genr. of a place, *to fill*, by diffusing any thing throughout; c. acc. Acts ii. 2 ἦχος . . . ἐπλήρωσεν ὅλον τὸν οἶκον. Seq. ἐκ c. gen. of thing *from or with* which, John xii. 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, comp. in Ἐκ no. 3. f. Winer p. 165. Matth. § 574. p. 1133. Trop. c. acc. et gen. Acts v. 28 ἐπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν, comp. Winer p. 164, 165. So Sept. and πληρ 2 Chr. vii. 1. Hagg. ii. 8.—Comp. Liban. Epist. p. 721 πᾶσας [πόλεις] ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.—Trop. πληροῦν τὴν καρδίαν τινός, *to fill the heart of* any one, to take possession of it, John xvi. 6. Acts v. 3.

b) trop. *to fill*, i. q. *to furnish abundantly* with any thing, *to impart richly, to imbue with*, seq. acc. often also with an adjunct of that *with* which any one is filled or furnished. E. g. (α) c. acc. et gen. Matth. § 352. Acts ii. 28 πληρώσεις με εὐφροσύνης. xiii. 52. Luke ii. 40 πληρούμενον σοφίας. Rom. xv. 13, 14. 2 Tim. i. 4. So Phil. i. 11 in text. rec. see in δ fin.—Hdian. 4. 5. 17. Plut. Fab. Max. 5.—(β) Seq. acc. et dat. in Pass. c. dat. Rom. i. 29 ἐπληρωμένους πᾶσιν ἀδικίαις. 2 Cor. vii. 4. Comp. Matth. § 352. n.—2 Macc. vii. 21. pp. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372.—(γ) Seq. ἐν c. dat. instead of the simple dat. Matth. § 396. n. 2. Winer § 31. 5. Eph. v. 18 πληροῦσθε ἐν πνεύματι.—(δ) Seq. acc. simply, e. g. πᾶσαν χρείαν ὑμῶν, i. q. *to supply fully*, Phil. iv. 19. Also πλ. τὰ πάντα Eph. i. 23. iv. 10, spoken of Christ as filling the universe with his influence, presence, power.—Hence Pass. πληροῦμαι absol. *to be filled, full*, to be fully furnished, to abound; Phil. iv. 18. Col. ii. 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. iii. 19 ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, *into or unto* all the fulness of God, i. e. either, that ye may fully participate in all the rich gifts of God; or, that ye may be received into full communion of the whole church of God.—Also pass. c. acc. Col. i. 9 ἵνα πληρωθῆτε τὴν ἐπίγνωσιν κ. τ. λ. Phil. i. 11

πεπληρωμένοι καρπὸν δικαιοσύνης in later edit. comp. in Ἀναφαίνω. Text. recept. καρπῶν.

c) i. q. *to fulfil, to perform fully*, c. acc. (α) spoken of duty, obligation, etc. Matt. iii. 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts xii. 25 πληρώσαντες τὴν διακονίαν. Rom. viii. 4. xiii. 8. Gal. v. 14. Col. iv. 17.—1 Macc. ii. 55. Hdian. 3. 11. 9. π. ἐντολάς. Pol. iv. 63. 3.—(β) Of a declaration, prophecy, *to fulfil, to accomplish*, c. acc. Acts xiii. 27 τὰς φωνὰς τῶν προφητῶν . . ἐπλήρωσαν. iii. 18. Oftener Pass. *to be fulfilled, accomplished, to have an accomplishment*; Matt. ii. 17 τότε ἐπληρώθη τὸ ῥηθὲν. xxvii. 9. xxvi. 54. Mark xv. 28 ἐπληρώθη ἡ γραφή. Luke i. 20. iv. 21. (xxi. 22.) xxiv. 44. Acts i. 16. James ii. 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in Ἰνα no. 2. d. Matt. i. 22. ii. 15. iv. 14. xxi. 4. xxvi. 56. xxvii. 35. Mark xix. 49. John xii. 38. xiii. 18. xv. 25. xvii. 12. xviii. 9, 32. xix. 24, 36. Also ἔπως πληρωθῇ, see in Ὅπως II. 2. Matt. ii. 23. viii. 17. xii. 17. xiii. 35. Sept. for נִשְׁלֵם 1 K. ii. 27. 2 Chr. xxxvi. 21.—Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

d) i. q. *to fulfil*, i. e. *to bring to a full end, to accomplish, to complete*. (α) Pass. of time, *to be fulfilled, completed, ended*. Mark i. 15 πεπλήρωται ὁ καιρὸς. Luke xxi. 24 ἄχρι πληρωθῶσι καιροί. John 7. 8. Acts vii. 23, 30. ix. 23. xxiv. 27. Once Act. Rev. vi. 11 in some edit. ἕως οὗ πληρώσονται sc. τὸν καιρὸν v. χρόνον, comp. also in γ. So Sept. and נִשְׁלֵם Gen. xxv. 24. xxix. 21.—Tob. viii. 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου.—(β) Of a business, work, etc. *to accomplish, to finish, to complete*. Luke vii. 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. ix. 31. Acts xiii. 25. xiv. 26 εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. xix. 21. Rom. xv. 19 πεπληρωκέναι τὸ εὐαγγέλιον, i. e. the preaching of the Gospel. Col. i. 25. So Sept. and נִשְׁלֵם 1 K. i. 14. Comp. Lat. *implere messem* Pallad. Jun. 2. So Rev. vi. 11 in text. rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed.--Xen. Mag. Eq. 1. 3.—(γ) By impl. *to fill out, to complete, to make perfect*, c. acc. Matt. v. 17, opp. καταλῦσαι. Phil. ii. 2 πληρώσατέ

μου τὴν χαράν. 2 Thess. i. 11. Pass. *to be made full, complete, perfect*, e. g. ἡ χαρά John iii. 29. xv. 11. xvi. 24. xvii. 13. 1 John i. 4. 2 John 12. τὸ πάσχα Luke xxii. 16. ὑπακοή 2 Cor. x. 6. ἔργα Rev. iii. 2. Of persons, Col. iv. 12 ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

Πλήρωμα, ατος, τό, (πληρόω,) *fulness, filling*, pp. that with which any thing is filled, of which it is full, the contents.

a) pp. 1 Cor. x. 26, 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. xxiv. 1 where Sept. for נִשְׁלֵם, as also Ps. l. 12. xcvi. 11. So Mark viii. 20 πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; *how many basket-fulls of fragments?* i. q. πόσας σπυρίδας πλήρεις *how many baskets full?* see Buttm. § 123. n. 4. Winer § 34. 2.—Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrat. Heroic. 10. § 12, of the Greeks in the Trojan horse.—Also *a filling up, supplement*, that which fills up; and hence i. q. ἐπίβλημα, *a patch*, Matt. ix. 16. Mark ii. 21.

b) trop. *fulness*, i. e. *full measure, abundance*. (α) genr. John i. 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. iii. 19 see in Πληρόω b. δ. Col. ii. 9 τὸ πλήρωμα τῆς θεότητος i. e. the fulness, plenitude of the divine perfections; and so absol. Col. i. 19. Rom. xv. 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Buttm. Winer l. c. So of a state of fulness, abundance, opp. ἡττημα, Rom. xi. 12.—(β) Of persons, *full number, complement, multitude*. Rom. xi. 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of the church of Christ, Eph. i. 23 ἐκκλησία, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ κ. τ. λ. see in Πληρόω b. δ. [iii. 19.]—In Greek writers often for a ship's *complement, crew*, Hdot. 8. 43. Luc. Vera. Hist. 2. 37. Pol. 1. 21. 1. Xen. H. G. 5. 1. 11. Also for the inhabitants of a city, Aristid. Περὶ τοῦ μὴ δεῖν κωμωδεῖν, ed. Cant. p. 282 παῖδας δὲ καὶ γυναῖκας καὶ πάντα τὰ τῆς πόλεως

πληρώματα. p. 374 τὸ πλήρωμα πόλεως ἄξιον i. e. cives Roma digni. Liban. Orat. ed. Reisk. I. p. 301.

c) i. q. *fulfilment, a fulfilling, full performance*, i. q. ἡ πλήρωσις, e. g. τοῦ νόμου Rom. xiii. 10. Comp. Πληρόω c. α. —Philo de Abr. p. 387 πλήρωμα ἐλπιδῶν.

d) i. q. *fulfilment, i. e. full end, completion*. (α) of time, *full period*, Gal. iv. 4 ἦλθε τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10 πλ. τῶν καιρῶν.—Hdot. 3. 22 ὁ γδῶκοντα δ' ἔτεα ζόης πλήρωμα ἀνδρὶ μακρότατον προκίεσθαι.—(β) By impl. *completeness, perfectness*, comp. in Πληρόω d. β. Eph. iv. 13 εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος του Χρ. as adj. i. e. to the full and perfect stature of a man in Christ, to full maturity in Christian knowledge and love; comp. Buttm. Winer, l. c.

Πλησίον, adv. (πλησίος, πέλας, πέλαζω), *near, near by*.

a) pp. and seq. gen. John iv. 5 π. τοῦ χωρίου. comp. Buttm. § 146. 2. Sept. for לְךָ Deut. xi. 30. לְךָ Deut. i. 1. —Jos. Ant. 5. 6. 5. Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6.—Trop. εἶναι πλησίον τινος, *to be near any one, to be neighbour to him*, Luke x. 29, 36. Comp. in b. Winer p. 115.

b) c. art. ὁ πλησίον subst. *one near, a neighbour, fellow*, another person of the same nature, country, class, etc. (α) genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, quoted from Lev. xix. 18 where Sept. for לְךָ, Matt. xix. 19. xxii. 39. Mark xii. 31, 33. Luke x. 27. Rom. xiii. 9, 19. Gal. v. 14. Eph. iv. 25. James ii. 8. Also Heb. viii. 11 in text. rec. So Sept. and לְךָ also Ex. xx. 17. Deut. v. 19 sq. —Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2.—(β) One of the same people or country, *a fellow-countryman*. Acts vii. 27, comp. vers. 24, 26.—(γ) One of the same faith, *a fellow-Christian*, Rom. xv. 2.—(δ) From the Heb. *a friend, associate*, like לְךָ, opp. ὁ ἐχθρός, Matt. v. 43. So לְךָ, Sept. φίλος, Job ii. 11. xix. 21. Prov. xvii. 17.

Πλησμονή, ἤς, ἡ, (πίμπλημι,) *a filling, satisfying*, sc. with food; also

fulness, satiety. Col. ii. 23 πρὸς πλησμονὴν σαρκός. So Sept. for לְךָ Ex. xvi. 8. לְךָ Ex. xvi. 3.—Ecclus. xlv. 28. Æl. V. H. 9. 26. Xen. Ag. 5. 1. Mem. 3. 11. 14.

Πλήσσω v. ττω, f. ζω, *to strike, to smite*, Palæph. 12. 2. Xen. An. 5. 8. 2, 4. In N. T. from the Heb. *to plague, to smite*, i. e. to afflict with disease, calamity, evil, Pass. Rev. viii. 12 ἐπλήγη τὸ τρίτον τοῦ ἡλίου. So Sept. for לְךָ Ex. ix. 32, 33. Ps. cii. 5. Comp. Πάσσω c.

Πλοιάριον, ου, τό, (dimin. from πλοῖον,) *a small vessel, boat*, spoken of the fishing vessels on the sea of Galilee, Mark iii. 9 coll. iv. 1. Mark iv. 36. John vi. 22 bis, 23. xxi. 8.—Aristoph. Ran. 139. Diod. Sic. 2. 55.

Πλοῖον, ου, τό, (πλέω,) *a ship, vessel*, genr. Acts xx. 13, 38. xxi. 2, 3. xxvii. 2, 6, 10 sq. James iii. 4. al. Spoken in the Gospels of the small fishing vessels on the sea of Galilee, Matt. iv. 21, 22. Mark iv. 1, 36. Luke v. 2, 3. John vi. 17, 19. al. Sept. for לְךָ Gen. xlix. 13. Deut. xxviii. 68. Jon. i. 3—5.—Luc. D. Deor. 26. 2. Xen. Œc. 8. 11. ἀλιευτικὰ πλοῖα Xen. H. G. 5. 1. 23. AL.

Πλόος, contr. πλοῦς, Gen. οὐ, οὔ; but in later writers also Gen. πλόος Acts xxvii. 9. Arr. Peripl. Erythr. p. 176; see Winer § 8. 2. Lob. ad Phr. p. 453 sq. comp. in Νοῦς; *sailing, navigation, voyage*, Acts xxi. 7. xxvii. 9, 10.—Wisdom. xiv. 1. Æl. V. H. 2. 14. Xen. An. 6. 1. 33.

Πλούσιος, ἰα, ιον, (πλοῦτος,) *rich, wealthy*, in N. T. only in masc.

a) pp. Matt. xxvii. 57 ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας. Luke xii. 16. xvi. 1, 19. Luke xiv. 12 μὴδὲ γείτονας πλουσίους. xviii. 23. xix. 2. Trop. *happy, prosperous*, wanting nothing, 2 Cor. viii. 9. Rev. ii. 9. iii. 17. Sept. pp. for לְךָ 2 Sam. xii. 1, 2, 4. Prov. xxviii. 11.—Palæph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18. —Subst. ὁ πλούσιος, plur. οἱ πλούσιοι, *a rich man, the rich*, Matt. xix. 23, 24 ἡ πλούσιον εἰς τ. βασ. τοῦ θ. εἰσελεῖν. Mark x. 25. xii. 41 πολλοὶ πλούσιοι. Luke vi. 24. xvi. 21, 22. xviii. 25.

xxi. 1. 1 Tim. vi. 17. James i. 10, 11. ii. 6. v. 1. Rev. vi. 15. xiii. 16. So Sept. and 𐤒𐤓𐤕 Prov. xxii. 2, 7. Jer ix. 22.—Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

b) trop. *rich in any thing, abounding in*, seq. ἐν c. dat. Eph. ii. 4 θεὸς πλούσιος ὢν ἐν ἐλέει. James ii. 5 πλ. ἐν πίστει.

Πλουσίως, adv. (πλούσιος), *richly*, i. e. *abundantly, largely*, Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 16. 2 Pet. i. 11.—Dion. Hal. de Demosth. 38. p. 186. 8. Sylburg.

Πλουτέω, ὦ, f. ἤσω, (πλούτος,) *to be rich*, intrans.

a) pp. Luke i. 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. vi. 9. Seq. ἀπό of source, Rev. xviii. 15; ἐκ Rev. xviii. 3, 19. Sept. for 𐤒𐤓𐤕 Jer. v. 27. Hos. xii. 8.—Judith xv. 6. Ael. V. H. 2. 11. Xen. An. 7. 7. 28. c. ἀπό Luc. D. Deor. 16. 1. —Trop. Luke xii. 21 μὴ πλουτῶν εἰς θεόν *not rich toward God*, i. e. laying up no treasure in heaven. Also i. q. *to prosper, to be happy*, 1 Cor. iv. 8. 2 Cor. viii. 9. Rev. iii. 17, 18.

b) trop. *to be rich in any thing, to abound*, seq. ἐν, 1 Tim. vi. 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. x. 12 κύριος πλουτῶν εἰς πάντα, i. e. rich in gifts and spiritual blessings towards all.

Πλουτίζω, f. ἴσω, (πλούτος,) *to make rich, to enrich*, trans. in N. T. only trop. i. q. *to bestow richly, to furnish abundantly*; 2 Cor. vi. 10 ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. Pass. *to be enriched*, i. e. *richly furnished*, seq. ἐν παντί 1 Cor. i. 5. 2 Cor. ix. 11.—Sept. Prov. xiii. 7. Xen. Mem. 4. 2. 9. pp. Sept. for 𐤒𐤓𐤕 Gen. xiv. 23. Xen. Ag. 1. 17.

Πλούτος, ου, ὁ, (πλέος, or πολὺ ἔτος an abundant year,) also τὸ πλούτος in MSS. see Winer § 9. n. 2; *riches, wealth*.

a) pp. Matt. xiii. 22 ἡ ἀπάτη τοῦ πλούτου. Mark iv. 19. Luke viii. 14. 1 Tim. vi. 17. James v. 2. Rev. xviii. 16. Meton. as a source of power and influence, in ascriptions, Rev. v. 12. Sept. for 𐤒𐤓𐤕 1 K. iii. 11. Prov. viii. 18. 𐤒𐤓𐤕 Prov. xxviii. 8. 𐤒𐤓𐤕 Is. xxx. 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44.—Trop. ὁ πλούτος τοῦ θεοῦ v. τοῦ Χρι-

στοῦ, i. q. the rich gifts and blessings imparted from God or Christ, Phil. iv. 19. Eph. iii. 8. Also i. q. *good, welfare, happiness*, Rom. xi. 12 bis. Heb. xi. 26.

b) trop. *riches*, i. q. *richness, abundance*, usually before the genit. of another noun, i. q. adj. *rich, abundant, pre-eminent*; comp. Buttm. § 123. n. 4. Winer § 34. 2. Rom. ii. 4 τὸν πλούτον τοῦ χρηστότητος, i. q. his rich goodness. 2 Cor. viii. 2. Eph. i. 7 πλ. τῆς χάριτος. ii. 7. Col. ii. 2. So πλούτος τῆς δόξης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. ix. 23. Eph. i. 18. iii. 16. Col. i. 27. Comp. in Δόξα b. γ.—Rom. xi. 33 ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως, *O the deep richness both of wisdom and knowledge!*—Plato Euthyphr. 13. p. 12. A, τρυφᾷς ὑπὸ πλούτου τῆς σοφίας.

Πλύνω, f. υνῶ, *to wash, to rinse*, espec. clothes, trans. Rev. vii. 14 ἐπλυναν τὰς στολὰς αὐτῶν. xxii. 14 in MSS. Sept. for 𐤒𐤓𐤕 Gen. xlix. 11. Ex. xix. 10.—Hom. Il. 22. 155. Artemid. 2. 4. Comp. Theocr. 27. 5, 6. Xen. Eq. 5. 7.

Πνεῦμα, ατος, τό, (πνέω *to breathe, to blow*.)

1. *breath*. a) of the mouth or nostrils, *a breathing, blast*, 2 Thess. ii. 8 πνεῦμα τοῦ στόματος, *breath of the mouth*, here spoken of the destroying power of God; so Sept. and 𐤒𐤓𐤕 𐤒𐤓𐤕 Is. xi. 4; comp. Ps. xxxiii. 6. Of the vital breath, Rev. xi. 11 πνεῦμα ζωῆς *breath of life*; so Sept. and Heb. 𐤒𐤓𐤕 𐤒𐤓𐤕 Gen. vi. 17. vii. 5, 22.—Hdian. 2. 13. 9. Diod. Sic. 2. 12. Thuc. 2. 49. Xen. Venat. 7. 3.

b) *breath of air, air in motion, a breeze, blast, the wind*. John iii. 8 τὸ πνεῦμα, ὃ ποὺ θέλει, πνεῖ. Heb. i. 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. civ. 4 where Sept. for 𐤒𐤓𐤕; as also Gen. viii. 1. Is. vii. 2.—Jos. Ant. 2. 16. 3, 5. Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14. ib. 6. 2. 1.

2. *spirit*, i. e. a) the vital spirit, *life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. ii. 7. Ecc. xii. 7. Ps. civ. 29.—Matt. xxvii. 50 ἀφῆκε τὸ πνεῦμα

he gave up the ghost, expired. John xix. 30. Luke xxiii. 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. xxxi. 5. Acts vii. 59. Luke viii. 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James ii. 26. Rev. xiii. 15. So Sept. and ἡ Gen. Ecc. Ps. ll. cc. Gen. xlv. 27. Judg. xv. 19. al. — Eccclus. xxxviii. 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δούσῃ φύσει πάλιν ἀνταπέδωκαν. Anthol. Gr. IV. p. 284. — Trop. John vi. 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν κ. τ. λ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. xv. 45 ἐγένετο . . . Ἀδὰμ εἰς ψυχὴν ζῶσαν. ὁ δὲ ἐσχ. Ἀδὰμ [ἐστι] εἰς πνεῦμα ζωοποιοῦν, a quickening spirit, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. iii. 21.

b) the rational spirit, mind, soul, Lat. *animus*. (a) genr. as opp. to the body and animal spirit. 1 Thess. v. 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke i. 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμα μου. Heb. iv. 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. ii. 29. viii. 10 τὸ σῶμα νεκρὸν . . . τὸ δὲ πνεῦμα ζωή. 1 Cor. v. 3 ἐγὼ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. vers. 4, 5 εἰς ὄλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. vi. 20. vii. 34. 2 Cor. vii. 1. Phil. iii. 3. Col. ii. 5. 1 Pet. iv. 6. Heb. xii. 9 ὁ πατὴρ τῶν πνεύματων, opp. οἱ πατέρες τῆς σαρκός. (Comp. Sept. and ἡ Num. xvi. 22. xxvii. 16, also Zech. xii. 1.) So where ψυχὴ or σῶμα are not expressed; Rom. viii. 16 αὐτὸ τὸ πνεῦμα (τοῦ Θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν the divine spirit itself testifieth to our spirit, mind. Gal. vi. 18. 2 Tim. iv. 22. Philem. 25. Also Rom. i. 9. John iv. 23, 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ in spirit and in truth, i. e. with a sincere mind, with a true heart, not with mere external rites; comp. Phil. iii. 3. — Wisd. ii. 3 opp. σῶμα. xvi. 14 opp. ψυχὴ. — (β) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. v. 3 πτωχοὶ τῷ πνεύματι poor in spirit i. e. lowly of mind. (Comp. Sept. and ἡ Ps. xxxiv. 19.) So of enjoyment, quiet, 1

Cor. xvi. 18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα. 2 Cor. ii. 12. vii. 13; of joy, Luke x. 21 ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts xviii. 25 et Rom. xii. 11 ζέων τῷ πνεύματι. Luke i. 17 ἐν πνεύματι καὶ δυνάμει Ἡλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Eccclus. xlviii. 1 ἀνέστη Ἡλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο, and ver. 12 καὶ Ἐλισαῖ ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark iii. 12 ἀναστενάξας τῷ πνεύματι αὐτοῦ. John xi. 33. xiii. 21. Acts xvii. 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and ἡ Gen. xxvi. 35. Is. lxv. 14. — Wisd. v. 3. — (γ) As referring to disposition, feelings, temper of mind, Engl. spirit. Luke ix. 55 οὐκ οἶδατε οἶον πνεύματος ἐστε ὑμεῖς. Rom. viii. 15 πνεῦμα δουλείας a slavish spirit, opp. τὸ πν. υἰοθεσίας q. v. infr. no. 3. D. b. ε. Rom. xi. 8. 1 Cor. iv. 21 et Gal. vi. 1 πν. πραότητος i. e. a mild, gentle spirit. 1 Cor. xiv. 14 τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι my spirit prays, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. ver. 15 bis, 16. 2 Cor. iv. 13. xi. 4. xii. 18. Eph. ii. 2 see below in no. 3. A. b. Eph. iv. 23. Phil. i. 27. ii. 1. 2 Tim. i. 7. 1 Pet. iii. 4. So James iv. 5, comp. Prov. xxi. 10, 26. Ecc. iv. 4. Comp. Sept. and ἡ Ez. xi. 19. xviii. 31. Num. v. 30. — Soph. Œd. Col. 612. — (δ) As implying will, counsel, purpose. Matt. xxvi. 41 et Mark xiv. 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts xviii. 5 συνείχετο τῷ πνεύματι in text. rec. xix. 21 ἔθετο Παῦλος ἐν τῷ πν. xx. 22 see in Δέω, c. β. So Sept. and ἡ 1 Chr. v. 26. Ezra i. 1. — Esdr. ii. 2. — (ε) As including the understanding, intellect, Mark ii. 8 ἐπιγνοὺς τῷ πνεύματι. Luke i. 80 et ii. 40 τὸ δὲ παιδίον ἠύξανε καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας. 1 Cor. ii. 11, 12 πν. τοῦ κόσμου, as compared with πν. τοῦ ἀνθρ. in ver. 11. So Sept. and ἡ Ex. xxviii. 3. Job xx. 3. Is. xxix. 24. — (ζ) For πνεῦμα as signifying the mind or disposition as affected by the Holy Spirit, see below in no. 3. D. b. ε.

3. a spirit, i. e. a simple, incorporeal, immaterial being, possessing higher

capacities than man in his present state.

A) Spoken of created spirits, viz.

a) of the human *soul, spirit*, after its departure from the body, and as existing in a separate state, Lat. *umbra, manes*. Heb. xii. 23 προσεληλύθατε . . . πνεύμασι δικαίων τετελειωμένων, i. e. *to the spirits of the just* advanced to perfect happiness and glory. 1 Pet. iii. 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορεύεσθαι ἐκήρυξεν, *in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison*, comp. 2 Pet. ii. 4, 5. Others refer this to the supposed descent of Christ into Sheol after his crucifixion, and his there preaching the gospel. Acts xxiii. 8. So of the soul of a person re-appearing after death, *a spirit, ghost*, Luke xxiv. 37, 39. Acts xxiii. 9.

b) of an *evil spirit, demon*, i. q. δαιμόνιον, δαίμων, q. v. mostly with the epithet ἀκαθάarton, see in Ἀκάθαρτος b. E. g. πνεῦμα ἀκάθ. Matt. x. 1. xii. 43. Mark i. 23, 26, 27. iii. 11, 30. v. 2, 8, 13. vi. 7. vii. 25. ix. 25. Luke iv. 36. vi. 18. viii. 29. ix. 42. xi. 24. Acts v. 16. viii. 7. Rev. xvi. 13. xviii. 2. Also πν. δαιμονίου ἀκαθάarton Luke iv. 33. πνεύματα δαιμονίων Rev. xvi. 14. πνεῦμα πονηρόν Acts xix. 15, 16, and τὰ πνεύματα πονηρά ver. 12, 13. Matt. xii. 45. Luke vii. 21. viii. 2. xi. 26. πνεῦμα ἀλαλον Mark ix. 17, 25. πνεῦμα ἀσθενείας *a spirit of infirmity*, i. e. causing disease, Luke xiii. 11, comp. ver. 16. πν. πύθωνος *a spirit of divination*, soothsaying demon, Acts xvi. 16, 18. Absol. Matt. viii. 16. Mark ix. 20. Luke ix. 39. x. 20. Eph. ii. 2 τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ ἐνεργοῦντος κ. τ. λ. i. e. Satan, the gen. πνεύματος being an Anacoluthon for τὸ πνεῦμα. Or τοῦ πνεύματος may here be taken in the sense of *disposition*, as above in no. 2. b. γ. See Winer § 65. p. 465. — Test. XII Patr. p. 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. p. 729 τὰ πν. τοῦ Βελιάρ.

c) less often in plur. of *angels*, as God's ministering *spirits*. Heb. i. 14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα; Rev. i. 4 ἀπὸ τῶν ἑπτὰ πνεύματων ἃ ἰστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ. i. e. the

seven archangels, see in Ἀρχάγγελος. Rev. iii. 1. iv. 5. v. 6. — Jos. Ant. 4. 6. 3. ἄγγελος . . . θεῖον πνεῦμα.

B) Of God in reference to his immateriality; John iv. 24 πνεῦμα ὁ θεός.

C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. iii. 18 θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. i. 20, 21, 22; in which spiritual nature also he is said (in ver. 19) to have preached through Noah, see above in A. a. So Rom. i. 4 κατὰ πνεῦμα ἁγιωσύνης, opp. κατὰ σάρκα. 1 Tim. iii. 16, comp. in Δικαίω. In the same manner Storr and others take πνεῦμα αἰώνιον in Heb. ix. 14, in opposition to the perishable beasts in ver. 13, comp. vii. 16, 24; while others understand here *a divine spirit, influence*, see in D. b. β. — For 1 Cor. xv. 45 see in no. 2. a. 2 Cor. iii. 17 see in D. a. γ.

D) Of the *Spirit of God*, Heb. רוּחַ יְהוָה ver. רוּחַ יְהוָה, in N. T. τὸ πνεῦμα τοῦ θεοῦ v. κυρίου; also τὸ πνεῦμα τὸ ἅγιον the *Holy Spirit*, and absol. τὸ πνεῦμα the *Spirit*, κατ' ἐξοχήν; called likewise the *Spirit of Christ*, as being sent or communicated by him after his resurrection and ascension, e. g. τὸ πν. Ἰησοῦ Act. xvi. 7. Χριστοῦ Rom. viii. 9. 1 Pet. i. 11. Ἰησοῦ Χρ. Phil. i. 19. τοῦ κυρίου 2 Cor. iii. 17. τοῦ υἱοῦ θεοῦ Gal. iv. 6. For the Heb. usage, see Gesen. Lex. art. רוּחַ no. 4. In N. T. this Spirit is everywhere represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son. — The passages in N. T. in which πνεῦμα is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

a) The *Holy Spirit*, as possessing being, intelligence, agency, etc.

(α) joined with ὁ θεός ver. ὁ πατήρ and ὁ Χριστός, etc. with the same or

with different predicates. Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in ὄνομα d. 1 Cor. xii. 4, coll. 5, 6, τὸ δὲ αὐτὸ πνεῦμα—καὶ ὁ αὐτὸς κύριος—ὁ δὲ αὐτὸς θεός. 2 Cor. xiii. 13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. 1 Pet. i. 2 κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. Jude xx. ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. [1 John v. 7.]

(β) spoken in connexion with or in reference to God, ὁ θεός, ὁ πατήρ. E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα. John xv. 26 τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in δ. Where the same omniscience is predicated of τὸ πνεῦμα as of ὁ θεός. 1 Cor. ii. 10 τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ, ver. 11 οὕτω καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts v. 3 ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον, and so ver. 9; comp. ver. 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ.--As speaking through the prophets of the O. T. Acts i. 16 γραφήν . . . ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ, comp. iv. 24. 25 σὺ ὁ θεός . . . ὁ διὰ στόματος Δαβίδ . . . εἰπών and comp. iii. 21 et Heb. i. 1. Acts xxviii. 25 καλῶς τὸ πνεῦμα τὸ ἅγιον ἐκάλησε διὰ Ἡσαίου, comp. Is. vi. 8, 11 where it is יְהוָה הִרְאָה. Heb. iii. 7 καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, comp. Ps. xcv. 7 where it is יְהוָה הִרְאָה. Heb. x. 15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, comp. Jer. xxxi. 31 where it is יְהוָה. So Heb. ix. 8, comp. i. 1. Also genr. as speaking and warning men through prophets and apostles, Acts vii. 51, comp. ver. 52.—Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John iii. 5, 6, 8 ὁ γεγεννημένος

ἐκ τοῦ πνεύματος, comp. John i. 13 ἐκ τοῦ θεοῦ ἐγενήθησαν.—Where τὸ πνεῦμα etc. is said to dwell in or be with Christians, as Rom. viii. 9 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν, ver. 11 bis; εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν . . . διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 1 Cor. iii. 16 οὐκ οἶδατε ὅτι ναὸς θεός ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; vi. 19 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν. 2 Tim. i. 14 διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Compare 2 Cor. vi. 16 ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντός· καθὼς εἶπεν ὁ θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς κ. τ. λ. comp. John xiv. 23. Eph. ii. 22.—Where τὸ πνεῦμα and ὁ θεός are interchanged; as 1 Cor. xii. 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. ver. 7 where it is ὁ θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. So Eph. vi. 17 μάχαιρα τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα θεοῦ.

(γ) spoken in connexion with or in reference to Christ; e. g. joined with ὁ Χριστός in a form of swearing, Rom. ix. 1 ἀλήθειαν λέγω, ἐν Χριστῷ· οὐ ψεύδομαι . . . ἐν πνεύματι. In a solemn obtestation, Rom. xv. 30 παρακαλῶ δὲ ὑμᾶς . . . διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος. In the renovation and sanctification of Christians, 1 Cor. vi. 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. 2 Cor. iii. 17 bis, ὁ δὲ κύριος τὸ πνεῦμά ἐστιν, (comp. ver. 8), οὐ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. ver. 18. Heb. x. 29.—So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in β, with John xiv. 23. xv. 4. 2 Cor. xiii. 5. Eph. iii. 17.—Also where τὸ πνεῦμα τὸ ἅγιον is said to descend, σωματικῶς εἶδει, upon Jesus after his baptism, Luke iii. 22. Matt. iii. 16. Mark i. 10. John i. 32, 33.

(δ) as coming to and acting upon men, Christians exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in β; or as communicating a knowledge of

future events, Acts x. 19 εἶπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε. xx. 23. xxi. 11. 1 Tim. iv. 1. Rev. xix. 10 see in Μαρτυρία b. Or as directing or impelling to any act, Acts xi. 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. ii. 7 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. vers. 11, 17, 29. iii. 6, 13, 22. xiv. 13. xxii. 17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου, i. e. the Spirit and the whole Church. So 1 Cor. ii. 10, comp. above in β.—As speaking through the disciples when brought before rulers, etc. Matt. x. 20. Mark xiii. 11. Luke xii. 12. As qualifying the apostles powerfully to propagate the gospel, λήψετε δύναμιν ἐπελθόντος τοῦ ἁγ. πν. ἐφ' ὑμᾶς Acts i. 8; or aiding in building up and comforting the churches, ix. 31; or directing in the appointment of church-officers, xx. 28; or assisting to speak and hear the gospel aright, 1 Cor. ii. 13 ἐν διδακτοῖς πνεύματος ἁγίου (λόγοις) *in words taught, suggested by the Holy Spirit.* ver. 14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ. Emphat. as the Spirit of the gospel, 2 Cor. iii. 17, see above in γ, and comp. in b. γ, below.—Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John xiv. 17. 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, . . . ἐκεῖνος ὑμᾶς διδάξει πάντα. xv. 26 ὁ παράκλητος . . . τὸ πνεῦμα τῆς ἀληθείας, i. e. that divine Spirit who will impart the knowledge of divine truth; as xvi. 13 τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Rom. viii. 14 ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ ver. 16 αὐτὸ τὸ πνεῦμα κ. τ. λ. ver. 26 bis, 27. xiv. 17. xv. 13, 16. 2 Cor. i. 22 et v. 5 ἀρραβὼν τοῦ πνεύματος. Eph. iii. 16. vi. 18. 1 Thess. i. 6. 2 Thess. ii. 13. 1 Pet. i. 22.—So where any one is said to grieve the Holy Spirit; Eph. iv. 30 μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφαγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed, comp. Is. lxiii. 10 where Sept. for יְהוָה הוֹדִי.

b) Meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy or power, an inspiration*, resulting from the immediate agency of the Holy Spirit, i. q. δύναμις τοῦ ἁγίου πνεύματος Acts i. 8.—Spoken

(α) of that physical procreative energy exerted in the miraculous conception of Jesus. Luke i. 35 πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, where it is i. q. δύναμις ὑψίστου in the next clause. Matt. i. 18, 20. So in respect to the conception of Isaac out of the course of nature. Gal. iv. 29.

(β) of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke iv. 1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης, comp. iii. 22. John iii. 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα, i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts i. 2. Matt. xii. 18 ἀγαπητός μου . . . θήσω τὸ πνεῦμα μου ἐπ' αὐτόν, quoted from Is. xlii. 1 where Sept. for יְהוָה. Luke iv. 18 πνεῦμα κυρίου ἐπ' ἐμέ, quoted from Is. lxi. 1 where Sept. for יְהוָה. Acts x. 38 Ἰησοῦν . . . ὥς ἔχρισεν αὐτόν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. 1 John v. 6 bis, 8 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. ix. 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. iv. 1. Mark i. 12. Luke iv. 1 ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον, and afterwards to return into Galilee, Luke iv. 14.—As enabling him to cast out demons; Matt. xii. 28 εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Luke xi. 20 where it is εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια. In this connexion τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. xii. 31, 32. Mark iii. 29. Luke xii. 10. comp. Matt. xii. 28.

(γ) of that divine influence by which

prophets and holy men were excited, when they are said to have spoken or acted ἐν πνεύματι v. διὰ πνεύματος, *in* or *through the Spirit*, i. e. by inspiration. Matt. xxii. 43 πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; Mark xii. 36. So 2 Pet. i. 21 ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν. 1 Pet. i. 11 τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. Of John in the Apocalypse, as being ἐν πνεύματι, i. e. *rapt in prophetic vision*, Rev. i. 10. iv. 2. xvii. 3. xxi. 10.—Of the inspiration resting upon John the Baptist, Luke i. 15; Zacharias, i. 67; Elizabeth, i. 41; Simeon, ii. 25, 26, 27.—So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided in respect to faith and practice. John vii. 39 bis, τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, . . . οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἰδοξάσθη, comp. John xvi. 13, 14. So Luke xi. 13. Rom. v. 5. 1 Cor. xii. 3 bis, οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. 2 Cor. iii. 3 ἐπιστολὴ . . . ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος. Gal. v. 5. Tit. iii. 5 ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως. Heb. vi. 4. 1 Pet. iv. 14. So when the disciples of Christ are said to be *baptized* with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in Βαπτίζω no. 2. b. Matt. iii. 11 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. Mark i. 8. Luke iii. 16. John i. 33. For Acts i. 5 et xi. 16, see below in δ.—So τὸ ἅγιον πνεῦμα Wisd. ix. 17.—Emphat. as *the Spirit of the Gospel*, put for *the Gospel* in opp. to the letter of the Mosaic law, 2 Cor. iii. 6 bis, 8; comp. ver. 17, and above in α. δ.

(δ) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John xx. 22 ἐνέφυσεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον, comp. ver. 23.—Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christians were endowed with high supernatural quali-

fications for their work; e. g. a full knowledge of gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be *baptized* with this Holy Spirit Acts i. 5 et xi. 16, comp. i. 8. 1 Cor. xii. 13 bis. comp. vers. 8, 9.—Acts ii. 4 bis, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι, i. e. as the Spirit impelled them. ii. 17, 18, quoted from Joel iii. 1, 2, [ii. 28, 29.] where Sept. for חַיָּה. Acts ii. 33 Ἰησοῦς . . . τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο. ver. 38. v. 32. viii. 15, 17, 18, 19. ix. 17. x. 44, 45, 47. xi. 15, 24. xiii. 9. xv. 8. xix. 2 bis, εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτάν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν i. e. they did not know that the Holy Spirit had yet been given, that the time foretold by Joel had arrived; comp. Acts ii. 17, 18.—Acts xix. 6. Rom. xv. 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. ii. 4. vii. 40. xii. 7, 8 bis, 9 bis. xiv. 2, 32 καὶ πνεύματα προφῆτων προφήταις ὑποτάσσεται, *the spirits of the prophets are subject to the prophets*, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. ver. 33. Eph. i. 13. Gal. iii. 2, 3, 5, 14. 1 Thess. i. 5. iv. 8. v. 19 (comp. 2 Tim. i. 6.) Heb. ii. 4. 1 Pet. i. 12.—So as prompting to or restraining from particular actions or conduct; Acts viii. 29, 39 πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, i. e. the divine influence, *afflatus*, which rested on Philip, hurried him away, comp. Matt. iv. 1; so Acts xiii. 2, 4. xv. 28. xvi. 6, 7.—As prompting to holy boldness, energy, zeal, in speaking and acting. Acts iv. 8 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς. ver. 31. vi. 3 ἄνδρας ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας. vers. 5, 10, comp. ver. 8.—As the medium of divine communications and revelations, Acts xi. 28 Ἀγαβὸς ἐσήμανε διὰ τοῦ πνεύματος κ. τ. λ. xxi. 4. Eph. iii. 5.—As the source of

support, comfort, Christian joy and triumph, Acts vii. 55. xiii. 52. Eph. v. 18. Phil. i. 19.—Plur. πνεύματα, *spiritual gifts*, 1 Cor. xiv. 12.

(ε) spoken of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, put for *the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit*, which corrects, elevates, and ennobles all their views and feelings; fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness. E. g. (1) as opposed to ἡ σὰρξ, which includes the idea of that which is earthly, grovelling and imperfect. John iii. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι, put for πνευματικόν ἐστὶ, *is spiritual*, i. e. has those dispositions and feelings which are produced by the spirit of God. Rom. viii. 1 μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our physical natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes. vers. 2, 4, 5 bis, 6, 9 ἐν πνεύματι. ver. 13. 1 Cor. vi. 17 οἱ δύο εἰς σάρκα μίαν· ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν πνεύμα ἐστίν, i. e. through the influence of the Spirit of God, they have the same disposition and the same temper of mind with Christ. Gal. v. 16 πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. ver. 17 bis, 18, 22, 25 bis, vi. 8 bis.—(2) Genr. Rom. viii. 9 πνεῦμα Χριστοῦ i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. iii. 17. Rom. vii. 6. viii. 15 ἐλάβετε πνεῦμα υἱοθεσίας *a spirit of sonship*, i. e. a filial spirit. ver. 23. 1 Cor. ii. 12. 2 Cor. vi. 6. Gal. iv. 6 (comp. Rom. viii. 15.) Eph. i. 17 δόξα ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως *a spirit of wisdom and illumination*, imparted through the Holy Spirit. ii. 18, 22. iv. 3, 4. (v. 9) Col. i. 8. 1 Tim. iv. 12. 1 John iii. 24. iv. 13. Jude 19.

c) Meton. spoken of a person or teacher *who acts or professes to act under the inspiration of the Holy Spirit*, by divine inspiration. 1 Cor. xii. 10 διακρί-

σεις πνεύματων *the trying of spirits* or teachers, i. e. a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; see Neander Apost. Gesch. I. p. 174, and in Bibl. Repos. IV. p. 251.—1 John iv. 1 bis, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. ver. 2 bis, 3, 6 bis. 1 Thess. iv. 1. 2 Thess. ii. 2 μήτε διὰ πνεύματος, i. e. neither by any one professing to be inspired.

Πνευματικός, ἡ, όν, (πνεῦμα,) *breathing, aerial*, Theophr. de Animal. color. mut. *windy*, Theophr. Caus. Pl. 4. 12. 5. *spiritual, mental*, Plut. ed. R. VI. p. 491. 2.—In N. T. *spiritual*, i. e.

a) pertaining to the nature of spirits, see Πνεῦμα no. 3. A. 1 Cor. xv. 44 bis σῶμα πνευματικόν *a spiritual body*, having the nature of a spirit, opp. σῶμα ψυχικός the animal body. ver. 46 bis.—Eph. vi. 12 τὰ πνευματικά τῆς πονηρίας, i. q. τὰ πνεύματα πονηρά, comp. Matth. § 445. 5. Lob. ad Phryn. p. 242. Winer § 34. n. 3. p. 193.—So τὰ ληστικά for τοὺς ληστές Polyæn. 5. 14.

b) pertaining to or proceeding from the Holy Spirit, τὸ πνεῦμα τὸ ἅγιον, see in Πνεῦμα no. 3. D. (α) Of persons, *spiritual*, i. e. *enlightened by the Holy Spirit*, enjoying the influences, graces, gifts of the Holy Spirit. 1 Cor. ii. 13 πνευματικοῖς. ver. 15. iii. 1 ὑμῖν ὡς πνευματικοῖς. xiv. 37. Gal. vi. 1.—(β) Of things *spiritual*, i. e. communicated or imparted by the Holy Spirit, Rom. xv. 27. 1 Cor. ii. 13 πνευματικά, i. q. τὰ τοῦ πνεύματος in ver. 14. 1 Cor. ix. 11 Eph. i. 3. Col. i. 9. 1 Cor. xii. 1 et xiv. 1 τὰ πνευματικά *spiritual gifts*, miraculous powers. Eph. v. 19 et Col. iii. 16 ᾠδαῖς πνευματικαῖς in *spiritual songs*, i. e. composed in the Spirit, on spiritual and religious subjects. Rom. vii. 14 ὁ νόμος πν. ἐστίν, i. e. is according to the mind and will of the Spirit. Rom. i. 11 χάρισμα πνευματικόν *a spiritual gift*, i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Holy

Spirit; comp. in ver. 12, and see in Πνεῦμα no. 3. D. b. ε.—Also spoken of things in a higher and *spiritual sense*, i. e. not literal, not corporeal, including also a reference to the Holy Spirit. 1 Cor. x. 3, 4 bis, βρῶμα πνευματικὸν ἔφαγον, πόμα πν. ἔπιον κ. τ. λ. 1 Pet. ii. 5 bis οἶκος πνευματικὸς κ. τ. λ.

Πνευματικῶς, adv. (πνευματικός), *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. ii. 14. So Rev. xi. 8 ἡτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος, i. e. speaking in the Spirit, prophetically, allegorically.—Clem. Rom. Ep. ad. Cor. 1. § 47 πνευματικῶς ἐπέστειλεν ἡμῖν, sc. Παῦλος.

Πνέω, f. πνεύσομαι, aor. 1 ἔπνευσα, Buttm. § 114; not usually contracted, see Buttm. § 105. n. 2. Lob. ad Phryn. p. 220 sq. *to breathe, to breathe out*, Hom. Il. 17. 447. Anthol. Gr. IV. p. 129. 2. trop. Plut. IX. p. 588. 4. Reisk.—In N. T. *to blow*, intrans. only of the wind, Matt. vii. 25, 27 καὶ ἔπνευσαν οἱ ἄνεμοι. Luke xii. 55. John iii. 8. vi. 18. Rev. vii. 1. So Acts xxvii. 40 τῇ πνεύσει sc. αὐρα. Sept. for עֲנַן Ps. cxlvii. 18. עֲנַן Is. xl. 24.—Ecclus. xliii. 19, 24. Palæph. 47. 2. Xen. An. 4. 5. 3.

Πνίγω, f. ξω, *to choke, to strangle*, by stopping the breath, trans. Matt. xviii. 28 κρατήσας αὐτὸν ἐπνίγε, where it is i. q. ἀγχω, comp. Luc. D. Mort. 19. 1. ib. 22. 1. Pass. of drowning Mark v. 13.—Jos. Ant. 10. 7. 5. Xen. An. 5. 7. 25.

Πνικτός, ἡ, όν, (πνίγω,) *strangled*, pp. Athen. IV. p. 147. D, κεφάλαιον . . πνικτᾶς ἐρίφου παρέθηκε. In N. T. meton. τὸ πνικτόν *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts xv. 20, 29. xxi. 25. This was forbidden to the Jews, see Lev. xvii. 13, 14; comp. vii. 26, 27. Deut. xii. 16, 23.

Πνοή, ἡς, ἡ, (πνέω,) *breath*, i. e.

a) *vital breath, respiration*, Acts xvii. 25 ζῶην καὶ πνοήν. Sept. for נְשָׁמָה Gen. ii. 7. Is. xlii. 5.—Wisd. ii. 2. 2 Macc. vii. 9. Hom. Il. 21. 355.

b) *breath of air, a blast, wind*, Acts ii. 2. Sept. for נְשָׁמָה Job xxxvii. 10.—Hom. Il. 16. 149. Thuc. 4. 100 blast of a bellows.

Ποδήρης, εος, ους, ό, ἡ, adj. (ποδῆ, ἄρω), *reaching to the feet*, spoken of long flowing robes, Rev. i. 13 ἐνδεδυμένον ποδήρη sc. ἐσθῆτα. So Sept. for חֲגֹרֶת Ex. xxviii. 4.—Wisd. xviii. 24. Jos. Ant. 8. 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδήρη.

Πόθεν, interrog. adv. *whence?* correl. with ποῦ, πότε, etc. comp. Buttm. § 116. 4.

a) pp. of place, i. q. from what place or quarter? Matt. xv. 33 πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι κ. τ. λ. Mark viii. 4. John iv. 11. vi. 5. Rev. vii. 13. Also indirect, as often in N. T. comp. Winer p. 426. Luke xiii. 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. ver. 27. John iii. 8. viii. 14 bis. Trop. of state, condition, indir. Rev. ii. 5. Sept. for מֵאֵי Num. xi. 13. Gen. xxix. 4. Judg. xix. 17.—Hom. Od. 16. 57. Xen. Œc. 16. 8.

b) of source, author, cause, also manner, *whence? how?* Matt. xiii. 27 πόθεν οὖν ἔχει ζιζάνια; ver. 54, 56. xxi. 25. Mark vi. 2. John i. 49. xix. 9 πόθεν εἰσὺ; James iv. 1. Indirect, Luke xx. 7 μὴ εἰδέναι πόθεν. John ii. 9. vii. 27 bis, 28. xix. 29, 30. Sept. and מֵאֵי 2 K. vi. 27.—Xen. Conv. 2. 5.—Spoken in surprise, admiration, Luke i. 43 καὶ πόθεν μοι τοῦτο, ἵνα κ. τ. λ. (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark xii. 37 καὶ πόθεν νιός αὐτοῦ ἐστι;—Æl. V. H. 13. 2. Dem. 749. 10.

Ποία, ας, ἡ, (Dor. for πόα, Ion. ποίη,) *grass, herb, herbage*; so some James iv. 14 ποία γὰρ ἡ ζωὴ ὑμῶν, comp. i. 10. Better ποία as fem. of ποῖος q. v.—Theocr. Idyll. 5. 34. πόα Sept. for נֶשֶׁת Prov. xxvii. 25. Theophr. H. Plant. 1. 3. ποίη Hdot. 8. 115. Hom. Od. 18. 369. Comp. Lod. ad Phr. p. 496.

Ποιέω, ω, f. ἤσω, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν, without augm. Mark xv. 7, see Buttm. § 83. n. 6. Other variations from the regular forms are: fut. Att. ποιῶ Matt. xxvi. 18, see Buttm. § 95. 8; Aor. 1 Opt. 3 pers. plur. ποιήσειαν Luke vi. 11, see Buttm. § 103. II. 4. Winer § 13. 2. d.—The various significations of this verb may all be classed under the two primary ones, *to make, to do*, i. e. express-

ing action either as completed or continued. Sept. usually for $\pi\psi\gamma$.

1. *to make*, i. e. *to form, to produce, to bring about, to cause*, pp. spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, i. e. completed action; see Passow s. v. init. Here the Middle also is often used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 7, 8, and espec. n. 4. Winer § 39. 6.

a) genr. (a) pp. and c. acc. Matt. xvii. 4 ποιήσομεν ὧδε τρεῖς σκηνάς. John ix. 11 πηλὸν ἐποίησε. xviii. 8 ἀνθρακιὰν πεποιηκότες. xix. 23. Acts vii. 40 θεούς. ver. 43. ix. 39 ἱμάτια. xix. 24. Rom. ix. 20. Heb. xii. 13. Rev. xiii. 14. Seq. ἐκ c. gen. of material, John ii. 15 ποιήσας φράγγελιον ἐκ σχοινίων. ix. 6. Rom. ix. 21. Seq. κατὰ τι of manner, model, Acts vii. 44. Heb. viii. 5. Mid. Acts i. 1 τὸν μὲν πρῶτον λόγον ἐποιήσαμεν περὶ πάντων κ. τ. λ. see above. Sept. for $\pi\psi\gamma$ Gen. vi. 14 sq. Ex. xxv. 9 sq. c. ἐκ Gen. vi. 14. Ex. xxv. 10.—Hdian. 1. 11. 2. Xen. Mem. 2. 7. 5. c. ἐκ An. 4. 5. 14. λόγον ποιεῖν Diog. Laert. 7. 1. 21, comp. Hdian. 7. 6. 6.—(β) Spoken of God, *to make*, i. e. *to create*, c. acc. Acts iv. 24 ὁ ποιήσας τὸν οὐρανὸν κ. τ. λ. vii. 50. xiv. 15. xvii. 24. Heb. i. 2. 12. 27. Rev. xiv. 7. So Luke xi. 40. c. dupl. acc. Macc. xix. 4. Mark x. 6. Sept. for $\pi\psi\gamma$ Gen. i. 7, 16, 25, 31. $\kappa\tau\gamma$ Gen. i. 1, 21, 27. Is. xlii. 5. xlv. 7.

b) trop. spoken of a state or condition, or of things intangible and incorporeal, and genr. of such things as are produced by an inward act of the mind or will; *to make*, i. e. *to cause, to bring about, to occasion*; see Passow no. 1. b. (a) genr. c. acc. Luke i. 68 ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts xv. 3 ἐποίησιν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς. xxiv. 12 ἐπισύστασιν ποιοῦντα ὄχλου. Rom. xvi. 17. 1 Cor. x. 13. Eph. ii. 15 ποιῶν εἰρήνην. iv. 16. Heb. viii. 9. Mid. Rom. xv. 26. Heb. i. 3.—Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 εἰρήνην. Mid. Hdot. v. 30. Xen. Mem. 4. 4. 14.—(β) Ποιεῖν with its accus. like Engl.

to make, often forms here a periphrasis for the cognate verb. E. g. Active, ἐκδικησιν ποιεῖν *to make defence of one's cause*, i. q. ἐκδικεῖν *to defend, to right*, Luke xviii. 7, 8. Acts vii. 24; comp. Luke ib. vers. 3, 5. Sept. for $\kappa\tau\gamma$ $\pi\psi\gamma$ Mic. v. 15. (Pol. 3. 8. 10.) ἐνέδραν ποιεῖν *to make an ambuscade*, i. q. ἐνεδρεῦν *to lie in wait*, Acts xxv. 3. (Palæph. 1. 10. Xen. H. G. 4. 8. 35.) τὸ ἱκανὸν ποιεῖν *to make satisfaction*, i. q. ἱκανοῦν *to satisfy, to gratify*, Mark xv. 15. (Pol. 32. 7. 13.) μονὴν ποιεῖν *to make one's abode*, i. q. μένειν *to abide, to dwell*, John xiv. 23. (Jos. Ant. 13. 2. 1.) ὁδὸν ποιεῖν *to make one's way, to go*, i. q. ὁδοποιεῖν, Mark ii. 23, comp. in 'Οδός b. a. πόλεμον ποιεῖν *to make battle or war*, i. q. πολεμεῖν *to war, to fight*; construed by Hebr. seq. μετὰ τινος instead of the dat. Rev. xi. 7. xii. 17. xiii. 7. xix. 19. comp. Μετά I. 2. c. So Sept. for $\pi\psi\gamma$ $\kappa\tau\gamma$ Gen. xiv. 2. συμβούλιον ποιεῖν *to make a consultation*, i. q. συμβουλεύεσθαι *to consult together*, Mark iii. 6. xv. 1. (Plato Protag. p. 313. B.) συνωμοσίαν ποιεῖν *to make a conspiracy*, i. q. συνόμνυμι *to conspire*, Acts xxiii. 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) συστροφὴν ποιεῖν *to make a combination*, i. q. συστρέφεσθαι *to combine*, Acts xxiii. 12. Sept. for $\kappa\tau\gamma$ Am. vii. 10; comp. συστρέφομαι for ᾿ρ 2 Sam. xv. 31. 2 K. xxi. 22.—Also the Middle, often with only a remote reference to the subject; comp. above under no. 1 init. E. g. ἀναβολὴν ποιεῖσθαι *to make delay*, pp. on one's part, i. q. ἀναβάλλεσθαι *to delay*, Acts xxv. 17. (Polyb. V. p. 44. ed. Schweigh.) δεήσεις ποιεῖσθαι *to make prayers*, i. e. δεῖσθαι *to pray*, Luke v. 33. Phil. i. 4. 1 Tim. ii. 1. ἐκβολὴν ποιεῖσθαι *to make a casting out*, i. q. ἐκβάλλειν *to cast out*, Acts xxvii. 18. (Pollux On. 1. 99.) κοπετὸν ποιεῖσθαι *to make lamentation*, i. q. κόπτεσθαι *to lament*, Acts viii. 2. (πένθος π. Sept. Gen. 1. 10. Hdot. 2. 1.) λόγον ποιεῖσθαι *to make account of*, i. q. λογιζεσθαι, Acts xx. 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.) μνείαν ποιεῖσθαι, i. q. μιμνήσκω, see in Μνεία. μνήμην ποιεῖσθαι, see in Μνήμη. πορείαν ποιεῖσθαι *to make progress or a journey*, i. q. πορεύεσθαι *to journey*, Luke xiii. 22. (2 Macc. ii. 8.

Xen. An. 6. 2. 11.) *πρόνοιαν ποιέισθαι to make provision for*, i. q. *προνοεῖσθαι to provide for*, Rom. xiii. 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1. comp. Dem. 1433. 5.) *σπουδὴν ποιέισθαι to make diligence*, i. e. *to give diligence*, i. q. *σπουδάζειν*, Jude 3.—Pol. 1. 46. 2. Plut. de peur. educ. c. 7. T. I. p. 9. Tauchn.—(γ) Spoken of a feast, banquet, *to make*, i. q. *to give, to hold, to celebrate*. Luke v. 29 *ἵποιήσῃ δόχην μεγάλην*. xiv. 12 *ὅταν ποιῇς ἄριστον κ. τ. λ.* ver. 13, 16. c. dat. of pers. *to whom*, i. e. *in honour of whom*, Matt. xxii. 2. Mark vi. 21. John xii. 2. Sept. π. *δόχην μεγ.* for Heb. *תַּבְּשֵׁת תַּבְּשֵׁת* Gen. xxi. 8. (c. dat. Esdr. iii. 1. *δειπνον ποιέισθαι* Xen. Cyr. 3. 3. 25.) Hence of a festival, i. q. *to hold, to keep, to celebrate*; Matt. xxvi. 18 *πρός σε ποιῶ τὸ πάσχα*. Acts xviii. 21. So in the sense of *instituting*, Heb. xi. 28. Sept. and *תַּבְּשֵׁת* Ex. xii. 48. Josh. v. 10.—Jos. Ant. 2. 15. 3 π. *τὰς θυσίας*. Xen. H. G. 7. 4. 28 *ποιεῖν τὰ Ὀλύμπια*.

c) i. q. *to make exist, to cause to be*, pp. spoken of generative power, *to beget, to bring forth, to bear*; as *παῖδας ποιέισθαι* Dem. 1312. 7, i. q. *παῖδοποιεῖσθαι*, see Lob. ad Phr. p. 200. In N. T. (α) of trees and plants, *to germinate, to bring forth fruit, to yield*, as *καρπὸν v. καρποὺς ποιεῖν* Matt. iii. 10. vii. 17 sq. xiii. 23, 26. Luke iii. 9. Rev. xxii. 2. al. Metaph. Matt. iii. 8. xxi. 43. Luke iii. 8. James iii. 12 *μὴ δύναται συκὴ ἐλαίας ποιῆσαι*. So of branches, i. q. *to shoot forth*, Mark iv. 32. Once of a fountain, James iii. 12 *οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ*. Sept. for *תַּבְּשֵׁת* of plants, Gen. i. 11, 12. Is. v. 2, 4.—Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10.—(β) Trop. of persons, *to make for oneself*, i. q. *to get, to acquire, to gain*. Luke xii. 33 *ποιήσατε ἑαυτοῖς βαλάντια . . . θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρ.* xvi. 9 *φίλους*. John iv. 1 *μαθητάς*. So Sept. and *תַּבְּשֵׁת* Gen. xi. 4.—Diod. Sic. 11. 39 *δόξαν μεγ.* Xen. Cyr. 5. 5. 12 *φίλους*.—So of profit, advantage, i. q. *to profit, to gain*, genr. 1 Cor. xv. 29 *τί ποιήσουσιν*; In a pecuniary sense, Engl. *to make*, Matt. xxv. 16 *ἐποίησεν ἄλλα πέντε τάλαντα*. Luke xiv. 18.—Pol. 2. 62. 12. Dem. 1045. 5.

d) causat. *to make do or be any thing*,

to cause to do or be; Passow no. 1. c. Herm. ad Vig. p. 761. (α) Seq. infin. Matt. v. 32 *ποιεῖ αὐτὴν μοιχᾶσθαι*. Mark i. 17. vii. 37 *τοὺς κωφοὺς ποιεῖ ἀκούειν*. viii. 25. Luke v. 34. John vi. 10. Acts xvii. 26. Rev. xiii. 13. inf. c. τοῦ, Acts iii. 12 *πεποιήκοσι τοῦ περεπατεῖν αὐτόν*, see in 'Ο, ἡ, τό, II. G. c. p. 555. Comp. Winer § 45. 4. p. 270. Matth. § 540.—Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40.—(β) Seq. ἵνα c. Subjunct. *to make or cause that, etc.* see in 'Ινα 3. a. δ. John xi. 37 *οὐκ ἐδύνατο οὗτος ποιῆσαι . . ἵνα οὗτος μὴ ἀποθάνῃ*. Col. iv. 16. Rev. xiii. 15. By attract. *ποιήσω αὐτοὺς ἵνα κ. τ. λ.* Rev. iii. 9. xiii. 12, 16. Comp. Buttm. § 151. I. 6.

e) causat. *to make be or become any thing, to cause to be or become so or so, to make into any thing*; seq. dupl. accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with εἶναι implied. (α) c. Subst. as predicate; e. g. of things, Matt. xxi. 13 *αὐτὸν (οἶκον) ἐποίησατε σπήλαιον ληστῶν*. John iv. 46 *ὅπου ἐποίησε τὸ ὕδωρ οἶνον*. 1 Cor. vi. 15. Heb. i. 7. (Hdian. 4. 10. 5.) Of persons, Matt. iv. 19 *ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων*, comp. Mark i. 17 fully π. *ὑμᾶς γενέσθαι ἀλιεῖς*. Matt. xxiii. 15 *ποιεῖτε αὐτὸν υἱὸν γεέννης*. Luke xv. 19. Sept. for *תַּבְּשֵׁת* Gen. xxvii. 37. So *to make*, i. q. *to constitute, to appoint*; John vi. 15 *ἵνα ποιήσωσιν αὐτὸν βασιλέα*. Acts ii. 36. Rev. i. 6. iii. 12. v. 10. c. predic. impl. Heb. iii. 2, comp. ver. 1. c. ἵνα instead of acc. Mark iii. 14 *καὶ ἐποίησε δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ*. Sept. for *תַּבְּשֵׁת* Ex. xviii. 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) In the sense of *to declare, to give out as any one*. John viii. 53 *τίνα σεαυτὸν ποιεῖς*; x. 33 *ποιεῖς σεαυτὸν θεόν*. xix. 7, 12. 1 John i. 10.—Jos. Ant. 2. 11. 2 *ποιεῖται αὐτὸν υἱόν* i. e. declares him a son, adopts him; comp. ib. 3. 12. 4.—(β) c. Adj. as predicate; e. g. of persons, Matt. xx. 12 *ἴσους ἡμῖν αὐτοὺς ἐποίησας*. xxviii. 14. John xvi. 2. Rev. xii. 15. In the sense of *declaring*, John v. 18, comp. above in a. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. ii. 14 *ὁ ποιήσας τὰ ἀμφότερα ἐν*. (Æl. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once *to make by supposition*, i. q. *to suppose, to judge, to*

assume. Matt. xii. 33 ἡ ποιήσατε τὸ ἐνδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν κ. τ. λ. i. e. either assume the tree to be good, and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 761.—Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας . . . ὑπ' ἐμοῦ ἤκειν εἰς Φᾶσιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the cognate verb; e. g. δῆλον ποιεῖν *to make manifest, to betray*, i. q. δηλοῦν *to manifest*, Matt. xxvi. 73 (Xen. An. 3. 5. 17.) ἐκθετον ποιεῖν, i. q. ἐκτιθέναι, *to expose infants*, Acts vii. 19. εὐθείας ποιεῖν τὰς τρίβους *to make straight and level the ways*, i. q. εὐθύνειν, Matt. iii. 3. Mark i. 3. Luke iii. 4; comp. John i. 23. λευκόν v. μέλαν ποιεῖν *to make white or black*, i. q. λευκαίνειν v. μελαίνειν, Matt. v. 36 ὑγιῇ ποιεῖν *to make whole, to heal*, i. q. ὑγιάζειν, John v. 11, 15. vii. 23. (Palæph. 27. 3.) φανερόν ποιεῖν *to make known, to betray*, i. q. φανεροῦν, Matt. xii. 16. Mark iii. 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Mid. βέβαιον ποιεῖσθαι *to make firm, sure*, i. q. βεβαιοῦσθαι, 2 Pet. i. 10.—(γ) c. Adv. as predicate, ποιεῖν τινα ἔξω, *to make one be or go out, to cause one to go out*, i. q. *to put forth*; comp. Viger. p. 283. Acts v. 34 ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι.—Æl. V. H. 10. 3 τὰ τῶν περδίκων νεόττια, ἐπειδὴν τάχιστα τοὺς πόδας ἔξω ποιήσῃ τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἔξω βελέων τὴν τάξιν ποιήσας.

2. *to do*, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow, no. 2.

a) seq. accus. of thing, and without reference to a person as the remote object; comp. below in d. (α) Seq. acc. of pron. *to do*, genr. Matt. v. 47 τί περισσὸν ποιεῖτε; Mark xi. 3 τί ποιεῖτε τοῦτο; xiv. 8 ὃ ἔσχεν αὕτη, ἐποίησε. Luke vi. 2, 3. Matt. viii. 9 ποίησον τοῦτο, καὶ ποιῇ. Luke vii. 8. xx. 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; John xix. 24. Acts i. 1. xiv. 15. 1 Cor. vii. 36. Gal. ii. 10 αὐτὸ τοῦτο ποιῆσαι. Eph. vi. 9. Phil. ii. 14 πάντα ποιεῖτε. Col. iii. 17. 1 Tim. v. 21 μηδὲ ποιῶν. James iv. 15. al. With a participle following, Mark vi. 5 τί ποι-

εῖτε λύοντες τὸν πῶλον, as in Engl. *what do ye, loosing the colt?* Acts xi. 30. xxi. 13. Sept. genr. for πῶγ 1 K. vii. 23. 2 K. vi. 21. sæp.—Hdian. 4. 8. 10 τί τοιοῦτο. Xen. An. 1. 4. 17 ταῦτα. Mem. 1. 3. 1.—(β) Seq. acc. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continuedly, *to do*, i. q. *to perform, to execute*; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John viii. 39, 41. τὰ πρῶτα ἔργα Rev. ii. 5. τὰ ἔργα τοῦ Θεοῦ i. e. the works which God requires, John x. 37, 38. ἔργον εὐαγγελιστοῦ 2 Tim. iv. 5. π. ἐλεος *to do mercy, to show mercy*, James ii. 13. π. ἐλεημοσύνην *to do alms, to give alms*, Matt. vi. 2, 3. Acts x. 2. xxiv. 17. π. δικαιοσύνην id. Matt. vi. 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. vii. 22. xiii. 58. al. ἔργα John v. 36. x. 25. κράτος Luke i. 51. σημεῖα John ii. 11, 23. iv. 54. vi. 30. xi. 47. al. τέρατα καὶ σημεῖα Acts vi. 8. vii. 36. xv. 12. genr. Matt. ix. 28. Acts xiv. 11. al. So Sept. and πῶγ Ex. iv. 17. Ps. lxxii. 18. lxxvii. 15.—Also of the will, precept, requirement of any one, *to do, to perform, to fulfil*, as Matt. xxi. 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; xxiii. 3. Mark vi. 20 καὶ Ἡρώδης . . . πολλὰ ἐποίησε, i. e. which John admonished him to do. Luke xvii. 9, 10. John ii. 5. Acts xvi. 21. Eph. ii. 3. Rev. xvii. 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. v. 19. vii. 21 ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου. ver. 24, 26. Luke vi. 46. viii. 21. John vii. 19 τὸν νόμον. Acts xiii. 22. Rev. xxii. 14. Of that which one asks, entreats, promises; John xiv. 13 ὅ,τι ἂν αἰτήσητε . . . ἐγὼ ποιῶ. ver. 14. Rom. iv. 21 ὃ ἐπηγγέλται, δυνατός ἐστι καὶ ποιῆσαι. Eph. iii. 20. 1 Thess. v. 24. c. dat. of pers. Mark x. 35 ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. ver. 36. Of a purpose, plan, decree, Acts iv. 28. Rom. ix. 28 λόγον συντετμημένον ποιήσει κύριος *the Lord will execute his word decreed*, i. e. his threatening. 2 Cor. viii. 10, 11. Gal. v. 17. Eph. iii. 11.—(γ) Spoken of a course of action or conduct, *to do*, i. q. *to execute, to exercise, to practise*; e. g. κρίσιν ποιεῖν *to do judgment, to act as judge*, i. q. κρίνειν, John v. 27. Jude xv. (Xen. H. G. 4. 2. 6, 8.) τὴν ἐξουσίαν

τινὸς ποιεῖν *to exercise the power of any one*, Rev. xiii. 12. Spec. of right, duty, virtue; Rom. ii. 14 τὰ τοῦ νόμου ποιῶ. x. 5. τὴν ἀληθείαν John iii. 21. 1 John i. 6. τὴν δικαιοσύνην 1 John ii. 29. iii. 7. ποιῶν χρηστότητα Rom. iii. 12. So Matt. xix. 16 τί ἀγαθὸν ποιήσω; John v. 29. viii. 29 τὰ ἀρεστά. Rom. vii. 19. Eph. vi. 8. James iv. 17 καλὸν ποιεῖν. 3 John 5.—Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5. 3. 48 καλὸν τι ποιοῦντες. Sept. and πῶς Ps. xiv. 3. Gen. xviii. 19. al.—(δ) Of evil deeds or conduct, *to do*, i. q. *to commit, to practise*, e. g. ἀμάρτημα 1 Cor. vi. 18. τὴν ἀμαρτίαν John viii. 34. 2 Cor. xi. 7. 1 John iii. 4. τὴν ἀνομίαν Matt. xiii. 41. 1 John iii. 4. ἄξια πληγῶν Luke xii. 48. αὐτά Rom. i. 32. ii. 3. βδέλυγμα Rev. xxi. 27. τὸ ἔργον τοῦτο 1 Cor. v. 2. 3 John 10. τὰ μὴ καθήκοντα Rom. i. 28. οὐδὲν ἐνάντιόν τινι Acts xxviii. 17. κακὸν Matt. xxvii. 23. Luke xxiii. 22. κακά Rom. iii. 8. 1 Pet. iii. 12. πονηρά Luke iii. 19. φόνον Mark xv. 7. ψεῦδος Rev. xxii. 15. genr. John vii. 51. xviii. 35. Acts xxi. 33. 1 Tim. i. 13. al. So Sept. and πῶς Ps. li. 6. Gen. xxxiv. 7. al.—Hdian. 1. 16. 13 μηδὲν ἀνάξιον. Luc. Pisc. 9 πολλὰ ἄδικα. Xen. Cyr. 5. 3. 48 αἰσχρόν τι ποιεῖν.

b) intrans. *to do*, i. q. *to act*, e. g. (α) absol. i. q. *to be active, to work*, Matt. xx. 12 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. xiii. 5 ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας κ. τ. λ. So Sept. and πῶς Ruth ii. 19. comp. Xen. An. 1. 5. 8. Mem. 3. 9. 9. But both these passages may also be referred to e, below.—(β) c. adv. of manner, *to do so and so, to act in any manner*, as καλῶς Matt. xii. 12. 1 Cor. vii. 37; and so seq. particip. Acts x. 33 καλῶς ἐποίησας παραγενόμενος. Phil. iv. 14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς ἐποίησας προειπών.) c. κρείσσον 1 Cor. vii. 38. οὕτω John xiv. 31. 1 Cor. xvi. 1. φρονίμως Luke xvi. 8. ὥς Matt. i. 24. xxviii. 15. So κατὰ τι ποιεῖν Matt. xxiii. 3. Luke ii. 27. πρὸς τι Luke xii. 47.—Dem. 17. 9 ὧν καλῶς ποιοῦντες κέκτηνται. 141. 19. Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c.) Ποιέω, like Engl. *to do*, is often used in the latter member of a sentence, instead of repeating the verb of the preceding member; see Passow no. 2. f. E.

g. seq. acc. of thing, Matt. v. 46 εἰάν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Luke vi. 10. Rom. xii. 20 εἰάν διψᾷ, πότιζε αὐτόν. τοῦτο γὰρ ποιῶν κ. τ. λ. Heb. vi. 3. With an adv. as οὕτω, Matt. v. 47 εἰάν ἀσπάσησθε τοὺς ἀδελφούς . . . οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν; xxiv. 46, comp. 45. Luke ix. 15. Acts xii. 8. ὁμοίως ποιεῖν Luke iii. 11. x. 37 ὥς Matt. vi. 2 μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν. Luke ix. 54. ὡσαύτως Matt. xx. 5. καθῶς 1 Thess. v. 11.—c. acc. Dem. 1148. 13 ῥαδίως ἐπισηκῆσειν, ὅπερ καὶ ἄλλοις πεποίηκε Luc. de Merc. cond. 7. ὥς ποιήσουσι.

d) Spoken in reference to a person, *to do to or in respect to any one*, i. e. *for or against him*; the person being the remoter object. (α) Seq. accus. of person, also c. acc. of thing; Matt. xxvii. 22 τί οὖν ποιήσω Ἰησοῦν; Mark xv. 12. c. Adv. εὖ ποιεῖν τινα, Engl. *to do one good*, Mark xiv. 7. Comp Buttm. § 131. 5. Matth. § 415.—Xen. Mem. 2. 2. 8. αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδὲν. An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους ἐν ποιῶσι.—(β) Seq. dat. of pers. see Matth. § 415. n. 1. Viger. p. 289. n. E. g. *to or for any one*, in his behalf, c. acc. of thing. Matt. xx. 32 τί θέλετε ποιήσω ὑμῖν. Mark v. 19 ὅσα σοι ὁ κύριος πεποίηκε. ver. 20. Luke i. 49. John ix. 26. xii. 16. c. acc. impl. Matt. xxv. 40, 45. c. adv. Matt. v. 44 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark xv. 8. Luke i. 25. John xiii. 15. Sept. and πῶς Gen. 21. 1. (Plato Apol. Socr. 17 ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ . . . ποιήσω, καὶ ξένῳ καὶ ἀστῶ. Xen. Mem. 3. 10. 8.) Also *against any one*, to his detriment, c. acc. of thing, Acts ix. 13 ὅσα κακὰ ἐποίησε τοῖς ἀγίοις. John xv. 21. Heb. xiii. 6. c. adv. Matt. xxi. 36. Luke ii. 48. Sept. and πῶς Gen. xx. 9. (Dem. 855. 15. Xen. Œc. 2. 9.) Or, genr. *in respect to any one*, in his case; c. acc. of thing, Matt. vii. 12. xxi. 40. Mark ix. 13. Acts iv. 16. c. adv. Matt. vii. 12. Luke vi. 23, 26, 31.—comp. Xen. Mem. 4. 2. 16 ποιεῖν τι πρὸς τινα.—(γ) Seq. ἐν c. dat. of pers. *to do in respect to any one*, in his case; c. acc. of thing. Matt. xvii. 12 Ἡλίας ἤδη ἦλθε . . . ἀλλ' ἐποίησαν ἐν

αὐτῷ ὅσα ἠθέλησαν. Luke xxiii. 31. Comp. Winer § 31. 5. p. 178.—Sept. Gen. xl. 14 π. ἐν ἐμοὶ ἔλεος. Luc. Philopat. 18 μὴ ἑτερεῖόν τι ποιήσης ἐν ἐμοί.—(δ) Seq. μετά c. gen. of pers. *to do with* any one, by Hebraism, see in Μετά I. 1. c. Luke i. 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. x. 37. Acts xiv. 27. xv. 4. So Sept. for πῦρ Gen. xxiv. 12, 14. Ps. cxix. 65.—Tob. xii. 6. Judith viii. 26.

e) Seq. accus. of time, pp. intrans. *to do or act for a certain time*, or as in vulg. Engl. *to doup* a certain time, i. q. *to spend, to pass*; comp. Lat. *transigere vitam* Sall. Cat. 2. Acts xv. 33 ποιήσαντες δὲ χρόνον xviii. 23. xx. 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. xi. 25 νυχθήμερον ἐν τῷ βυθῷ πεποίηκα. James iv. 13. Perhaps Matt. xx. 12. Rev. xiii. 5; see above in no. 2. b. a. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281; contra, Stallbaum ad Plat. Phileb. p. 158. Sept. for πῦρ Ecc. vi. 12.—Sept. Prov. xiii. 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Gr. Anthol. III. p. 67. 1. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. AL.

Ποίημα, ατος, τό, (ποιέω,) *a thing made, work*. Rom. i. 20 τὰ ἀόρατα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθορᾶται. Trop. Eph. ii. 10. Sept. for πῦρ Ecc. iii. 11. Ps. cxliii. 5. ᾠδ. Is. xxix. 16.—Luc. de Dea Syra 29, 49. Hdot. 4. 5.

Ποίησις, εως, ἡ, (ποιέω,) *a making*, Jos. Ant. 18. 3. 1. νεῶν ποίησιν Thuc. 3. 2. In N. T. *a doing, keeping* of a law, James i. 25 ἐν τῇ ποιήσει sc. τοῦ νόμου. Comp. in Ποιέω no. 2. a. β.—Ecclus. xix. 17 ποίησις νόμου. Test. XII Patr. p. 681.

Ποιητής, οῦ, ὁ, (ποιέω.) 1. *a maker* of any thing, *inventor*, Xen. Cyr. 1. 6. 38 π. μηχανημάτων. In N. T. *a poet, maker* of a poem, Acts xvii. 28.—Ceb. Tab. 13. Xen. Mem. 1. 2. 56. So ποιέω *to make verses, to describe in verse*, Hdot. 2. 116.

2. *a doer, keeper* of a law or precept. Rom. ii. 13 οἱ ποιηταὶ τοῦ νόμου. James i. 22, 23. iv. 11. ib. i. 25 π. ἔργου intens. *a doer of the deed*, i. q. *a doer in-deed*, sc. of the law.—1 Macc. ii. 67.

Ποικίλος, η, ον, pp. *variegated, party-coloured*, Sept. for ἵππ Gen. xxxi. 8, 10, 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14. In N. T. *various, divers, manifold*, as ποικίλαις νόσοις Matt. iv. 24. Mark i. 34. Luke iv. 40. ἐπιθυμίαις ποικ. 2 Tim. iii. 6. Tit. iii. 3. Heb. ii. 4 ποικ. δυνάμεσι. xiii. 9. James i. 2. 1 Pet. i. 6. iv. 10 ποικίλης χάριτος Θεοῦ, i. e. of his manifold grace, various gifts.—2 Macc. xv. 21. Hdian. 4. 2. 13. Xen. Œc. 16. 1.

Ποιμαίνω, f. αὐῶ, (ποιμήν,) *to feed a flock or herd*, i. e. *to let feed, to pasture, to tend*, trans.

a) pp. Luke xvii. 7 δοῦλον ἔχων . . . ποιμαίνοντα. 1 Cor. ix. 7. Sept. for πῦρ Gen. xxx. 31, 36. Ex. iii. 1.—Luc. D. Deor. 4. 4. Hdian. 6. 8. 2. Dem. 1155. 3.

b) trop. *to feed*, i. q. *to lead, to cherish, to provide for*, e. g. kings and princes their people, Matt. ii. 6 ὅστις ποιμανεῖ τὸν λαόν μου. Rev. vii. 17; and so pastors and teachers the church, John xxi. 16. Acts xx. 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. v. 2. So Sept. for πῦρ 2 Sam. v. 2. 1 Chr. xi. 2.—Anacr. Od. 60. 8.—Hence by impl. *to rule, to govern*, sc. with severity. Rev. ii. 27 ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. xii. 5. xix. 15. So Sept. and πῦρ Mic. v. 6. vii. 14.—In a bad sense, c. ἑαυτόν, *to feed or cherish oneself, to take care of oneself*, sc. at the expense of others, Jude 12. Comp. Sept. Prov. xxix. 3. Ez. xxxiv. 8 ἐβόσκησαν οἱ ποιμένες ἑαυτούς.

Ποιμήν, ἐνος, ὁ, *a herdsman, shepherd*, one who tends herds or flocks.

a) pp. Matt. ix. 36 πρόβατα μὴ ἔχοντα ποιμένα. xxv. 32. Mark vi. 34. Luke ii. 8, 15, 18, 20. Sept. for πῦρ Gen. iv. 2. Num. xxvii. 17.—Dem. 1155. 4. Xen. Mem. 2. 3. 9.

b) trop. of Jesus, as the Great Shepherd who watches over and provides for the welfare of the church, his flock. Matt. xxvi. 31 et Mark xiv. 27 πατάξω τὸν ποιμένα κ. τ. λ. quoted from Zech. xiii. 7 where Sept. for πῦρ. John x. 2, 11 bis, 12, 14, 16. 1 Pet. ii. 25. Heb. xiii. 20. So Sept. for πῦρ of the Messiah, Ez. xxxiv. 23. xxxvii. 24.—Act. Thom. § 25 ποιμήν ἀγαθός, of Christ. So of a king as

ποιμὴν λαῶν Hom. Il. 1. 263. Xen. Mem. 3. 2. 1.—Also a *pastor*, the teacher and spiritual guide of a particular church, Eph. iv. 11. So Sept. and תַּנְחֵם Jer. ii. 8. iii. 15. Ez. xxxiv. 2, 5 sq.

Ποίμνη, ης, ἡ, (ποιμήν,) a *flock*, espec. of sheep, Matt. xxvi. 31. Luke ii. 8. 1 Cor. ix. 7 bis. Sept. for תַּנְחֵם Gen. xxxii. 17.—Æl. V. H. 1. 29. Dem. 1155. 5.—Trop. the *flock* of Christ, his disciples, church, John x. 16. · Comp. Ποίμνιον.—Act. Thom. § 25.

Ποίμνιον, ου, τό, (sync. for ποιμένιον from ποιμήν, Opp. Cyn. 4. 2. 69,) a *flock*, i. q. ποιμήν, Sept. for תַּנְחֵם Gen. xxix. 2, 3. תַּנְחֵם Gen. xxxi. 4. 1 Sam. xiv. 32. Luc. D. Deor. 4. 2, 3. Hdot. 2. 2.—In N. T. only trop. the *flock* of Christ, his disciples, church, Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. Comp. Sept. τὸ π. κυρίου for תַּנְחֵם Jer. xiii. 17. Zech. x. 3.—Psalt. Salom. xvii. 45. Themist. Orat. 23. p. 289, i. q. disciples.

Ποῖος, ποία, ποῖον, correl. pron. interrog. corresponding to οἷος, τοῖος, Buttm. § 79; pp. *what? of what kind or sort?* Lat. *qualis*.

a) pp. Mark iv. 30 ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν. Luke vi. 32 ποία ὑμῖν χάρις ἐστί; vers. 33, 34. xxiv. 19. John xii. 33 ποίῳ θανάτῳ. xviii. 32. xxi. 19. Acts vii. 49. Rom. iii. 27. 1 Cor. xv. 35. James iv. 14 ποία γὰρ ἡ ζωὴ ὑμῶν; comp. in Ποία. 1 Pet. i. 11. ii. 20. So ἐν ποίᾳ ἐξουσίᾳ *by what authority*, i. q. by whose authority, Matt. xxi. 23, 24, 27. Mark xi. 28, 29, 33. Luke xx. 2. 8. Acts iv. 7 bis, ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι; Adv. Luke v. 19 ποίας, or in text. rec. διὰ ποίας sc. ὁδοῦ, *what way*, how; comp. δι' ἐκείνης xix. 4. Sept. for תַּנְחֵם 1 K. xxii. 24.—Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

b) *what one?* sc. out of a number, i. q. *what? which?* Matt. xix. 18. xxii. 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; xxiv. 42 ποία ὥρα. ver. 43. Mark xii. 28. Luke xii. 39. John x. 32 διὰ ποῖον αὐτῶν ἔργων. Acts xxiii. 34. Rev. iii. 3. So Sept. for תַּנְחֵם 2 Sam. xv. 2. 1 K. xiii. 12. Jonah i. 8.—1 Macc. ii. 10. Ceb. Tab. 2. Xen. Mem. 2. 4. 5.

Πολεμέω, ὦ, f. ἥσω, (πόλεμος,) *to*

war, to make war, to fight, seq. κατὰ c. gen. Rev. xii. 7 ὁ Μιχαὴλ . . . τοῦ πολεμῆσαι κατὰ τοῦ δράκοντος, (later edit. μετὰ τ. δ.) see in Ὁ, ἡ, τό, G. c. β. 3. p. 557. By Hebr. seq. μετὰ c. gen. Rev. ii. 16 πολεμήσω μετ' αὐτῶν. xiii. 4. xvii. 14. So Sept. μετὰ for Heb. עִם שָׂרָא Judg. xi. 5, 20. 2 K. xiv. 15. עִם Judg. xi. 25. See in Μετά I. 2. c. β. The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. 1.—Absol. Rev. xii. 7; once joined with κρίνω, xix. 11 ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, i. e. he makes war upon those whom he has condemned, i. q. to avenge, to punish, comp. Jer. xxi. 5, also πόλεμος θεῶν Xen. An. 2. 5. 7.—c. dat. Jos. c. Ap. 1. 29. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10.—Hyperbol. once i. q. *to contend, to quarrel*, James iv. 2. So Sept. and part. שָׂרָא Ps. lvi. 2, 3, comp. ver. 6.—Diod. Sic. 13. 84.

Πόλεμος, ου, ὁ, (πέλομαι, kindr. Lat. *pello, bellum*,) pp. 'the agitation and tumult of battle;' hence *fight, battle, war*.

a) pp. *fight, battle*, 1 Cor. xiv. 8 τίς παρασκευάζεται εἰς πόλεμον; Heb. xi. 34 ἰσχυροὶ ἐν πολέμῳ. Rev. ix. 7, 9. xii. 7. xvi. 14. xx. 8. So ποιῆσαι πόλεμον μετὰ τινος *to do battle, to fight, to make war with any one*, i. q. πολεμεῖν, Rev. xi. 7. xii. 17. xiii. 7. xix. 19; see in Ποιέω and Πολεμέω. So Sept. and תַּנְחֵם Ex. xiii. 17. 2 Sam. xix. 10. Job xxxix. 25.—Æl. V. H. 3. 9. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once i. q. *contest, strife*, James iv. 1.—Hdian. 1. 11. 4. comp. Plato Phædo 11.

b) genr. *war*, Matt. xxiv. 6 bis ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. Mark xiii. 7 bis. Luke xiv. 31. xxi. 9. So Sept. and תַּנְחֵם Ex. i. 10. 2 K. iii. 7.—Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

Πόλις, εως, ἡ, (πόλος, πέλομαι,) a *city*, pp. enclosed with a wall, a walled town.

a) pp. and genr. Matt. ii. 23 κατ' ἑκὲν εἰς πόλιν λεγομένην Ναζαρέτ. Mark vi. 56. Luke viii. 1. John xi. 54. 2 Cor. xi. 26. al. sæp. Sept. for תַּנְחֵם Gen. iv. 16. xi. 4. sæp.—Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1.—In various constructions: (a) c. art. ἡ πόλις, *the city*,

i. e. before mentioned, as Matt. xxi. 17, 18, coll. ver. 10. Mark xi. 19, coll. ver. 1. John iv. 8, 28, 30, coll. ver. 5. Acts viii. 9, coll. ver. 5. al. Or κατ' ἐξοχήν, *the city*, i. q. the chief city, *metropolis*, e. g. *Jerusalem* Matt. xxvi. 18. Luke vii. 37. xxiv. 49. Acts xii. 10. (Jos. Ant. 10. 3. 1, 2.) So of *Gadara* Matt. viii. 33 coll. ver. 28. Mark v. 14. Luke viii. 34.—(β) c. adj. or a like adjunct, Matt. x. 14, 15 τῇ πόλει ἐκείνῃ. Acts xix. 29 ἡ π. ὅλη. xxvi. 11 εἰς τὰς ἑξω πόλεις. Rev. xvi. 19 ἡ πόλις ἡ μεγάλη sc. Βαβυλῶν. xviii. 10, 21. So ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. ix. 1, comp. iv. 13; or, the chief city of one's family, Luke ii. 3. ἡ ἁγία πόλις *the Holy City*, i. e. Jerusalem as the public seat of God's worship, Matt. iv. 5. Rev. xi. 2. So Sept. and שְׁרָרָה רַגְלָה Neh. xi. 1. Is. lii. 1. Called also ἡ πόλις ἡ ἡγαπημένη in a like sense, Rev. xx. 9.—(γ) Seq. gen. of pers. *the city of any one*, i. e. one's native city, π. Δαβίδ Luke ii. 4, 11. (2 Chr. viii. 11.) or in which one dwells, Luke iv. 29. John i. 45. Rev. xvi. 19. π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. v. 35, comp. Ps. xlviii. 2. Tob. xiii. 15. Seq. gen. of a gentile name, Matt. x. 5 εἰς πόλιν Σαμαρειτῶν. ver. 23. Luke xxiii. 51. Acts xix. 35. 2 Cor. xi. 32.—(δ) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke ii. 4 ἐκ πόλεως Ναζαρέτ. ver. 39. Acts xi. 5. xxvii. 8; or in the genit. Acts xvi. 14. 2 Pet. ii. 6 πόλεις Σοδόμων καὶ Γ. comp. Winer § 48. 2. — Apollon. Argon. 2. 654 or 656 πτόλιν Ὀρχομενοῖο.—(ε) Seq. gen. of region or province, Luke i. 26 εἰς πόλιν τῆς Γαλιλαίας, John iv. 5. Acts xxi. 39. impl. Matt. xiv. 13. Luke v. 13. So Luke i. 39 εἰς πόλιν Ἰούδα, i. e. a city of Judah; where others suppose it to be i. q. the city Ἰούτα, Heb. יְרֵמָה or יְרֵמָה Josh. xv. 55. xxi. 16. See Reland Palæst. p. 870. Rosenm. Bibl. Geogr. II. ii. p. 317.

b) meton. for *the inhabitants* of a city, Matt. viii. 34 πᾶσα ἡ πόλις ἐξῆλθεν. xxi. 10. Mark i. 33. Acts xiii. 44. xxi. 30. al. — Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.

c) symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out

of heaven, Rev. iii. 12. xxi. 2 τὴν πόλιν τὴν ἁγίαν, Ἱερουσ. καινὴν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. ver. 10, 14 sq. xxii. 14, 19. Heb. xi. 10, 16. xii. 22. See Schættgen's Dissert. in Hor. Heb. I. p. 1205 sq. AL.

Πολιτάρχης, ου ὁ, (πόλις, ἄρχω,) *a city-ruler, prefect, magistrate*, Acts xvii. 6, 8.—Greek writers use the form πολιτάρχος Æneas c. 26; or better πολίταρχος Pind. Rom. 7. 152.

Πολιτεία, ας, ἡ, (πολιτεύω,) pp. 'the being a free citizen,' the relation of a free citizen to the state; hence

a) *citizenship, the right of citizenship*, freedom of a city, Acts xxii. 28.—3 Macc. iii. 21, 23. Jos. B. J. 1. 9. 5. Dem. 161. 16. Xen. H. G. 1. 1. 26.

b) *the state itself, a community, commonwealth*, Eph. ii. 12 π. τοῦ Ἰσραήλ.—2 Macc. iv. 11. Pol. 6. 14. 4. Xen. Mem. 2. 1. 13.

Πολίτευμα, ατος, τό, (πολιτεύω,) *any public measure, administration of the state*, Dion. Hal. Ant. 2. 15. Dem. 107. 25. In N. T. *the state itself, community, commonwealth*, trop. of Christians in reference to their spiritual community, Phil. iii. 20.—pp. 2 Macc. xii. 7. Jos. Ant. proëm. 3. Pol. 2. 41. 6.

Πολιτεύω, f. εὔσω, (πολίτης,) *to administer the state*, Thuc. ii. 37, 65. *to live as a free citizen* Pol. 4. 76. 2. Xen. H. G. 3. 1. 21.—Often and in N. T. depon. Pass. πολιτεύομαι, *to be a citizen of a state, to live as a good citizen*, to conduct oneself according to the laws and customs of a state, pp. Dem. 665. 20. Hence in N. T. genr. *to live, to order one's life and conduct*, sc. according to a certain rule, c. adv. Phil. i. 27 ἀξίως τοῦ εὐαγγελίου πολιτεύεσθε. c. dat. Acts xxiii. 1 πεπολίτευμαι τῷ θεῷ, i. e. *to or for God*, according to his will; comp. in θεός. a. γ.—2 Macc. vi. 1 τοῖς τοῦ θεοῦ νόμοις. 3 Macc. iii. 4. Jos. de Vit. § 2. de Macc. § 4 τῷ πατρίῳ νόμῳ.

Πολίτης, ου, ὁ, (πόλις,) *a citizen, an inhabitant* of a city, Acts xxi. 39 οὐκ ἀσήμερον πόλεως πολίτης. Luke xv. 15.—2 Macc. v. 23, 24. Jos. B. J. 2. 18. 6. Xen. Mem. 4. 6. 14.—Seq. gen. αὐτοῦ,

1. q. *fellow-citizen*, Luke xix. 14; also Heb. viii. 11 in later edit. where text. rec. τὸν πλησίον. Sept. for יְרֵמְיָה Gen. xxiii. 11. יְרֵמְיָה Jer. xxxi. 34. Prov. xxiv. 28.—Hdian. 3. 10. 11. Xen. H. G. 6. 3. 6.

Πολλά, see Πολύς.

Πολλάκις, adv. (πολύς,) *many times, often*, Matt. xvii. 15 bis. Mark v. 4. ix. 22. John xviii. 2. Acts xxvi. 11. Rom. i. 13. 2 Cor. viii. 22. xi. 23, 26, 27 bis. Phil. iii. 18. 2 Tim. i. 16. Heb. vi. 7. ix. 25, 26. x. 11.—Xen. Mem. 3. 12. 6.

Πολλαπλασίων, ονος, ό, ή, adj. (πολύς,) *manifold, many times more*, Luke xviii. 30.—Test. XII Patr. p. 640. Pol. 35. 4. 4. The form πολλαπλάσιος is more usual, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Buttm. § 71. 3.

Πολυεύσπλαγχνος, see in Πολύσπλαγχνος.

Πολυλογία, ας, ή, (πολυλόγος, from πολύς, λέγω,) *much speaking, loquacity*, Matt. vi. 7. Sept. for מְרַבֵּרֵי Prov. x. 19.—Plut. de Curiosit. 9. init. Xen. Cyr. 1. 4. 3.

Πολυμερῶς, adv. πολυμερής consisting of many parts, manifold, Wisd. vii. 22. Anthol. Gr. II. p. 214; from πολύς, μέρος,) *in many parts, in manifold ways*, Heb. i. 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ὁ Σολομών εἰς τὴν Θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατεσκεύασε. Comp. πολυμερής Max. Tyr. Diss. 37. p. 363.

Πολυποίκιλος, ου, ό, ή, adj. (πολύς, ποίκιλος,) *much variegated*, π. φάρεα Soph. Iph. Taur. 1155. In N. T. *very various, manifold, multifarious*, e. g. ή π. σοφία τοῦ Θεοῦ Eph. iii. 10.

Πολύς, πολλή, πολύ, Genit πολλοῦ, ἥς, οὔ, see Buttm. § 64. 1. Compar. πλείων, Superl. πλείστος, see in their order.—*Many, much*, pp. of number, quantity, amount. For the usual construction with the article, see in 'Ο, ή, τό, II. A. 2. b.

a) Sing. pp. *many, much*; and with a noun implying number or multitude, *great, large*, (α) Without artic. c. Subst. John vi. 10 χόρτος πολύς. xv. 5 καρπὸν πολύν. Acts xv. 32 διὰ λόγου πολλοῦ

with much discourse, many words. xx. 2. xvi. 16 ἐργασίαν πολλήν xxii. 28. Matt. xiii. 5 γῆν πολλήν *much earth*, soil. So with a noun of multitude, Acts xi. 21 π. ἀριθμός *a great number*; xviii. 10 λαὸς πολύς. Mark v. 24 ὄχλος π. John vi. 2. Acts xiv. 1 πολὺ πλῆθος. xvii. 4. trop. Matt. ix. 37 ὁ μὲν θερισμὸς πολύς, comp. ver. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. πολύ, *much*, e. g. Luke xii. 48 ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται κ. τ. λ. xvi. 10 bis ἐν πολλῷ πιστός, ἐν πολλῷ ἄδικος. Acts xxvi. 29. Matt. xxvi. 9 πρᾶξῃναι πολλοῦ *to be sold for much*.—Xen. Mem. 1. 2. 60.—(β) with the art. c. Subst. Heb. v. 11 περὶ οὗ πολλὸς ἡμῖν ὁ λόγος *of whom we have much to say*, many things. Mark xii. 37 ὁ πολλὸς ὄχλος, i. q. Engl. *the great multitude*, the common people. (Hdian. 1. 1. 1 ὁ πολλὸς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phr. p. 193, 390.) Absol. το πολύ, *the much*, 2 Cor. viii. 15 ὁ τὸ πολύ, sc. συλλέξας, quoted from Sept. Ex. xvi. 18, comp. ver. 17. See Winer § 66. 3. p. 472.—Xen. An. 7. 7. 36 ὁ ὀρίζων τὸ πολὺ καὶ ὀλίγον.

b) Plur. πολλοί, αἱ, ἅ, *many*, and with nouns of multitude, *great, large*, (α) Without artic. c. Subst. Matt. viii. 16 δαιμονιζομένους πολλούς xxiv. 11. Mark ii. 15 πολλοὶ τελῶναι. Luke vii. 21. xii. 7, 19 πολλά ἀγαθά. ver. 47 see in Δέρω. John iii. 23 ὕδατα πολλά. Acts ii. 43. Heb. ii. 10. al. So with a noun of multitude, Matt. iv. 25 ὄχλοι πολλοί. Luke xiv. 25. (Xen. An. 4. 7. 14.) With another Adj. ἕτεροι πολλοί Matt. xv. 30; fem. Luke viii. 3; neut. xxii. 65. ἅλλαι πολλαί Mark xv. 41; neut. vii. 4. John xxi. 25. πολλούς ἄλλους Mark xii. 5. Coupled by καί, as π. καὶ ἕτερα Luke iii. 18. π. καὶ ἄλλα σημεῖα John xx. 30. π. καὶ βαρέα αἰτιάματα Acts xxv. 7. Tit. i. 10. (Xen. Cyr. 1. 4. 1. c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, *many*, Matt. vii. 13 καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι. ver. 22 πολλοὶ ἐροῦσί μοι. Luke iv. 41 ἀπὸ πολλῶν John viii. 30. Acts x. 27. 2 Pet. ii. 2. So by impl. *many* i. q. a multitude, *all*, Matt. xx. 28 λύτρον ἀντὶ πολλῶν. Mark x. 45. xiv. 24. Heb. ix. 28, comp. Sept. Is. liii. 12. Neut. πολλά, *many things, much*, Matt. xiii. 3 καὶ ἐλάλησεν πολλά ἐν παρα-

βολαῖς. Mark v. 26. Luke x. 41. John viii. 26. 2 Cor. viii. 22 ἐν πολλοῖς. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) Seq. gen. partit. Matt. iii. 7 πολλοὺς τῶν Φαρισαίων Luke i. 16. John vi. 66. Acts iv. 4. al. Seq. ἐκ c. gen. partit. comp. Ἐκ no. 3. h. John vi. 60 πολλοὶ ἐκ τῶν μαθητῶν. x. 20. Acts xvii. 12.—c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13.—(β) With the art. as referring to something well known; c. Subst. Luke vii. 47 αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, comp. ver. 37, 39. Rev. xvii. 1, comp. ver. 15. Acts xxvi. 24 τὰ πολλὰ γράμματα *the much learning* sc. which thou hast, q. d. *thy much learning*. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, *the many*, i. e. those before spoken of including the idea of *all*; as Rom. v. 15, 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam. So of *the many*, i. e. all who receive Christ, ver. 15. xii. 5. 1 Cor. x. 17. ver. 33 τὸ τῶν πολλῶν ἵνα σωθῶσι *the many*, i. e. all to whom I preach. (Xen. An. 3. 1. 10.) Also *the many*, i. q. *the most, the greater number*, but implying exceptions. Matt. xxiv. 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. ii. 17 ὡς οἱ πολλοί *as the most do*, i. e. the Judaizing teachers. Comp. Winer p. 93. Matth. § 266.—Xen. Cyr. 3. 1. 3.

c) trop. and intens. of amount, degree, *much, great, vehement*, comp. Passow no. 1. b. Matt. ii. 18 ὀδυρμός πολύς. v. 12. Luke x. 40. Col. iv. 13. ζῆλον πολύν. Matt. xxiv. 30 δόξης πολλῆς. Mark xiii. 26. John vii. 12 γογγυσμός π. Acts xv. 7. xxi. 40 πολλῆς σιγῆς. xxiv. 3, 7. xxv. 23. xxvii. 10, 21. Rom. ix. 22. 1 Cor. ii. 3 ἐν τρόμφῳ πολλῷ. 2 Cor. viii. 4. Eph. ii. 4. al. sæp. Sept. for זֶרֶק Gen. xli. 29. Dan. xi. 44.—Ecclus. xv. 18. Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25. Mem. 2. 1. 6.

d) of time, *much, long*, plur. *many*. Matt. xxv. 19 μετὰ δὲ χρόνον πολύν. Mark vi. 35 ὥρας πολλῆς γενομένης. Luke viii. 29. John v. 6. Luke xii. 19 ἔτη πολλά *many years*. Acts xxiv. 10. Rom. xv. 23. ἐπὶ πολὺ *for a long time* Acts xxviii. 6. μετ' οὐ πολὺ *not long after* Acts xxvii. 14. μετ' οὐ πολλὰς ἡμέρας Luke xv. 13. Acts i. 5. Sept. ἡμέραι π. for Heb. מִן

Hos. iii. 3, 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνον. Plato Apol. Socr. 2 πολλὰ ἔτη.

e) Neut. πολὺ, πολλά, adverbially, Buttm. § 115. 4. Matth. § 446. (α) Sing. πολὺ, *much, greatly*, Mark xii. 27 πολὺ πλανᾷσθε. Luke vii. 47 ἠγάπησε πολὺ. Acts xviii. 27. Rom. iii. 2. James v. 16. c. compar. 2 Cor. viii. 22 πολὺ σπουδαιότερον. Dat. πολλῷ id. c. compar. John iv. 41. πολλῷ μᾶλλον Matt. vi. 30. Mark x. 48.—Sept. Dan. vi. 14, 23. Hdian. 2. 3. 4. Xen. Mem. 3. 5. 11. c. compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2. πολλῷ c. compar. Xen. Mem. 1. 2. 9. Comp. Passow no. 4. a, b. —(β) Plur. πολλά without artic. *many times, often*, Matt. ix. 14 νηστεύομεν πολλά. James iii. 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also *much, greatly*, Mark i. 45 ἤρξατο κηρύσσειν πολλά iii. 12. v. 10 παρεκάλει αὐτὸν πολλά. 1 Cor. xvi. 12. Rev. v. 4 ἐκλαινόν πολλά.—Sept. 2 K. x. 18. Is. xxiii. 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3. 47 fin.—With the art. τὰ πολλά, *this many times, for the most part, greatly*, Rom. xv. 22.—Luc. D. Deor. 16. 1. Xen. H. G. 6. 2. 30. AL.

Πολύσπλαγχνος, ου, ό, ή, adj. (πολύς, σπλάγχνον), *very compassionate, of great mercy*, James v. 11, where some MSS. read πολυεύσπλαγχνος. — Not found elsewhere.

Πολυτελής, έος, οῦς, ό, ή, adj. (πολύς, τέλος), *very expensive, very costly, sumptuous*, e. g. νάρδος Mark xiv. 3. ἱματισμός 1 Tim. ii. 9. Sept. for זָרֶק Prov. i. 13.—Hdian. 6. 4. 7. Xen. An. 1. 5. 8.—Trop. *very precious, excellent*, 1 Pet. iii. 4.—Diod. Sic. 14. 30.

Πολύτιμος, ου, ό, ή, adj. (πολύς, τιμή), *of great value or price, very costly, very precious*, e. g. μαργαρίτης Matt. xiii. 46. νάρδος John xii. 3. 1 Pet. i. 7 in later edit.—Hdian. 1. 17. 5.

Πολυτρόπως, adv. (πολύτροπος, from πολύς, τρόπος, τρέπω), *in many ways, in diverse manners*, Heb. i. 1.—Hesych. πολυτρόπως· διάφόρως, ποικίλως.

Πόμα, ατος, τό, (πίνω, πέπομαι), *drink*, 1 Cor. x. 4. Heb. ix. 10. Sept.

for שָׂרָר Ps. cii. 10. מַשְׂרָר Dan. i. 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phr. p. 455 sq.

Πονηρία, ας, ἡ, (πονηρός,) *evil nature, badness*, pp. in a physical sense, Sept. for γῆ Jer. xxiv. 2, 3, 8. In N. T. only in a moral sense, *evil disposition, wickedness, malice*. Matt. xxii. 18 γνοῦς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. Eph. vi. 12 τὰ πνεύμ. τῆς πονηρίας i. q. τὰ πονηρά, Buttm. § 121. n. 4. Winer § 34. 2. Plur. αἱ πονηρίαι, *wicked counsels* Mark vii. 22; *wicked deeds, iniquities*, Acts iii. 26. Sept. for חַרַּר Ex. xxxii. 11. γῆ Ps. xxviii. 5. plur. for חַרַּר Jer. xxxii. 32. xxxiii. 5.—Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. T. I. p. 49. Tauchn. Xen. Œc. 1. 19. plur. Dem. 521. 6.

Πονηρός, ὁ, ὄν, (πονέω, πόνος,) Comparat. πονηρότερος Matt. xii. 45. Luke xi. 26; pp. 'causing or having labour, sorrow, pain;' hence genr. *evil*, act. and passive.

a) Act. *evil*, i. e. causing evil to others, *evil-disposed, malevolent, malignant, wicked*. (α) of persons, Matt. v. 45 ἐπὶ πονηροῦς καὶ ἀγαθούς. vii. 11 εἰ ὑμεῖς, πονηροὶ ὄντες κ. τ. λ. xii. 34, 35. xiii. 49. xviii. 32. Luke vi. 35, 45. xi. 13. Acts xvii. 5. 2 Thess. iii. 2. So Sept. and γῆ Esth. vii. 6. Job xxi. 30.—Ecclus. xiv. 5. Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.—So πνεύματα πονηρά *evil spirits*, malignant demons, Matt. xii. 45. Luke vii. 21. viii. 2. xi. 26. Acts xix. 12, 13, 15, 16. (Sept. and γῆ 1 Sam. xvi. 14 sq. xviii. 10.) Hence ὁ πονηρός, *the Evil one*, κατ' ἐξοχήν, i. e. Satan, Matt. xiii. 19, 38, coll. 39. Eph. vi. 16. 1 John ii. 13, 14. iii. 12. v. 18. Others also refer here Matt. v. 37. vi. 13. Luke xi. 4. John xvii. 15. 1 John v. 19; see below in β. and in b. α.—Act. Thom. § 45. Barnab. Ep. 21.—(β) Of things, e. g. ὀφθαλμός πονηρός *an evil eye*, envy, Matt. xx. 15. Mark vii. 22. Comp. in ὀφθαλμός α. γ. So διαλογισμοὶ πονηροὶ Matt. xv. 19. James ii. 4, see in Διαλογισμός. 1 Tim. vi. 4. Matt. xii. 35 et Luke vi. 45 ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας, i. q. θησαυρ. τῆς πονηρίας.—Hdian. 1. 8. 5. Æl. V. H. 2. 11 πον. δεῖπνα q. d. Thyestæ epulæ.—So pp. as causing pain or hurt, *hurtful*, e. g.

words, *injurious, calumnious*, πᾶν πονηρὸν ῥῆμα Matt. v. 11. Acts xxviii. 21. 3 John 10. So Sept. and γῆ Gen. xxxvii. 1. Ps. lxiv. 6. (Judith viii. 8.) Also *painful, grievous*, Rev. xvi. 2 ἔλκος κακὸν καὶ πονηρόν. So Sept. and γῆ Deut. xxviii. 35, 59.—Ecclus. xxviii. 23. Hdian. 2. 12. 11.—Neut. τὸ πονηρόν, *evil*, i. e. *evil intent, malice, wickedness*. Matt. v. 37 τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. ver. 39. John xvii. 15. 2 Thess. iii. 3. *evil as inflicted, calamity, affliction*, Matt. vi. 13 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Luke xi. 4.

b) Pass. *evil*, i. e. made evil, evil in nature or quality, *bad, ill, vicious*. (α) In a moral sense, e. g. of persons, *wicked, corrupt, an evil-doer*, 1 Cor. v. 13 ἐξαιρεῖτε τὸν πονηρὸν ἐξ ὑμῶν. 2 Tim. iii. 13. So γενεὰ πονηρά Matt. xii. 39, 45. xvi. 4. Luke xi. 29. αἰὼν πονηρός Gal. i. 4. So Sept. for γῆ Deut. xxi. 21. γῆ Is. i. 4. ix. 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, i. q. *remiss, slothful*, Matt. xxv. 26. Luke xix. 22.—Ecclus. xlii. 5. Hdian. 1. 13. 6. Xen. Œc. 7. 41.—Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John iii. 19 ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. vii. 7. Col. i. 21. 2 Tim. iv. 18. 1 John iii. 12. 2 John 11. ῥαδιούργημα πον. Acts xviii. 14. 1 Thess. v. 22 ἀπς παντος εἶδους πονηροῦ, see in Ὁ, ἡ, τό, A. 2. b. p. 553. Heb. iii. 12. x. 22. James iv. 16. So Sept. and γῆ Deut. xvii. 5. 2 K. xvii. 13. Prov. xxvi. 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, pp. as full of sorrow and affliction, *evil, sorrowful, calamitous*, e. g. ἡμέραι πονηραὶ Eph. v. 16. vi. 13. So Sept. and γῆ Gen. xlvii. 9. Ps. xciv. 13.—Neut. τὸ πονηρόν, *evil, wickedness, guilt*, Luke vi. 45. Rom. xii. 9. 1 John v. 19. Plur. τὰ πονηρά *evil things, wicked deeds*, Matt. vii. 23. πονηρά Matt. ix. 4. xii. 35. Luke iii. 19. So Sept. for γῆ, e. g. τὸ π. Deut. xvii. 2. Judg. ii. 11. Ecc. viii. 12 sæp. τὰ π. Gen. vi. 5. viii. 21. πονηρά Ps. xcvi. 10. Hos. vii. 15.—(β) In a physical sense, or rather of external quality and condition, *evil, bad*, e. g. καρποὶ πονηροὶ *bad fruit*, Matt. vii. 17, 18. ὀφθαλμός πονηρός i. e. *ill, diseased*, Matt. vi. 23. Luke xi. 34. Comp. Sept. and γῆ Lev. xxvii. 10. 2 K. ii. 19. Once of persons in

reference to external state, dress, etc. Matt. xxii. 10 πονηρούς τε καὶ ἀγαθοὺς, *bad and good*, q. d. high and low, rich and poor, a periphrasis for *all*. So Luke vi. 22 ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, i. e. as a disgrace, reproach; see in Ἐκβάλλω a.

Πόνος, ου, ὁ, (πένω, πίνομαι,) *labour, toil, travail*, Col. iv. 13 in MSS. for ζῆλον.—Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3.—Hence, *sorrow, pain, anguish*, Rev. xvi. 10 ἐμασσωντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου. ver. 11. xxi. 4. Sept. for צַר Is. lxx. 14. comp. Gen. xxxiv. 25. צַר Job iv. 5.—Æl. V. H. 5. 6. Xen. Mem. 2. 2. 5.

Ποντικός, ἡ, ὄν, *belonging to Pontus, a Pontian*, Acts xviii. 2.

Πόντιος, ου, ὁ, *Pontius*, the prænomen of Pilate, see Πιλάτος. Matt. xxvii. 2. Luke iii. 1. Acts iv. 27. 1 Tim. vi. 13. See Adam's Rom. Ant. p. 32.

Πόντος, ου, ὁ, *Pontus*, the north-eastern province of Asia Minor, Acts ii. 9. 1 Pet. i. 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

Πόπλιος, ου, ὁ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts xxviii. 7, 8.

Πορεία, ας, ἡ, (πορεύω,) *a going, way, journey*. Luke xiii. 22 πορείαν ποιούμενος *making his way*, i. e. *journeying*. Sept. for צֶדֶק Jon. iii. 3, 4.—2 Macc. xii. 10. Jos. de Vit. § 52. Xen. Mem. 3. 13. 5.—From the Heb. in Plur. *goings, ways, journey of life*, James i. 11. So Sept. for צֶדֶק Prov. ii. 7. Comp. in Ὁδός c. γ.

Πορεύω, f. εὔσω, (πόρος a passing, passage, from πείρω, τεράω,) *to cause to pass over by land or water, to transport*, trans. Eurip. Med. 180 or 182. Pind. Ol. 1. 185. Æl. V. H. 8. 2.—Oftener and in N. T. only depon. Mid. πορεύο-

μαι, f. εὔσομαι, aor. 1 pass. as Mid. ἐπορεύθην Buttm. § 136. 2; pp. *to transport one's self, to betake one's self*, i. q. *to pass from one place to another*, intrans. Hence.

a) pp. *to pass, to go*, implying motion *from* the place where one is, and hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. ii. 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν. Mark xvi. 10. Luke iv. 30. Acts v. 20. 1 Cor. x. 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts viii. 39 ἐπορεύτην ὁδὸν αὐτοῦ, see in Ὁδός b. a. Seq. inf. of object, Luke ii. 3 ἐπορεύοντο πάντες ἀπογράφεσθαι. John xiv. 2. Comp. Buttm. § 140. 2.—Usually with an adjunct of place *whence* or *whither*; e. g. with a Preposition and its case: ἀπό c. gen. Matt. xxiv. 1 ἐπορεύετο ἀπὸ τοῦ ἱεροῦ. Luke iv. 42. Acts v. 41. (Xen. An. 4. 4. 17.) διὰ c. gen. Matt. xii. 1 διὰ τῶν σπορίμων. Xen. Cyr. 2. 4. 24.) εἰς c. acc. of place, Matt. ii. 20 εἰς γῆν Ἰσραὴλ. Mark xvi. 15. Luke iv. 42. al. (Xen. H. G. 7. 4. 10.) also c. acc. of state or condition, Luke xxii. 33 εἰς θάνατον. vii. 50 εἰς εἰρήνην, see in Εἰς no. 4 fin. ἔμπροσθεν c. gen. of pers. John x. 4. ἐν c. dat. of state or manner, Acts xvi. 36, comp. in Εἰς no. 4 fin. ἐπὶ c. acc. of place, Matt. xxii. 9 ἐπὶ τὰς διεξόδους κ. τ. λ. Acts viii. 26. ix. 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts xxv. 12; also c. acc. of thing sought, object, Luke xv. 4 π. ἐπὶ τὸ ἀπολωλός. Xen. Cyr. 5. 3. 16. H. G. 7. 4. 10.) ἕως c. gen. of place, ἕως Καισαρείας Acts xxiii. 23. κατὰ c. acc. of place *towards* which, Acts viii. 26; of way *along* which, viii. 36. ὀπίσω c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke xxi. 8. Sept. for צֶדֶק צֶדֶק Judg. ii. 12. 1 Sam. vi. 12. πρὸς c. acc. of pers. Matt. x. 6 πρὸς τὰ πρόβατα κ. τ. λ. Luke xi. 5. Acts xxvii. 3. al. Sept. for צֶדֶק צֶדֶק Gen. xxvi. 26. (Xen. H. G. 7. 3. 6.) σύν c. dat. of pers. Luke vii. 6 ἐπορεύετο σὺν αὐτοῖς. So with Adverbs: ἐκεῖθεν Matt. xix. 15. ἐντεῦθεν Luke xiii. 31. οὐ for ὅποι Luke xxiv. 28. ποῦ John vii. 35.—By a sort of pleonasm, πορεύομαι is often prefixed, espec. in the participle, to verbs which already imply the idea of *going*, in or-

der to render the expression more full and complete; comp. in Ἐρχομαι no. 2. a. Ἀνίστημι II. d. So Part. Matt. ii. 8 πορευθέντες, ἀκριβῶς ἐξετάσατε. ix. 13. x. 7 πορευόμενοι δὲ κηρύσσετε. Luke vii. 22. xiv. 10. xxii. 8. 1 Pet. iii. 19. Imperat. Luke x. 37 πορεύου, καὶ σὺ ποίει ὁμοίως. So Sept. and 𐤒𐤌𐤕 2 K. v. 10. 1 K. ix. 6. Josh. xxiii. 16.—Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβω πορευθέντι τὸν ὄχλον ἐξαριθμῆσαι.

b) by impl. *to depart this life*, i. q. *to die*, Luke xxii. 22. So Heb. 𐤒𐤌𐤕 Gen. xv. 2. Ps. xxxix. 14, Sept. ἀπολύομαι, ἀπέρχομαι.—So οἶχομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. iii. 2, 3.

c) genr. *to go, to walk*, pp. Xen. Mem. 1. 4. 11. In N. T. only trop. and from the Heb. *to walk*, i. q. *to live, to conduct oneself*, joined with an adjunct of manner. E. g. c. dat. of rule or manner, Acts ix. 31 πορευόμεναι τῷ φόβῳ τοῦ κυρίου. xiv. 16. Jude 11. Matth. § 399. n. 2. Winer § 31. 3. b. (1 Macc. vi. 23.) So with a preposition and its case: ἐν c. dat. of rule or manner, Luke i. 6 ἐν π. ταῖς ἐντολαῖς. 1 Pet. iv. 3. 2 Pet. ii. 10. So Sept. for 𐤒𐤌𐤕 1 K. viii. 61. Prov. xxviii. 6. (Ecclus. v. 2.) κατὰ c. acc. of rule or manner, 2 Pet. iii. 3 κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας. Jude 16, 18. (Sept. Num. xxiv. 1. Wisd. vi. 4.) ὀπίσω c. gen. of rule or manner, 2 Pet. ii. 10 ὀπίσω σαρκός, comp. above in a. ὑπό c. gen. *under or among*, Luke viii. 14 ὑπο μεριμνῶν . . πορευόμενοι κ. τ. λ. Absol. Luke xiii. 33 πλὴν δεῖ με σήμερον . . πορεύεσθαι i. e. *to walk, to act, to fulfil my duties*. AL.

Πορθείω, ὦ, f. ἦσω, (πέρθω,) *to lay waste, to ravage, to destroy*, e. g. τὴν ἐκκλησίαν Gal. i. 13. τὴν πίστιν ver. 23. τοὺς Acts ix. 21.—pp. a city, country, Jos. Ant. 10. 8. 2. Hdian. 6. 7. 5. Xen. Mem. 3. 5. 4.

Πορισμός, οὖ, ὁ, (πόρος, πορίζω *to bring to pass, to procure, to acquire*), *acquisition, gain*, meton. a source or means of gain, 1 Tim. vi. 5, 6.—Wisd. xiii. 19. xiv. 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οὖ, ὁ, *Porcius*, the praenomen of the procurator Festus, Acts

xxiv. 27. See in Φῆστος, and comp. Adam's Rom. Ant. p. 32.

Πορνεία, ας, ἡ, (πορνεύω,) *fornication, lewdness*.

a) pp. genr. Matt. xv. 19 μοιχεῖται, πορνεῖται. Mark vii. 21. Rom. i. 29. 1 Cor. vi. 13, 18. vii. 2. 2 Cor. xii. 21. Gal. v. 19. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. Rev. ix. 21. John viii. 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα *we are not born of fornication*, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for 𐤒𐤌𐤕 Gen. xxxviii. 24. Hos. i. 2.—Palæph. liii. 6. Dam. 403. 26.—Spec. of *adultery*, Matt. v. 32. xix. 9. (Ecclus. xxiii. 23.) Of *incest*, incestuous marriage, 1 Cor. v. 1 bis. Prob. also in reference to marriages within the degrees prohibited by the Mosaic law, and genr. to all such intercourse as that law interdicted, Acts xv. 20, 29. xxi. 25. Comp. Lev. c. 18, and xx. 10 sq.

b) from the Heb. symbol. for *idolatry*, the forsaking of the true God in order to worship idols; comp. in Πορνεύω b. Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2. So Sept. and 𐤒𐤌𐤕 Hos. ii. 2. iv. 12. 𐤒𐤌𐤕 Jer. iii. 2, 9. 𐤒𐤌𐤕 Ez. xvi. 15, 22, 32 sq.

Πορνεύω, f. εὔσω, (πόρνος, πόρνη,) *to commit fornication, to play the harlot*, intrans.

a) pp. 1 Cor. vi. 18 ὁ δὲ πορνεύων. x. 8 bis, comp. Num. xxv. 1, 9. Sept. for 𐤒𐤌𐤕 Hos. iii. 3.—Luc. Alex. 5. Demosth. 612. 5.

b) from the Heb. symbol. of idolatry; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols. Rev. ii. 14, 20. Seq. μετά c. gen. Rev. xvii. 2. xviii. 3, 9; comp. in Μετά I. 2. c. β. So Sept. and 𐤒𐤌𐤕 1 Chr. v. 25. Ez. xxiii. 19. Hos. ix. 1.

Πόρνη, ης, ἡ, (fem. to πόρνος, from περνάω i. q. πέρνημι *to sell*), *a harlot, prostitute*, who sells her favours, Matt. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. James ii. 25. Sept. for 𐤒𐤌𐤕 Gen. xxxviii. 15. Jos. ii. 1.—Ecclus. xix. 2. Æl. V. H. 4. 14. Xen.

Mem. 1. 5. 4.—From the Heb. symbol. of Babylon, ἡ πόρνη μεγάλη, *the great harlot*, as being the chief seat of idolatry, Rev. xvii. 1, 5, 15, 16. xix. 2. So Sept. and קַדְשִׁי Is. i. 21. Ez. xvi. 29 sq. See in Πορνεύω b.

Πόρνος, ου, ό, (see in πόρνη,) *a male prostitute, catamite*, Xen. Mem. 1. 6. 13. In N. T. *a fornicator*, 1 Cor. v. 9—11. vi. 9. Eph. v. 5. 1 Tim. i. 10. Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15.—Ecclus. xxiii. 16, 17.

Πόρρῳ, adv. (πρόσω, Dor. πόρσω, from πρό, Buttm. § 115. 6), pp. forwards, far forwards; hence *far, far off*, Luke xiv. 32 ἐτι αὐτοῦ πόρρῳ ὄντος. Seq. ἀπό, Matt. xv. 8 et Mark vii. 6 ἡ κ. αὐτῶν πόρρῳ ἀπέχει ἀπ' ἐμοῦ, quoted from Is. xxix. 13 where Sept. for קִיָּה. Sept. for קִיָּה Jer. xii. 2.—Luc. Gymnas. or Anachar. 27. Xen. H. G. 4. 6. 4. c. ἀπό Xen. H. G. 1. 1. 16.—Comparat. πόρρῳτέρῳ, *farther*, Luke xxiv. 28. See Buttm. l. c. and Ausf. Sprachl. II. p. 270. n. 4.—Luc. Tox. 63. Xen. H. G. 4. 2. 11.

Πόρρῳθεν, adv. (πόρρῳ), *from far, from a distance*, Buttm. § 116. 1. Heb. xi. 13 π. αὐτὰς ἰδόντες. Sept. for קִיָּה Job ii. 12. Is. xlix. 12.—Jos. B. J. 3. 6. 1. Xen. Mem. 2. 6. 31.—Also *far off, at a distance*, Luke xvii. 12 οἱ ἑστησαν πόρρῳθεν. So Sept. and קִיָּה Jer. xxiii. 23. קִיָּה Is. xxxiii. 13.—Hdian. 2. 6. 20 ἐστῶτες πόρρῳ.

Πόρρῳτέρῳ, see in Πόρρῳ.

Πορφύρα, ας, ἡ, Lat. *purpura*, i. e. *the purple-mussel*, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, Æl H. Anim. 7. 31, 34. comp. Plin. H. N. 9. 36 or 60. Heb. קִיָּה, different from the קִיָּה or *helix iantha* of Linn. which yields the bluish or cerulean purple. See Gesen. Lex. s. voc. Braun de Vestit. Sacerdot. p. 211 sq. Bochart Hieroz. II. 740 sq. Rees' Cyclop. art. *Purple and Purple-fish*.—In N. T. *meton. purple*, i. e. any thing dyed with purple, *purple cloths, robes of purple*, worn by persons of rank and wealth,

Luke xvi. 19 ἐνεδιδύσκετο πορφύραν καὶ βύσσον. Rev. xvii. 4 in text. rec. xviii. 12. So Sept. and קִיָּה Ex. xxv. 4. xxvi. 1, 31.—1 Macc. iv. 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1, 21.—Spec. *a purple robe*, put upon Christ as a mock emblem of royalty, Mark xv. 17, 20; comp. ἡ πορφύρα βασιλική Hdian. 1. 16. 8. 2 Macc. iv. 38. In Matt. xxvii. 28 the same is called χλαμὺς κοκκίνη i. e. *coccus-dyed, crimson*; just as in English the expressions *purple-red* and *crimson* are often interchanged. So Hor. Sat. 2. 6. 102 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in ver. 106.

Πορφύρεος, οὔς; ἑα, ᾧ; ἑον, οὔν, adj. (πορφύρα), *purple*, i. e. *reddish-purple*; John xix. 2, 5 ἱμάτιον πορφυροῦν, comp. in Πορφύρα fin. Rev. xviii. 16 περιβεβλημένη πορφυροῦν sc. περιβόλαιον. So Rev. xvii. 4 in later edit. Sept. for קִיָּה Judg. viii. 27. Esth. i. 6.—Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

Πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλείω,) *a seller of purple cloths, a purple-dealer*, Acts xvi. 14. Comp. in Θνάτεια.

Ποσάκις, adv. interrog. (πόσος), *how many times? how often?* Matt. xviii. 21. xxiii. 37. Luke xiii. 34.—Ecclus. xx. 17. Comp. Buttm. § 71. 2.

Πόσις, εως, ἡ, (πίνω,) *a drinking*, Luc. D. Deor. 18. 2. In N. T. *drink*, John vi. 55. Rom. xiv. 17 βρωσις καὶ πόσις. Col. ii. 16. Sept. for קִיָּה Dan. i. 10.—Hdian. 1. 17, 17. Xen. Mem. 1. 3. 15.

Πόσος, η, ον, interrog. pron. correlative to ὅσος, τόσος, Buttm. § 79. 3; *how great? quantus?*

a) of magnitude, quantity, *how great? how much?* Luke xvi. 5 πόσον ὀφείλεις τῷ κυρίῳ μου; ver. 7. Intens. Matt. vi. 23 τὸ σκότος πόσον; 2 Cor. vii. 11. Dat. πόσῳ *by how much*, seq. comparat. e. g. μᾶλλον, *how much more*, Matt. vii. 11. x. 25. Luke xi. 13. xii. 24, 28. Rom. xi. 12, 24. Philem. 16. Heb. ix. 14. χεῖρων Heb. x. 29. διαφέρει Matt. xii. 12.—Wisd. xii. 21. Xen. Mem. 2. 5. 4. πόσῳ μᾶλλον Diod. Sic. 1. 2.—Of an amount of time, *how much, how long*,

πόσον χρόνον Mark ix. 21. — Isocr. Panath. p. 424 π. χρόνος.

b) plur. of number, *how many?* Matt. xv. 34 πόσους ἄρτους ἔχετε; xvi. 9, 10. Mark vi. 38. viii. 5, 19, 20. Luke xv. 17. Acts xxi. 20 πόσαι μυριάδες. Intens. Matt. xxvii. 13 et Mark xv. 4 πόσα σου καταμαρτυροῦσιν; i. e. *how many and great things*, what things. So Sept. for קרנא Gen. xlvii. 8. 2 Sam. xix. 35. — Æschin. 2. 20. Xen. Mem. 1. 2. 35.

Ποταμός, οὔ, ὁ, (prob. πότος, πίνω, q. d. πότιμον ὕδωρ,) *a river, stream*; Mark i. 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. in Ὁ, ἡ, τό, A. 2. a. β. p. 552. Acts xvi. 13. Rev. viii. 10. ix. 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτῃ. xvi. 4, 12. Allegor. John vii. 38. Rev. xxii. 1, 2. Sept. for קרנא Gen. ii. 10. xv. 18. קרנא Gen. xli. 1. Ex. i. 22. — Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2. — Spoken of a stream as swollen, overflowing, i. q. *a torrent, flood*, Matt. vii. 25, 27. Luke vi. 48, 49. 2 Cor. xi. 26. Rev. xii. 15, 16. Comp. Sept. and קרנא Is. lix. 19.

Ποταμοφόρητος, ου, ὁ, ἡ, adj. (ποταμός, φορέω, φέρω), *borne away by a flood*, Rev. xii. 15. — Hesych. ἀπόερσιν· ἀπέπνιξε, τουτέστι ποταμοφόρητον ἐποίησεν.

Ποταπός, ἡ, ὄν, interrog. adj. *what?* i. e. *of what kind, sort, manner?* spoken of disposition, character, quality, i. e. ποῖος. Matt. viii. 27 ποταπός ἐστιν οὗτος; *what manner of man is this?* Mark xiii. 1 bis π. λίθοι καὶ π. οἰκοδομαί; Luke i. 29. vii. 39. 2 Pet. iii. 11. 1 John iii. 1. — Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once ποδαπός Dem. 782. 8. The form ποταπός is a later corruption from ποδαπός, which the earlier Greeks used only in the sense of *from what country? whence?* Lat. *cujas?* as if from ποῦ, πόθεν, and obsolet. δάπος i. q. ἔδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Comp. Lob. ad Phr. p. 56 sq. Passow in ποδαπός.

Πότε, interrog. adv. correl. to τότε, ὅτε, Buttm. 116. 14; *when? at what time?* e. g. direct, Matt. xxiv. 3 πότε ταῦτα ἐστί; xxv. 37 πότε σε εἶδομεν πεινῶντα; ver. 38,

39, 44. Mark xiii. 4. Luke xvii. 20. xxi. 7. John vi. 25. x. 24. Rev. vi. 10. So ἕως πότε, *until when? how long?* Matt. xvii. 17 bis, ὃ γενεὰ ἄπιστος, ἕως πότε ἔσομαι μεθ' ὑμῶν κ. τ. λ. Mark ix. 19 bis. Luke ix. 41. Sept. πότε for יהי Job vii. 4. ἕως πότε for יהי-גל Ps. lxxx. 5. Jer. iv. 14, 21. — Xen. Mem. 4. 2. 32. ἕως π. 1 Macc. vi. 22. Comp. in ἕως II. 1. c. — Indirect, Mark xiii. 33 οὐκ οἶδατε γάρ, πότε ὁ καιρὸς ἐστί. ver. 35. Luke xii. 36. — Jos. Ant. 7. 10. 1 μένειν, πότε' ἐπ' αὐτὸν ὁ Ἀβεσάλωμος ἔλθῃ.

Ποτέ, indef. and enclitic, correl. to τότε, ὅτε, Buttm. § 116. 4; pp. *when, whenever*, i. e.

a) *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John ix. 13 τὸν ποτὲ τυφλόν. Rom. vii. 9 χωρὶς νόμου ποτέ. xi. 30. Gal. i. 13, 23 bis. Eph. ii. 2, 3, 11, 13. v. 8. Phil. iv. 10 ὅτι ἡδὴ ποτέ *that now once*, i. e. now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. i. 21 ὑμᾶς ποτε ὄντας κ. τ. λ. iii. 7. Tit. iii. 3. Philem. 11. 1 Pet. ii. 10. iii. 5, 20. 2 Pet. i. 21. — Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2. — Of the future, *once, one day, at last*, Luke xxii. 32. Rom. i. 10 εἰπὼς ἡδὴ ποτὲ εὐδοθήσομαι. — Hdian. 2. 2. 18.

b) *at any time, ever*, Eph. v. 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. 1 Thess. ii. 5 οὔτε γάρ ποτε. 2 Pet. i. 10. With the negat. μή it takes the form μήποτε, which see in its order. — Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19. — Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttm. § 149 fin. p. 432. 1 Cor. ix. 7 τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; Heb. i. 5, 13. Indirect. Gal. ii. 6 ὁποῖοί ποτε ἦσαν. — Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2. indir. Æl. V. H. 2. 8 ὅστις ποτε οὗτός ἐστιν.

Πότερος, η, ον, interrog. pron. *which of two?* Buttm. § 78. 2, Xen. Mem. 1. 4. 4. — In N. T. only neut. πότερον as Adv. *whether? utrum?* indirect, and followed by ἢ, or. John vii. 17 πότερον ἐκ τοῦ θεοῦ ἐστιν, ἢ ἐγὼ κ. τ. λ. Sept. for ק Job vii. 12. — Jos. Ant. 6. 5. 1. Xen. Mem. 2. 7. 4.

Ποτήριον, ου, τό, (neut. of adj

ποτήριος, from ποτήρ, πότος, πίνω,) *a drinking vessel, a cup.*

a) pp. Matt. x. 42 ποτήριον ψυχροῦ μόνον. xxiii. 25 τὸ ἐξώθεν τοῦ ποτηρίου. ver. 26. xxvi. 27. Mark vii. 4, 8. ix. 41. xiv. 23. Luke xi. 39. xxii. 17, 20. 1 Cor. xi. 25. Rev. xvii. 4. Sept. for דִּינָה Gen. xl. 11, 13, 21. 2 Chr. iv. 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13. Tauchn.

b) meton. *cup* for the contents of a cup, *cup-full*, e. g. *cup of wine*, spoken of the wine drank at the eucharist. Luke xxii. 20 et 1 Cor. xi. 25 τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη. 1 Cor. x. 16 τὸ π. τῆς εὐλογίας, see in Πάσχα.—So πίνειν τὸ ποτήριον *to drink the cup*; 1 Cor. x. 21 bis τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων, i. e. consecrated to the Lord or to idols. xi. 26, 27. ver. 28 πίνειν ἐκ τοῦ ποτηρίου, comp. John iv. 14.

c) metaph. from the Heb. *lot*, *portion*, under the emblem of *a cup* which God presents to be drank, either for good, as Ps. xvi. 5. xxiii. 5; or also for evil, Ps. xi. 6. lxxv. 8. Ez. xxiii. 31 sq. In N. T. *cup* of sorrow, i. e. the bitter *lot*, which awaited the Saviour in his sufferings and death. Matt. xx. 22, 23. xxvi. 39. 42. Mark x. 38, 39. xiv. 36. Luke xxii. 42. John xviii. 11. Spoken also of the *cup* of which God in his wrath causes the nations to drink so that they reel and stagger to destruction, see espec. in θυμός. Rev. xiv. 10. xvi. 19. xviii. 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352. See Gesen. Heb. Lex. art. דִּינָה. Comment. on Is. li. 17.

Ποτίζω, f. ἴσω, (πότος, πίνω,) *to let drink, to give to drink.*

a) pp. c. acc. of pers. Matt. xxv. 35, 42 ἐποτίσατέ με. xxvii. 48. Mark xv. 36. Rom. xii. 20. acc. impl. Matt. xxv. 37. Luke xiii. 15. Trop. Rev. xiv. 8. Pass. trop. 1 Cor. xii. 13. Sept. for פָּרַשְׁתָּה Gen. xxi. 19. xxiv. 18. (Ceb. Tab. 5.) Seq. dupl. acc. of pers. and thing, comp. Buttm. § 131. 5, and n. 4. Winer § 32. 4. Matt. x. 42 ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τ. ποτήριον ψυχροῦ. Mark ix. 41. Trop. 1 Cor. iii. 2. So Sept. and פָּרַשְׁתָּה Gen. xix. 32 sq. Judg. iv. 19. Job xxii. 7.

Comp. Gesen. Lehrs. p. 810 sq.—Eccclus. xv. 3. Cebet. Tab. 19.

b) of plants, *to water, to irrigate*, only trop. of instruction, absol. 1 Cor. iii. 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν. vers. 7, 8.—pp. Sept. for פָּרַשְׁתָּה Gen. ii. 6. Ez. xvii. 7. Xen. Conv. 2. 25.

Ποτίολοι, ων, οἱ, *Puteoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples, not far distant from the latter city. Its ancient Greek name was Δικαιάρχεια. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts xxviii. 13.

Πότος, ου, ὁ, (πίνω,) pp. *a drinking*, act of drinking, Xen. An. 2. 3. 15. Oftener and in N. T. *a drinking together*, *a drinking-bout*, 1 Pet. iv. 3 ἐν κώμοις καὶ πότοις. Sept. for פָּרַשְׁתָּה Gen. xix. 3. xl. 20.—Jos. Ant. 5. 8. 6. Æl. V. H. 3. 23. Xen. Conv. 8. 4. 1.

Πού, indef. particle, enclitic, correlative with ποῦ, οὐ,) *somewhere*, in some place or other; see Buttm. § 116. 4. § 149 fin. p. 432. Viger. p. 446. Heb. ii. 6 διεμαρτύρετο δὲ πού τις. iv. 4.—Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἶπε γὰρ πον "Ομηρος.—Joined with numerals, *somewhere about*, *nearly*, Rom. iv. 19 ἑκατονταέτης πον ὑπάρχων.—Æl. V. H. 13. 4. Xen. Ec. 17. 2.

Ποῦ, interrog. adv. (correl. to πού indef. and οὐ,) *where?* in what place? Buttm. § 116. 4. Matth. § 611. 3.

a) pp. and genr. (α) in a direct question, seq. indic. Matt. ii. 2 ποῦ ἐστὶν ὁ τεχθεὶς βασιλεύς. Mark xiv. 14. Luke xvii. 17, 37. xxii. 11. John i. 39. vii. 11. viii. 10, 19. ix. 12. xi. 34. 1 Pet. iv. 18. Seq. θέλειν c. Subj. Matt. xxvi. 17 ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα. Mark xiv. 12. Luke xxii. 9. Sept. for פָּרַשְׁתָּה Gen. iv. 9. פָּרַשְׁתָּה Gen. xviii. 9.—Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14.—(α) Indirect, often in N. T. see Winer § 61. 2. p. 426. Seq. indic. Matt. ii. 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χρ. γεννᾶται. Mark xv. 47. John i. 40 καὶ

είδον ποῦ μένει. xi. 57. xx. 2, 13, 15. Rev. ii. 13. Seq. Subj. Matt. viii. 20 ποῦ τὴν κεφαλὴν κλίνει. Luke ix. 58. xii. 17.—(γ) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611. 3. Luke viii. 25 ποῦ ἐστὶν ἡ πίστις ὑμῶν; Rom. iii. 27. 1 Cor. i. 20 ter. xii. 17 bis, 19. 2 Pet. iii. 4. 1 Cor. xv. 55 bis, quoted from Sept. Hos. xiii. 14, where Heb. יָנָה. So Sept. and פָּנָה Judg. ix. 38. Job xvii. 15. Joel ii. 17.—Luc. D. Deor. 4. 2. Eurip. Phœn. 558 or 562.

b) by attract. after verbs of motion, *where?* i. q. *whither?* to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John vii. 35 ποῦ οὗτος μέλλει πορεύεσθαι; xiii. 36 κύριε, ποῦ ὑπάγεις; xvi. 5. Sept. for פָּנָה Gen. xvi. 8. Deut. i. 28. Cant. v. 18. (Luc. D. Mort. 3. 2.) Indirect, John iii. 8 οὐκ οἶδας . . . ποῦ ὑπάγει. viii. 14. xii. 35. xiv. 5. Heb. xi. 8. 1 John ii. 11.

Πούδης, δειντος, ὁ, *Pudens*, pr. n. of a Christian, 2 Tim. iv. 21.

Πούς, πόδος, ὁ, *the foot*, e. g. of men, Matt. x. 14. xviii. 8 bis ἡ ὁ πούς σου σκανδαλίζει σε . . . ἡ δύο πόδας ἔχοντα. xxii. 13. Luke xv. 22. xxiv. 39, 40. John xx. 12. Acts xxi. 11. Rev. ii. 18. al. sæp. Of animals, Matt. vii. 6. Anthropoth. of God Matt. v. 35. Acts vii. 49; comp. Is. lxvi. 1. Sept. for לָרַךְ Gen. viii. 9. Judg. i. 6, 7. sæp.—Luc. D. Deor. 19. 1. Xen. Mem. 2. 3. 19. of anim. Hdian. 1. 15. 11. Xen. Venat. 4. 1 fin. For the accent πούς instead of ποῦς, see Lob. ad Phr. 453, 765. Buttm. Ausf. Sprachl. § 41. 7, and Addend. II. p. 398.—The following special uses of πούς may be noted: (α) παρα τοὺς πόδας τινός, spoken of what is *at one's feet*, e. g. *to cast or lay at one's feet*, i. q. *to give over into one's care and charge*, as sick persons, Matt. xv. 30; money, property, Acts iv. 35, 37. v. 2. vii. 58. Also *to sit at the feet of* any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke viii. 35. x. 39 ἡ παρακαθίσασα παρά τοὺς π. τοῦ Ἰ. Acts xxii. 3 παρά τ. π. Γαμαλιήλ πεπαιδευμένος. But Luke

vii. 38 σταῖσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it. See also in γ below.—(β) ὑπὸ τοὺς πόδας τινός, i. e. *to put or subdue under one's feet*, i. q. *to make subject to any one*, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. x. 24. Lam. v. 5, comp. Ps. viii. 7. So Rom. xvi. 20 ὁ θεὸς . . . συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. xv. 25, 27. Eph. i. 22. Also Heb. ii. 8 πάντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. viii. 7 where Sept. for יִלְבָּשׁוּ-תַחְתָּי.—In a similar sense put after ὑποπόδιον q. v. Matt. xxii. 44 ἕως ἀν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου and so Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13. x. 13, all quoted from Ps. cx. 1 where Sept. for יִלְבָּשׁוּ דָם.—(γ) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. viii. 3. Gen. xlv. 14. Ruth ii. 10. 2 Sam. i. 2. etc. Jahn § 175. So *to fall at one's feet*, e. g. in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ. Matt. xviii. 29. πρὸς τοὺς πόδας Mark v. 22. vii. 25. So Sept. πρὸς τοὺς π. for יִלְבָּשׁוּ-תַחְתָּי Esth. viii. 3. In reverence and homage, πεσεῖν εἰς τοὺς πόδας John xi. 32. ἐπὶ τοὺς π. Acts x. 25. παρὰ τοὺς π. Luke xvii. 16. ἐνώπιον τῶν π. Rev. iii. 9, and ἔμπροσθεν Rev. xix. 10. xxii. 8; comp. Heb. יִלְבָּשׁוּ Esth. viii. 3. In a like sense, κρατῆσαι τοὺς πόδας τινός Matt. xxviii. 9.—(δ) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet. The washing was usually done by the lowest slaves, see 1 Sam. xxv. 41, and comp. Gen. xxiv. 32. xliii. 24; but sometimes apparently by the master himself in token of respect, comp. Gen. xviii. 4. xix. 2. Jahn § 123, 149. E. g. Luke vii. 44 ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας. John xiii. 5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. vers. 6, 8, 9, 10, 12, 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke vii. 38 ter, 44, 45, 46. John xi. 2. Comp. in Ἀλείφω.—(ε)

Meton. to the feet as the instrument of going is sometimes ascribed that which strictly belongs to the person who goes, walks, etc. comp. in Ὀφθαλμός α. γ. Luke i. 79 κατευθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. xii. 13. Ps. cxix. 110. Prov. iv. 26.) Acts v. 9 οἱ πόδες τῶν θαψάντων κ. τ. λ. Rom. iii. 15. x. 15 ὡς ὥραῖοι οἱ πόδες τῶν εὐαγγ. κ. τ. λ. quoted from Is. lii. 7, where see Gesen. Comment. Comp. 1 K. xiv. 12. Prov. i. 16. Job xxxi. 5. AL.

Πρᾶγμα, ατος, τό, (πράσσω,) pp. a thing done or to be done, e. g.

a) thing done, deed, act, fact, matter. Luke i. 1 διήγησιν περὶ τῶν . . . ἐν ἡμῖν πραγμάτων i. q. events. James iii. 16 πᾶν φαῦλον πρᾶγμα. Heb. vi. 18. x. 1. xi. 1. So Sept. for רַב־רָבָא Gen. xxiv. 50. Deut. xvii. 5. Judg. vi. 29.—1 Macc. vii. 3. Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

b) thing doing or to be done, matter, business, affair. Matt. xviii. 19 ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντὸς πράγματος. Acts v. 4. Rom. xvi. 2. 2 Cor. vii. 11. 1 Thess. iv. 6. Sept. for רַב־רָבָא Ecc. iii. 1.—Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28.—In a judicial sense, πρᾶγμα ἔχειν, to have a matter at law, a lawsuit, 1 Cor. vi. 1.—Xen. Mem. 2. 9. 1.

Πραγματεία, ας, ἡ, (πραγματεύομαι,) a doing, business, affair, 2 Tim. ii. 4. Sept. for רַב־רָבָא 1 Chr. xxviii. 21.—2 Macc. ii. 32. Dem. 101. 22. comp. Xen. Eq. 3. 12.

Πραγματεύομαι, f. εὔσομαι, depon. Mid. (πρᾶγμα,) to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26. In N. T. like Engl. to do business, i. e. to trade, to traffic, Luke xix. 13; i. q. ἐργάζομαι in Matt. xxv. 16.—So πραγματεύτης, see in Διαπραγματεύομαι.

Πραιτώριον, ου, τό, Lat. praetorium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33. comp. Adam's Rom. Ant. p. 373; the house or palace of the governor of a province, whether a praetor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35. any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8.—Hence in N.

T. a praetorian residence, governor's house, palace; spoken

a) of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter, to which there was also access from the palace over the open place called the Xystus and a bridge across the Cheesemongers' valley; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippas, Phasael, and Mariamne, Jos. B. J. 5. 4. 3. See J. Olshausen Topogr. des alt. Jerusalem, § 3, 9. In this palace the Roman procurators, whose headquarters were properly at Caesarea (Acts xxiii. 23 sq. xxv. 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being set up in the open court or area before it; Jos. B. J. 2. 14. 8, Φλωρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις ἀνλίζεται τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν θέμενος καθεύεται κ. τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John xviii. 28 bis, 33. xix. 19. In Matt. xxvii. 27 et Mark xv. 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed.—Act. Thom. § 3 πραιτώρια βασιλικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

b) of the palace of Herod at Caesarea, perhaps in like manner the residence of the procurator, Acts xxiii. 35.

c) of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. i. 13. These were a body of select troops instituted by Augustus to guard his person, and to have charge of the city; see Adam's Rom. Ant. p. 563. Comp. in Στρατοπεδάρχης.

Πράκτωρ, ορος, ὁ, (πράσσω,) a doer, Soph. Trach. 862 or 864. Antiphon. 121. 39. In N. T. an exactor, collector, i. e. a public officer who collected debts, fines, penalties, taxes, Luke xii. 58; comp. ὑπηρέτης in Matt. v. 25. Sept. for שָׂרֵף Is. iii. 12.—Dem. 778. 18. ib. 1337. 26. Comp. Böckh. Staatsh. d. Ath. 1. p. 167, 403. Also πρ. αἵματος i. e. avenger Aeschyl. Eumen. 315 or 320. πρ. φόνον Soph. El. 953.

Πρᾶξις, εως, ἡ, (πράσσω,) pp. a doing, action, i. e.

a) something done, *an act, deed, practice*; plur. *acts, works, conduct*. Matt. xvi. 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Luke xxiii. 51. Acts xix. 18. Rom. viii. 13. Col. iii. 9. So Πράξεις τῶν Ἀποστόλων as the title of the book of Acts. Sept. for תַּרְגּוּ 2 Chr. xiii. 22. xxvii. 7.—Ecclus. xxxii. 19. Jos. Ant. 10. 4. 5. Hdian. 2. 15. 12. Xen. Cyr. 1. 3. 1.

b) something to be done, *business, office, function*. Rom. xii. 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν.—Ecclus. xi. 10. Xen. Mem. 2. 1. 6. Eccl. 5. 4.

Πρᾶος, neut. πρᾶον; also written πρᾶος, ον, without fem. Buttm. § 64. 2, (i. q. πραῦς,) *meek, mild, gentle*, Matt. xi. 29 πρᾶός εἰμι.—2 Macc. xv. 12. Plut. Mor. II. p. 13. Tauchn. Xen. Ag. 11. 10. On the Iota subscript see Passow s. v. The form πραῦς is earlier, but not better; see Passow in πραῦς. Lob. ad Phr. 403.

Πραότης or Πραότης, τητος, ἡ, (πρᾶος,) *meekness, mildness, forbearance*, 1 Cor. iv. 21 ἐν πνεύματι τε πραότητος. 2 Cor. x. 1 διὰ τῆς πραότητος τοῦ Χριστοῦ. Gal. v. 23. vi. 1. Eph. iv. 2. Col. iii. 12. 1 Tim. vi. 11. 2 Tim. ii. 25. Tit. iii. 2. Sept. for תַּרְגּוּ Ps. xlv. 6.—Ecclus. i. 24. Jos. B. J. 6. 8. 2. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

Πρασιά, ᾶς, ἡ, *a bed* in a garden, Ecclus. xxiv. 31. Theophr. H. Plant. 4. 4. 3. Hom. Od. 7. 127. In N. T. *an area, square*, like a garden-bed; Mark vi. 40 πρασιαί πρασιαί, i. e. *by squares*, like beds in a garden. The repetition without the cupola denotes distribution, i. q. ἀνὰ πρασιάς, comp. Sept. and Heb. Ex. viii. 10 [14]. Gesen. Lehrs. p. 668. Wiener § 58. 1. See also in Δύο.—So μυρία ἄσπερα Aeschyl. Pers. 915 or 981, i. q. κατὰ μυριάδας.

Πράσσω v. ττω, f. ξω, aor. 1 ἔπραξα, perf. πέπραχα, *to do*, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like ποιέω no. 2. Found John

iii. 20. v. 29; elsewhere only in the writings of Luke and Paul.

a) seq. acc. of thing, without reference to a person as the remote object; comp. below in c. (α) Spoken of particular deeds, acts, works, done repeatedly or continually, *to do*, i. q. *to perform, to execute*. Acts xix. 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραζάντων. ver. 36 μηδὲν προπετές. xxvi. 26. 1 Thess. iv. 11 πράσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. ix. 17 εἰ ἐκῶν τοῦτο πράσσω, comp. ver. 16; see in Ποιέω no. 2. c.—Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἑαυτοῦ. Cyr. 5. 4. 11.—

(β) Of a course of action, or conduct, espec. of right, duty, virtue, *to do*, i. e. *to exercise, to practise*. Acts xxvi. 20 ἄξια τῆς μετανοίας ἔργα πράσσοντας. Rom. ii. 25 νόμον, i. e. τὰ τοῦ νόμου. vii. 15. ix. 11. 2 Cor. v. 10. Phil. iv. 9. So Sept. and תַּרְגּוּ Prov. xxi. 7.—Dem. 310. 19. Xen. Mem. 2. 6. 17 καλά.—(γ) Oftener of evil deeds or conduct, *to do*, i. q. *to commit, to practise*. Luke xxii. 23 ὁ τοῦτο μέλλων πράσσειν. xxiii. 15 οὐδὲ ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, comp. Buttm. § 134. 6. Luke xxiii. 41 bis. John iii. 20 ὁ φαῦλα πράσων. v. 29. Acts xxv. 11, 25. xxvi. 31. Rom. i. 32 bis. ii. 1, 2. 3. vii. 19. xiii. 4. 2 Cor. v. 10. xii. 21. Gal. v. 21. So Sept. and תַּרְגּוּ Prov. x. 24. זָגַף Job xxxvi. 23. Prov. xxx. 20.—Hdian. 7. 6. 10. Xen. Mem. 1. 1. 20. ib. 1. 2. 29 φαῦλα.

b) intrans. *to do*, comp. Buttm. § 113. n. 3. E. g. (α) *to do*, i. q. *to act*, with an adjunct of manner. Acts iii. 17 κατὰ ἄγνοιαν ἐπράξατε, comp. vers. 14, 15. Acts xvii. 7 οὗτοι πάντες ἀπέναντι τῶν δογμ. Καίσαρος πράττουσι. So Sept. and תַּרְגּוּ Gen. xxxi. 28. Prov. xiv. 17.—Pol. 3. 69. 8. ib. 5. 75. 9.—(β) Like Engl. *to do*, i. q. *to fare*, to be in any state of good or ill, with an adjunct of manner. Eph. vi. 21 τί πράσσω, *how I do*, how I fare. Acts xv. 29 see in Εἶ.—2 Macc. ix. 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

c) Spoken in reference to a person, *to do to or in respect to* any one, in N. T. only of harm or evil. (α) genr. c. acc. of thing, seq. dat. of pers. Acts xvi. 28 μηδὲν πράξῃς σεαυτῷ κακόν. So c. ἐπὶ τινὰ *as to*, Acts v. 35. πρὸς τινὰ *against*,

Acts xxvi. 9.—c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29. pp. c. dupl. acc. Xen. Œc. 12. 7. comp. Buttm. § 131. 4, 5.—(β) In the sense *to do from* any one, i. e. *to exact, to collect money from* any one; in N. T. only c. acc. of thing, Luke iii. 13 μηδὲν πλείον . . . πράσσετε. xix. 23 ἐλθὼν σὺν τοκῷ αὐτὸν ἐπραξα αὐτό.—Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. H. G. 1. 3. 8. pp. c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 ἰὰν πράττητε αὐτὸν τὰ χρήματα.

Πραῦπάθεια, ας, ἡ, (πραῦς, πάσχω,) pp. *a suffering meekly*, i. q. *meekness, mildness, gentleness*, once in MSS. 1 Tim. vi. 11.—Philo de Abr. p. 379. B. Zonaras Lex. 1576.

Πραῦς, εἶα, ὅ, Gen. ἑὸς, οὗς, εἰας; ἑὸς, οὗς; *meek, mild, gentle*; Matt. v. 5 μακάριοι οἱ πραεῖς. xxi. 5. 1 Pet. iii. 4. Sept. for יָגֵ Job xxiv. 4. Zech. ix. 9. יָגֵ Ps. xxxvii. 11.—Ecclus. x. 14. Hdian. 7. 1. 3. Xen. Œc. 19. 7. See in Πρᾶος fin.

Πραῦτης, τητος, ἡ, (πραῦς,) *meekness, mildness, forbearance*, James i. 21. iii. 13. 1 Pet. iii. 15. Sept. for יָגֵ Ps. xlv. 6.—Ecclus. iii. 17. iv. 8.

Πρέπω, pp. *to be eminent, distinguished, to excel*, Hom. Il. 12. 104. Od. 8. 172. Usually and in N. T. impers. *πρέπει, it becomes, it is right, proper*; part. *πρέπον ἐστὶ it is becoming*, etc. Constr. pp. seq. dat. of pers. et infin. as subject, see Buttm. § 129. 10; e. g. Heb. ii. 10 *ἔπρεπε γὰρ αὐτῷ . . . τελειῶσαι*. Matt. iii. 15 *πρέπον κ. τ. λ.* (Luc. Imag. 22.) Seq. dat. simpl. Eph. v. 3 *καθὼς πρέπει ἀγίοις*. (Xen. An. 1. 9. 6.) Seq. accus. et infin. 1 Cor. xi. 13.—Luc. D. Deor. 20. 16.—Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. ii. 10 *ὃ πρέπει γυναιξίν*. Tit. ii. 1. Heb. vii. 26 *τοιοῦτος ἡμῖν ἔπρεπεν ἀρχιερεὺς*. So Sept. for יָגֵ Ps. xxxiii. 1. xciii. 5.—Luc. Nigrin. 15. Æl. V. H. 12. 1 penult.

Πρεσβεία, ας, ἡ, (πρεσβεύω,) *age, seniority, primogeniture*, Æschyl. Pers. 4. Pausan. 3. 1. 4. In N. T. *an embassy*, for concr. *ambassadors*, e. g. *πρεσβεῖαν ἀποστέλλειν* Luke xiv. 32. xix. 14.

Like examples of metonymy see in Lob. ad Phr. p. 469.—2 Macc. iv. 11. Hdian. 2. 8. 12, Xen. Cyr. 2. 4. 1.

Πρεσβεύω, f. εὔσω, (πρεσβύς *an aged man, elder*, also an ambassador Buttm. § 58. p. 100,) *to be aged, elder*, Dion. Hal. Ant. 1. 70. Hdian. 7. 2. In N. T. *to be an ambassador, to act as ambassador*, intrans. 2 Cor. v. 20 *ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν*. Eph. vi. 20.—Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

Πρεσβυτέριον, ἰου, τό, (πρεσβύτερος,) *an assembly of aged men, council of elders, senate*; whence Engl. *presbytery*. Spoken of the Jewish senate. Sanhedrim, συνέδριον q. v. Luke xxii. 66. Acts xxii. 5. Of the elders of the Christian church, 1 Tim. iv. 14.

Πρεσβύτερος, α, ον, pp. a comparat. form from πρέσβυς *an old man*, see Buttm. § 69. 3; *older, elder*, i. e.

a) pp. as compar. adj. Luke xv. 25 *ὁ υἱὸς, αὐτοῦ ὁ πρεσβύτερος*, Sept. for יָגֵ Job i. 13, 18. יָגֵ Job xxxii. 4.—Jos. Ant. 6. 3. 2. Æl. V. H. 9. 42.—Hence as Subst. *an older person, senior*; plur. *old men, seniors, the aged*; 1 Tim. v. 1 *πρεσβυτέρῳ μὴ ἐπιπλήξῃς*. ver. 2. Acts ii. 17 *οἱ πρ. ὑμῶν*. 1 Pet. v. 5. So Sept. for יָגֵ Gen. xviii. 11, 12. xxiv. 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also *οἱ πρεσβύτεροι the ancients, the fathers, ancestors*; Matt. xv. 2 *αἱ παραδόσεις τῶν πρεσβυτέρων*. Mark vii. 3, 5. Heb. xi. 2.

b) Subst. in the Jewish and Christian usage, as a title of dignity, *an elder*, plur. *elders*, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb. יָגֵ, see Ex. xviii. 12. xix. 7. xxiv. 1, 9. Num. xi. 16. al. sæp. comp. Gen. 1. 7. In N. T. spoken: (a) Of members of the Jewish Sanhedrim at Jerusalem, genr. John viii. 9, comp. ver. 3. Acts xxiv. 1. As one of the classes of members, e. g. *ὁ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι* Matt. xxvi. 57; oftener *οἱ ἀρχιερεῖς καὶ οἱ γρ. καὶ οἱ πρεσβ.* Matt. xvi. 21. xxvi. 3. xxvii. 41. Mark viii. 31. xi. 27. xiv. 43, 53. xv. 1. Luke ix. 22. xx. 1. Comp. in Ἀρχιερεὺς b. Also *ἀρχιερεῖς καὶ πρεσβ.*

Matt. xxi. 23. xxvi. 47, 59. xxvii. 1, 3, 12, 20. xxviii. 12 coll. ver. 11. Luke xxii. 52. Acts iv. 23. xxiii. 14. xxv. 15. οἱ πρεσβ. καὶ οἱ γραμμ. Acts vi. 12. οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ. Acts iv. 5. ver. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ. Comp. Jahn § 244.—(β) Of the elders in other cities, e. g. Capernaum, Luke vii. 3. Comp. in Κρίσις b. γ.—(γ) Of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pp. i. q. ἐπίσκοπος q. v. Acts xi. 30. xiv. 23. xv. 2, 4, 6, 22, 23. xvi. 4. xx. 17. xxi. 18. 1 Tim. v. 17. Tit. i. 5. James v. 14. 1 Pet. v. 1. Sing. ὁ πρεσβύτερος 1 Tim. v. 19. 2 John i. 3 John 1.—(δ) Symbol. of the 24 elders around the throne of God in heaven, Rev. iv. 4, 10. v. 5, 6, 8, 11, 14. vii. 11, 13. xi. 16. xiv. 3. xix. 4.

Πρεσβύτερης, ου, ὁ, (πρεσβυς,) *an old man, one aged*, Luke i. 18. Tit. ii. 2. Philem. 9 ὡς Παῦλος πρεσβύτερης. Sept. for יִזְרָיִל Ex. x. 9. 1 Sam. iv. 19. 1 K. i. 15.—Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

Πρεσβύτις, ιδος, ἡ, (fem. to πρεσβύτερης,) *an aged woman*. Tit. ii. 3.—Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Æschyl. Eum. 718.

Πρήθω, see Πίμπρημι.

Πρηνής, έος, οῦς, ὁ, ἡ, adj. (prob. from πρό), Lat. *pronus*, i. e. *bending forwards, prostrate, headlong*. Acts i. 18 πρηνής γενόμενος *falling headlong*; see more in Ἀπάγχω.—3 Macc. vi. 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. πρανής Xen. An. 1. 5. 8. Comp. Lob. ad Phr. p. 431.

Πρίζω, or πρίω, f. ἴσω, *to saw, to saw asunder*, Pass. Heb. xi. 37. Here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. xii. 31. 1 Chr. xx. 3. Comp. in Διχοτομέω. Sept. for שָׁחַט Am. 1. 3.—Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088. genr. Diod. Sic. 3. 27. Plato Theag. p. 124. A.

Πρίν, adv. of time, (kindr. with πρό), pp. *before, formerly*, in independent clauses, opp. νῦν, Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36. Usually and in N. T. in a relative or conjunctive sense, connect-

ing the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*. Comp. Passow πρίν no. 1, 2. Buttm. § 149. p. 430. Matth. § 522. 2. Viger pp. 442.

a) simply, seq. infin. aor. c. acc. when something new is introduced, not before mentioned; comp. Passow no. 2. d. Matt. xxvi. 34, 75 πρίν ἀλέκτορα φωνῆσαι. Mark xiv. 72. Luke xxii. 61. John iv. 49 κατάβηθι πρίν ἀποθανεῖν τὸ παιδίον μου. viii. 58. xiv. 29. So Sept. for יִשְׂרָאֵל Ez. xxxiii. 22. Joel ii. 31.—Hdian. 1. 9. 7. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

b) with ἢ, i. e. πρίν ἢ, *sooner than*, i. q. *before*, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow no. 2. e. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Construed: (α) Seq. infin. aor. c. acc. where something new is introduced; comp. Passow no. 2. d. Matt. i. 18 πρίν ἢ συνελθεῖν αὐτοὺς εὐρέθη κ. τ. λ. Mark xiv. 30. Acts ii. 20. vii. 2.—Tob. xiv. 15. Æl. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. VI. p. 501 μηδὲ γράφειν νόμους, πρίν ἢ παραλαβεῖν καθάραν, ἢ αὐτοὶ ποιῆσαι.—(β) seq. Subjunct. aor. where the reference is to something future. Luke ii. 25 μὴ ἰδεῖν θάνατον, πρίν ἢ ἴδῃ τὸν Χριστόν. xxii. 34.—Hdot. 1. 19. πρίν Jos. Ant. 7. 9. 7. Plato Phædo § 6 fin.—(γ) seq. opt. where the preceding clause contains a negative, Passow no. 2. c. Acts xxv. 16 οὐκ ἔστιν ἔθος . . . πρίν ἢ . . . κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Comp. Winer § 42. 3. p. 243. Matth. § 522. 2. b.—πρίν Xen. Cyr. 1. 4. 14.

Πρίσκα, ης, ἡ, *Prisca*, 2 Tim. iv. 19. Rom. xvi. 3; and dimin. Πρισκίλλα, ης, ἡ, *Priscilla*, Acts xviii. 2, 18, 26. (Rom. xvi. 3.) 1 Cor. xvi. 19; pr. n. of the wife of Aquila, see in Ἀκύλας.

Πρισκίλλα, see in Πρίσκα.

Πρίω, see in Πρίζω.

Πρό, prep. governing the genitive, with the primary signif. *before*, Lat. *pro*, *præ*, both of place and time. Comp. Matth. § 575. Passow s. v.

1. Of place, *before*, i. e. in front of, in presence of, in advance of; opp. to μετά c. acc. *behind*. E. g. seq. gen. of place, Acts v. 23 ἐστῶτας πρὸ τῶν θυρῶν. xii. 6, 14 πρὸ τοῦ πυλῶνος. xiv. 13. James v. 9.—Jos. Ant. 10. 1. 2 πρὸ τῶν τειχῶν. Ceb. Tab. 15 πρὸ τῆς θύρας. Xen. H. G. 2. 4. 33 πρὸ τῶν πυλῶν.—Of person, from the Heb. πρὸ προσώπου τινός, i. q. Heb. ^{פְּנֵי}, pp. *before the face of* any one, but used pleonast. instead of πρὸ simply, *before* any one, Matt. xi. 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, i. q. πρὸ σοῦ. Mark i. 2. Luke i. 76. vii. 27. ix. 52. x. 1. See Winer § 67. 1. p. 488. So Sept. for ^{פְּנֵי} Ex. xxxiii. 2. xxxiv. 6. Mal. iii. 1, 14.—Greek writers used simply πρὸ c. gen. of pers. Diod. Sic. 16. 93 πρὸ τοῦ βασιλέως στάς. Xen. Cyr. 3. 3. 33.

2. Of time, *before*, i. e. earlier than, prior to. (α) Seq. gen. of a noun of time, Matt. viii. 29 πρὸ καιροῦ *before the time* sc. appointed. John xi. 55 πρὸ τοῦ πάσχα. xiii. 1. Acts v. 36. xxi. 38. 1 Cor. ii. 7. iv. 5. 2 Cor. xii. 2 πρὸ ἐτῶν δεκατεσσάρων. 2 Tim. i. 9. iv. 21. Tit. i. 2. Jude 25 in some edit. So Sept. for ^{פְּנֵי} Zech. viii. 10. Neh. xiii. 19.—Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John xii. 1 πρὸ ἐξ ἡμερῶν τοῦ πάσχα, for ἐξ ἡμ. πρὸ τοῦ πάσχα, *six days before the passover*. Similar inversions are: Sept. Am. 1. 1 πρὸ δύο ἐτῶν τοῦ σεισμοῦ. 2 Macc. xv. 36. Jos. Ant. 15. 11. 4 πρὸ μιᾶς ἡμέρας τῆς ἐορτῆς. c. Apion. 2. 2 πρὸ ἐτῶν τριακοσίων . . . Δαριαοῦ φυγῆς. Plut. Sympos. lib. 8. qu. 1, πρὸ μιᾶς ἡμέρας τῶν γενεθλίων. Luc. Macrob. 12 πρὸ δυοῖν ἐτοῖν τῆς τελευτῆς. Æl. H. An. 11. 19. Comp. Winer § 65. 4. p. 459.—(β) Seq. gen. of a noun implying an event, as marking a point of time. Matt. xxiv. 38 πρὸ τοῦ κατακλυσμοῦ. Luke xi. 38 πρὸ τοῦ ἀρίστου. xxi. 12. John xvii. 24 πρὸ καταβολῆς κόσμου. Eph. i. 4. Heb. xi. 5. 1 Pet. i. 20. So Sept. πρὸ for ^{פְּנֵי} Is. xviii. 5.—Plato Phædo init. πρὸ τοῦ θανάτου. Xen. Cyr. 6. 2. 21 πρὸ τοῦ ἀρίστου.—By Hebr. Acts xiii. 24 πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, i. q. πρὸ εἰσόδου αὐτοῦ, see above in no. 1. Comp. ^{פְּנֵי}, Sept. πρὸ, Am. 1. 1.—(γ) Seq. gen. of pers. or thing, *before one* in time. John

v. 7 πρὸ ἐμοῦ καταβαίνει, *before me*, i. e. sooner than I. x. 8 ὅσοι πρὸ ἐμοῦ ἦλθον. Col. i. 17. οἱ πρὸ τινος *those before any one*, who preceded him, were earlier than he, Matt. v. 12. Rom. xvi. 7. Gal. i. 17.—Palæph. 53. 2. Hdian. 1. 5. 13 οἱ πρὸ ἐμοῦ. Xen. Mem. 3. 5. 11 πρὸ ἡμῶν.—(δ) Seq. τοῦ c. infin. expressing an event. Matt. vi. 8 πρὸ τοῦ ὑμᾶς αἰτῆσαι. Luke ii. 21. xxii. 15. John i. 49. xiii. 19. xvii. 5. Acts xxiii. 15. Gal. ii. 12. iii. 23. So Sept. for ^{פְּנֵי} Gen. xiii. 10. xxvii. 7, 10.—Æl. V. H. 2. 34.

3. Trop. of precedence, preference, dignity, *before, above*, as πρὸ πάντων *before all things* James v. 12. 1 Pet. iv. 8. —3 Macc. ii. 21 θεὸς πρὸ πάντων ἅγιος. Hdian. 5. 4. 2. Plato Menex. fin. πρὸ γε ἄλλων. Xen. Mem. 2. 5. 3.

NOTE. In composition πρὸ implies, 1. place, *fore, before, forward, forth*, as προάγω, προβαίνω, προβάλλω, etc. 2. time, *fore, before, beforehand*, Lat. *præ*, as προεῖπον, προλέγω, προμεριμνάω, etc. 3. preference, as προαιρέομαι.

Προάγω, f. ξω, (ἄγω.) 1. trans. *to lead forth, to bring forth*, e. g. a prisoner out of prison, c. acc. Acts xvi. 30 προαγαγὼν αὐτοὺς ἔξω. So in a judicial sense, Acts xii. 6 ὅτε δὲ ἔμελλε αὐτὸν προάγειν ὁ Ἡρώδης. xxv. 26 διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, i. e. *before you* as judges.—genr. 2 Macc. v. 18. Jos. Ant. 4. 6. 4. Xen. Œc. 11. 15. In a judicial sense, c. εἰς, Jos. Ant. 16. 11. 6. B. J. 1. 27. 2. Arr. Exp. Alex. 4. 14. 3.

2. intrans. *to go before*, comp. in Ἄγω no. 3; referring either to place or time.

a) of place, *to go before*, i. e. in front, in advance; absol. Matt. xxi. 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον. Mark xi. 9. Luke xviii. 39. Seq. acc. of pers. depending on the force of πρὸ in composit. although by itself it governs only the genitive; see Matth. § 426 pen. comp. Buttm. § 147. n. 11, 12. Matt. ii. 9 ὁ ἀστὴρ . . . προῆγεν αὐτούς. Mark x. 32.—Jos. B. J. 6. 1. 6 προῆγε δὲ πολὺ πάντας.

b) in time, i. q. *to go first, to precede*; absol. Mark vi. 45 καὶ προάγειν εἰς τὸ πέραν. Trop. 1 Tim. v. 24 see in Κρίσις b. β. Seq. acc. of pers. depending on

πρό, see above in a. Matt. xiv. 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. xxi. 31. xxvi. 32. xxviii. 7. Mark xiv. 28. xvi. 7.—Jos. c. Apion. 2. 15 προάγειν ἀρχαιότητι. Particip. προάγων, οὔσα, ον, *foregoing, former, previous*. 1 Tim. i. 18 κατὰ τὰς προαγούσας ἐπὶ σε προφητείας. Heb. vii. 18.—Hdian. 8. 8. 8.

Προαιρέω, ὦ, f. ἤσω, (αἰρέω,) *to take forth out of any place*, Judith xiii. 15 προελούσα τὴν κεφαλὴν ἐκ τῆς πήρας. Luc. Rhetor. Præc. 17 καθάπερ ἐκ ταμείου προαιρῶν. Oftener Mid. προαιρέομαι, οὔμαι, *to take one thing before another*, i. q. *to prefer, to choose*, Wisd. vii. 10. Hdian. 6. 8. 13. Xen. Luc. 9. 6. προαιρεῖσθαι θάνατον ἀντὶ τοῦ βίου.—In N. T. Mid. pp. *to take or have before oneself*, i. q. *to propose to oneself, to purpose, to resolve*, absol. 2 Cor. ix. 7 καθὼς προαιρεῖται τῇ καρδίᾳ.—Æl. V. H. 3. 10. Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

Προαιτιάομαι, ὦμαι, f. ἄσομαι, *deponen*. Mid. (αἰτιάομαι), *to accuse beforehand*, Aor. 1 *to have already accused, to have already brought a charge*, c. acc. et inf. Rom. iii. 9. Comp. c. ii. 1—5, 17—29.

Προσκούω, aor. 1 προήκουσα, *to hear beforehand*, Aor. *to have heard of before, already*, c. acc. Col. i. 5 ἦν [ἐλπίδα,] προηκούσατε.—Jos. Ant. 8. 12. 3 προακηκῶς τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

Προαμαρτάνω, f. ἤσω, (ἀμαρτάνω,) perf. προημάρτηκα, *to have sinned already, heretofore*, 2 Cor. xii. 21. xiii. 2.—Hdian. 3. 14. 8.

Προαύλιον, ου, τό, (αὐλή,) pp. *‘place before the αὐλή, or interior court,’* i. q. the large gate-way of an oriental house or palace, q. d. *gate-way, vestibule*, Mark xiv. 68. Comp. Matt. xxvi. 71 where it is πυλών.—Suid. προαύλιον. τὰ ἔμπροσθεν τῆς αὐλῆς.

Προβαίνω, f. βήσομαι, (βαίνω,) *to go forward, to advance*, intrans. Matt. iv. 21 et Mark i. 19 προβάς ἐκεῖθεν.—Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκώς, ὡς, ὅς, *advanced* sc. in life, years, seq. ἐν c. dat. Luke i. 7 προβεβηκότες ἐν

ταῖς ἡμεραῖς ver. 18. ii. 36. Sept. c. dat. for יָמָיו נָפַח Josh. xxiii. 1, 2. 1 K. i. 1. —c. ἐν 2 Macc. viii. 8. c. dat. Diod. Sic. 13. 89. c. acc. 2 Macc. vi. 18. Hdian. 2. 7. 8.

Προβάλλω, f. βαλῶ, (βάλλω,) *to cast or thrust forward*, trans.

a) genr. Acts xix. 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, *the Jews thrusting him (Alexander) forward*.—Sept. Jer. xlvi. 4. 2 Macc. vii. 10. Hdian. 7. 6. 19. Luc. Catapl. 25 πρόβαλλ' αὐτὸν εἰς τὸ μέσον.—Others in Acts 1. c. *to put forward* sc. as an advocate, *to propose, to recommend*, as Mid. and Pass. Jos. B. J. 4. 4. 1. Pol. 6. 26. 5. Dem. 750. 10. Xen. An. 6. 1. 25.

b) of plants and trees, *to put forth*, e. g. leaves, blossoms, fruit, Luke xxi. 30 ὅταν προβάλωσι sc. τὰ φύλλα, comp. Matt. xxiv. 32.—Jos. Ant. 4. 8. 19 καρπὸν Arr. Epict. i. 15. 7.

Προβατικός, ἡ, ὄν, (πρόβατον,) *pertaining to sheep*. John v. 2 ἐπὶ τῇ προβατικῇ sc. πύλῃ, *by the sheep-gate*. So Sept. for יָסַף נֶחֱמִי Neh. iii. 1, 32. xii. 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple.

Πρόβατον, ου, τό, (προβαίνω,) pp. *‘whatever goes forwards,’* i. e. moves its limbs forwards in going; hence in Ionic and Doric usage spoken of quadrupeds in distinction from things flying, creeping, swimming; genr. τὰ πρόβατα, *beasts, cattle*, Hom. Il. 14. 124. Hdot. 1. 203. ib. 2. 41; espec. smaller cattle, sheep and goats, Hdot. 1. 133. ib. 8. 137.—In Attic usage and N. T. *a sheep*, plur. *sheep*, e. g. as distinguished from goats, Matt. xxv. 32 ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐφίφων. ver. 33. So genr. Matt. vii. 15 see in Ἐνδυμα. ix. 36. x. 16. xii. 11, 12. xviii. 12. Mark vi. 34. Luke xv. 4, 6. John ii. 14, 15. x. 1, 2, 3 bis, 4 bis, 12 ter, 13. Acts viii. 32. Rom. viii. 36. 1 Pet. ii. 25. Rev. xviii. 13. Sept. for יָסַף Gen. xii. 16. xiii. 5. sæp. πῶ Ex. xii. 3 sq.—Pol. 5. 35. 13. Xen. Mem. 2. 3. 9.—Trop. of those under the care and watch of any one, as sheep

under a shepherd, Matt. x. 6. xv. 24. xxvi. 31. Mark xiv. 27. John x. 7, 8, 11, 15, 16, 26, 27. xxi. 16, 17. Heb. xiii. 20.

Προβιβάζω, f. άσω, (βιβάζω, βαινω,) *to cause to go forwards, to cause to advance*, trans. Acts xix. 33 ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον *they caused Alexander to advance out of the crowd*, i. q. *to stand forth*, prob. in order to speak in behalf of the Jews.—Pol. 24. 3. 7.—Trop. i. q. *to urge on, to instigate*, Matt. xiv. 8 προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς.—Xen. Mem. 1. 5. 1. Sept. *to teach, for* πᾶσι Ex. xxxv. 34. יְרָאָה Dan. vi. 7.

Προβλέπω, f. ψω, (βλέπω,) *to foresee*, Sept. for πᾶσι Ps. xxxvii. 13. In N. T. Mid. προβλέπομαι, *to provide*, Lat. *provideo*, c. acc. Heb. xi. 40.

Προγίνομαι, perf. 2 προέγεγονα, (γίνομαι q. v.) *to be done before, to have been before*. Rom. iii. 25 τῶν προγεγονότων ἁμαρτημάτων *sins before done*, former sins.—2 Macc. xiv. 13. Hdian. 1. 14. 4. Xen. Mem. 2. 7. 9.

Προγινώσκω, f. γνώσομαι, (γινώσκω, q. v.) *to know before*, trans.

a) genr. i. q. *to know already, to be before acquainted with*, c. acc. Acts xxvi. 5 προγινώσκοντές με ἄνωθεν, comp. for the pleonast. adv. Lob. ad Phr. p. 10. impl. 2 Pet. iii. 17.—Wisd. xviii. 6. Hdian. 1. 8. 13. Xen. Mag. Eq. 8. 12.

b) i. q. *to foreknow, to foresee*, pp. τὰ μέλλοντα Xen. Apol. 30. In N. T. by impl. *to fore-determine, to fore-ordain*; e. g. Pass. part. 1 Pet. i. 20 Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου.—Xen. Cyr. 2. 4. 11 in some edit. comp. in Γινώσκω fin.—Here belongs also Rom. viii. 29 ὅτι οὗς προέγνω, καὶ προώρισε, and Rom. xi. 2 λαὸν αὐτοῦ, ὃν προέγνω, i. e. *whom he hath fore-determined*, of old; comp. Tittm. de Synom. N. T. p. 227, and in Bibl. Repos. III. p. 55. Others here render, *whom he hath fore-approved*, loved of old; comp. Γίνωσκω no. 2. c.

Πρόγνωσις, εως, ἡ, (προγινώσκω,) *fore-knowledge*, sc. of future things, πρόγν. τῶν ἐσομένων Jos. c. Apion. 1. 26. Hdian. 2. 9. 4; of a prophetic gift, Judith xi. 19. Jos. Ant. 8. 8. 5.

In N. T. by impl. *fore-determination*, i. q. *eternal purpose, counsel*, Acts ii. 23 τῷ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ. 1 Pet. i. 2.

Πρόγονος, ου, ὁ, ἡ, (προγίνομαι, προέγεγονα,) pp. *earlier born, older*, Hom. Od. 9. 221. In N. T. οἱ πρόγονοι *progenitors, ancestors*, and genr. *fore-fathers*, 2 Tim. i. 3 ᾧ λατρεύω ἀπὸ προγόνων, comp. in Ἀπό III. 3.—2 Macc. viii. 19. Hdian. 3. 5. 5. Xen. Mem. 3. 5. 3. ὁ προγ. An. 7. 2. 22.—Spec. *parents*, 1 Tim. v. 4 ἀμοιβὰς διδόναι τοῖς προγόνοις. Xen. Mem. 1. 3. 1.

Προγράφω, f. ψω, (γράφω,) *to write before*, e. g.

a) in reference to time past, in the præter tenses, *to have written before*, at a former time, Eph. iii. 3 καθὼς προέγραψα ἐν ὀλίγῳ. Rom. xv. 4 bis.—Palæph 53. 6 ὡς προεγράπται.

b) in reference to time future, *to post up beforehand in writing, to announce by posting up a written tablet*, Aristoph. Av. 450 or 452 σκοπεῖν δ' ὅ,τι ἂν προγράψωμεν ἐν τοῖς πινακίοις. Dem. 1257. 5 φρουρὰς προγραφείσης. Æschin. 35 pen. προγράψαι τοὺς πρυτάνεις ἐκκλησίας δύο κατὰ τοὺς νόμους. Plut. Camill. 11. —Hence in N. T. genr. *to announce, to promulgate*, Gal. iii. 1 οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἱσταυρωμένος, *before whose eyes Jesus Christ hath been announced among you crucified*, i. e. set forth as in a public written tablet.—Hence also i. q. *to proscribe, to appoint, to ordain*, Jude 4 οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα.—Aprian. B. Civ. 4. 1 Σύλλα τοῦ πρώτου τοὺς ἐχθροὺς ἐς θάνατον προγραφάντος. ib. τῶν ἐπὶ θανάτῳ προγραφέντων. Jos. Ant. 11. 6. 12. fin. Pol. 32. 22. 1. comp. Lat. *proscribere*.

Πρόδηλος, ου, ὁ, ἡ, (δηλος,) *manifest beforehand*, Dem. 293. 25. Xen. H. G. 6. 4. 9. In N. T. emphat. *manifest before all, well-known, conspicuous*, 1 Tim. v. 24, 25. Heb. vii. 14.—Judith viii. 29. Hdian. 7. 5. 11. Plut. Pyrrh. 25.

Προδίδωμι, f. δώσω, (δίδωμι,) *to give beforehand, to give first*, c. dat. Rom. xi. 35 τις προέδωκεν αὐτῷ κ. τ. λ.—Xen. H. G. 1. 5. 7. ib. 5. 1. 24.—Usually in

Greek writers *to give forth*, i. q. *to give over, to betray*, Jos. c. Apion. 2. 37 init. Hdian. 7. 2. 14. Xen. H. G. 1. 3. 16, 19.

Προδότης, ου, ό, (προδίδωμι,) a *betrayal, traitor*, Luke vi. 16. Acts vii. 52. 2 Tim. iii. 4.—2 Macc. v. 15. Ceb. Tab. 34. Xen. H. G. 1. 7. 23.

Προδρέμω, see Προτρέχω.

Πρόδρομος, ου, ό, ή, (προτρέχω, προδραμεῖν,) adj. *running before*, φυγάδα πρόδρομον Soph. Antig. 108. Hdot. 9. 14. In N. T. Subst. a *fore-runner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. vi. 20.—Of light troops sent forward as scouts, Diod. Sic. 17. 17. Xen. Mag. Eq. 1. 25. Comp. Wisd. xii. 8.

Προεῖδον aor. 2, (εἶδον see Εἶδω,) *to see before oneself, far off*, Sept. for פָּרָה Gen. xxxvii. 18. Hom. Od. 5. 393. Xen. An. 1. 8. 20.—In N. T. *to foresee*, as things future, absol. Acts ii. 31 (Δαβὶδ) προῖδων ἐλάλησε κ. τ. λ. Gal. iii. 8 c. ὅτι.—Wisd. xix. 2. Hdian. 7. 1. 21. Xen. Cyr. 2. 4. 21.

Προεῖπον aor. 2, perf. προείρηκα, see in Εἶπον init. *to say before*, i. e.

a) in reference to time past, *to have said before, to have already declared*, e. g. Aor. Gal. v. 21. c. dat. 1 Thess. iv. 6 προείπαμεν ὑμῖν, for this form comp. in Εἶπον init. Perf. Gal. i. 9. Heb. x. 15. c. ὅτι 2 Cor. vii. 3.—perf. 3 Macc. vi. 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

b) in reference to time future, *to say beforehand, to foretell, to predict*, e. g. Aor. c. acc. Acts i. 16 ἦν [γραφὴν] προεῖπε τὸ πνεῦμα. Perf. Rom. ix. 29. c. ὑμῖν Matt. xxiv. 25. ὑμῖν πάντα Mark xiii. 23. ὅτι 2 Cor. xiii. 2. τῶν ῥημάτων προειρημένων 2 Pet. iii. 2. Jude 17.—aor. Jos. B. J. 6. 2. 1 pen. Pol. 6. 3. 2. Xen. H. G. 3. 4. 20, 21 perf. Hdian. 6. 8. 13. τὰ προειρημένα Jos. Ant. 2. 2. 4.

Προείρηκα, see in Προεῖπον.

Προελπίζω, f. ἰσω, (ἐλπίζω,) *to hope before*; perf. *to have hoped before*, i. e. beforetime, of old. Eph. i. 12 ἡμᾶς . . . τοὺς προηλπικότες ἐν τῷ Χριστῷ, i. e. the Jews as having of old had the hope and promise of the Messiah; in opp. to

the Gentiles who have now first heard of him, ὑμεῖς ἀκούσαντες ver. 13. Comp. Rom. iii. 1 sq. ix. 4 sq. For the construction with ἐν, see 'Εν no. 3. c. γ.—So προκατελπίζειν Pol. 2. 4. 5. ib. 14. 3. 1.

Προενάρχομαι, f. ξομαι, (ἐνάρχομαι q. v.) *to begin before*; Aor. *to have begun before*, already, 2 Cor. viii. 6, 10.—Not found elsewhere.

Προεπαγγέλλω, f. ἐλῶ, (ἐπαγγέλλω q. v.) *to promise before*; Aor. 1 Mid. Rom. i. 2 ὁ [εὐαγγέλιον ὁ θεός] προεπηγγείλατο διὰ τῶν προφητῶν κ. τ. λ. i. e. aforetime, of old. 2 Cor. ix. 5 in MSS.—Dio. Cass. p. 19. A. ed. Hanov. ἐπεὶ δὲ αἱ τε ἀρχαιρεσίαι προεπηγγεμέναι ἦσαν.

Προέπω, see Προεῖπον.

Προέρχομαι, f. ἐλεύσομαι, aor. 2 προῆλθον, depon. Mid. see in Ἐρχομαι.

1. *to go forward, to go further, to pass on*, intrans. Matt. xxvi. 39 et Mark xiv. 35 προελθὼν μικρόν. Seq. acc. of way, Acts xii. 10 προῆλθον ῥύμην μίαν, comp. Matth. § 409. 4. Buttm. § 131. 6, 8. Winer § 32. 6.—Jos. B. J. 6. 2. 5. Plut. Thes. 11 μικρόν προελθὼν. Xen. Eq. 7. 9. c. acc. τὴν ὁδὸν Xen. Cyr. 2. 4. 18.

2. *to go before any one*, as referring either to place or time, e. g.

a) of place, *to go before*, in advance of any one, as a fore-runner, messenger, c. ἐνώπιόν τινος Luke i. 17; or as a leader, guide, c. acc. Luke xxii. 47 Ἰούδας προήρχετο αὐτούς sc. τὸν ὄχλον. For this accus. see in Προάγω no. 2. a.—Ecclus. xxxv. 10. Comp. Sept. c. ἐμπροσθέν τινος for עֲלֵי פָנָיו Gen. xxxiii. 3.

b) in time, i. q. *to go first, to precede*, to set off before another, Acts xx. 5 οὗτοι προελθόντες ἕμενον ἡμᾶς ἐν Τρωάδι. xx. 13 προελθόντες ἐπὶ τὸ πλοῖον. 2 Cor. ix. 5 εἰς ὑμᾶς.—c. gen. Luc. D. Mort. 6. 5 ἅπαντες προελεύσονται αὐτοῦ.—In the sense *to outgo, to arrive first*, Mark vi. 33 in text. rec.

Προερέω, see Προεῖπον.

Προετοιμάζω, f. ἄσω, (ἐτοιμάζω,) *to prepare beforehand*, Wisd. ix. 18. Pausan. 4. 22. 1. Hdot. 8. 24. In N. T. i. q. *to predestine, to appoint before*, trans. c. εἰς, Rom. ix. 23 ὁ προητοίμασεν εἰς δόξαν. So c. dat. Eph. ii. 10 οἷς [ἐργοῖς] προη-

τοίμασεν [ἡμᾶς] ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. — Philo de Opif. p. 17, ὁ θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο εἰς ἔρωτα καὶ πόθον αὐτοῦ.

Προεναγγεγίζομαι, f. ἰσομαι, (ἐναγγελλίζω q. v.) *to announce glad tidings, beforehand, to foretell joyful news*, c. dat. Gal. iii. 8 προεναγγελίσατο τῷ Ἀβραάμ, ὅτι κ. τ. λ. Comp. Gen. xii. 3. xviii. 18.

Προέχω, f. ἔξω, (ἔχω,) *to hold forth or forward*, e. g. the hands Xen. Cyr. 2. 3. 10. Mid. *to hold before oneself*, Hdot. 2. 42; and trop. *to use as a pretext, to allege*, Hdot. 8. 3. Thuc. 1. 140. Also in time, *to have beforehand*, already, Hdot. 9. 4. Soph. Antig. 208. Trop. *to have before* another, i. q. *to have preference or pre-eminence, to excel, to be superior, better*, Jos. Ant. 7. 10. 2. ῥώμῃ προέχοντες. Xen. H. G. 2. 4. 41. γνώμῃ προέχειν. — Hence in N. T. Mid. προέχομαι, *to excel, to be superior, better*, sc. on one's own part. Rom. iii. 9 τί οὖν; προεχόμεθα; i. e. can then we Jews claim for ourselves to be better off than the Gentiles? sc. in respect to being sinners before God.

Προηγέομαι, οὔμαι, f. ἡσομαι, (ἡγέομαι,) *to lead forward or onward, to go on before, to take the lead*, 2 Macc. xi. 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2. 27. In N. T. trop. *to lead on by example*, c. acc. and dat. of that *in or as to which*, Rom. xii. 10 τῇ τιμῇ ἀλλήλους προηγούμενοι *in mutual respect taking the lead of each other*. For the accus. comp. in Προάγω no. 2. a. For the dat. comp. Winer § 31. 3. Matt. § 400. 6.

Πρόθεσις, εως, ἡ, (προτίθημι,) *a setting before or forth, a setting out, exposure, exhibition*, e. g. of a dead body Dem. 1071. 21. Plato Legg. p. 959. A. In N. T.

a) pp. as of food, spoken only of *the shew-bread*, as being *set out before* Jehovah on a table in the sanctuary, Heb. ἄρτοι ἡ παρουσία *bread of presence*, later ἄρτοι ἡ προτάξις *bread of rows or piles*, Vulg. *panes propositionis*; see Lev. xxiv. 5—9. Jahn § 331. — So in an adjective sense in the phrases: οἱ ἄρτοι τῆς προθέσεως Matt. xii. 4. Mark ii. 26. Luke vi. 4, and ἡ πρόθεσις τῶν ἄρτων Heb. ix. 2, both

equivalent to οἱ ἄρτοι οἱ προτιθέμενοι, see Buttm. § 123. n. 4. Winer § 34. 2. Gesen. Lehrs. p. 643 sq. — So Sept. ἄρτοι τῆς προθέσεως for ἄρτοι ἡ παρουσία Ex. xxxv. 12. xxxix. 36. 1 K. vii. 48. 2 Chr. iv. 19. ἄρτοι ἡ παρουσία 1 Chr. ix. 32. xxiii. 29. πρόθεσις ἄρτων for ἄρτοι ἡ παρουσία 2 Chr. xiii. 11. Also Sept. ἄρτοι τοῦ προσώπου for ἄρτοι ἡ παρουσία 1 K. xxi. 6; and once ἄρτοι ἐνώπιοι Ex. xxv. 30. — Comp. 2 Macc. x. 3.

b) trop. of what one *sets before* his mind, proposes to himself, Lat. *propositum*, i. q. *purpose, counsel, resolve*. Acts xxvii. 13 δόξαντες τῆς προθέσεως κεκρατηκέναι. So of *firm purpose, firm resolve*, Acts xi. 23. 2 Tim. iii. 10. Elsewhere of the eternal purpose and counsel of God, Rom. viii. 28 τοῖς κατὰ πρόθεσιν κλητοῖς. ix. 11 see in Ἐκλογή c. Eph. i. 11. iii. 11. 2 Tim. i. 9. — 2 Macc. iii. 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

Προθέσμιος, ἰα, ἰον, (θεσμος, τίθημι,) *set beforehand, appointed*, spoken of time, whence ἡ προθεσμία sc. ἡμέρα, *a set day, appointed time*, Gal. iv. 2. — Jos. Ant. 12. 4. 7 τῆς προθ. ἐνισταμένης. Luc. Ver. Hist. 1. 36. Æschin. 6. 14.

Προθυμία, ας, ἡ, (πρόθυμος,) *pre-disposition*, i. q. *readiness, alacrity* of mind. Acts xvii. 11 ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας. 2 Cor. viii. 11, 12, 19. ix. 2. — Ecclus. xlv. 23. Jos. Ant. 7. 9. 5. Dem. 1457. 8. Xen. Venat. 2. 1.

Πρόθυμος, ον, ὁ, ἡ, (θύμω q. v.) *predisposed*, i. q. *ready, willing, prompt*, e. g. τὸ πνεῦμα πρόθυμον Matt. xxvi. 41. Mark xiv. 38. Sept. for בְּרָא 1 Chr. xxviii. 21. 2 Chr. xxix. 31. — 2 Macc. iv. 14. Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22. — Neut. τὸ πρόθυμον, *readiness, alacrity*, Rom. i. 15 τὸ κατ' ἐμὲ πρόθυμον i. q. *there is readiness on my part, I am ready*. — 3 Macc. v. 26. Jos. Ant. 4. 8. 13 τὸ περὶ αὐτοῦς πρόθυμον τοῦ θεοῦ. Eur. Iph. Taur. 989 or 996.

Προθύμως, adv. (πρόθυμος,) *readily, willingly, with alacrity*, 1 Pet. v. 2. — Tob. vii. 8. Hdian. 1. 5. 24. Xen. Conv. 4. 50.

Προϊστήμι, f. προστήσω, (ἵστημι,) aor. 2 προέστην, perf. part. contr. προεστώς. Trans. *to cause to stand before*,

to set over, Hdian. 5. 7. 13. Pol. 1. 33. 7. See in Ἰστημι, comp. Buttm. § 107. II. —In N. T. only in the intrans. tenses, e. g. aor. 2 and perf. of the Active, and pres. Mid. or Pass. to stand before, e. g.

a) i. q. to be over, to preside, to rule, absol. Rom. xii. 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. v. 17 οἱ καλῶς προεστῶτες. Seq. gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. iii. 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. ver. 5 τοῦ ἰδ. οἴκου προστῆναι. ver. 12. 1 Thess. v. 12.—c. gen. 1 Macc. v. 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

b) by impl. to care for any thing, to be diligent in it, to practise, c. gen. καλῶν ἔργων προϊστασθαι Tit. iii. 8, 14.—Athen. 13 p. 612. A, Σόλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προϊστασθαι τέχνης. Plut. Pericl. § 24 οὐ κοσμίον προεστῶσαν ἐργασίας, οὐδὲ σεμνῆς. comp. Xen. Mem. 3. 2. 2.

Προκαλέω, ὦ, f. ἐσω, (καλέω,) to call forth, i. e. to invite to stand forth, Pol. 23. 9. 2. Oftener Mid. to call forth before oneself, i. e. either to invite to come, to solicit, Thuc. 3. 37; or i. q. to challenge, to defy, sc. to combat, Jos. Ant. 7. 12. 4. Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4.—Hence in N. T. Mid. προκαλέομαι, οὔμαι, Lat. provocho, to provoke, to stimulate, c. acc. Gal. v. 26.—Hdian. 6. 1. 12. Diod. Sic. 1. 21.

Προκαταγγέλλω, f. ἐλῶ, (καταγγέλλω q. v.) to announce beforehand, e. g. future events, to foretell, Acts iii. 18, 24. vii. 52. Pass. part. perf. προκατηγγελμένος, announced beforehand, i. q. promised, 2 Cor. ix. 5.—Jos. Ant. 2. 9. 4 τοῖς προκατηγγελμένοις ὑπὸ τοῦ Θεοῦ πίστιν παρεῖχε. ib. 1. 12. 3.

Προκαταρτίζω, f. ἴσω, (καταρτίζω q. v.) to make ready beforehand, trans. 2 Cor. ix. 5.

Προκειμαι, part. προκείμενος, (κεῖμαι,) to lie before, to be laid or set before any one, intrans, pp. Sept. Lev. xxiv. 7. Luc. Nigr. 2. Xen. Mem. 3. 5, 25, 27. In N. T. only trop.

a) to lie or be before the mind of any one, i. q. to be present to him. 2 Cor. viii. 12 εἰ γὰρ ἡ προθυμία πρόκειται.—Philo

de Vit. Mos. p. 626. A, προύκειτο ἐν αὐτῷ τέλος. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

b) i. q. perf. pass. of προτίθημι, comp. in κεῖμαι b; to be laid or set before one's mind, e. g. a duty, reward, example. Heb. vi. 18 τῆς προκειμένης ἐλπίδος κρατῆσαι. xii. 1, 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . πρόκεινται δεῖγμα.—Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

Προκηρύσσω, v. ττω, f. ξω, (κηρύσσω,) to proclaim beforehand sc. by a herald, Jos. B. J. 6. 8. 2 Pol. 5. 60. 3. Xen. Lac. 11. 1. In N. T. genr. to announce or preach beforehand, and in the past tenses, to have before announced, preached, trans. Acts iii. 20. xiii. 24 προκηρύξαντος Ἰωάννου . . βάπτισμα μετανοίας.—Jos. Ant. 10. 5. 1 Ἱερεμίας τὰ μέλλοντα τῇ πόλει δεινὰ προεκήρυξε.

Προκοπή, ῆς, ἡ, (προκόπτω,) pp. a going forward, only trop. progress, advancement, furtherance. Phil. i. 12 εἰς προκοπὴν τοῦ εὐαγγελίου. ver. 25. 1 Tim. iv. 15.—2 Macc. viii. 8. Jos. B. J. 1. 10. 1. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phr. p. 85.

Προκόπτω, f. ψω, (κόπτω,) to beat or drive forwards, as if with repeated strokes; hence to forward, to further, Thuc. 4. 60. ib. 7. 56.—Also intrans. or c. ἑαυτὸν impl. see in ἄγω no. 3; to beat forward, as in Engl. a ship is said to beat ahead; hence genr. i. q. to go forward, to make progress, to proceed, pp. on one's way, journey, Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. the similar verb 'to push forwards,' both trans. and intrans. In N. T. only trop.

a) to make progress in any thing, to advance, to increase; e. g. c. dat. of that in or as to which, Luke ii. 52 καὶ Ἰησοῦς προέκοπτε σοφία, comp. Winer § 31. 3. Matth. § 400. 7. Seq. ἐν c. dat. Gal. i. 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Ἐν 3. b. γ. Matth. l. c. note. Seq. ἐπὶ c. acc. e. g. ἐπὶ τὸ χεῖρον q. d. to grow worse and worse, 2 Tim. iii. 13. ἐπὶ πλεῖον further 2 Tim. ii. 16. iii. 9. comp. in Πλείων d.—c. dat. Diod. Sic. 11. 87. c. ἐν

as προκεκοφώς ἐν παιδείᾳ Diod. Sic. T. IV. p. 50 Bip. T. VI. p. 30 Tauchn. Arr. Epict. 2. 10. 30. ἐπὶ τὸ κακὸν Test. XII Patr. p. 614, comp. Jos. Ant. 4. 4. 1. ἐπὶ πλεῖον Diod. Sic. 14. 98.

b) spoken of time, aor. *to be advanced*, i. q. *to be far spent*, Rom. xiii. 12 ἡ νύξ προέκοψεν.—Jos. B. J. 4. 4. 6 τῆς νυκτὸς προκοπούσης. App. B. Civ. 2. p. 781 ἡμέρα προύκοπτε.

Πρόκριμα, ατος, τό, (προκρίνω,) *a fore-judging*, i. q. *prejudice, prepossession*, 1 Tim. v. 21.

Προκυρόω, ῶ, f. ὠσω, (κυρόω,) *to establish or confirm before, previously*, Pass. perf. Gal. iii. 17.

Προλαμβάνω, aor. 2 προέλαβον, (λαμβάνω,) *to take before, trans.*

a) i. q. *to take before* another, *to anticipate* another in doing any thing, c. acc. 1 Cor. xi. 21 ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in Ἀγάπη no. 2.—Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν.—Intrans. *to take up beforehand, to anticipate* the time of doing any thing; c. inf. Mark xiv. 8 προέλαβε μνῆσαι μου τὸ σῶμα κ. τ. λ. i. e. she hath anointed my body by anticipation against my burial. Comp. Winer § 58. 4. Gesen. Lehrs. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως κ. τ. λ. Comp. καιροῦς προλαμβάνειν Diod. Sic. 14. 63. Oftener in a journey, course, Jos. Ant. 2. 7. 5. Xen. Ven. 7. 7.

b) of persons, aor. 1 Pass. προελήφθην, *to have been before taken, overtaken, caught*; Gal. vi. 1 εἰ καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, *if or although one have formerly been overtaken by a fault*.—Others, *if one have been caught forth, hurried away, by a fault*. Comp. Wisd. xvii. 17.

Προλέγω, f. ξω, (λέγω,) *to say beforehand, to foretell, to forewarn*, 2 Cor. xiii. 2 Gal. v. 21. 1 Thess. iii. 4. Sept. for

πρῶτον Is. xli. 26.—Jos. Ant. 7. 9. 7. Diod. Sic. 1. 50. Xen. An. 7. 7. 3.

Προμαρτύρομαι, (μαρτύρομαι,) pp. *to call to witness beforehand*; found only in N. T. *to testify beforehand*, i. q. *to declare beforehand*, 1 Pet. i. 11. Comp. Διαμαρτύρομαι.

Προμελετάω, ῶ, f. ἤσω, (μελετάω q. v.) *to premeditate*, c. inf. Luke xxi. 14 μὴ προμελετᾶν ἀπολογηθῆναι. Comp. Mark xiii. 11.—Aristoph. Eccl. 117. Xen. Ath. 1. 20.

Προμεριμνάω, ῶ, f. ἤσω, (μεριμνάω,) *to care or take thought beforehand*, Mark xiii. 11.

Προνοέω, ῶ, f. ἤσω, (νοέω,) *to foresee, to perceive beforehand*, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13. In N. T. trop. *to see to beforehand*, i. q. *to care for, to provide for*, Lat. provideo, c. gen. 1 Tim. v. 8.—Comp. Buttm. § 132. 5. 3.—Wisd. xiii. 16. Æl. V. H. 2. 31. Xen. Cyr. 8. 1. 1.—Mid. *to provide for in one's own behalf*, q. d. *to apply oneself to any thing, to practise diligently*, c. accus. e. g. προνοούμενοι καλὰ ἐνώπιόν τινος Rom. xii. 17. 2 Cor. viii. 21. Sept. Prov. iii. 4 προνοοῦ καλὰ ἐνώπιον κύριον. comp. Xen. Mem. 4. 3. 12. c. gen. Sext. Empir. adv. Eth. 104 προνοεῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1. Hesych. προνοοῦ ἐνθυμοῦ, ἐπιμελοῦ.

Πρόνοια, ας, ἡ, (προνοέω,) *foresight, providence, provision*, Acts xxiv. 3. Rom. xiii. 14 προνοίαν μὴ ποιεῖσθαι, see in Ποιέω no. 1. b. β.—2 Macc. iv. 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

Προοράω, ῶ, perf. προεώρακα, (ὁράω,) *to foresee*, Jos. c. App. 1. 28. Xen. Conv. 4. 5. *to see before oneself*, Thuc. 7. 44. Xen. Cyr. 5. 4. 49. Mem. 1. 4. 11. In N. T. *to see before*, i. e.

a) Mid. *to see before oneself, to have before one's eyes*, trop. of what one has vividly in mind, c. acc. Acts ii. 25 προωρώμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. xvi. 8 where Sept. for πρῶ to set.

b) perf. *to have seen before*, in time, Acts xxi. 29.

Προορίζω, f. ἰσω, (ὀρίζω,) *to set*,
2 Z

bounds before, Dem. 877. 7 in some edit. In N. T. trop. *to pre-determine, to pre-destinate*, spoken of the eternal counsels and decrees of God; seq. acc. c. inf. expr. or impl. Acts iv. 28 ὅσα . . ἡ βουλή σου προώρισε γενέσθαι. Rom. viii. 29, 30. 1 Cor. ii. 7. c. acc. et εἰς Eph. i. 5. Pass. v. 11.

Προπάσχω, aor. 2 προέπαθον, (πασχω,) *to be affected beforehand, to experience before*, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5. In N. T. evil, aor. *to have suffered before*, previously, 1 Thess. ii. 2.—Thuc. 3. 67, 82.

Προπέμπω, f. ψω, (πέμπω,) *to send on before*, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18. *to send forwards or forth* Wisd. xix. 2. Hdot. 4. 33, 121. In N. T. *to send forward*, sc. on one's journey, *to bring one on his way*, espec. *to accompany* for some distance in token of respect and honour, trans. Acts xx. 38 προέπεμπον αὐτὸν εἰς τὸ πλοῖον. xxi. 5.—Judith. x. 15. Jos. Ant. 7. 11. 4 προπέμψας Δαυὶδ ἦν μέχρι τοῦ Ἰορδάνου. 20. 2. 6. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. *to help one forward* on his journey, Acts xv. 3. Rom. xv. 24. 1 Cor. xvi. 6, 11. 2 Cor. i. 16. Tit. iii. 13. 3 John 6.—Esdr. iv. 47. 1 Macc. xii. 4.

Προπετής, έος, οὔς, ό, ή, adj. (προπίπτω), *falling forwards, prociduous*, Xen. Eq. 1. 8. trop. *prone, inclined, ready* to do any thing, Xen. H. G. 6. 5. 24. In N. T. trop. in a bad sense, *precipitate, headlong, rash*. Acts xix. 36 μηδέν προπετές πράττειν. 2 Tim. iii. 4.—Eccclus. ix. 23. Jos. Ant. 5. 1. 26. Hdian. 1. 8. 11. Aeschin. 27. 8. προπετῶς Xen. Cyr. 1. 3. 8.

Προπορεύομαι, f. εύσομαι, depon. Mid. (πορεύω q. v.) *to pass on before, to go before* any one, e. g. as a leader, guide, c. gen. Acts vii. 40 θεοὺς οἱ προπορεύονται ἡμῶν, quoted from Ex. xxxii. 1, 22, where Sept. for מִלְּפָנֶיךָ. For the gen. as depending on πρό in compos. see Matth. § 379. Buttm. § 147. n. 11, 12.—1 Macc. ix. 11. Pol. 18. 2. 5.—Also as a fore-runner, herald, Luke i. 76 προπ. πρὸ προσώπου κυρίου, see in Πρό no. 1. So Sept. for מִלְּפָנֶיךָ Ps. xcvi. 3. מִלְּפָנֶיךָ

Ps. lxxxix. 15.—Xen. Cyr. 4. 2. 23 προπ. εμπροσθεν.

Πρός, prep. governing the genitive, dative and accusative; and corresponding in its primary signif. to the primary force of these cases themselves, viz. with the gen. implying motion or direction *from* a place *hither*; with the dat. rest or remaining *by, at, near* a place; with the accus. motion or direction *towards* or *to* a place. Buttm. § 147. 2. comp. § 132. 2.

I. With the Genitive, pp. *from* a place *hither*, Hom. Od. 8. 29 ξείνος . . ἵκετ' ἐμὸν δῶ, ἢ ἐπὶ πόρῳ ἡοίων, ἢ ἐσπερίων ἀνδρῶν. Then, in the direction of a place, e. g. πρὸς Βορέαο, πρὸς Νότον, Od. 13. 110, 111; pp. *from* the north, etc. in Engl. *at* or *towards* the north, πρὸς τοῦ ποταμοῦ Xen. An. 4. 3. 28. Comp. Heb. יְצֵא Gen. ii. 8. xiii. 11. Gesen. Lex. יְצֵא no. 3. c. Trop. of the source, agent cause, *from* which any thing comes or proceeds, e. g. λαβεῖν τι πρὸς τινος Hdot. 2. 139, 152; and so after neuter or passive verbs, *from, of, by*, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also expressing dependance or relation of any kind *from* or *with* any one, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δίκης *according to right* Soph. Œd. T. 1014. Hdot. 7. 153. ἀτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, trop. *pertaining to*, i. e. *for, for the benefit of*, Acts xxvii. 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Comp. Passow A. 4. Matth. § 590. Buttm. § 147. p. 411. Winer § 51. p. 321.—Luc. D. Deor. 20. 3. Diod. Sic. 18. 50. fin. Plato Gorg. p. 459. C. Thuc. 3. 38.

II. With the Dative πρὸς marks a place or object *by the side of* which a person or thing is, *by, at, near*; as if in answer to the question *where?* in N. T. only five times, e. g. Matt. v. 11 πρὸς τῷ ὄρει, where text. rec. πρὸς τὰ ὄρη. Luke xix. 37 πρὸς τῇ καταβάσει τοῦ ὄρους. John xviii. 16 ὁ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ. xx. 12. Rev. i. 13. Comp. Passow B. Matth. § 590. b. Winer § 52. p. 337.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the Accusative *πρός* marks the object *towards* or *to* which any thing moves or is directed, comp. above, init. But see also no. 4 below.

1. Of place, *towards*, *to*, *unto*, as if in answer to the question *whither?* c. acc. of place, thing, person; comp. Passow C. Buttm. l. c. Matth. § 591. Winer § 53. p. 342.

a) pp. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns. Matt. ii. 12 *μὴ ἀνακάμψαι πρὸς Ἡρώδην*. iii. 5 *ἐξεπορεύοντο πρὸς αὐτόν*. ver. 14 *καὶ σὺ ἔρχῃ πρὸς με*; x. 13. xi. 28. xxv. 9. Mark i. 33 *ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν*. vi. 25, 45 *προάγειν . . . πρὸς Βηθσαϊδάν*. x. 1. Luke viii. 4, 19. xxiv. 12 *ἀπῆλθε πρὸς αὐτόν* i. e. home. John iii. 20 *οὐχ ἔρχεται πρὸς τὸ φῶς*. vi. 37. vii. 33. Acts iii. 11. xxviii. 30. Rom. i. 10. Gal. i. 17. al. sæpiss. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. H. G. 4. 1. 2.) So after *γίνεσθαι*, John x. 35. Acts vii. 31. xiii. 32. 2 Cor. i. 18. See in *Γίνομαι* I. d. β. p. 158.--comp. Xen. An. 3. 4. 24.--After verbs of sending, c. acc. of pers. Matt. xxi. 34 *ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς*. Luke xxiii. 27. John xvi. 7. Acts xv. 25. Eph. vi. 22. Tit. iii. 12. Hence *ἐπιστολὴ πρὸς τινα* Acts ix. 2. xxii. 5. 2 Cor. iii. 1.—Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3. *ἐπιστολὴ πρὸς* 2 Macc. xi. 27. Luc. Nigr. 1.—After verbs of leading, bringing, drawing, by force or otherwise; Matt. xxvi. 57 *οἱ δὲ κρατήσαντες τὸν Ἰ. ἀπέγαγον πρὸς Καϊάφαν*. Mark ix. 17, 19 *φέρετε αὐτόν πρὸς με*. xi. 7. Luke xii. 58. John xii. 32 *πάντας ἐλκύσω πρὸς ἑμαυτόν*. xiv. 3. Acts xxiii. 15. Rev. xii. 5. Prægn. Acts xxiii. 24 see in *Διασώζω*.—Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—So after verbs implying motion *to* a place and also a subsequent remaining there, where in Engl. we mostly use *at*, *upon*, but also *to*, *unto*. E. g. verbs of falling, *πίπτειν* v. *προσπίπτειν πρὸς τοὺς πόδας τινος* *to fall at one's feet* Mark v. 22. vii. 25. (Sept. Ex. iv. 25.) So verbs of laying, putting, casting, and the like; as Matt. iii. 10 *ἡ ἀξίνη πρὸς τὴν ῥίζαν κεῖται*. Luke iii. 9. xvi. 20 *ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ*. Acts iii. 2. So Mark x. 7. Matt. iv. 6. For the use

of *πρός* c. acc. after verbs compounded with *πρός*, see Winer § 56, espec. p. 364. Genr. Acts v. 10 *ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς*. Acts xiii. 36.—After verbs and words implying mere direction, as a turning, reaching, looking, and the like. Acts vii. 44 *στραφεὶς πρὸς τὴν γυναῖκα*. Acts ix. 40. 2 Cor. iii. 16. Rom. x. 21 *ἐξεπέτασα τὰς χεῖράς μου πρὸς λαόν κ. τ. λ.* Eph. iii. 14 *κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα*. trop. James iv. 5 see in *Ἐπιποθίω*. (Hdian. 6. 4. 3.) So by Hebraism, e. g. *βλέπειν τι πρόσωπον πρὸς πρόσωπον*, *face to face*, 1 Cor. xiii. 12, as Sept. for *דָּבָר לְדָבָר* Gen. xxxii. 31. Deut. xxxiv. 10. *λαλεῖν στόμα πρὸς στόμα*, *mouth to mouth*, 2 John 12, as Sept. for *דָּבָר לְדָבָר* Num. xii. 8. Comp. Matth. § 427. b.

b) with all verbs and words which include the idea of *speaking to* any one, mostly c. acc. of pers. see below in a fin. Comp. Passow C. c. Matth. l. c. (a) genr. e. g. after *εἶπον* Matt. iii. 15. Luke i. 13, 18, 34. sæp. *λαλέω* Luke i. 19, 55. ii. 18, 20. sæp. *λέγω* Luke v. 36. vii. 24. Acts iii. 25. sæp. *φημί* Luke xxii. 70. Acts ii. 38. al. So with verbs of answering, as *ἀποκρίνομαι* Acts iii. 12. xxv. 16; of accusing, as *κατηγορέω* John v. 45; of praying, entreating, as *βοάω* Luke xviii. 7. (Sept. 1 Sam. xii. 10.) *δεόμαι* Acts viii. 24. *δέησις* Rom. x. 1. *εὐχομαι* 2 Cor. xiii. 7. *προσευχή* Acts xii. 5. Rom. xv. 30; so by Hebr. *אֵרֶוּן* *πρὸς τὸν θεόν* Acts iv. 24; comp. Heb. *נִשְׁאָר* Is. xxiv. 14, and Gesen. Lex. art. *נִשְׁאָר* no. 1. e. With words of declaring, making known, as *ἀναδεικνύω* Luke i. 80. *γνωρίζω* Phil. iv. 6. *ἐμφανίζω* Acts xxiii. 22; of command and the like, e. g. *ἐντολή* Acts xvii. 15, *ἀπολογία* Acts xxii. 1. etc.—Sept. 1 Sam. xiv. 19. 2 Chr. x. 16. Hdian. 3. 6. 2. Plato Hipp. Min. p. 370. D. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 *εὐχομαι πρὸς*.—Once c. acc. of thing, as *λαλεῖν πρὸς τὸ οὖς* i. e. *to speak to one in his ear, privately*, Luke xii. 3.—(β) Of *mutual* words and sayings, etc. Acts ii. 12 *ἄλλος πρὸς ἄλλον λέγοντες*. So *πρὸς ἀλλήλους* *to one another*, one to another, Mark viii. 16. ix. 31. xv. 31. John vi. 52. xvi. 7. Acts ii. 7. iv. 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) *πρὸς αὐτούς* id. Mark i. 27. ix.

16, 33. xiv. 4. xvi. 3. Luke xxii. 23. Comp. in 'Εαυτοῦ c.—(γ) After verbs of *swearing to any one*, i. q. to promise with an oath, comp. Passow l. c. Luke i. 73 ὅρκον δὲν ὤμοσε πρὸς Ἀβραάμ.—Hom. Od. 14. 331. ib. 19. 288.

c) trop. after verbs and words implying *direction* of the mind or will, an affection or disposition *towards any one*; e. g. (α) favourable, implying goodwill, confidence, etc. 2 Cor. iii. 4 πεποιθήσιν ἔχομεν πρὸς τὸν Θεόν. vii. 4 παρρησία πρὸς ὑμᾶς. ver. 12. Gal. vi. 10 ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. vi. 9. Phil. ii. 30. 1 Thess. i. 8 ἡ πίστις ἡ πρὸς τὸν Θεόν. v. 14. 2 Tim. ii. 24. Tit. iii. 2. Philem. 5. So Col. iv. 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. iv. 12.—Jos. Vit. 25 ἡ πρὸς με πίστις. Plut. Demet. 39 περὶ φιλίας πρὸς αὐτόν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10.—(β) Unfavourable, i. q. *against*. Acts vi. 1 γογγυσμὸς πρὸς τοὺς Ἑβραίους. xxiii. 30 λέγειν τὰ πρὸς αὐτόν. xxiv. 19. xxv. 19. 1 Cor. vi. 1. Eph. vi. 11 στῆναι πρὸς κ. τ. λ. Col. iii. 13, 19 μὴ πικραίνεσθε πρὸς αὐτάς. Heb. xii. 4. Rev. xiii. 6. Comp. Passow C. b. Matth. § 591. ε. —Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of time, e. g. (α) pp. of a time when, *towards, near*, Luke xxiv. 29 πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Comp. Passow C. 2. Matth. 591. ε, fin. Winer l. c.—Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἑαρ ἡδὴ. Xen. An. 4. 5. 21 πρὸς ἡμέραν.—(β) As forming with the accus. a periphrasis for an adv. of time, i. q. *at, for*; as πρὸς καιρόν, *for a season*, a while, briefly, Luke viii. 13. 1 Cor. vii. 5. πρὸς καιρόν ὥρας 1 Thess. 2. 17. πρὸς ὥραν John v. 35. Gal. ii. 5. So Heb. xii. 10 πρὸς ὀλίγας ἡμέρας. ver. 11 πρὸς τὸ παρόν *for the present, at present*. James iv. 14 πρὸς ὀλίγον sc. χρόνον. Comp. Passow C. 4. Winer l. c.—Pol. 1. 61. 4 πρὸς καιρόν. Luc. D. Deor. 18. 1 πρὸς ὀλίγον. Ael. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

2. Trop. as denoting the direction, reference, relation, which one object has *towards or to* another. Comp. Passow C. 3.

a) *towards*, i. e. *in reference to, in respect to, as to*, implying the direction or

remote object of an action. (α) c. acc. of pers. Mark xii. 12 ἐγνώσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts xxiv. 16 ἀπρ. συνειδήσιν ἔχειν πρὸς τὸν Θεόν κ. τ. λ. Rom. iv. 2. Heb. i. 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. ver. 8. al. So τί πρὸς σε; τί πρὸς ἡμᾶς; Matt. xxvii. 4. John xxi. 22, 23. Comp. Passow C. 3. a. Matth. § 591. γ. Winer p. 343.—Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδὲν ἐστὶ τούτων δὴπου πρὸς ἐμέ.—(β) Seq. acc. of thing, Heb. ix. 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητι. Luke xviii. 1 ἐλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κ. τ. λ. 2 Cor. iv. 2. So after verbs of replying, Matt. xxvii. 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα. Rom. viii. 31 πρὸς ταῦτα. genr. Plato Hipp. maj. p. 295. C. Xen. Mem. 1. 3. 3. πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12.—Here belongs the construction τὰ πρὸς τινα v. τι, *things relating or pertaining to any person or thing*, e. g. τὰ πρὸς εἰρήνην i. e. either pp. conditions of peace Luke xiv. 32, or trop. Luke xix. 42. τὰ πρὸς τὴν χρείαν i. q. things necessary Acts xxviii. 10. τὰ πρὸς ζωὴν 2 Pet. i. 3. τὰ πρὸς τὸν Θεόν *things pertaining to God*, divine things Rom. xv. 17. Heb. ii. 17. v. 1. etc. Comp. in 'Ο, ἡ, τό, E. β. p. 555.—Sept. Ex. xviii. 19 τὰ πρὸς Θεόν. Diod. Sic. 1. 72 τὰ πρὸς τὴν ταφήν. Xen. Cyr. 1. 2. 10 τὰ πρὸς τὸν πόλεμον.

b) spoken of a rule, form, standard, *according to*, in conformity with, etc. Luke xii. 47 μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ. 2 Cor. v. 10 πρὸς ᾧ ἔπραξεν. Gal. ii. 14. Eph. iii. 4. Comp. Passow C. 3. b. Matth. § 591. δ. Winer l. c.—Luc. quom. Hist. conscr. 38 init. Plato Symp. p. 199. B. Xen. An. 6. 1. 5.

c) of the motive, ground, occasion of an action, i. q. *on account of, because of, for*, e. g. Matt. xix. 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κ. τ. λ. Mark x. 5. Comp. Passow C. 3. c. Matth. § 591. β.—Hdot. 1. 38. Plat. Rep. 1. p. 331. A. Xen. Mem. 3. 8. 5.

d) as marking the end or result, the aim or purpose of an action, e. g. πρὸς τί, *for what, why*, i. e. to what end, for what purpose, John xiii. 28. Comp. Passow C. 3. c. Matth. § 591. δ. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After

verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts iii. 10 οὐκος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος κ. τ. λ. Rom. iii. 26. xv. 2. 1 Cor. vi. 5 πρὸς ἐντροπὴν ὑμῖν λέγω. vii. 35. x. 11. 2 Cor. i. 20. Eph. iv. 12. 1 Tim. i. 16. iv. 7 γυμνάζε δὲ σεαυτὸν πρὸς εὐσέβειαν. Heb. v. 14. vi. 11. 1 Pet. iv. 12. Espec. seq. infin. c. τό, *to the end that*, as Matt. v. 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. vi. 1 πρὸς τὸ θεαθῆναι αὐτοῖς. xiii. 30 συλλέξατε . . . καὶ δῆσατε . . . πρὸς τὸ κατακαῦσαι αὐτά. xxiii. 5. Mark xiii. 22. Eph. vi. 11. James iii. 3.—3 Macc. i. 19. Hdian. 3. 14. 2. Thuc. 7. 8. c. inf. Sept. Jer. xxvii. 10. Plato Phædo § 62.—So after nouns and adjectives, John xi. 4 ἀσθένεια πρὸς θάνατον. Eph. iv. 14. Col. ii. 23. (Jos. B. J. 4. 9. 11 φάρμακον πρὸς σωτηρίαν. Luc. Merc. Cond. 40 πρὸς κέρδος.) John iv. 35 ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Acts xxvii. 12 ἀνευθέτου τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν. 2 Cor. ii. 16. x. 4. Eph. iv. 29. 1 Tim. iv. 8. 2 Tim. iii. 17. Tit. i. 16. 1 Pet. iii. 15.—Diod. Sic. 5. 37. Plato Menex. p. 247. E, πᾶν τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4. 5. 12.—Also of a tendency and result, as 2 Pet. iii. 16 ἃ στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John v. 16 τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. So ἁμαρτία πρὸς θάνατον. v. 16, 17.

e) of the relation in which one person or thing stands *towards* another, *towards*, *with*, etc. comp. Passow C. 3. d. Matth. § 591. ε. Luke xxiii. 12 προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. (Hdian. 3. 2. 14.) Rom. v. 1 εἰρηνὴν ἔχομεν πρὸς τὸν θεόν. (Xen. Hi. 2. 11.) Acts ii. 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Acts xxviii. 25 ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. (Diod. Sic. 4. 1.) 2 Cor. vi. 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαν; So διατίθεσθαι διαθήκην πρὸς τινα, *to make a covenant with* any one, Acts iii. 25. Heb. x. 6. ix. 20 see in Ἐντέλλομαι. —Diod. Sic. 11. 44 συντίθεσθαι φίλιαν πρὸς τινα. Æl. V. H. 9. 41. Thuc. 4. 15. Xen. Vect. 5. 13.—So in a comparison, Rom. viii. 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. e. as compared with, etc. Passow l. c. Matth. l. c. γ.—Ecclus. xxiv. 29. Plato Πρωτ. 2. p. 281 D. ἡμεῖς τῶν ἀρ-

χαίων τοὺς περὶ τὴν σοφίαν ψαύλους πρὸς ὑμᾶς. Xen. Mem. 1. 2. 52.

4. Sometimes πρὸς c. acc. is used after verbs which express simply rest *at*, *by*, *in* a place, i. q. πρὸς c. dat. But in such instances for the most part, the idea of a previous *coming to* or *direction towards* that place is either actually expressed, or is implied in the context. Comp. Eίς no. 4. See Passow C. 5. Matth. § 591. η. Winer p. 342. Fritzsche IV Evang. II. p. 201 sq. Thus (α) genr. c. acc. of place, Mark xi. 4 εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν. xiv. 54 θερμαινόμενος πρὸς τὸ φῶς, i. e. *at* or *towards* the fire. Luke xxii. 56. John xx. 11. So c. acc. of person, i. q. *with*, *by*, *among*, Matt. xxvi. 18 πρὸς σε ποιῶ τὸ πάσχα. ver. 55. πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων, pp. I set myself *to* or *among* you. Mark xiv. 49 ἤμην πρὸς ὑμᾶς . . . διδάσκων. Acts xii. 20. xiii. 31 οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν, i. e. *to* or *towards* the people. 1 Cor. ii. 3. xvi. 7 ἐλπίζω χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς. 2 Cor. i. 12. v. 8. Gal. i. 18. ii. 5. iv. 18. Phil. i. 26. 2 Thess. ii. 5. Sept. for ὕψις Is. xix. 19.—Æschyl. Prom. 347 or 351 ὃς πρὸς ἐσπέρους τόπους ἔστηκε. Eurip. Ion. 916. Orest. 468 or 475 πρὸς δεξιὰν αὐτοῦ στάς. Soph. Elect. 931. Xen. H. G. 6. 5. 8 ὑπὸ τὸ πρὸς Μαντίνειαν τεῖχος. ib. 2. 1. 25.—Here belongs the construction in Luke xviii. 11, ὁ Φαρασαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, i. e. either *standing by himself*, as in Eurip. Orest. above; or, *πρὸς ἑαυτὸν ταῦτα προσήχετο he prayed thus to or with himself*; comp. Luc. Contempl. 18 πρὸς ἑμαυτὸν γε ἐννοῶ. Isocr. de Permut. § 203 πρὸς αὐτὸν διανοεῖσθαι.—(β) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρὸς c. acc. is then i. q. παρά c. dat. Passow l. c. Mark ii. 2 τὰ πρὸς τὴν θύραν, i. e. the space at the door or gate, vestibule. iv. 1. Matth. xiii. 56 αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; Mark vi. 3. John i. 1 ὁ λόγος ἦν πρὸς τὸν θεόν. Philem. 13 πρὸς ἑμαυτὸν κατέχειν.—See in Brunck ad Apoll. Rh. 2. 496.

NOTE. In composition πρὸς implies; 1. motion, direction, reference, towards,

to, at, etc. as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω. 2. accession, addition, *thereto, over and above, more, further*, as προσαιτέω, προσαπειλέω, comp. Herm. ad Vig. p. 863. no. 426; hence intens. as πρόσπεινος, προσφιλής. 3. nearness, a being or remaining *near, at, by*, as προσεδρεύω, προσμένω. AL.

Προσάββατον, ου, τό, (πρό, σάββατον,) *fore-sabbath, eve of the sabbath*, i. q. παρασκευή, which see. Mark xv. 42. —Judith viii. 6.

Προσαγορεύω, f. εὔσω, (ἀγορεύω,) *to speak to any one, to address, to salute*, Luc. Asin. 4. Hdian. 1. 16. 7. *to call by name, to name*, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1. Hence in N. T. *to name, to appoint, to declare*, Pass. Heb. v. 10 προσαγορευθεῖς ὑπὸ Θεοῦ ἀρχιερέως. Comp. Matth. § 420. Winer § 32. 4. b. —comp. Jos. Ant. 3. 7. 1 ἦν ὁ νόμος ἄγνειαν προσαγορεύει.

Προσάγω, f. ξω, aor. 2 προσήγαγον, (ἄγω,) *to lead or conduct to any one, to bring near*.

a) trans. c. acc. Luke ix. 41 προσάγαγε ὧδε τὸν υἱόν σου. c. acc. et dat. Acts xvi. 20 προσαγάγοντες αὐτοὺς τοῖς στρατηγοῖς. For this dat. of direction after πρὸς in comp. see Matth. § 402. Sept. for אֲבִיָּה 1 Sam. i. 25. אֲבִיָּה Ex. xxix. 4. xl. 12.—Hdian. 1. 5. 1. Dem. 234. 20. τινά τινι Xen. Cyr. 3. 2. 12.—Implying admission or access to any one, pp. as to a king, Xen. Cyr. 1. 3. 8; in N. T. trop. of God, *to bring near, to present before*, c. acc. et dat. 1 Pet. iii. 18. —comp. Jos. Ant. 14. 11. 2.

b) intrans. see ἄγω no. 3, *to come or draw near, to approach*, c. dat. as above. Acts xxvii. 27 ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν *the sailors deemed that some country drew near to them*, i. e. according to the usual optical illusion on board a ship. So Sept. for אֲבִיָּה Ex. xiv. 10. Is. xxxiv. 1.—Æl. V. H. 3. 21. Epict. Ench. 29. 7. of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 τὴν γῆν ἐωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὡς αὐτὴν πλέουσιν. Cic. Quæst. Ac. 4. 25 fin.

Προσαγωγή, ῆς, ἡ, (προσάγω,) *a leading or bringing to, accession*, Plut.

Non posse suav. viv. 16. VI. p. 201. Tauchn. Thuc. 1. 82. In N. T. *approach, access, admission*, εἰς τι Rom. v. 2. πρὸς τινα Eph. ii. 18. absol. iii. 12.—Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

Προσαιτέω, ῶ, f. ἦσω, (αἰτέω,) *to ask in addition, to demand besides*, Xen. An. 1. 3. 21. In N. T. *to beg*, absol. Mark x. 46. Luke xviii. 35. John ix. 8. —Sept. Job xxvii. 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

Προσαίτης, ου, ὁ, (προσαιτέω,) *a beggar*, John ix. 8 in later edit. for τυφλός.—Diog. Laert. 6. 56. Plut. Quæst. Gr. 13. II. p. 308 Tauchn.

Προσαναβαίνω, aor. 2 προσέβην, (ἀναβαίνω,) *to go up further, higher*, c. ἀνώτερον pleon. Luke xiv. 10 φίλε, προσανάβηθι ἀνώτερον, i. e. take a higher seat, a more honourable place. Sept. pp. for פָּרָג Ex. xix. 23. Josh. xi. 17.—Judith xiii. 10. Diod. Sic. 1. 37. of a stream, *to rise*, Pol. 3. 72. 4.

Προσαναλίσκω, f. λύσω, (ἀναλίσκω,) *to consume besides, to expend further*, Luke viii. 43 ἥτις τοῖς ἰατροῖς προσαναλώσασα ὅλον τὸν βίον. For the dat. see Buttm. § 133. 3. Matth. § 387. Text. rec. εἰς ἰατρούς.—Dem. 460. 2. ib. 1025. 20.

Προσαναπληρόω, ῶ, f. ὠσω, (ἀναπληρόω,) *to fill up thereto*, sc. by adding, *to supply fully*, τὰ ὑστερήματα 1 Cor. ix. 12. xi. 9.—Wisd. xix. 4. Diod. Sic. 5. 71.

Προσανατίξιμι, f. ἦσω, (ἀνατίξιμι,) pp. *to lay up in addition*; Mid. *to take upon oneself besides*, Xen. Mem. 2. 1. 8. In N. T. only Mid. aor. 2 προσανεδέμην, trop. *to lay before in addition, to impart or communicate further*, sc. on one's own part.

a) genr. c. acc. et dat. Gal. ii. 6 ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέδεντο. Comp. ἀνεδέμην in ver. 2.

b) by way of consultation, i. q. *to confer with, to consult*, c. dat. Gal. i. 16 οὐ προσανεδέμην σαρκὶ καὶ αἵματι.—Diod. Sic. 17. 116 [Ἀλέξανδρος] τοῖς μάντεσι προσανδέμενος περὶ τοῦ σημείου. Luc. Jup. Trag. 1 ἐμοὶ προσανάθου· λάβε με σύμβουλον πόνων.

Προσαπειλέω, ὦ, f. ἥσω, (ἀπειλέω,) *to threaten further*, absol. Acts iv. 21, comp. ver. 18.—Dem. 544. 26.

Προσδαπανάω, ὦ, f. ἥσω, (δαπανάω,) *to spend more*, in addition, c. acc. Luke x. 35.—Luc. Ep. Saturn. 39. Themist. Or. 23. p. 289.

Προσδέομαι, f. ἥσομαι, depon. Pass. (δέομαι), *to need besides*, in addition, c. gen. Acts xvii. 25. Sept. for רָצַח Prov. xii. 9.—Ecclus. iv. 3. Dem. xiv. 22. Thuc. 2. 41.

Προσδέχομαι, f. ξομαι, depon. Mid. (δέχομαι,) *to receive to oneself, to admit*, trans.

a) of things, trop. *to admit, to allow*, as τὴν ἐλπίδα Acts xxiv. 15. Negat. Heb. xi. 35 οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, *not accepting*, i. q. rejecting; comp. 2 Macc. c. 7.—Sept. Job ii. 9. Wisd. xviii. 7. Pol. 1. 16. 6.—Of evils, i. q. *to put up with, to endure*, Heb. x. 34 τὴν ἀρπαγὴν τῶν ὑπαρχόντων. Sept. for נָשָׂא Ex. x. 17.

b) of persons, *to receive, to admit*, sc. to one's presence and kindness. Luke xv. 2 οὗτος ἁμαρτωλὸς προσδέχεται. Sept. for נָשָׂא Mal. i. 8. Ez. xliii. 27.—Diod. Sic. 18. 54. Thuc. 2. 12. Xen. H. G. 1. 5. 9.—So in hospitality, *to receive kindly, to entertain*, as a guest, Rom. xvi. 2. Phil. ii. 29. Sept. for לָקַח 1 Chr. xii. 18.

c) of things future, i. q. *to wait for, to expect*, c. acc. Luke xii. 36 ἀνθρώποις προσδεχομένοις τὸν κύριον αὐτῶν πότε κ. τ. λ. Acts xxiii. 21. So a future good, with the idea of faith, confidence, as τὴν βασιλείαν τοῦ Θεοῦ Mark xv. 43. Luke xxiii. 51. παράκλησιν Luke ii. 25. λυτρωσιν ii. 38. τὴν μακαρίαν ἐλπίδα Tit. ii. 13. τὸ ἔλεος τοῦ κυρίου Jude xxi.—2 Macc. viii. 11. Pol. 21. 8. 7. Hdian. 3. 1. 2. Xen. Apol. 33.

Προσδοκάω, ὦ, f. ἥσω, (δοκεύω, δοκάω, pp. *to watch toward or for* any thing, i. q. *to look for, to expect*.

a) absol. or c. inf. i. q. *to think, to suppose*, Matt. xxiv. 50 ἐν ἡμέρᾳ ᾧ οὐ προσδοκᾷ. Luke iii. 15. xii. 46. Acts xxviii. 6. c. inf. ibid. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι.—c. inf. Jos.

7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11.—In the sense of *hope*, Acts xxvii. 33. c. inf. 3. 5.—c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

b) c. acc. i. q. *to wait for, to await*, e. g. persons, Matt. xi. 3 σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Luke vii. 19, 20. i. 21 προσδοκῶν τὸν Ζαχαρίαν. viii. 40. Acts x. 24. Acc. of thing, 2 Pet. iii. 12 τὴν παρουσίαν. ver. 13, 14.—Sept. Ps. cxix. 165. 2 Macc. xv. 8, 20. Jos. B. J. 5. 13. 1. Hdian. 4. 11. 7.

Προσδοκία, ας, ἡ, (προσδοκάω,) *a looking for, expectation*, in N. T. only of evil, Luke xxi. 26 ἀπὸ φόβου καὶ π. τῶν ἐπερχομένων. Meton. Acts xii. 11 τῆς προσδοκίας τοῦ λαοῦ, i. e. the evils which the Jews look for to come upon me. Sept. meton. for Heb. נִתְקָן Gen. xlix. 10.—pp. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3 of good, Xen. Cyr. 1. 6. 19.

Προσδρέμω, see Προστρέχω.

Προσεάω, ὦ, f. άσω, (ιάω,) *to permit or suffer further*, c. dat. Acts xxvii. 7 μὴ προσεῶντος ἡμῖν ἀνέμου, i. e. the wind not suffering us to proceed further on that course.

Προσεγγίζω, f. ίσω, (ἐγγίζω,) *to come near unto* any one, c. dat. Mark ii. 4. Sept. for נִקְרָא Gen. xxxiii. 6, 7. Josh. iii. 4.—Pol. 39. 1. 4.

Προσεδρεύω, f. εύσω, (προσεδροι sitting by, from ἔδρα,) *to sit near, by*, Lit. *adsideo*, e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init. In N. T. *to wait near, to attend, to serve*, c. dat. 1 Cor. ix. 13 οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, i. q. οἱ τὰ ἱερὰ ἐργαζόμενοι. Comp. in Παρεδρεύω.—Jos. c. Ap. 1. 7 τῇ θεραπείᾳ τοῦ Θεοῦ προσεδρεύοντας. Diod. Sic. 5. 46 π. ταῖς τῶν θεῶν θεραπείαις.

Προσεργάζομαι, f. άσομαι, depon. Mid. (ἐργάζομαι), *to work out thereto, to gain more by labour*, Hdot. 6. 61. Xen. G. G. 3. 1. 28. In N. T. genr. *to gain thereto, besides*, in addition, Luke xix. 16 ἡ μὲν σου προσεργάσατο δέκα μνᾶς.

Προσέρχομαι, f. ελεύσομαι, depon. Mid. (έρχομαι q. v.) *to come to or*

near to any place or person, *to approach*, intrans.

a) pp. and seq. dat. after *πρός* in comp. see Matth. § 402; e. g. dat. of place, Heb. xii. 18 οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει. ver. 22. (Hdian. 2. 6. 11.) Seq. dat. of pers. Matt. iv. 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπε. viii. 5. Mark xiv. 45. Luke xxiii. 52. John xii. 21. Acts ix. 1. Absol. or c. dat. impl. Matt. iv. 11 ἄγγελοι προσῆλθον καὶ κ. τ. λ. Mark i. 31. Luke viii. 24. x. 34. Acts vii. 31. xxviii. 9. al. Sept. usually seq. *πρός*, for *שָׁנָה* Gen. xxix. 10. xliii. 19. *קָרָב* Num. ix. 6. Deut. i. 22.—c. dat. Ael. V. H. 9. 3. Xen. Cyr. 1. 4. 27.—In the sense of *to visit, to have intercourse with*, Acts xxiv. 23. x. 28.

b) trop. (a) of God or Christ, *to come to God, to draw near unto*, in prayer, sacrifices, worship, devotion of heart and life; seq. dat. Heb. vii. 25 τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ. xi. 6. c. τῷ θεῷ impl. Heb. x. 1, 22. So iv. 16 προσερχώμεθα οὖν . . . τῷ θρόνῳ τῆς χάριτος. Sept. pp. of those who approach the altar, for *שָׁנָה* Lev. xxi. 21. Deut. xxi. 5. *קָרָב* Lev. xxi. 16.—Of Christ, 1 Pet. ii. 4 *πρός* ὃν προσερχόμενοι *to whom coming*, i. e. whom embracing, becoming his disciples, followers.—So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For *πρός*, comp. Winer § 56. p. 364.—(β) Seq. dat. of thing, *to assent to, to embrace*. 1 Tim. vi. 3 μὴ προσέρχεται ὑγιαίνουσι λόγοις.—Philo de Gigant. p. 289. A, μηδενὶ προσέρχεσθαι γνώμῃ τῶν εἰρημένων. de Migr. Abr. p. 401. D, προσελθόντες ἀρετῇ. AL.

Προσευχή, ἥς, ἡ, (προσεύχομαι,) *prayer*, sc. offered to God.

a) pp. as *προσευχὴ πρὸς τὸν θεόν* Acts xii. 5. Rom. xv. 30. *προσευχὴ τοῦ θεοῦ* i. e. prayer to God, Luke vi. 12. Genr. and absol. Matt. xvii. 21 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. xxi. 22. Mark ix. 29. Luke xxii. 45 ἀναστὰς ἀπὸ τῆς προσευχῆς. So οἶκος προσευχῆς *house of prayer, for prayer*, Matt. xxi. 13. Mark xi. 17. Luke xix. 46. Acts i. 14 προσκατερεῖν τῇ προσευχῇ. vi. 4. ὥρα τῆς προσευχῆς Acts iii. 1, see in *Ἑννατος*. x. 31. Rom. xii. 12. 1 Cor. vii. 5. Eph. vi. 18. Col. iv. 2. Phil. iv. 6. 1 Tim. v. 5. James v. 17 see in

Προσεύχομαι. Plur. Acts ii. 42 προσκαρτεροῦντες . . . ταῖς προσεύχαις. x. 4. Rom. i. 10. Eph. i. 16. Col. iv. 12. 1 Thess. i. 2. 1 Tim. ii. 1. Philem. 4, 22. 1 Pet. iii. 7. iv. 7. Rev. v. 8. viii. 3, 4. Sept. for *פְּרַח* Ps. iv. 2. 2 Chr. vi. 19. sæp.—Tob. xiii. 1. Eccl. iii. 5. vii. 10, 14.

b) meton. *proseucha*, i. q. οἶκος v. τόπος προσευχῆς, *פְּרַח* *חַיִּים*, *house or place of prayer, an oratory*. Acts xvi. 13 οὐ ἐνομίζετο προσευχὴ εἶναι. ver. 16. Comp. 3 Macc. vii. 20; and see the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, quoted under *Νομίζω*. These Jewish *proseuchæ* were places for social prayer and devotion without those towns where the Jews were unable or not permitted to have a synagogue; and were usually near a river or the sea-shore, for the convenience of ablution; see Jos. l. c. Sometimes the *προσευχὴ* was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν προσευχὴν, μέγιστον οἶκημα πολὺν ὄχλον ἐπιδέξασθαι δυνάμενον. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove, appropriated to this purpose; so Tertullian speaks of the “orationes littorales” of the Jews, ad Nationes c. 13; also de Jejuniis c. 16, “Judaicum certe jejunium ubique celebratur, quum omnis templis *per omne litus quocunque in aperto* aliquando jam precem ad cælum mittunt.” Comp. Juv. Sat. 3. 11 sq. See Wetstein N. T. I. p. 692. Jahn § 345.

Προσεύχομαι, f. *ξομαι*, deponent Mid. (εὐχομαι,) imperf. *προσηυχόμεν*, aor. 1 *προσηυξάμην*, for which augm. see Buttm. 86. 2; *to pray to God, to offer prayer*, pp. seq. dat. τῷ θεῷ or the like after *πρός* in comp. see Matth. § 402. 1 Cor. xi. 13 τῷ θεῷ προσεύχεσθαι. Matt. vi. 6 *πρόσευξαι* τῷ πατρί σου ἐν τῷ κρυπτῷ. So Sept. for *פְּרַח* Is. xlv. 17; oftener seq. *πρός* θεόν Gen. xx. 17. 1 Sam. i. 10 sæp. (Luc. Hermit. 40 τῷ Δά. Xen. Cyr. 1. 6. 1 τοῖς θεοῖς.) Absol. or c. τῷ θεῷ impl. Matt. vi. 5 καὶ ὅταν προσεύχῃ. ver. 6, 7. xiv. 23. Mark i. 35. Luke iii. 21. Acts vi. 6. 1 Cor. xi. 4. 1 Thess. v. 17. 1 Tim. ii. 8. James v. 13, 18. al. Joined with *αἰτεῖσθαι* Mark xi. 24. Col. i. 9.—Hdian.

1. 11. 12. Xen. Mem. 3. 8. 10.—The manner in which one prays is expressed by the dat. 1 Cor. xi. 5 γυνὴ προσευχομένη . . ἀκατακαλύπτῃ τῇ κεφαλῇ. xiv. 14, 15 γλώσση, τῷ πνεύματι, τῷ νοῖ. James v. 17 προσευχῇ προσηύξατο *he prayed earnestly*, comp. in Ἀγαλλιάω b. Also by ἐν, Eph. vi. 18 ἐν πνεύματι. Jude 20.—The matter of one's prayer, the words uttered, etc. are put after οὕτως Matt. vi. 9. λέγων Matt. xxvi. 39, 42. εἶπον Acts i. 25. Sept. c. λέγων Is. xxxvii. 15. εἶπον 2 K. vi. 17. Or in the accus. Rom. viii. 26 τί προσευξόμεθα καθὸ δεῖ. So μακρά adv. *long* Matt. xxiii. 13. Mark xii. 40. Luke xx. 47. ταῦτα Luke xviii. 11, see in Πρός no. 4. a. τοῦτο ἵνα Phil. i. 9.—The object or thing prayed for is put after ἵνα v. ἵνα μή, Matt. xxiv. 20 προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγή κ. τ. λ. Mark xiii. 18. xiv. 35, 38. 1 Cor. xiv. 13. εἰς δ. . ἵνα 2 Thess. i. 11. Seq. inf. final, Luke xxii. 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. James v. 17 c. τοῦ, see in Ὁ, ἡ, τό, G. c. β. p. 556.—The subject or person for whom one prays is put with a preposition; as περί c. gen. Col. i. 3 περί ὑμῶν προσευχόμενοι. Heb. xiii. 18. περί τινος ἵνα Col. iv. 3. 2 Thess. iii. 1. περί τινος ὅπως Acts viii. 15. Sept. Gen. xx. 7. Jer. xlii. 20. ὑπέρ c. gen. Matt. v. 44. ὑπέρ τινος ἵνα Col. i. 9. Sept. Jer. xlii. 4. ἐπί c. acc. James v. 14 προσευξάσθωσαν ἐπ' αὐτόν *let them pray over him*, in his behalf. So prob. impl. Matt. xix. 13. Sept. Jer. xiv. 11. AL.

Προσέχω, f. ξω, (ἔχω,) *to have in addition* Dem. 877. 26. *to hold towards* any one, e. g. τὸ οὗς, Sept. for πῶς Jer. vii. 24, 26. τὴν ἀσπίδα seq. πρός Hdot. 4. 200. As a nautical word, *to hold a ship towards* a place, *to sail towards*, Hdot. 9. 99 τὰς νῆας; also intrans. *to hold one's course towards* a place, sc. by ship, c. dat. Pol. 1. 24. 2 προσσχόντες τῇ Σικελίᾳ. Diod. Sic. 20. 105; fully Dem. 1285. 25 τῇ νηὶ προσέχειν εἰς Ῥόδον. In N. T. only trop.

1. Absol. c. τὸν νοῦν impl. *to apply one's mind to* any thing, *to attend to*, *to give heed to*; so fully προσέχειν τὸν νοῦν τινί Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) genr. and seq. dat. of thing spoken, Acts viii. 6 προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις κ. τ. λ. Heb. ii. 1. 2 Pet. i. 19. So Sept. for יִשְׁרָאֵל Ps. cxli. 1. Deut. i. 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς ὁ Σωκράτης λέγει προσέχων.) In the sense *to yield assent*, *to believe*, *to embrace*, Acts xvi. 14 προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 1 Tim. i. 4. Tit. i. 14.—1 Macc. vii. 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157 Tauchn.—Seq. dat. of pers. in the sense *to care for*, *to watch over*, Acts xx. 28 προσέχετε οὖν ἑαυτοῖς καὶ τῷ ποιμνίῳ.—Epict. Ench. 51. 1 μεθ' ἧς [ἡμέρας] προσέξεις σεαυτῷ.

b) reflex. προσέχειν ἑαυτῷ v. ἑαυτοῖς, *to take heed to oneself*, i. q. *to beware*, mostly imperat. Luke xvii. 3. Acts v. 35. (comp. Plut. Pelop. 9 fin.) Seq. ἀπὸ τινος, comp. in Ἀπό I. 2. e. Luke xii. 1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης κ. τ. λ. Seq. μήποτε Luke xxi. 34.—So ellipt. with ἑαυτοῖς impl. seq. μή c. inf. Matt. vi. 1 προσέχετε . . μὴ ποιεῖν. (Epict. ap. Stob. 74. 22.) Seq. ἀπὸ τινος, Matt. vii. 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. x. 17. xvi. 6, 11, 12. Luke xx. 46.—Sept. fully c. μή, for מִן Heb. Gen. xxiv. 6. Ex. xxxiv. 12. Ecclus. xxix. 23. ellipt. c. μή Ecclus. xiii. 11. Seq. ἀπὸ τινος, Sept. for מִן 2 Chr. xxxv. 21. Ecclus. xi. 34. xvii. 11. xviii. 27. Comp. Xen. Venat. 6. 23 προσέχειν ὅπως μή.

2. Intrans. or c. ἑαυτόν impl. see in Ἔχω f; pp. *to hold to* any person or thing, i. q. *to apply oneself*, *to give or devote oneself to* any thing; e. g. seq. dat. of thing, οἶνῳ πολλῷ 1 Tim. iii. 8. τῇ ἀναγνώσει iv. 13. τῷ θυσιαστηρίῳ i. q. *to give attendance*, *to minister*, Heb. vii. 13. — Polyæn. 8. 56 τρυφῇ καὶ μέθῃ. Hdtian. 2. 11. 6 γεωργίᾳ. Xen. Mem. 4. 1. 2.—Seq. dat. of pers. i. q. *to adhere to*, *to follow*, Acts viii. 10, 11. 1 Tim. iv. 1 προσέχοντες πνεύμασι πλάνοις.

Προσηλόω, ῶ, f. ὠσω, (ἡλόω, ἡλος,) *to nail to* any thing, *to affix with nails*, c. acc. et dat. Col. ii. 14 προσηλώσας αὐτὸ τῷ σταυρῷ.—3 Macc. iv. 9. Diod. Sic. 4. 47. Dem. 549. 1.

Προσήλυτος, ου, ὁ, ἡ, (προσέρχομαι,) pp. 'one who comes to another country or people,' a stranger, sojourner,

Sept. for נָחַר Ex. xii. 48, 49. xx. 10. In N. T. only in the later Jewish sense, a *proselyte*, a convert from Paganism to Judaism, Matt. xxiii. 15. Acts ii. 11. vi. 5. xiii. 43. The same are called οἱ σεβόμενοι τὸν Θεόν Acts xiii. 16, 50. Jos. Ant. 14. 7. 2; also Ἰουδαίζοντες Jos. B. J. 2. 18. 2. comp. B. J. 2. 20. 2. Tac. Hist. 5. 5. — The Rabbins distinguish two kinds of proselytes, viz. גֵּרִי קָדְשׁ *proselytes of right*, i. e. complete, perfect proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship, comp. Ex. xii. 48. Jos. Ant. 20. 2. 5; and also גֵּרִי תוֹשָׁב *proselytes of sojourning*, called also גֵּרִי הַשָּׁעַר *proselytes of the gate*, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the “seven precepts of Noah,” viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. col. 407 sq. Jahn § 325. Michaëlis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. — On the baptism of proselytes and its probable antiquity, see Buxt. 1. c. Lightfoot Hor. Heb. ad Matt. iii. 6. Selden de Jure Nat. et Gent. II. 2. Stuart in Bibl. Repos. III. p. 338 sq.

Πρόσκαιρος, ου, ό, ή, adj. (καιρός), *for a season*, i. e. *transient, temporary*, enduring for a while, Matt. xiii. 21. Mark iv. 17. 2 Cor. iv. 18 opp. αἰώνιος. Heb. xi. 25. — Jos. Ant. 2. 4. 4. Act. Thom. § 15. Hdian. 1. 1. 6.

Προσκαλέω, ω, f. έσω, (καλέω,) *to call to, to summon, to send for*, Sept. Esth. viii. 1. Xen. Lac. 13. 5. — In N. T. only Mid. προσκαλέομαι, οὔμαι, *to call any one to oneself, to call for, to summon*, c. acc. of pers. Matt. x. 1 καὶ προσκαλούμενος τοὺς δώδεκα μαθητὰς αὐτοῦ. xv. 10, 32. xviii. 2, 32. xx. 25. Mark iii. 13, 23. vi. 7. vii. 14. viii. 34. x. 42. xii. 43. xv. 44. Luke vii. 19. xv. 26. xvi. 5. xviii. 16. Acts v. 40. vi. 2. xiii. 7. xx. 1. xxiii. 17, 18, 23. James v. 14. Sept. for נָחַר Gen. xxviii. 1. Esth. iv. 5. — 2 Macc. viii.

1. Luc. Pisc. 39. Xen. An. 7. 7. 1. — Trop. of God, *to call, to invite*, sc. men to embrace the gospel, Acts ii. 39. Also *to call one to any office or duty*, i. q. to appoint, to choose; so in perf. Pass. προσκέκλημαι as Mid. Buttm. § 136. 3. Acts xvi. 10. xiii. 2 εἰς τὸ ἔργον [εἰς] ὃ προσκέκλημαι αὐτούς, where for εἰς omitted see in 'Ος II. 1. c. γ. p. 582. Sept. and נָחַר Joel iii. 5 [ii. 32].

Προσκαρτερέω, ω, f. ήσω, (καρτερέω,) *to be strong or firm towards any thing, to endure or persevere in or with*, i. q. *to be continually in, with, near any person or thing*, intrans. E. g. of a work, business, *to continue in, to persevere in*, to be constantly engaged, occupied; seq. dat. as τῇ προσευχῇ Acts i. 14. vi. 4. Rom. xii. 12. Col. iv. 2. τῇ διδασχῇ Acts ii. 42. Seq. εἰς αὐτὸ τοῦτο *for this very purpose* Rom. xiii. 6. — Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. H. G. 7. 5. 14. — Of place, ἐν τῷ ἱερῷ Acts ii. 46. — Susann. 6 ἐν τῇ οἰκίᾳ. — Of person, i. q. *to remain near, to wait upon*, so as to be in readiness, c. dat. Mark iii. 9 ἵνα πλοιάριον προσκαρτερῇ αὐτῷ. By impl. *to attend upon, to adhere to any one*, c. dat. Acts viii. 13 τῷ Φιλίππῳ. x. 7. — Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

Προσκαρτέρησις, εως, ή, (προσκαρτερέω,) *perseverance, continuance in any thing*. Eph. vi. 18 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει, i. q. προσκαρτεροῦντες τῇ δεήσει.

Προσκεφάλαιον, ου, τό, (προσκεφάλαιος, κεφαλή,) *a pillow*, pp. cushion for the head, Mark iv. 38. Sept. for נִיחָרָה Ex. xiii. 18, 20. — Esdr. iii. 8. Theophr. Char. 2.

Προσκληρόω, ω, f. ώσω, (κληρόω,) *to give or assign by lot, to allot to any one*, e. g. as fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18. In N. T. aor. 1 Pass. προσεκλήρωθην as Mid. *to allot oneself to any one*, q. d. ‘to join one’s lot to his lot,’ *to consort with, to adhere to*, c. dat. Acts xvii. 4 ἐπέισθησαν καὶ προσεκλήρωθσαν τῷ Παύλῳ κ. τ. λ. Comp. Buttm. § 136. 2. For the dat. after πρὸς in comp. see Matth. § 402. — Philo de Fortit. p. 741. C, τῷ ποιητῇ

καὶ πατρὶ τῶν ὅλων προσκεκληρωμένοι. Leg. ad Cai. p. 1001. D, τῶν μὲν τούτῳ, τῶν δ' ἐκείνῳ προσκέκληρωμένων. de Monarch. p. 827. E.

Προσκλίνω, f. νῶ, (κλίνω,) *to incline or lean a thing towards or upon another*, Hom. Od. 21. 138, 165. Intrans. and trop. *to incline towards, to favour*, c. dat. Pol. 4. 51. 5.—In N. T. aor. 1 Pass. προσεκλίθη as Mid. *to incline oneself towards*, trop. *to join oneself to one's party, to adhere to*, c. dat. Acts v. 36 ὃ προσεκλίθη ἀριθμός in later edit. Text. rec. προσεκολληθή. Comp. Buttm. § 136. 2; and for the dat. Matth. § 402.

Πρόσκλησις, εως, ἡ, (προσκλίνω,) *inclination towards*, pp. *a leaning against*, e. g. πρόσκλησις τοῦ ζώου πρὸς τὸ δένδρον Diod. Sic. 3. 27. In N. T. trop. *a leaning towards, partiality*, 1 Tim. v. 21.—Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

Προσκολλάω, ῶ, f. ἥσω, (κολλάω,) *to glue one thing to another*, Pass. *to become glued, to adhere to any thing*, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τῇ ῥομφαίᾳ αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4. *to join to, to unite with*, τὴν βασιλικὴν τῇ ἀγορᾷ προσεκόλλησεν Plut. J. Caes. 29. In N. T. aor. 1 Pass. προσεκολληθήν as Mid. Buttm. § 136. 2, *to join oneself to any one, as a companion, follower*, c. dat. Acts v. 36 in text. rec. For the dat. see Matth. § 402. Sept. for רַבִּי Ruth ii. 23.—Ecclus. vi. 34. Plato de Legg. 5. p. 839. E, as quoted in Wets. N. T. I. p. 447.—So Fut. Pass. προσκολληθήσομαι, *to be joined with, or to join oneself unto*, after the analogy of the aor. 1, from which it is formed, i. q. *to cleave unto*, e. g. a husband to his wife, c. dat. Matt. xix. 5 προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, quoted from Gen. ii. 24 where Sept. for אֶרַבִּי. Seq. πρὸς γυναῖκα id. Mark x. 7. Eph. v. 31. Comp. Winer § 56. p. 364.

Πρόσκομμα, τος, τό, (προσκόπτω,) *a stumbling*, e. g. ξύλον προσκόμματος *a stumbling-block* Ecclus. xxxiv. 7. In N. T. only trop. as λίθος προσκόμματος *a stone of stumbling*, spoken of Christ as the occasion of fall and perdition to those

who reject him, Rom. ix. 32, 33. 1 Pet. ii. 8. Comp. Is. viii. 14, and see more under λίθος b.—Meton. i. q. *a stumbling-block*, i. e. trop. *a cause of falling, an occasion of sinning*, Rom. xiv. 13 μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. viii. 9. Rom. xiv. 20 διὰ προσκόμματος, see in Διά I. 4. a. So Sept. for שְׂרִיטָה Ex. xxiii. 33. xxxiv. 12.—Ecclus. xvii. 25. xxxix. 24.

Προσκοπή, ῆς, ἡ, (προσκόπτω,) pp. *a stumbling*, trop. *offence*, i. e. *a being offended, indignation*, Pol. 6. 7. 8. ib. 30. 20. 8. In N. T. meton. *offence*, i. e. *cause of offence, occasion of falling into sin*, 2 Cor. vi. 3 μὴ διδόντες προσκοπήν, i. e. *giving no occasion for contemning and rejecting the Gospel*.

Προσκόπτω, f. ψω, (κόπτω,) *to beat towards* i. e. *upon any thing, to strike against*, e. g.

a) genr. intrans. c. dat. Matt. vii. 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ. Comp. Matth. § 402.—Theophr. Hist. Pl. 4. 8. 8 μὴ προσκόψῃ τῷ ὀφθαλμῷ.

b) Spec. *to strike the foot against any thing*, i. q. *to stumble*, absol. John xi. 9, 10. (Sept. Prov. iii. 23. Tob. xi. 10. c. dat. Xen. Eq. 7. 6.) Seq. acc. et πρὸς c. acc. Matt. iv. 6 et Luke iv. 11 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, quoted from Ps. xci. 12 where Sept. for שָׁרַף. Comp. Winer § 56. p. 364.—comp. Aristoph. Vesp. 275 ἡ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου.—Trop. *to stumble at any thing, to take offence at*, so as to fall into error and sin, absol. 1 Pet. ii. 8 οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες. Seq. dat. comp. Matth. l. c. Rom. ix. 32 τῷ λίθῳ. Seq. ἐν ᾧ Rom. xiv. 21.—Ecclus. xxxv. [xxxii.] 21. To be indignant, Pol. 1. 31. 7. Diod. Sic. 13. 80.

Προσκυλίω, f. ἴσω, (κυλίω,) *to roll to or upon any thing*, as λίθον ἐπὶ τὴν θύραν Matt. xxvii. 60. Mark xv. 46.—Dion. Hal. Ant. Rom. 8. 53.

Προσκυνέω, ῶ, f. ἥσω, Buttm. § 114. p. 288, (κυνέω *to kiss*), pp. *to kiss towards any one*, i. e. *to kiss one's own hand and extend it towards a person in token of respect and homage*. The ancient oriental and espec. Persian mode

of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground, or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by προσκυνέω, see espec. Hdot. 1. 134 . . ἦν δὲ πολλῷ ὃ οὔτερος ἀγενέστερος, προσπίπτων προσκυνέει τὸν ἕτερον. Xen. Cyr. 5. 3. 18 ἐξῆλθε πρὸς τὸν Κῦρον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε. Comp. Luc. Encom. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσ-αγαγόντος, οὐδὲν ἀλλ' ἢ προσκυνεῖν, ὑπελάμβανον. Comp. Wetstein N. T. I. p. 242. Jahn § 175.—Hence in N. T. and genr. *to do reverence or homage to* any one, usually by kneeling or prostrating oneself before him. Sept. every where for πρηνεῖν *to bow down, to prostrate oneself* in reverence, homage, e. g. Gen. xix. 1. xlviii. 12. Comp. Gesen. Lex. art. πρηνεῖν.

a) genr. towards a person as superior, to whom one owes reverence and homage, or from whom one implores aid. E. g. absol. with words expressing prostration added, Acts x. 25 ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. Simpl. Matt. xx. 20 προσκυνούσα καὶ αἰτοῦσα.—Sept. Gen. xxxiii. 6, 7. Xen. An. 1. 6. 10.—Seq. dat. of pers. in later usage Lob. ad Phr. p. 463. Winer § 31. p. 171. So with words expressing prostration, Matt. ii. 11 καὶ πεσόντες προσεκύνησαν αὐτῷ sc. τῷ παιδίῳ. iv. 9 εἰάν πεσὼν προσκυνήσῃς μοι sc. Satan. xviii. 26. xxviii. 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησάν αὐτῷ. Mark xv. 19 τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Simpl. Matt. ii. 2 καὶ ἡλθομεν προσκυνῆσαι αὐτῷ. ver. 8. viii. 2. ix. 18. xiv. 33. xv. 25. xxviii. 17. Mark v. 6. John ix. 38. So Sept. for πρηνεῖν Gen. xxvii. 29. xliii. 26, 28. sæp.—Heliodor. IX. 366. Pol. 5. 86. 10. Comp. below in b.—Seq. acc. in the earlier Greek usage, Matth. § 412. Lob. l. c. Luke xxiv. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν. So Sept. for ἡμῶν Gen. xxxvii. 6, 8.—Jos. Ant. 2. 2. 2. ib. 6. 13. 4 ἐπιστραφέντος δὲ τοῦ

βασιλέως προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔθος. Æl. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed seq. ἐνώπιόν τινος Luke iv. 7. ἐνώπιον τῶν ποδῶν τινος Rev. iii. 9. So Sept. for רָצָה לְפָנָיו Ps. xxii. 30. lxxxvi. 9.

b) spoken of those who pay reverence and homage to the Deity, render divine honours, etc. *to worship, to adore*, primarily with the idea of prostration, which however is often dropped; comp. Sept. and πρηνεῖν Gen. xlvii. 31. 1 K. i. 47.—(α) Of God, absol. John iv. 20 bis οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν κ. τ. λ. ver. 24 δεῖ προσκυνεῖν. xii. 20. Acts viii. 27. xxiv. 11. Rev. xi. 1. Sept. and ἡμῶν Ps. xcv. 6. cxxxviii. 2. (Jos. Ant. 8. 4. 4.) Prægn. Heb. xi. 21 καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, *he worshipped* [leaning] *upon the top of his staff*, in allusion to Gen. xlvii. 31 where Sept. for πρηνεῖν, comp. 1 K. i. 47. Seq. dat. see above in a; so with words expressing prostration, 1 Cor. xiv. 25 πεσὼν ἐπὶ πρόσωπον προσκυνῆσαι τῷ Θεῷ. Rev. iv. 10. v. 14 in text. rec. vii. 11. xi. 16. xix. 4. Simply, John iv. 21 προσκυνήσετε τῷ πατρί. ver. 23. Rev. xiv. 7. xix. 10 τῷ Θεῷ προσκύνησον. xxii. 9. So Sept. and ἡμῶν Gen. xxiv. 26. 1 Sam. i. 19. Is. xxvii. 13. (Jos. Ant. 6. 7. 5 τῷ Θεῷ.) Seq. accus. see above in a. Matt. iv. 10 τὸν Θεόν σου προσκυνήσεις. Luke iv. 8. John iv. 22 bis, 23, 24. (Jos. Ant. 6. 4. 2 τὸν Θεόν. Xen. An. 3. 2. 9 τὸν Θεόν.) Seq. ἐνώπιόν σου Rev. xv. 4, see above in a, fin.—(β) Of the Messiah, c. dat. Heb. i. 6. —(γ) Of angels, with ἔπεσον ἔμπροσθεν, c. dat. Rev. xix. 10. absol. xxii. 8.—(δ) Of false gods, idols; seq. dat. see in a. Acts vii. 43 οὐς ἐποίησατε προσκυνεῖν αὐτοῖς. Rev. xvi. 2. xix. 20. xx. 4. Seq. accus. see in a. Rev. ix. 20 προσκυνήσωσι τὰ δαιμόνια. xiii. 4 bis, 8, 12, 15. xiv. 9, 11.—Xen. An. 3. 2. 13 τοὺς θεούς.

Προσκυνήτης, ου, ὁ, (προσκυνέω,) *a worshipper of God*, John iv. 23.—Chandler Inscript. Append. X. 3 τοῖς προσκυνηταῖς sc. of Augustus.

Προσλαλέω, ὦ, f. ἴσω, (λαλέω,) *to speak to or with any one*, c. dat. Acts

xiii. 43. absol. xxviii. 20. Comp. Matth. § 402.—Wisd. xiii. 18. Luc. Nigr. 7. Plut. ed. R. VIII. p. 377 pen.

Προσλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take thereto*, in addition, Xen. Mem. 3. 14. 4. *to receive besides*, Xen. An. 7. 3. 13. *to take to or with oneself*, in one's company, Xen. Cyr. 1. 4. 16.—In N. T. Mid. προσλαμβάνομαι, *to take to oneself*; also semi-pass. *to receive to oneself*; see in Λαμβάνω.

1. *to take to oneself*, e. g. food, c. gen. Acts xxvii. 36 καὶ αὐτοὶ προσελάβοντο τροφῆς. v. 34 in text. rec. Comp. Buttm. § 132. 4. 2. d. Seq. acc. μηδὲν Acts xxvii. 33.—Comp. Xen. Mem. 3. 14. 4.—Seq. acc. of pers. *to take to oneself*, q. d. *to take by the hand and draw aside*, Matth. xvi. 22. Mark viii. 32. So *to take to one's company*, intercourse, house, etc. Acts xvii. 5 καὶ προσλαβόμενοι . . . τινὰς ἀνδρας πονηρούς. xviii. 26. xxviii. 2.—2 Macc. viii. 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 26.

2. *to receive to oneself*, i. e. *to admit to one's society and fellowship*, *to receive and treat with kindness*, c. acc. of pers. Rom. xiv. 1 τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθαι. v. 3 xv. 7 bis. Philem. 12, 17. So Sept. for עֲרִיבִי Ps. lxxv. 4.—2 Macc. x. 15.

Πρόσληψις, εως, ἡ, (προσλαμβάνω,) *a taking to oneself*, assumption, in a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82. In N. T. *a receiving, admission*, Rom. xi. 15.

Προσμένω, f. νῶ, (μένω), *to remain at a place*, with a person, q. d. *to remain there*; of place, absol. Acts xviii. 18. ἐν Ἐφέσῳ 1 Tim. i. 3.—Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. H. G. 2. 4. 7.—Of persons, *to continue with any one*, c. dat. Matth. xv. 32. Mark viii. 2. Trop. *to remain faithful to any one*, *to adhere to*, Acts xi. 23. For the dat. after πρός, see Matth. § 402.—Wisd. iii. 9. Jos. Ant. 14. 2. 1.—Metaph. *to continue in any thing*, i. q. *to be constant in*, *to persevere*, c. dat. 1 Tim. v. 5 ταῖς δεήσεσι. Acts xi. 23 in later edit. for ἐπιμένειν in text. rec.

Προσορμίζω, f. ἴσω, (ὀρμίζω *to bring a ship to anchorage*, from ὄρμος,) *to bring a ship to anchor at or near a place*, q. d. *to cast anchor, to land at*, c. dat. Plut. Parall. 2. VII. p. 217. 2 Reisk. Ξέρξης . . . Ἀρτεμισίῳ προσορμίσας.—In N. T. Mid. *to come to anchor, to draw in to shore*, absol. Mark vi. 23.—Arr. Exped. Al. M. 6. 4. 3. ib. 6. 20. 7 προσορμισθεῖς τῷ αἰγιαλῷ. Æl. V. H. 8. 5.

Προσοφείλω, f. ἦσω, (ὀφείλω,) *to owe besides*, in addition, Philem. 19 σεαυτὸν μοι προσοφείλεις—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

Προσοχθίζω, f. ἴσω, (ὀχθίζω v. ὀχθέω *to be burdened, grieved, indignant*, from ἄχθος,) *to be grieved towards any one*, *to be indignant, angry at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. iii. 10, 17, διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, in allusion to Ps. xcvi. 10 where Sept. for עֲרִיבִי *to loathe*. Sept. also for עֲרִיבִי Lev. xxvi. 15, 43.—Eccles. vi. 25. xxv. 2

Πρόσπεινος, ου, ὁ, ἡ, (προς intens. πείνα,) *very hungry*, Acts x. 10.—Not found elsewhere.

Προσπήγνυμι, f. ἥξω, (πήγνυμι,) *to fix or fasten to any thing*, *to affix*, trans. Acts ii. 23 τοῦτον . . . προσπήξαντες [τῷ σταυρῷ] ἀνείλετε.

Προσπίπτω, f. πεσοῦμαι, (πίπτω,) *to fall towards or upon any thing*, *to strike against*, Xen. Eq. 7. 6. In N. T. with the idea of purpose:

a) *to fall upon*, i. q. *to rush upon*, *to dash against*, as the wind, q. d. *to assault*, c. dat. Matth. vii. 25 οἱ ἄνεμοι προσέπεσον τῇ οἰκίᾳ. Comp. Matth. § 402.—Of a hostile assault, c. dat. Jos. Ant. 15. 8. 4. Pol. 1. 28. 9. Xen. H. G. 3. 2. 3.

b) of persons, *to fall down to*, or *before any one*, i. e. *at his feet or knees in reverence or as a suppliant*; seq. dat. of pers. Mark iii. 11 προσέπιπτε αὐτῷ. v. 33. Luke viii. 28, 47. Acts xvi. 29. Seq. τοῖς γόνασιν τινος Luke v. 8. Sept. c. αὐτῷ for עֲרִיבִי Ps. xcvi. 6.—2 Macc. v. 10. Pol. 10. 18. 7. τοῖς γόνασι Diod. Sic. 17. 13. absol. Xen. Cyr. 4. 6. 2.—Seq. πρὸς τοὺς πόδας τινός Mark vii. 25. So Sept. for עֲרִיבִי Ex. iv. 25.

Προσποιέω, ῶ, f. ἦσω, (ποιέω,) *to make to or for any one*, *to gain for*,

Dem. 1393. 15. Xen. H. G. 4. 8. 28 φί-
λην Λέσβον τῇ πόλει. Usually depon.
Mid. προσποιέομαι, οὔμαι, *to make to
oneself, to acquire for oneself*, Hdot. 9.
37. Thuc. 1. 8. Xen. H. G. 4. 8. 28
Χαλχηδονίους φίλους. Also *to make to
oneself, or make pretension to be so and
so*, i. q. *to claim or arrogate to oneself*,
Xen. An. 2. 1. 7.—Hence in N. T. de-
pon. Mid. *to make as if, to make a show
of being or doing any thing, to feign*, seq.
inf. Luke xxiv. 28 προσποιεῖτο πορρω-
τέρω πορεύεσθαι.—Jos. Ant. 7. 8. 1 νο-
σεῖν. Plut. Timol. 5 χαίρειν. Xen. Cyr.
2. 2. 5, 12.

Προσπορεύομαι, οὔμαι, f. εὔσομαι,
depon. Pass. (πορεύω q. v.) *to go or
come to any one, c. dat.* Mark x. 35.
Comp. Matth. § 402. Sept. for שָׁאָ Ex.
xxiv. 14.—Ecclus. xii. 18. Pol. 4. 3. 13.

Προσρήγνυμι, f. ῥήξω, (ρήγνυμι q. v.)
*to break or burst towards or upon any
thing, to dash against*, as waves, intrans.
c. dat. Matth. § 402. Luke vi. 48,
49 προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ.—
Trans. Aquil. Ps. ii. 9 Jos. Ant. 6. 9.
3. ib. 9. 4. 6.

Προστάτις, ἴδος, ἡ, (προΐσταμαι
q. v.) fem. *to προστάτης, a presider,
prefect, magistrate*, Sept. 2 Chr. viii. 10.
Xen. Mem. 1. 2. 32; a curator, guar-
dian, patron, Jos. Ant. 7. 14. 2. Dem.
199. 21. Xen. H. G. 5. 1. 36. espec.
Plut. Romul. 13. Hence fem. προσ-
τάτις, genr. *a patroness, helper, succourer*,
Rom. xvi. 2.—Luc. Charid. 10 θεὰ . . .
προστάτις οὔσα. Bis accus. 29.

Προτάσσω v. ττω, f. ξω, (τάσσω),
*to arrange or set in order towards, to
any person or thing; hence i. q. to order
towards or to any one, to command, to
prescribe to; seq. dat. of pers.* Matth. i.
24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. xxi. 6.
impl. Luke v. 14. Seq. accus. et dat.
in Pass. constr. Acts x. 33 πάντα τὰ
προστεταγμένα σοι ὑπὸ τοῦ θεοῦ. c. dat.
impl. Matth. viii. 4 ὃ προσέταξε Μωϋσῆς.
Mark i. 44. Seq. inf. c. acc. Acts x.
48. Sept. for פָּרַץ c. dat. Gen. 1. 2.
Num. v. 2. acc. et dat. Lev. x. 1. Deut.
xvii. 3. c. inf. Esth. iii. 2.—c. dat. Dem.
363. 26. c. acc. et dat. Xen. Lac. 6. 2.

c. inf. 2 Macc. xv. 5. inf. et dat. Plut.
Galb. 8. Xen. Cyr. 1. 2. 2.—Spoken of
times or seasons, *to prescribe or appoint
to any one, c. dat. impl.* Acts xvii. 26
ὁρίσας προστεταγμένους καιροὺς. Text.
rec. προτεταγμένους.

Προστίθημι, f. θήσω, (τίθημι),
imperf. προσετίθην Acts v. 14, also 3
pers. προσετίθει Acts ii. 47. Ael. V. H.
3. 18. comp. Buttm. § 106. n. 6.—*To
set, put, lay unto or with any thing,*
trans.

a) pp. seq. πρὸς c. acc. Acts xiii. 36
καὶ προσετίθη πρὸς τοὺς πατέρας αὐτοῦ,
sc. Δαβίδ. So Sept. for הֵבִי Judg. ii.
10.—1 Macc. ii. 69. Comp. Winer § 58.
p. 364. Buttm. § 147. n. 12.

b) genr. i. q. *to join unto, to add unto*,
e. g. persons, c. acc. et dat. Acts. ii. 47
ὁ δὲ κύριος προσετίθει τοὺς σωζ. καθ' ἡμ.
τῇ ἐκκλησίᾳ. v. 14 et xi. 24 τῷ κυρίῳ.
impl. ii. 41. Sept. for הֵבִי Num. xviii.
2. Is. xiv. 1. (1 Macc. ii. 43. Jos. Vit.
§ 25.) Of things, c. acc. et dat. Luke
xvii. 5 πρόσθετες ἡμῖν πίστιν. Pass. c. dat.
Matt. vi. 33 καὶ ταῦτα πάντα προστεθή-
σεται ὑμῖν. [Mark iv. 24.] Luke xii.
31. Heb. xii. 19. Seq. acc. et ἐπὶ c. dat.
Luke iii. 20. ἐπὶ c. acc. Matt. vi. 27. Luke
xii. 25. Pass. absol. Gal. iii. 19 in text.
rec. Sept. for הֵבִי Lev. xxvi. 21. Deut.
xix. 9. ἐπὶ τι Deut. xii. 32. 2 K. xx. 6.
—Dion. Hal. Ant. 6. 88. Plut. Galb. 8.
Xen. Cyr. 2. 4. 14. ἐπὶ τι Ecclus. iii. 26.
—Hence by Hebraism like הֵבִי before
an infin. or sometimes a finite verb, *to
add to do any thing, i. q. to do again, to
do further*, etc. see Gesen. Lex. Heb.
art. הֵבִי no. 3. E. g. Mid. aor. 2 προσ-
ετέθειμην seq. inf. Luke xx. 11, 12 καὶ
προσέθετο πέμψαι ἕτερον, τρίτον, i. e.
again he sent, etc. Acts xii. 3 προσέθε-
το συλλαβεῖν καὶ Πέτρον *he further seized
also Peter*. So part. προσθεῖς before a
finite verb, Luke xix. 11 προσθεῖς εἶπε
παραβολήν. Comp. Winer § 58. 5. So
Sept. and הֵבִי Gen. iv. 2. xviii. 29. xxv.
1. ssep.—Ecclus. xviii. 4. Jos. Ant. 6.
13. 4 προσθεμένος διώκειν. Pol. 31. 7. 4
προσθεμένος ἐξηγεῖτο.

Προστρέχω, aor. 2 προσέδραμον,
(τρέχω), *to run to or towards any one*,
i. q. *to run up*, absol. Mark ix. 15. x.
17. Acts viii. 30. Sept. for גָּיַח Gen.

xviii. 2. xxxiii. 4. —1 Macc. xvi. 21. Hdian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

Προσφάγιον, ου, τό, (προσφαγεῖν,) pp. 'what is eaten thereto,' i. e. along with bread; hence *meat, fish*, i. q. ὄψον, and also *fish*, i. q. ὀψάριον q. v. John xxi. 5.—The Attic word was ὄψον, while προσφάγιον is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Mœris p. 274 ὄψον Ἀττικῶς· προσφάγιον Ἑλληνικῶς. Thom. Mag. p. 668. See Sturz de Dial. Alex. p. 191.

Πρόσφατος, ου, ὁ, ἡ, adj. (obsol. φάω i. q. φένω, πέφνον, ἐπέφνον, to kill, Buttm. § 114,) pp. *slain thereto or thereby*, i. e. *newly killed, just dead*, Hom. Il. 24. 757. Hdot. 2. 89. Hence of flesh, *just killed, fresh*, as κρέα Hippoc. de Vict. Ac. LX. 317; of vegetables, *fresh, recent*, as ἀλφίτα Hipp. de Vict. San. II. 5. ἄνθος Plut. Alex. M. 36.—In N. T. genr. *recent, new*, as ὁδὸς πρόσφατος Heb. x. 20. Sept. for שְׁתֵּי Ecc. i. 9. —Plut. Otho 8. Pol. 1. 21. 9. Dem. 551. 15. See more in Lob. ad. Phr. p. 374 sq.

Προσφάτως, adv. (πρόσφατος q. v.) *recently, lately*, Acts xviii. 2.—2 Macc. xiv. 36. Pol. iii. 37. 11.

Προσφέρω, (φέρω,) aor. 1 προσήνεγκα, aor. 2 imperat. προσένεγκε Matt. viii. 4. al. perf. προσενήνοχα, Heb. xi. 17; see Buttm. § 114 φέρω, p. 305.—*To bear or bring to any place or person.*

a) genr. e. g. of things, c. acc. et dat. of place, i. q. *to bring near or put to*, John xix. 29 προσήνεγκαν αὐτοῦ τῷ στόματι sc. τὸν σπόγγον. (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. *to bring a thing to any one*, Matt. xxii. 19 οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Seq. acc. simpl. Matt. xxv. 20 προσήνεγκαν ἅλλα πέντε τάλαντα. Sept. and שְׁתֵּי Gen. xxvii. 31. Ex. xxxvi. 6.—τί τιני Xen. Cyr. 6. 4. 2. τί Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, seq. acc. et dat. e. g. the sick as brought to Jesus, Matt. iv. 24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. viii. 16. ix. 2, 32. xii. 22. xiv. 35. xvii. 16. παιδία Matt. xix. 13. Mark x. 13 bis. βρέφη Luke xviii. 15. (Xen. Ag. 2. 13 τετρωμένος προσήνεχθη πρὸς τὴν φάλαγγα.) So *to bring*

or *conduct to or before any one*, c. acc. et dat. Matt. xviii. 24. Luke xxiii. 14. ἐπὶ τινα xii. 11.

b) i. q. *to offer, to present to any one*, c. acc. et dat. e. g. ὄξος Luke xxiii. 36; χρήματα *money* Acts viii. 18. δῶρα *gifts* Matt. ii. 11. So Sept. προσφ. δῶρα for שְׁתֵּי Gen. xliii. 26. Judg. iii. 7.—Xen. Mem. 3. 11. 14.—Of things *offered to God, oblations, sacrifice, etc.* seq. acc. et dat. τῷ Θεῷ, etc. e. g. θυσίας Acts vii. 42. Heb. xi. 4. λατρείαν John xvi. 2. ἐαυτόν Heb. ix. 14. Once πρὸς τὸν Θεόν, sc. δεήσεις, Heb. v. 7. Elsewhere with τῷ Θεῷ or πρὸς τὸν Θεόν impl. seq. acc. simpl. Matt. v. 23, 24 πρόσφερε τὸ δῶρόν σου viii. 4. Heb. viii. 3 bis, 4. ix. 25. x. 1, 11. xi. 17 bis. Pass. Heb. ix. 9, 28. x. 2, 8. The person or thing *for or on account of* which offering is made, is put with ὑπέρ v. περί, e. g. ὑπέρ τινος c. acc. Heb. v. 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. ix. 7. x. 12. c. acc. impl. v. 3. Pass. Acts xxi. 26. περί τινος c. acc. Mark i. 44 προσενέγκε περί τοῦ καθαρισμοῦ σου ἃ κ. τ. λ. c. acc. impl. Luke v. 14. Heb. v. 3. So Sept. genr. for שְׁתֵּי Lev. ii. 8. Mal. i. 13. שְׁתֵּי Lev. ii. 11, 12. Num. xv. 4. xxxi. 50.—Jos. B. J. 3. 8. 3. προσφ. τῷ Θεῷ εὐχήν. Ant. 3. 9. 3 ἔριφον.

c) Mid. c. dat. trop. *to bear oneself towards any one*, i. e. *to conduct towards, to deal with any one so and so*. Heb. xii. 7 ὡς νιοῖς ὑμῖν προσφέρεται ὁ Θεός.—Jos. B. J. 7. 8. 1. Hdian. 7. 4. 5. Xen. Mem. 3. 11. 11.

Προσφιλής, έος, οὔς, ὁ, ἡ, adj. (πρός, φιλέω), pp. *dear to any one, beloved*, Jos. Ant. 1. 18. 1. Ἰάκωβος δὲ τῇ μητέρι προσφιλής ἦν. Hdot. 1. 163. In N. T. of things, *acceptable, grateful, pleasing*, Phil. iv. 8.—Hdian. 5. 1. 7. Pol. 22. 5. 7. Xen. Œc. 15. 4.

Προσφορά, ᾱς, ἡ, (προσφέρω,) *an offering, oblation*, i. e.

a) pp. the act of offering to God. Heb. x. 10 διὰ τῆς προσφορᾶς τοῦ σώματος I. Χρ. ver. 14. trop. Rom. xv. 16.—Ecclus. xlvi. 16 ἐν προσφορᾷ ἄρνους γαλαθηνού.

b) meton. for the thing offered, *an offering, oblation*, strictly without blood, opp. to θυσία and ὀλοκαυτώματα, Eph.

v. 2 προσφ. καὶ θυσία. Heb. x. 5, 8. So Sept. for פָּנֶיךָ Ps. xl. 7.—Song of 3 Child. 14.—Also *a sacrifice*, with blood, i. q. θυσία, Acts xxi. 26 ἕως οὗ προσηνέχθη . . . ἡ προσφορά, see Num. vi. 13 sq. Acts xxiv. 17, coll. xxi. 26. So προσφορά περὶ ἁμαρτίας Heb. x. 18; comp. Lev. c. 4. c. 9.—Ecclus. xxxi. 18, 19.

Προσφωνέω, ὦ, f. ἦσω, (φωνέω,) pp. *to utter sounds towards* any one, i. e. *to speak to or address* any one.

a) genr. c. dat. expr. or impl. Luke xliii. 12 προσεφώνησε καὶ εἶπεν αὐτῇ. xxiii. 20. Acts xxi. 40. xxiii. 2.—Esdr. ii. 21. Diod. Sic. 4. 48 init.—In the sense *to call out to* any one, *to exclaim*, c. dat. Matt. xi. 16. Luke vii. 32.—The earlier construction was προσφωνεῖν τινα, Matth. § 402. b, note. Diod. Sic. 4. 48 pen.

b) i. q. *to call* any one *to oneself*, seq. acc. Luke vi. 13 προσεφώνησε τοὺς μαθητάς.—Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

Προσχύσις, εως, ἡ, (προσχέω *to pour out towards* or upon, *to sprinkle towards*, Sept. Ex. xxiv. 6,) *a pouring out towards*, i. q. *affusion, sprinkling*, π. τοῦ αἵματος Heb. xi. 28. Comp. Ex. xii. 7, 22.

Προσψάύω, f. αὔσω, (ψάύω,) *to touch to or upon* any thing, intrans. c. dat. Luke xi. 46 οὐ προσψάυετε τοῖς φορτίοις.—Soph. Philoct. 1054 or 1068.

Προσωποληπτέω, ὦ, f. ἦσω, (προσωπολήπτῃς,) *to respect the person of* any one, *to shew partiality*, absol. James ii. 9.—Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke xx. 21. Sept. for for Heb. פָּנֶיךָ נִשְׁכָּח Lev. xix. 15. Mal. ii. 9. See in λαμβάνω e. β.

Προσωπολήπτης, ου, ὁ, (πρόσωπον, λαμβάνω,) *a respecter of persons*, Acts x. 34 οὐκ ἔστι πρ. ὁ θεός.—Found only in N. T. see in Προσωποληπτέω.

Προσωποληψία, ας, ἡ, (προσωποληπτέω q. v.) *respect of persons, partiality*, Rom. ii. 11, Eph. vi. 9. Col. iii. 25. James ii. 1.—Found only in N. T.

Πρόσωπον, ου, τό, (πρός, ὤψ,) pp. *the part towards, at, around the eye;* hence genr. *the face, visage, countenance*;

comp. Germ. *Angesicht*. Sept. every where for Heb. פָּנֶיךָ. Not found in the writings of John.

a) pp. Matt. vi. 16, 17 τὸ πρόσωπόν σου νίψαί. xvii. 2. xxvi. 67. Mark xiv. 65 περικαλύπτειν τὸ πρ. αὐτοῦ. Luke ix. 29. xxii. 64. xxiv. 5. Acts vi. 15 bis. 2 Cor. iii. 7 bis, 13, 18. iv. 6 coll. iii. 7. xi. 20. Gal. i. 22 ἀγνοούμενος τῷ προσώπῳ unknown by face, Engl. by sight. James i. 23. Rev. iv. 7. ix. 7 bis. x. 1. So Sept. and פָּנֶיךָ Gen. xxxviii. 15. xl. 7. xliii. 31.—Jos. Ant. 6. 7. 2. Hdtian. 1. 7. 8. Xen. Cyr. 2. 2. 29.—In phrases: πίπτειν ἐπὶ πρόσωπον, Matt. xvii. 6. xxvi. 39. Luke v. 12. xvii. 16. 1 Cor. xiv. 25. Rev. vii. 11. xi. 16; see in Πίπτω b. πρόσωπον πρὸς πρόσωπον *face to face*, with nothing intervening, 1 Cor. xiii. 12; so Sept. and פָּנֶיךָ לְפָנֶיךָ Gen. xxxii. 31, comp. Deut. xxxiv. 10. So κατὰ πρόσωπον ἔχειν, *before the face*, i. q. *face to face, present*, Acts xxv. 16. 2 Cor. x. 1, opp. ἀπὼν. 2 Cor. x. 7 τὰ κατὰ πρόσωπον pp. *things before the face*, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2. comp. Sept. Deut. xxxiv. 10.) κατὰ πρόσωπον αὐτῷ ἀντέστην Gal. ii. 11, see in Ἀντίστημι and comp. Gesen. Heb. Lex. פָּנֶיךָ no. 1. b.—Trop. and by Hebr. Luke ix. 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κ. τ. λ. *he steadfastly set his face to go*, i. q. *he set forth with fixed purpose*; comp. Sept. and Heb. פָּנֶיךָ נִשְׁכָּח seq. inf. Jer. xlii. 15. 17. xliv. 12. 2 K. xii. 18. Gesen. Lex. פָּנֶיךָ no. 1. c. Ellipt. in the same sense, Luke ix. 53 τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. So 1 Pet. iii. 12 πρ. τοῦ κυρίου ἐπὶ ποιῶντας κακά, see in Ἐπί III. 1. b. β. p. 303. comp. Lev. xxvi. 17. Jer. xxi. 10. Gesen. Lex. פָּנֶיךָ no. 1. e, f.—Trop. in antith. with καρδία, as 1 Thess. ii. 17 προσώπῳ, οὐ καρδία, pp. *in face, not in heart*, i. e. *in body, not in spirit*. 2 Cor. v. 12 ἐν προσώπῳ καυχώμενος, καὶ οὐ καρδία, i. e. *externally, in appearance, and not in reality*.

b) meton. *face*, i. q. *presence, person*, chiefly in phrases borrowed from the Hebrew: (a) With prepositions and followed by a genit. of pers. it forms like Heb. פָּנֶיךָ a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου

τινός, *from the face, presence of any one*, i. q. *from before, from*. Acts iii. 19 ὅπως ἂν ἔλθωσι καιροὶ ἂν. ὑπὸ προσώπου τοῦ κ. v. 41 ἀπὸ πρ. τοῦ συνεδρίου. vii. 45. 2 Thess. i. 9. Rev. vi. 16. xii. 14. xx. 11. So Sept. and יְהוָה Gen. xvi. 6. Deut. ii. 22. יְהוָה Gen. xli. 46. 1 Chr. xix. 18. εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. *before or to the churches*, 2 Cor. viii. 24. ἐν προσώπῳ Χριστοῦ *in the presence of Christ*, i. e. *before him*, as a formula of asseveration, 2 Cor. ii. 10. So Sept. and יְהוָה Prov. viii. 30. κατὰ πρόσωπόν τινος, *in the presence of any one*, i. q. *before him*, Luke ii. 31. Acts iii. 13 κατὰ πρ. Πιλάτου. So Sept. for יְהוָה Gen. xxxii. 21. יְהוָה-לְךָ Gen. xxv. 18. (Test. XII Patr. p. 683.) μετὰ τοῦ προσώπου σου, *with or in thy presence*, i. q. *with thee*, Acts ii. 28, quoted from Ps. xvi. 11 where Sept. for יְהוָה לְךָ. πρὸ προσώπου τινός *before the face of any one*, i. q. simpl. *πρὸ τινος*, *before any one*; so of place, Matt. xi. 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Mark i. 2. Luke i. 76. vii. 27. ix. 52. x. 1; once of time, Acts xiii. 24. See fully in Πρό no. 1, and 2. β. Winer p. 488. Comp. genr. Gesen. Lex. יְהוָה lett. A, B, C, etc.—(β) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for *the person* designated by the genitive. So in the phrase ὁρᾶν v. ἰδεῖν τὸ πρόσωπόν τινος, *to see the face of any one*, i. q. *to see him face to face, to see and converse with any one*, Acts xx. 25, 38. Col. ii. 1. 1 Thess. ii. 17. iii. 10. So Sept. ὁψ. τὸ πρ. αὐτοῦ for יְהוָה לְךָ Gen. xxxii. 20. Comp. in Ὁράω a. β. Εἶδω I. a. γ. Hence also βλέπειν v. ὁρᾶν τὸ πρόσωπον τοῦ Θεοῦ, *to behold the face of God*, i. q. *to have access to God, to be admitted to his presence*, Matt. xviii. 10. Rev. xxii. 4; see fully in Βλέπω no. 2. a. Ὁράω a. β. In a like sense, Heb. ix. 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, q. d. *before God*; see more in Ἐμφανίζω a. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, *to regard the person* i. e. *the external appearance of any one*, Matt. xxii. 16. Mark xii. 14; see in Βλέπω

no. 2. b. θαυμάζειν πρόσωπόν τινος Jude 16, see in θαυμάζω b. λαμβάνειν πρόσωπόν τινος, Luke xx. 21. Gal. ii. 6; see fully in λαμβάνω no. 1. e. β.—(γ) Once absol. as in the later Greek, *a person*, 2 Cor. i. 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, *the gift to us from many persons*.—Pol. 5. 107. 3 ἐζήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

c) of things, *face, surface*, Luke xxi. 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts xvii. 26. So Sept. and יְהוָה Gen. ii. 6. xi. 4, 8.—Hence i. q. *the exterior, external appearance*, Matt. xvi. 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke xii. 56. James i. 11. So Sept. and יְהוָה Ps. civ. 30.

Προτάσσω v. ττω, f. ξω, (τάσσω,) *to arrange or set in order before, in front*, Jos. Ant. 2. 16. 3. Xen. H. G. 2. 4. 15. In N. T. of time, *to appoint before*, Pass. perf. part. καιροὶ προτεταγμένοι *times before appointed*, proscribed, Acts xvii. 26 in text. rec. Comp. in Προστάσσω fin. —2 Macc. viii. 36.

Προτείνω, f. ενῶ, (τείνω,) *to protend, to stretch forth or out*, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39. *to stretch forward, to prolong*, e. g. a bridge, Pol. 3. 46. 2. In N. T. *to stretch out or extend before any one*, e. g. a person bound with thongs in order to be scourged, c. acc. et dat. of instr. Acts xxii. 25 ὥς δὲ προέτειναν αὐτὸν τοῖς ἱμαῖσιν, see in Ἰμάς. Comp. Adam's Rom. Ant. p. 272.—Soph. Aj. 1270. Xen. Eq. 6. 11.

Πρότερος, a, ον, comparat. formed from πρό, Buttm. § 69. 2. Matth. § 132; *before, fore, forward*, of place Hom. Od. 19. 228 πόδες πρότεροι the fore-feet. In N. T. and comm. of time, *before, former, prior*.

a) pp. Eph. iv. 22 κατὰ τὴν προτέραν ἀναστροφὴν. Sept. for יְהוָה Jer. xxviii. 8. יְהוָה Lev. xxvi. 45. Deut. iv. 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

b) Neut. πρότερον as adv. *before, first*. Comp. Buttm. § 115. 4. (a) genr. John vii. 51 εἰ μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. i. 15. 1 Tim. i. 13. Heb. iv. 6. vii. 27. Sept. for יְהוָה Neh. xiii. 5. יְהוָה Deut. ix. 18. x. 3.—Jos.

Ant. 7. 11. 1. Pol. 2. 55. 5. Xen. An. 1. 3. 18.—(β) With the art. ὁ, ἡ πρότερον as adj. *former*, Buttm. § 125. 6. Heb. x. 32 τὰς πρότερον ἡμέρας. 1 Pet. i. 14 ταῖς πρ. ἐπιθυμίαις.—Sept. Num. vi. 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.—Neut. τὸ πρότερον as adv. *before, formerly*, John vi. 62 ὅπου ἦν τὸ πρότερον. ix. 8. Gal. iv. 13.—Sept. Deut. ii. 12. Josh. xi. 10. Xen. Mem. 3. 8. 1. Comp. in 'Ο, ἡ, τό, B. b. β. p. 554.

Προτίθημι, f. θήσω, (τίθημι,) *to set or put before any one*, 2 Macc. i. 8. Hdot. 1. 207. In N. T. only Mid. προτίθεμαι, i. e.

a) trop. *to set before oneself, to propose to oneself*, i. q. *to purpose*, seq. inf. Rom. i. 13 προεθέμην ἐλθεῖν πρὸς ὑμᾶς. c. acc. Eph. i. 9.—Jos. c. Ap. 2. 40. Pol. 6. 12. 8.

b) *to set forth before the world, publicly*, sc. on one's own part, c. acc. Rom. iii. 25 ὃν προέθετο θεὸς ἱλαστήριον.—So προτίθημι Ael. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. xvi. 27.

Προτρέπω, f. ψω, (τρέπω,) *to turn forward*, q. d. *to propel, to impel*, morally, Soph. Electr. 1193. Xen. Mem. 1. 2. 64. In N. T. and comm. Mid. προτρέπομαι, *to cause one to turn himself forward*, q. d. *to propel, to impel*, and hence *to exhort*, absol. Acts xviii. 27.—2 Macc. xi. 6. Jos. Ant. 7. 11. 1. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

Προτρέχω, aor. 2 προέδραμον, (τρέχω,) *to run before*, in advance; seq. gen. with comparat. John xx. 4 προέδραμε τάχιον τοῦ Πέτρου. Sept. for יָרַח לְפָנָיו 1 Sam. viii. 11.—Antiph. 122. 1. Xen. An. 5. 2. 4.—Pleonast. Luke xix. 4 προέδραμεν ἔμπροσθεν. So Tob. xi. 2. comp. προπορεύεσθαι ἔμπροσθεν Xen. Cyr. 4. 2. 23. Lob. ad Phr. p. 10.

Προῦπάρχω, f. ξω, (ὑπάρχω q. v.) pp. *to begin before, to do first*, Dem. 314. 9. Thuc. 3. 40. *to be or exist before, to precede* in time, Hdian. 1. 14. 4. Thuc. 1. 138. In N. T. only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in Ὑπάρχω, and Matth. § 551. e. § 559. a. Viger p. 308. So Luke xxiii. 12 προῦπῆρχον ἐν ἰχθῶρι ὄντες, pp. *who*

before were being in enmity, i. q. *who before were at enmity*. Acts viii. 9 προῦπῆρχεν μαγεύων *who before practised sorcery*.—Jos. Ant. 4. 6. 5 ἄτε προῦπῆρξεν ἐν τοῖς ἔμπροσθεν χρόνοις γινόμενα τοῖς ἀνθρώποις.

Πρόφασις, εως, ἡ, (προφαίνω *to shew before*), pp. 'what is shewn or appears before any one,' i. e. *shew, pretence, pretext*, put forth in order to cover one's real intent. Matt. xxiii. 14 προφάσει μακρὰ προσευχόμενοι. Mark xii. 40. Luke xx. 47. Acts xxvii. 30 προφάσει ὡς κ. τ. λ. Phil. i. 18. 1 Thess. ii. 5 οὔτε ἐν προφάσει πλεονεξίας i. e. *a pretext for covetousness*.—Sept. Hos. x. 4. Jos. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1.—So προφ. ἔχειν *to have a pretext*, i. e. a pretended excuse, John xv. 22 πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμ.—Dem. 526. 18. Xen. Cyr. 3. 1. 27.

Προφέρω, f. προοίσω, (φέρω,) *to bear or bring forth*, sc. out of any place or thing, seq. acc. et ἐκ c. gen. Luke vi. 45 bis.—Sept. Prov. x. 4. Tob. ix. 5. Anthol. Gr. IV. p. 211 εἰς φανερόν. Isocr. p. 11. E, ὥσπερ ἐκ ταμείου προφέρειν.

Προφητεία, ας, ἡ, (προφητεύω,) *a prophesying, prophecy*, i. e.

a) pp. *a foretelling of future events, prediction*, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in Προφήτης. E. g. of the prophecies of the O. T. Matt. xiii. 14 ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου. 2 Pet. i. 20 πᾶσα προφητεία γραφῆς. ver. 21. So of the revelations and warnings of the Apocalypse, Rev. i. 3 τοὺς λόγους τῆς προφητείας. xxii. 7, 10, 18, 19. Rev. xix. 10 see in Μαρτυρία b. So Sept. and תְּנִיבִי 2 Chr. xv. 8. Neh. vi. 12.—Ecclus. xxxix. 1. xliv. 3. Jos. Ant. 7. 9. 5. ib. 10. 7. 2. B. J. 3. 8. 3 τὰς προφητείας τῶν ἱερῶν βιβλίων.—In 1 Tim. i. 18 et iv. 14 προφητεία seems to refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church; comp. Acts xiii. 2. xx. 28. 1 Cor. xii. 4—8 sq.

Comp. also 1 Cor. xiv. 24, 31, with ver. 30. So Chrysost. and Theophyl. διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουτέστιν ἀπὸ πνεύματος ἁγίου. οὕτω ὁ Τιμόθεος ὑρέθη ἐπὶ τὴν ἱερωσύνην.

b) *prophecy*, i. q. the prophetic office, the prophetic gift, spoken in N. T. of the peculiar Charisma or spiritual gift imparted to the primitive teachers of the church; see in Προφήτης c. Rom. xii. 6 ἔχοντες δὲ χαρίσματα . . . εἴτε προφητείαν. 1 Cor. xii. 10. xiii. 2, 8. xiv. 22.—genr. Eccclus. xlvi. 1. Jos. Ant. 3. 8. 1 Ἀαρὼν διὰ τε τὸ γένος καὶ τὴν προφητείαν. B. J. 1. 2. 8. Plut. Pelop. 16 τὴν προφητείαν Ἐχεκράτους ἔχοντος, i. e. having Echecrates as prophet, sc. of Apollo. Luc. Alex. 60.

c) meton. *a prophesying*, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. xi. 6. So Sept. and 𐤒𐤏𐤁𐤁 Ezra vi. 14.—Eccclus. xlvi. 20.—Spec. the exercise of the prophetic gift or Charisma in the primitive church, 1 Cor. xiv. 6. 1 Thess. v. 20.

Προφητεύω, f. εὐσω, (προφήτης,) *to act as prophet, to prophesy*, intrans.

a) pp. *to foretell* future events, *to predict*; but often including also from the Heb. the idea of exhorting, reproving, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in Προφήτης. Sept. everywhere for 𐤒𐤏𐤁, 𐤒𐤏𐤁𐤁, see Gesen. Lex. So of the prophets of the O. T. Matt. xi. 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. xv. 7 et Mark vii. 6 περὶ ὑμῶν. 1 Pet. i. 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God, under the N. T. Rev. x. 11 δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς κ. τ. λ. xi. 3. Also Acts ii. 17, 18, quoted from Joel iii. 1 [ii. 28] where Sept. for 𐤒𐤏𐤁. So Sept. genr. for 𐤒𐤏𐤁, 𐤒𐤏𐤁𐤁, 1 K. xxii. 12, 18. Ezra v. 1. Jer. xi. 21. Ex. xi. 4. sæp.—Eccclus. xlvii. 1. Jos. Ant. 7. 9. 5. ib. 10. 2. 2.—Once of the high-priest, with whose office the gift of prophecy was supposed to be connected, John xi. 51. See Jos. B. J.

1. 2. 8. comp. Ant. 3. 8. 1. As including the idea of praise to God accompanied by prediction, Luke i. 67; comp. Sept. and 𐤒𐤏𐤁, 𐤒𐤏𐤁𐤁, 1 Sam. x. 5, 6, 11. xix. 20, 21.—Of false prophets, Matt. vii. 22. Sept. and 𐤒𐤏𐤁 Jer. xiv. 14, 15. So of heathen prophets, Diod. Sic. 17. 51 ὁ μὲν προφητεύων ἀνὴρ i. e. the prophet or interpreter of the god. Hdian. 5. 5. 21. Plut. de Def. Orac. 5 Ἐχεκράτους προφητεύοντος, T. III. p. 141. Tauchn.—Spoken in mockery by the soldiers to Jesus, q. d. *to divine, to give a response*, c. dat. Matt. xxvi. 68. Mark xiv. 65. Luke xxii. 64.—Comp. προφητεία Jos. Ant. 6. 4. 1, spoken of the response of the prophet to Saul respecting the lost asses.

b) spec. of the prophetic gift or Charisma imparted by the Holy Spirit to the primitive Christians, Acts xix. 6 ἦλθε τὸ πν. ἅγ. ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. xxi. 9. 1 Cor. xi. 4, 5. xiii. 9. xiv. 1, 3, 4, 5 bis, 24, 31, 39. See in Προφήτης c.

Προφήτης, ου, ὁ, (πρόφημι to foretell,) *a prophet*, pp. *a foreteller* of future events; so in Greek writers, Anac. xliii. 11. Plato Charmid. 46. p. 174. C, τοὺς δὲ ὡς ἀληθεῶς μάντις . . . προφῆτας τῶν μελλόντων. Hence i. q. μάντις, pp. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37. comp. Diod. Sic. 16. 26. Also *an interpreter* of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, Dion. Hal. Ant. 2. 73; espec. Plato Tim. p. 72. B, or VII. p. 76. Tauchn. comp. Diod. Sic. 1. 2. In Sept. and N. T. προφήτης corresponds to Heb. 𐤒𐤏𐤁. pp. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Gesen. Lex. art. 𐤒𐤏𐤁. With the Jewish use of 𐤒𐤏𐤁 and προφήτης was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV. p. 116.

Pfeiff. προφήτης γὰρ ἰδίον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου. Comp. Ex. vii. 1. 2 Pet. i. 20, 21. espec. 1 Cor. xiv. 32. In a wider sense Heb. נָבִי, Sept. προφήτης, is put for any friend of God, to whom God makes known his will, e. g. of Abraham, Gen. xx. 7; of the patriarchs Ps. cv. 15.—Hence in N. T.

a) of the prophets of the O. T. (α) pp. as Isaiah, Matt. i. 22. iii. 3. Luke iii. 4. John i. 23. al. Jeremiah, Matt. ii. 17. xxvii. 9; Joel, Acts ii. 16; Micah, Matt. ii. 5; Jonah, Matt. xii. 39. Luke xi. 29; Zechariah, Matt. xxi. 4; Daniel, Matt. xxiv. 15. Mark xiii. 14. So of Samuel, Acts xiii. 20; David, Acts ii. 30; Elisha, Luke iv. 27; Asaph. Matt. xiii. 35; also of Balaam, 2 Pet. ii. 16; comp. Num. c. 22. Plur. genr. Matt. ii. 23. v. 12. xxiii. 29 sq. Mark viii. 28. Luke i. 70. Rom. i. 2. Heb. i. 1. James v. 10. 1 Pet. i. 10. al. So Sept. and נָבִי 1 K. xvi. 7, 12. Is. xxxviii. 1. Jer. i. 5. sæp.—Ecclus. xlviii. 1, 22.—2 Macc. xv. 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 ὁ δὲ προφήτης Σαμουήλ.—(β) Meton. the prophetic books of the O. T. i. q. αἱ γραφαὶ τῶν προφητῶν Matt. xxvi. 56. So genr. Matt. v. 17 καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας. Mark i. 2. Luke xvi. 29, 31. xxiv. 27, 44. Acts xxviii. 23. Rom. iii. 21. Acts viii. 28 ἀνεγίγνωσκε τὸν προφ. Ἡσαΐαν. By synecdoch. put for the doctrines, etc. contained in the prophetic books, Matt. vii. 12. xxii. 40. Acts xxvi. 27.—Here ὁ νόμος καὶ οἱ προφῆται comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke xxiv. 44 νόμος καὶ προφῆται καὶ ψαλμοί. See in Νόμος c. β. 2 Macc. xv. 9.

b) genr. of persons acting by a divine influence as prophets and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. x. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ. xiii. 57. Mark vi. 4. Luke iv. 24. xiii. 33. John vii. 52. Rev. xi. 10. xvi. 6. xviii. 20, 24. al. Spec. of John the Baptist, Matt. xi. 9. xiv. 5. Mark xi. 32. Luke i. 76. xx. 6. al. Of Jesus, Matt. xxi. 11 οὗτός ἐστιν ὁ Ἰ. ὁ προφήτης. ver. 46. Luke vii. 16, 39. xxiv. 19. John ix. 17. Of the Messiah as ὁ προ-

φήτης ὁ ἐρχόμενος εἰς τὸν κόσμον John vi. 14, in allusion to Deut. xviii. 15. So John i. 21, 25. vii. 40. Acts iii. 22, 23. vii. 37. Comp. 1 Macc. iv. 46. xiv. 41.

a) Spec. of those who possessed the prophetic gift or Charisma imparted by the Holy Spirit to the primitive churches, a prophet, i. e. a class of instructors or preachers who were next in rank to the apostles, and before the teachers, διδάσκαλοι, 1 Cor. xii. 28. They seem to have differed from the διδάσκαλοι in this, that while the latter spoke in a calm, collected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of sudden inspiration, from the light of a sudden revelation at the moment, (ἀποκάλυψις 1 Cor. xiv. 30,) and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts xi. 27. xxi. 10. So Acts xiii. 1 προφῆται καὶ διδάσκαλοι. 1 Cor. xii. 28 ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους κ. τ. λ. ver. 29. xiv. 29, 32, 37. Eph. ii. 20. iii. 5. iv. 11. See Neander Gesch. der Pflanz. u. Leit. der Kirche, 1. p. 169 sq. or in Bibl. Repos. IV. p. 247 sq.

d) perh. a poet, minstrel, spoken of the Greek poet Epimenides, Tit. i. 12. Poets were held to be inspired of the Muses; comp. Virg. Ecl. 9. 32 'Et me fecere poetam Pierides . . . me quoque dicunt vatem pastores.' Varro Ling. Lat. 6. 3 'vates poetæ dicti sunt.' Comp. נָבִי, Sept. προφήτης, spoken of Miriam, Ex. xv. 20.—But Epimenides might well be called προφήτης in the Greek usage as above given, (see init.) since he was reckoned among the seven wise men of Greece, was sent for by Solon to aid in the preparation of his laws, and especially was also θεοφιλής καὶ σοφὸς περὶ τὰ θεῖα, τὴν ἐνθουσιαστικὴν καὶ τελεστικὴν σοφίαν, Plut. Solon. 12. AL.

Προφητικός, ἢ, ὄν, (προφήτης,)

prophetic, uttered by prophets, Rom. xvi. 26. 2 Pet. i. 19.

Προφήτις, ἰδος, ἡ, (fem. to προφήτης,) *a prophetess*, i. e. in the Greek sense *the interpreter* or priestess of a god, oracle, Diod. Sic. 16. 26. Plut. de Pyth. Orac. 7. In Sept. and N. T. i. q. פִּתְּוּנִי, comp. in Προφήτης init.

a) pp. as speaking and acting from a divine influence, an ambassadress from God, Rev. ii. 20. So Sept. and פִּתְּוּנִי Judg. iv. 4. 2 K. xxii. 14. 2 Chr. xxxiv. 22.

b) spoken of a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke ii. 36.—So Abraham is called προφήτης פִּתְּוּנִי, Gen. xx. 7, comp. Ps. cv. 15. Tob. iv. 12.

Προφθάνω, f. άσω, (φθάνω,) *to come or get before* any one, *to anticipate* one in doing any thing, e. g. in speaking, c. acc. Matt. xvii. 25. So Sept. for פִּתְּוּנִי 2 Sam. xxii. 19. Ps. xvii. 13. cxix. 148.—1 Macc. x. 4, 23. Æschyl. Agam. 1028 or 1037 προφθάσασα καρδία γλώσσαν.

Προχειρίζομαι, f. ἰσομαι, depon. Mid. (χειρίζω, χεῖρ,) *to hand forth, to cause to be at hand*, ready, Dem. 45. 10. Diod. Sic. 15. 15. In N. T. trop. i. q. *to appoint, to choose, to destine*, c. acc. et inf. Acts xxii. 14 προχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ. xxvi. 16 προχειρίσασθαι σε [εἶναι] ὑπηρέτην. Perf. Pass. in passive sense, c. dat. Acts iii. 20 in later edit. comp. Buttm. § 113. n. 6. Sept. for פִּתְּוּנִי Josh. iii. 12.—2 Macc. iii. 7. Pol. 1. 11. 3. Diod. Sic. 12. 27. Perf. pass. Pol. 3. 40. 14.

Προχειροτονέω, ῶ, f. ἡσω, (χειροτονέω, q. v.) *to choose before*, first, Dem. 703. 18. Æschin. 4. 11. In N. T. *to choose beforehand*, Pass. Acts x. 41 μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, i. e. *fore-chosen*.

Πρόχορος, ου, ὁ, Prochorus, pr. n. of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

Πρύμνα, ης, ἡ, (pp. fem. of πρυμνός, ἡ, ὄν, last, hindmost,) i. q. ἡ πρυμνή ναῦς, *the hindmost part of a ship, the stern*, Mark iv. 38. Acts xxvii. 29, 41.—

Pol. 1. 49. 11. Xen. An. 5. 8. 20. Comp. Lob. ad Phr. p. 331.

Πρωί, adv. (πρό,) *early, in the morning*, Lat. mane.

a) pp. and absol. Matt. xvi. 3. Mark i. 35. xi. 20. xvi. 2, 9. John xx. 1. So Sept. for פִּתְּוּנִי 1 K. iii. 21. Is. v. 11; oftener τὸ πρωί Ex. viii. 20. Is. xxxvii. 36. al.—Jos. Vit. § 17. Æl. V. H. 3. 23. Xen. Mem. 1. 1. 10. τὸ πρ. H. G. 1. 1. 30.—With prepositions: ἅμα πρωί Matt. xx. 1, see in ἅμα b. ἀπὸ πρωί Acts xxviii. 23, see in Ἀπό II. c. ἐπὶ τὸ πρωί Mark xv. 1, comp. Buttm. § 125. 7. So Sept. εἰς τὸ πρ. Ex. xvi. 19. Lev. vii. 5. ἐν τῷ πρ. Ecc. xi. 6. Comp. Lob ad Phryn. p. 46 sq.

b) meton. for *the morning watch*, which ushers in the dawn, Mark xiii. 35. See in Φυλακή.

Πρωΐα, see in Πρωῖος.

Πρωῖμος, η, ον, (πρωί,) *early*, spoken of the early rain, ὑετός πρ. James v. 7; see in Ὀψιμος.—So Sept. ὁ πρ. for פִּתְּוּנִי Deut. xi. 14. Jer. v. 24—Arr. Peripl. Eryth. p. 157. Xen. Œc. 17. 4. A poetic and later form instead of Att. πρωῖος, Lob. ad Phr. p. 52.

Πρωινός, ἡ, ὄν, (πρωί,) *early, morning*, Rev. ii. 28 τὸν ἀστέρα τὸν πρωϊνόν. Rev. xxii. 16 in later edit. for ὀρθρινός in text. rec. Sept. for פִּתְּוּנִי Ex. xxix. 49. 1 Sam. xi. 11. Hos. vi. 4.—Athen. 1. 41. Plut. Symp. VIII. qu. 6. § 5. p. 899 Reisk. A late form, Lob. ad Phr. p. 52.

Πρωῖος, ἱα, ἰον, (πρωί,) *early, morning*, Aristoph. Pax. 1001, 1164. Hdot. 8. 6. Comp. Lob. ad Phr. p. 52.—In N. T. only ἡ πρωΐα sc. ὥρα, *the morning hour, morning*, Matt. xxi. 18 πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν. xxvii. 1. John xviii. 28. xxi. 4. Sept. for פִּתְּוּנִי 2 Sam. xxiii. 4. Lam. iii. 23.—Jos. Ant. 7. 8. 1. fully Luc. Amor. 39 πρωΐας ὥρας.

Πρώρα, ας, ἡ, (πρό,) *the forward part of a ship, the prow*, Acts xxvii. 30, 41.—Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

Πρωτεύω, f. εὔσω, (πρῶτος,) *to be first, chief*, i. q. to hold the first rank, highest dignity, ἐν παῶσιν Col. i. 18.—

2 Macc. vi. 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

Πρωτοκαθεδρία, ας, ἡ, (πρῶτος, καθέδρα q. v.) *the first seat, the chief seat*, Matt. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.—Not found in the classics.

Πρωτοκλισία, ας, ἡ, (πρῶτος, κλισία q. v.) pp. *the first place of reclining at table, the chief place at a banquet*, usually the middle place on the middle triclinium, Matt. xxiii. 6. Mark xii. 39. Luke xiv. 7, 9. xx. 46. See in 'Ανάκειμαι no. 2. Calmet art. *Eating*. Adam's Rom. Ant. p. 436. Jahn § 146.

Πρῶτος, η, ον, superlat. from πρό, compar. πρότερος q. v. Buttm. § 69. 2; *foremost*, hence *first, the first*.

1. Genr. as adj. a) Spoken of place, order, time; (a) pp. and without art. Mark xvi. 9 πρώτη σαββάτου sc. ἡμέρα. Phil. i. 5 ἀπὸ πρώτης ἡμέρας. Luke ii. 2 see in Κυρήνιος. Eph. vi. 2. 1 Cor. xv. 3 ἐν πρώτοις, i. q. first of all. Seq. δεύτερος Acts xii. 10. So Sept. for יְשָׁרָא, Ex. xii. 15. Josh. xxi. 10. ἐν πρώτοις Gen. xxxiii. 2. 1 Chr. xi. 6.—Hdian. 4. 15. 10. Dem. 328. 25.—With the art. comp. in 'Ο, ἡ, τό, A. 2. b. δ. p. 553. Matt. xxvi. 17 τῇ δὲ πρώτῃ τῶν ἀζύμων, sc. ἡμέρα. Mark xiv. 12 τῇ πρ. ἡμέρᾳ τῶν ἀζ. (Sept. Lev. xxiii. 35, 40. Xen. H. G. 3. 1. 17. An. 4. 8. 1.) Acts i. 1 τὸν πρῶτον λόγον. 1 Cor. xv. 45. Heb. ix. 2 ἡ πρώτη σκηνή. vers. 6, 8. Rev. i. 17 ὁ πρῶτος καὶ ὁ ἔσχατος, see in Ἐσχατος b. γ. Rev. iv. 1, 7. viii. 7. al. οἱ πρῶτοι *the first* Matt. xx. 8, 10. xxi. 36. τὰ πρῶτα pp. *the first things*, i. e. the first or former state, condition, Matt. xii. 45. 2 Pet. ii. 20. Rev. xxi. 4. Also 1 Tim. v. 12 ἡ πρώτη πίστις, i. e. first or originally professed. Rev. ii. 4 ἀγάπην τὴν πρώτην. ver. 5. Opp. καινός Heb. viii. 13. Rev. xxi. 1. Sept. for יְשָׁרָא 2 Chr. iii. 3. Dan. viii. 21. 2 Sam. xviii. 27.—Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5.—So in division or distribution, ὁ πρῶτος . . ὁ δεύτερος Matt. xxii. 25. ὁ πρῶτος . . ὁ ἕτερος Luke xiv. 18. xix. 16. Where only two are spoken of, Matt. xxi. 28. John xix. 32. 1 Cor. xiv. 30. Heb. viii. 7.—Diod. Sic. 1. 50 fin. Xen. H. G. 3. 1. 17.—(β) In an adverbial sense, comp. Buttm. § 123. n.

3. Matt. x. 2 πρῶτος, Σίμων κ. τ. λ. John i. 42 εὐρίσκει οὗτος πρῶτος τὸν ἀδελφόν κ. τ. λ. viii. 7. Acts xxvi. 23. Rom. x. 19. 1 John iv. 19.—Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2.—(γ) Put for the comparative, πρότερος, adverbially as in δ; so seq. gen. John i. 15, 30 ὅτι πρῶτός μου ἦν. xv. 18 ἐμὲ πρῶτον ὑμῶν. Comp. Herm. ad Vig. p. 718. Matth. § 464. Passow in πρῶτος no. 3. Winer § 36. n. 4. p. 201.—Themist. Orat. XI. Schol. ad Aristoph. Nub. 552. p. 242. ed. Dindorf.

b) trop. of rank, dignity, *first, chief*; so without the art. Matt. xx. 27 ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος. xxii. 38. Mark xii. 30. Acts xvi. 12. Eph. vi. 2. Seq. gen. partit. Mark x. 44. xii. 28 πρώτη πάντων ἐντολή. vers. 29, 30. 1 Tim. i. 15. —Sept. Ez. xxvii. 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6. c. gen. part. Ael. V. H. 7. 14. Dem. 13. 38.—With the art. Acts xvii. 4 γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. Luke xv. 22. (Sept. Jer. lii. 21. Pol. 11. 10. 2.) So ὁ πρῶτος, οἱ πρῶτοι, *the first, the chief*, seq. gen. of a country or people; Acts xxviii. 7 τῷ πρώτῳ τῆς νήσου. Mark vi. 21 τοῖς πρώτοις τῆς Γαλιλαίας. Luke xix. 47 οἱ πρῶτοι τοῦ λαοῦ. Acts xiii. 50. xxv. 2. xxviii. 17. So Sept. for יְשָׁרָא Neh. xii. 45.—Jos. Ant. 7. 9. 8. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: πολλοὶ ἔσονται πρῶτοι, ἔσχατοι καὶ ἔσχατοι, πρῶτοι, also ἔσονται οἱ ἔσχατοι, πρῶτοι καὶ οἱ πρῶτοι, ἔσχατοι, *the first shall be last, and the last first*, etc. i. e. those who seem or claim to be first, shall be last, Matt. xix. 30. xx. 16. Mark x. 31. Luke xiii. 30.

2. Neut. πρῶτον as adverb, Buttm. § 115. 4. a) pp. of place, order, time, usually without the article. (a) genr. Matt. xvii. 27 τὸν ἀναβάντα πρῶτον ἰχθύιν. xvii. 10, 11. Mark vii. 27. Luke ix. 59, 61. John xviii. 13. Acts xv. 14. 1 Cor. xi. 18. 1 Pet. iv. 17. 2 Tim. ii. 6, comp. Winer § 65. p. 458. So Acts vii. 12 i. q. *the first time*.—Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.—(β) Emphat. i. q. *first of all, before all*, Matt. xxiii. 26 καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου. Acts xiii. 46. Rom. i. 8 πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ. 1 Cor. xi. 18.—Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.—(γ) In di-

vision or distribution, as referring to a series or succession of circumstances and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. *πρότερον*, but unnecessarily; see Herm. ad Vig. p. 718. E. g. seq. *δεύτερον* 1 Cor. xii. 28. *εἶτα*, Mark iv. 28 *πρῶτον* *χόρτον*, *εἶτα* *στάχυν*, *εἶτα* κ. τ. λ. *ἔπειτα* 1 Thess. iv. 16. James iii. 17. *μετὰ ταῦτα* Mark xvi. 9, coll. ver. 12. *καὶ τότε* Matt. v. 24. vii. 5. Mark iii. 27. Luke vi. 42. John ii. 10. In a like sense, *πρῶτον* . . . *καί*, Rom. i. 16. ii. 9, 10. 2 Cor. viii. 5. *πρῶτον* . . . *δέ* Matt. xiii. 30. Luke x. 5. 2 Tim. i. 5.—Seq. *εἶτα* Hdian. 2. 1. 22. *ἔπειτα* Xen. Cyr. 7. 2. 24. Hi. 11. 8. *μετὰ ταῦτα* Xen. An. 6. 1. 5, coll. 7. *δέ* Cyr. 8. 1. 16.—(δ) Rarely c. art. *τὸ πρῶτον*, *first*, *at first*, formerly, comp. Buttm. § 126. n. 5. John x. 40 *ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων*. xii. 16. xix. 39.—Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1.

b) trop. of dignity, importance, *first*, i. q. *first of all*, *chiefly*, *especially*, Matt. vi. 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ*. Rom. iii. 2. 2 Pet. i. 20. iii. 3. *πρῶτον πάντων* 1 Tim. ii. 1. AL.

Πρωτοστάτης, ου, ὁ, (πρῶτος, ἴστημι,) pp. *one who stands first*, in the first rank of an army, Sept. Job xv. 24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57.—In N. T. trop. *a leader*, q. d. *ringleader*, τῆς αἰρέσεως Acts xxiv. 5.

Πρωτοτόκια, ων, τά, (πρωτοτόκος,) *the rights of the first-born, birth-right*, Heb. xii. 16. Sept. Vatic. for *πῶς* Gen. xxv. 32—34. Other copies *πρωτοτόκεια*.—On the rights of the first-born son, see Jahn § 165.

Πρωτοτόκος, ου, ὁ, ἡ, (πρῶτος,) *first-born*, i. e.

a) pp. the first-born of a father or mother; Matt. i. 25 *υἱὸν αὐτῆς τὸν πρωτότοκον*. Luke ii. 7. Including also the first-born of animals, Heb. xi. 28. Sept. for *בְּכֹרֶת* Gen. xxvii. 19, 32; also of animals Ex. i. 5. xii. 12, 29,—Anthol. Gr. IV. p. 236. Isidor. 3. 31, in Wetstein N. T. II. p. 282.—On the rights of the first-born, see Jahn 165.

b) trop. *first-born*, i. q. *the first*, the

chief, one highly distinguished and pre eminent; so of Christ, as the beloved Son of God before the creation, Col. i. 15, coll. ver. 16. Heb. i. 6, coll. ver. 5. Or in relation to his followers, Rom. viii. 29 *εἰς τὸ εἶναι αὐτὸν πρῶτ. ἐν πολλοῖς ἀδελφοῖς*, comp. Col. i. 18. Or as the first to rise from the dead, the leader and prince of those who shall arise, Col. i. 18. Rev. i. 5. So Sept. for *בְּכֹרֶת* of the Messiah, Ps. lxxxix. 27.—Of the saints in heaven, prob. those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, etc. Heb. xii. 23 *ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς*. So Sept. for *בְּכֹרֶת* of Israel Ex. iv. 22; of Ephraim Jer. xxxi. 9.—Psalt. Salom. xiii. 8. xviii. 4.

Πταίω, f. *ἴσω*, *to stumble*, *to fall*, intrans. Hdian. 5. 6. 18. Sept. for *הָרַץ* 1 Sam. iv. 2. 2 Sam. xviii. 7.—In N. T. only trop. *to stumble*, i. e.

a) *to err*, *to fail* in duty, *to offend*, seq. ἐν c. dat. James ii. 10. iii. 2 *εἴ τις ἐν λόγῳ οὐ πταίει*. Absol. Rom. xi. 11 *μὴ ἔπταισαν, ἵνα πέσωσι*; c. πολλά adv. James iii. 2. Sept. for *שָׁגַו* Deut. vii. 25.—Ecclus. xxxvii. 12. M. Antonin. 7. 15 *ἰδίον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας*.

b) i. q. *to fail*, to fail of success and happiness, 2 Pet. i. 10.—Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

Πτέρνα, ης, ἡ, *the heel*, John xiii. 18 *ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν*, see in *Ἐπαίρω*, quoted from Ps. xli. 10 where Heb. *בִּרְגָל*, Sept. *περνισμόν*. Sept. for *בִּרְגָל* Gen. iii. 15. xxv. 26.—Hom. II. 22. 397. Dem. 86. 2.

Πτερύγιον, ἰου, τό, (dimin. from *πτέρυξ* wing,) *a little wing*, *winglet*, Sept. for *הַכָּנִי* 1 K. vi. 23; and so of the feather of an arrow Pol. 27. 9. 4. Then of any thing shaped like a wing, running out to a point, e. g. *a fin*, Sept. for *כַּנְפֵּי* Lev. xi. 9, 10, 12; *the corner* or *skirt* of a garment, Sept. for *הַכָּנִי* Num. xv. 36. 1 Sam. xxiv. 5.—In N. T. *a pinnacle*, spoken of the highest point of the temple, prob. the apex of Solomon's porch, see in *Ἱερόν* d. Matt. iv. 5. Luke iv. 9.

Πτέρυξ, υγος, ἡ, *a pinion*, *wing*, Matt. xxiii. 27. Luke xiii. 34. Rev. iv. 8.

ix. 9. xii. 14. Sept. for פִּתְּחָא Ps. lv. 7. פִּתְּחָא Ex. xix. 4. Ez. i. 6.—Dem. 1259. 21. Xen. An. 1. 5. 3.

Πτηνός, ἡ, όν, (πτῆναι, πέτομαι,) *flying, winged*, Xen. Cyr. 1. 4. 11 καὶ αἱ μὲν ἔλαφοι, ὥσπερ πτηναί. In N. T. neut. plur. τὰ πτηνά, i. e. *birds, fowls*, 1 Cor. xv. 39.—Hdian. 3. 9. 10. Xen. H. G. 4. 1. 16.

Πτοέω, ὦ, f. ἡσώ, *to terrify, to put in trepidation*; Pass. *to be terrified, to be in trepidation*, Luke xxi. 9 μὴ πτοηθῇτε. xxiv. 37. Sept. for פִּתְּחָא Ex. xix. 16. פִּתְּחָא 1 Chr. xxviii. 30. Jer. i. 17.—1 Macc. vii. 30. Jos. B. J. 1. 30. 4. Pol. 10. 42. 4.

Πτόησις, εως, ἡ, (πτοέω,) *terror, trepidation, fear*, 1 Pet. iii. 6 μὴ φοβούμενοι μηδεμίαν πτόησιν, i. e. *doing well, and fearing not*; i. q. φοβ. φόβον μέγαν in Mark iv. 41. Comp. Buttm. § 131. 3. Sept. for פִּתְּחָא Prov. iii. 25.—1 Macc. iii. 25. Diod. Sic. 20. 63.

Πτολεμαίς, ἰδος, ἡ, *Ptolemais*, a maritime city of Palestine belonging to Galilee, on the bay north of Mount Carmel, Acts xxi. 7. Heb. יָפוֹ, Sept. Ἀκχώ, Judg. i. 31; called also by the Greeks Ἀκη Diod. Sic. 19. 93. Strabo 16. 2. 25. The name *Ptolemais* was prob. introduced about the time of the Romans; Strabo l. c. Jos. B. J. 2. 10. 2. Now *Acre, St. Jean d' Acre*. See Reland Palæst. p. 534 sq. Rosenm. Bibl. Geog. II. ii. p. 60.

Πτύον, ου, τό, (πτύω,) *a fan, winnowing shovel*, with which grain is thrown up against the wind in order to cleanse it, Matt. iii. 12. Luke iii. 17.—Hesych. πτύον. θρίναξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τοῦ ἀχύρου. Artemid. 2. 24. Theocr. 7. 156.

Πτύρω, f. ρῶ, (kindr. with πτόεω,) *to terrify, to put in trepidation*, Pass. Phil. i. 28.—Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58.

Πτύσμα, ατος, τό, (πτύω,) *spittle*, what is spit out, John ix. 6.—Pol. 8. 14. 5.

Πτύσσω, f. ξω, *to fold, to fold or roll together*, e. g. τὸ βιβλίον q. v. Luke iv. 20.—Jos. Ant. 10. 1. 4. Hdian. 1. 17. 1.

Πτύω, f. σω, *to spit, to spit out*, absol. Mark vii. 33. εἰς τι viii. 23. χαμαί John ix. 6. Sept. c. εἰς τι for פִּתְּחָא Num. xii. 4.—εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig. 15. absol. Xen. Cyr. 8. 1. 42.

Πτώμα, ατος, τό, (πίπτω,) *a fall, downfall, ruin*, Æl. V. H. 9. 31. trop. *downfall, ruin*, Sept. Job xviii. 12. Jos. B. J. 6. 1. 4. Plut. Agesil. 33. Meton. *any thing fallen, ruins*, e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis.—In N. T. *a body fallen*, i. e. *a dead body, carcase, corpse*. Matt. xxiv. 28 ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί. Mark vi. 29. Rev. xi. 8, 9. Sept. for פִּתְּחָא Ez. vi. 5.—Jos. Ant. 7. 1. 3. Hdian. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier πτώμα νεκροῦ, comp. Phryn. et Lob. p. 375 sq. Thom. Mag. p. 765.

Πτώσις, εως, ἡ, (πίπτω,) *a fall, downfall, crash*, e. g. of a falling building, Matt. vii. 27.—Diod. Sic. 3. 57. Pol. 2. 16. 3. —Trop. *downfall, ruin*, Luke ii. 34 εἰς πτώσιν i. e. *a cause of fall and ruin*, comp. in Ἀνάστασις no. 1.—Ecclus. i. 21. v. 13 γλῶσσα ἀνθρώπου πτώσις αὐτοῦ. So genr. Sept. Jer. vi. 15. Ecclus. iii. 31. Anth. Gr. III. p. 130, 137.

Πτωχεία, ας, ἡ, (πτωχός,) *begging, beggary*, Lys. 898. 9. In N. T. *poverty, want*; 2 Cor. viii. 2 ἡ κατὰ βάθος πτωχεία i. e. *deep poverty*. So of a state of poverty and humiliation, 2 Cor. viii. 9. Rev. ii. 9. Sept. for פִּתְּחָא Deut. viii. 9. פִּתְּחָא 2 Chr. xxii. 14.—Ecc. x. 31. xi. 14. Test. XII Patr. p. 619.

Πτωχεύω, f. εὔσω, (πτωχός,) *to beg, to be a beggar*, Æschin. Dial. Socr. 2. 7. Plut. Apothegm. Lac. II. p. 169. Tauchn. In N. T. *to be or become poor, to be in a state of poverty and humiliation*, intrans. 2 Cor. viii. 9; comp. Phil. ii. 7. Sept. for פִּתְּחָא Ps. lxxix. 8. פִּתְּחָא Ps. xxxiv. 11.—Tob. iv. 21.

Πτωχός, ἡ, όν, (πτώσσω *to cower, to crouch*,) *begging, beggarly, poor*, pp. *crouching, cringing in the manner of beggars*.

a) pp. and often as Subst. (a) ὁ πτωχός, *a beggar, mendicant*, Luke xiv. 13,

21. xvi. 20 πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος. ver. 22. John ix. 8. in some edit. Trop. Rev. iii. 17.—Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 προσαιτεῖν ὥσπερ τοὺς πτωχοὺς. — (β) οἱ πτωχοί, *the poor*, i. e. needy, destitute of the necessities of life and subsisting on the alms of others. Matt. xix. 21 δὲ πτωχοῖς. xxvi. 9 δοθῆναι τοῖς πτωχοῖς. ver. 11. Mark x. 21. xiv. 5, 7 Luke xviii. 22. xix. 8. John xii. 5, 6, 8. xiii. 29. So Sept. and יְרֵבָה Esth. ix. 22. Prov. xxxi. 20. שָׁרָה Prov. xxviii. 27.—(γ) Genr. *poor, needy*, i. q. πένης, spoken of honest poverty as opp. to the rich, without the idea of mendicancy; e. g. μία χήρα πτωχή Mark xii. 42, 43. Luke xxi. 3. So Rom. xv. 26. 2 Cor. vi. 10. Gal. ii. 10. James ii. 2, 3, 5, 6. Rev. xiii. 16. So Sept. and לֵבָי Lev. xix. 15. Prov. xxix. 14. שָׁרָה Prov. xxii. 7.—Ecclus. xiii. 3. xxx. 14.

b) by impl. and from the Heb. *poor*, i. e. *low, humble*, of low estate, including also the idea of being *afflicted, distressed*. Luke iv. 18 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, quoted from Is. lxi. 1 where Sept. for מְרִיץ. So Matt. xi. 5 et Luke vii. 22 πτωχοὶ εὐαγγελίζονται. Sept. for יְרֵבָה Ps. cix. 16. מְרִיץ Is. lxix. 33. Is. xxix. 19.—Trop. Matt. v. 3 οἱ πτωχοὶ τῷ πνεύματι, *the poor in spirit*, those who feel themselves spiritually poor, the lowly in mind and heart, Luke vi. 20. Comp. מְרִיץ, Sept. ταπεινός, Is. lxvi. 2.

c) trop. of things, *beggarly, poor, imperfect*, Gal. iv. 9 πτωχὰ στοιχεῖα.

Πυγμή, ἡς, ἡ, (πύξ,) *the fist*, Sept. for מְרִיץ Ex. xxi. 8. Is. lviii. 4. Hom. Il. 23. 669; also *fisting, boxing*, i. q. πυγμαχία, Xen. Mag. Eq. 8. 7.—In N. T. Mark vii. 3 εἰ μὴ πυγμῇ νίψονται τὰς χεῖρας, lit. *unless they wash their hands (rubbing them) with the fist*, i. e. ad sensum, *sedulously, carefully, diligently*; so the Syr. Version, using the same word by which it expresses ἐπιμελῶς in Luke xv. 8. Vulg. has *crebro*, as if from a reading πυκνῇ i. q. πυκνά or πυκνῶς, of which there is no other trace. An early interpretation makes it i. q. *to the elbow*, Theophylact. ad loc. νίπτεισθαι πυγμῇ, τουτέστιν ἄχρι τοῦ ἀγκῶνος. Euthym. ad Matt. xv. 1. Comp. Fritzsche IV Evang. Vol. II. ad loc.

Πύθων, ὠνος, ὁ, *Python*, in Greek mythology the name of a serpent or dragon slain by Apollo, Ael. V. H. 3. 1; then transferred to Apollo himself, Anthol. Gr. 1. p. 55; later, spoken of *diviners, soothsayers*, held to be inspired of the Pythian Apollo, Plut. de Defect. Orac. c. 9. T. VII. p. 632. 14. Reisk. τοὺς ἐγγαστριμύθους, Εὐρυκλίας πάλαι, νυνὶ Πύθωνας προσαγορευομένους. These Πύθωνες, i. e. ἐγγαστρίμυθοι or *ventriloquists*, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν . . . ἐνδυνόμενον εἰς τὰ σώματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. ἐγγαστρίμυθοι οἱ κεκλεισμένου τοῦ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθέγγεσθαι. Comp. Aristoph. Vesp. 1014 or 1020. Hence Sept. ἐγγαστρίμυθος for Heb. מְרִיץ Lev. xix. 31. 1 Sam. xxviii. 3, 8, 9. al. comp. Gesen. Lex. art. מְרִיץ.—In N. T. Acts xvi. 16 ἔχουσα πνεῦμα πύθωνος *having a spirit of Python*, i. e. of a diviner, i. q. *a soothsaying demon*.

Πυκνός, ἡ, ὄν, (kindr. with πύξ,) *thick, firm, solid*, 3 Macc. iv. 10. Hom. Od. 14. 12. *thick, dense, close together*, Hdian. 8. 1. 13. Xen. An. 2. 3. 3. In N. T. *frequent, often*, 1 Tim. v. 23 διὰ τὰς πυκνάς σου ἀσθενείας.—Thuc. 1. 23. Xen. Eq. 9. 6.—Neut. plur. πυκνά as adv. *frequently, often*, Luke v. 33 νηστεύουσι πυκνά. Comparat. πυκνότερον adv. Acts xxiv. 26. Comp. Buttm. § 115. 5.—πυκνά Ael. V. H. 2. 21. Xen. Conv. 2. 26. πυκνότερον 2 Macc. viii. 8. Dem. 1035. 14.

Πυκτεύω, f. εὔσω, (πύξ the fist,) *to fist, to box, to fight as a boxer*, intrans. 1 Cor. ix. 26 οὕτω πυκτεύω, ὥς οὐκ ἄερα δέρω, i. e. as a boxer I strike no blow in vain; comp. in Ἀήρ.—Dem. 51. 24. Xen. Lac. 4. 6.

Πύλη, ἡς, ἡ, *a door gate*. pp. the large door or entrance of an edifice, city, etc. diff. from ἡ θύρα a common door. E. g. of the temple, ὡραία πύλη τοῦ ἱεροῦ Acts iii. 10; of a prison, xii. 10; of a city, Luke vii. 12 τῇ πύλῃ τῆς πόλεως. Acts ix. 24. Heb. xiii. 12. Sept. of a

building, for $\pi\eta\varrho$ Jer. xliii. 9; of a city, for $\eta\zeta\tau$ Josh. vi. 26. 2 Chr. viii. 5. $\gamma\gamma\psi$ Gen. xxxiv. 20, 24.—So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7.—Symbol. Matt. vii. 13 bis, 14. Luke xiii. 24. Comp. Cebet. Tab. 15. —Also $\pi\acute{\upsilon}\lambda\alpha\iota$ $\alpha\dot{\iota}\delta\omicron\upsilon$, *the gates of Hades*, by meton. for Hades itself, see in $\Lambda\iota\delta\eta\varsigma$, i. e. Hades with its powers, Satan and his hosts. Matt. xvi. 18 $\tau\eta\eta\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha\upsilon$, $\kappa\alpha\iota\ \pi\acute{\upsilon}\lambda\alpha\iota\ \alpha\dot{\iota}\delta\omicron\upsilon\ \omicron\upsilon\ \kappa\alpha\tau\iota\sigma\chi\acute{\upsilon}\sigma\omicron\upsilon\sigma\iota\upsilon\alpha\iota\ \alpha\upsilon\tau\eta\varsigma$. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. $\zeta\iota\kappa\omega\ \gamma\gamma\psi$, Sept. $\pi\acute{\upsilon}\lambda\alpha\iota\ \alpha\dot{\iota}\delta\omicron\upsilon$, Is. xxxviii. 10, comp. Ps. ix. 14; also Wisd. xvi. 13. 3 Macc. v. 51. Hom. Il. 5. 646. Eurip. Alcest. 124 or 126 Luc. Necyom. 6. comp. Diod. Sic. 1. 93. So Lucret. 3. 67 *Lethi portas*.

Πυλών, $\omega\upsilon\omicron\varsigma$, $\acute{\omicron}$, ($\pi\acute{\upsilon}\lambda\eta$), *a large door, gate*, sc. at the entrance of a building or city.

a) genr. e. g. of a house, Acts x. 17 $\epsilon\pi\epsilon\sigma\tau\eta\sigma\alpha\upsilon\ \epsilon\pi\iota\ \tau\omicron\upsilon\ \pi\upsilon\lambda\omega\upsilon\alpha$. xii. 13 see in $\theta\acute{\upsilon}\rho\alpha$ a. ver. 14 bis. Of a city, Acts xiv. 13. Rev. xxi. 12 bis, 13 quater, 15, 21 bis, 25. xxii. 14. So Sept. for $\pi\eta\varrho$ of a building, 1 K. xiv. 27. 2 Chr. xii. 10; of a city 1 K. xvii. 10. 1 Chr. xix. 9.—Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

b) synecd. *a gate-way, portal, vestibule*, the deep arch under which a gate opens, Matt. xxvi. 71. Luke xvi. 20. Sept. for $\gamma\gamma\psi$ Judg. xviii. 16, 17.—Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

Πυνθάνομαι, f. $\pi\epsilon\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, aor. 2 $\epsilon\pi\upsilon\theta\acute{\omicron}\mu\eta\upsilon$, depon. Mid. *to ask, to inquire*.

a) pp. et seq. $\pi\alpha\rho\alpha\ \tau\iota\omicron\upsilon\varsigma$ *from or of any one*, e. g. c. acc. John iv. 52 $\epsilon\pi\acute{\upsilon}\theta\epsilon\tau\omicron\ \omicron\upsilon\upsilon\ \pi\alpha\rho'\ \alpha\upsilon\tau\omega\upsilon\ \tau\eta\eta\ \omega\tau\omicron\upsilon\ \kappa\ \tau\ \lambda$. or also c. interr. indir. Matt. ii. 4 $\epsilon\pi\upsilon\theta\acute{\omicron}\nu\epsilon\tau\omicron\ \pi\alpha\rho'\ \alpha\upsilon\tau\omega\upsilon$, $\pi\omicron\upsilon\ \acute{\omicron}\ \chi\rho$. $\gamma\epsilon\upsilon\upsilon\alpha\tau\alpha\iota$. Acts x. 18. Sept. for $\psi\eta\tau$ Gen. xxv. 22.—acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9. indir. Luc. Nigr. 1.—Absol. c. interr. dir. Acts iv. 7. x. 29 $\pi\upsilon\theta\acute{\omicron}\nu\omicron\mu\alpha\iota\ \omicron\upsilon\upsilon$, $\tau\iota\ \nu\iota\ \lambda\acute{\omicron}\gamma\omega\ \kappa\ \tau\ \lambda$. xxiii. 19. So before an indir. interrog. with the Opt. after a präter, comp. Winer § 42. 4. c. p. 247. Luke xv. 26 $\epsilon\pi\upsilon\theta\acute{\omicron}\nu\epsilon\tau\omicron\ \tau\iota\ \epsilon\iota\eta\ \tau\alpha\upsilon\tau\alpha$; xviii. 36. John xiii. 24. Acts xxi. 33.—Xen. An. 7. 1. 14.—In a judicial sense, *to inquire, to examine*, seq.

acc. et $\pi\epsilon\rho\iota\ \tau\iota\omicron\upsilon\varsigma$, Acts xxiii. 20.—Pol. 23. 14. 2. Lys. 909. 8.

b) i. q. *to inquire out, to find out by inquiry, to learn, to hear*, seq. $\delta\tau\iota$, Acts xxiii. 34 $\pi\upsilon\theta\acute{\omicron}\mu\epsilon\upsilon\omicron\varsigma$, $\delta\tau\iota\ \acute{\alpha}\pi\omicron\ \kappa\iota\lambda\iota\kappa\iota\alpha\varsigma$.—Palæph. 41. 4. Hdian. 2. 1. 11. Xen. H. G. 1. 1. 11.

Πῦρ, $\rho\acute{\omicron}\varsigma$, $\tau\acute{\omicron}$, *fire*. a) pp. and genr. Matt. iii. 10 $\kappa\alpha\iota\ \epsilon\iota\varsigma\ \pi\acute{\upsilon}\rho\ \beta\acute{\alpha}\lambda\lambda\epsilon\tau\alpha\iota$. ver. 12. vii. 19. xiii. 40. xvii. 15. Mark ix. 22. Luke iii. 9, 17. xxii. 55. John xv. 6. Acts xxviii. 5. Heb. xi. 34. James iii. 5. v. 3. 1 Pet. i. 7. 2 Pet. iii. 7. Rev. iii. 18. viii. 5 $\epsilon\kappa\ \tau\omicron\upsilon\ \pi\upsilon\rho\acute{\omicron}\varsigma\ \tau\omicron\upsilon\ \theta\upsilon\sigma\iota\alpha\sigma\tau\eta\rho\iota\omicron\upsilon$ i. e. *upon the altar*. ver. 8. ix. 17, 18. xi. 5. xiv. 18. xv. 2. xvi. 8. xvii. 16. xviii. 8. Sept. for $\psi\eta\tau$ Gen. xxii. 6, 7. Ex. xxxii. 19.—Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7.—Genit. $\pi\upsilon\rho\acute{\omicron}\varsigma$ often takes the place of an adj. Buttm. § 123. n. 4. Winer § 34. 2. So $\phi\lambda\acute{\omicron}\varsigma\ \pi\upsilon\rho\acute{\omicron}\varsigma$ *flame of fire*, i. q. *fiery flame*, Acts vii. 30. Heb. i. 7. Rev. i. 14. ii. 18. xix. 12. Once vice versa $\epsilon\upsilon\ \pi\upsilon\rho\iota\ \phi\lambda\omicron\gamma\acute{\omicron}\varsigma$ id. 2 Thess. i. 8. Sept. for $\psi\eta\tau\ \kappa\eta\tau$ Is. xxix. 6. $\psi\eta\tau\ \psi\eta\tau$ Ps. civ. 4. So $\acute{\alpha}\nu\theta\rho\alpha\kappa\alpha\varsigma\ \pi\upsilon\rho\acute{\omicron}\varsigma$ *burning coals* Rom. xii. 20, comp. in $\Lambda\nu\theta\rho\alpha\zeta$ and Sept. Lev. xvi. 12. $\gamma\lambda\omega\sigma\sigma\alpha\iota\ \omega\sigma\epsilon\iota\ \pi\upsilon\rho\acute{\omicron}\varsigma$ Acts ii. 3. $\lambda\alpha\mu\pi\acute{\alpha}\delta\epsilon\varsigma\ \pi\upsilon\rho\acute{\omicron}\varsigma$ Rev. iv. 5. $\sigma\tau\acute{\upsilon}\lambda\omicron\iota\ \pi\upsilon\rho\acute{\omicron}\varsigma$ *fiery pillars* Rev. x. 1; comp. Sept. Ex. xiii. 21, 22.—Spoken of fire from heaven, lightning, etc. e. g. $\acute{\alpha}\pi\omicron\ \tau\omicron\upsilon\ \omicron\upsilon\tau\omicron\alpha\upsilon\omicron\upsilon$ Luke ix. 54. xvii. 29. $\epsilon\kappa\ \tau\omicron\upsilon\ \omicron\upsilon\rho$. Rev. xiii. 13. xx. 9. absol. Heb. xii. 18. Rev. viii. 7. Acts ii. 19 quoted from Joel iii. 3 [ii. 30] where Sept. for $\psi\eta\tau$.—Eurip. Phœn. 1182 or 1191 $\pi\acute{\upsilon}\rho\ \Delta\iota\acute{\omicron}\varsigma$.

b) symbolically: (α) of God as inflicting punishment, Heb. xii. 29 $\acute{\omicron}\ \theta\epsilon\acute{\omicron}\varsigma\ \eta\mu\omega\upsilon\ \pi\acute{\upsilon}\rho\ \kappa\alpha\tau\alpha\upsilon\alpha\lambda\iota\sigma\kappa\omicron\upsilon$. Comp. Deut. iv. 24.—(β) Of strife, disunion, Luke xii. 49. So of the tongue as kindling strife and discord, James iii. 6.—(γ) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. i. 7 et Rev. iii. 18. Sept. Is. x. 17. Se Mark ix. 49 see in $\Lambda\lambda\iota\zeta\omega$. 1 Cor. iii. 13 bis, $\epsilon\upsilon\ \pi\upsilon\rho\iota\ \acute{\alpha}\pi\omicron\kappa\alpha\lambda\acute{\upsilon}\pi\tau\epsilon\tau\alpha\iota\ \kappa\alpha\iota\ \epsilon\kappa\acute{\alpha}\sigma\tau\omicron\upsilon\ \tau\acute{\omicron}\ \epsilon\rho\gamma\omicron\upsilon\ \acute{\omicron}\pi\omicron\iota\acute{\omicron}\nu\ \epsilon\iota\sigma\tau\iota$, $\tau\acute{\omicron}\ \pi\acute{\upsilon}\rho\ \delta\omicron\kappa\iota\mu\acute{\alpha}\sigma\epsilon\iota$, i. e. *the fiery trials and conflicts to which Christian teachers and their doctrines are sub-*

jected, will test their truth and value; the system of teaching being here represented under the figure of a building, of which only the solid parts can withstand the fire. Hence also of the teacher [builder] himself, ver. 15 αὐτὸς δὲ σωθήσεται οὕτω δὲ ὡς διὰ πυρός *he shall be saved so as through the fire*, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely;' comp. Aristid. in Apell. p. 126 ἐκ μέσου πυρός τὸν ἄνδρα σώζειν. So Jude ver. 23. see in Ἀρπάζω b.—(δ) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. ὁ κάμινος τοῦ πυρός *a fiery furnace* Matt. xiii. 42, 50, in allusion to Dan. iii. 6, 11, 15 sq. where Sept. for Chald. ܢܦܬܐ ܕܢܦܬܐ. ἡ γέεννα τοῦ πυρός, see in Γέεννα, Matt. v. 22. xviii. 9. Mark ix. 47. τὸ πῦρ τὸ ἄσβεστον v. οὐ σβέννυται Mark ix. 43, 44, 45, 46, 48; comp. Is. lxvi. 24. τὸ πῦρ τὸ αἰώνιον Matt. xviii. 8. xxv. 41. Jude 7. ἡ λίμνη τοῦ πυρός Rev. xix. 20. xx. 10, 14, 15. xxi. 8. Simpl. Rev. xiv. 10; and so Matt. iii. 11 et Luke iii. 16, see in Βαπτίζω no. 2. b.—Judith xvi. 17. Ecclus. vii. 17.

c) Trop. *ardour, vehemence*; Heb. x. 27 πυρός ζήλος. see in Ζήλος b. β.

Πυρά, ἄς, ἡ, (πῦρ,) *a fire*, i. e. as kindled and burning, burning fuel, Acts xxviii. 2, 3.—Judith vii. 5. 2 Macc. i. 22. Hdian. 4. 8. 12. Of a burning funeral pile, Xen. An. 6. 4. 9.

Πύργος, ου, ὁ, (comp. Germ. *Burg*,) *a tower*.

a) pp. for defence, as in the wall of a city, Luke xiii. 4 ὁ πύργος ἐν τῷ Σιλωάμ. i. e. in the wall of the city near Siloam. Comp. on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for ܕܢܦܬܐ Judg. ix. 46 sq.—Jos. l. c. Hdian. 8. 3. 7. Xen. H. G. 3. 1. 22.—Spoken of the watch-tower or turret of a vineyard, Matt. xxi. 33. Mark xii. 1. So Sept. and ܕܢܦܬܐ Is. v. 2. Comp. Jahn § 67.

b) meton. of any building with one or more towers, *a castle, fortress, palace*, Germ. *Burg*, Luke xiv. 28.—Hom. Il. 22. 447, coll. 440. Pol. 26. 4. 1. So Lat. *turris* Liv. 33. 48.

Πυρέσσω v. ττω, f. ξω, (πυρετός,) *to be feverish, to be sick of fever*, intrans. Matt. viii. 14. Mark i. 30.—Luc. Quom. Hist. conser. 1. Æschin. 69 pen.

Πυρετός, οὔ, ὁ, (πῦρ,) *fiery heat*, as of Sirius, Hom. Il. 22. 31. In N. T. *a fever*, Matt. viii. 15. Mark i. 31. Luke iv. 38, 39. John iv. 52. Acts xxviii. 8. Sept. for ܢܦܬܐ Deut. xxviii. 22.—Jos. Vit. § 11. Xen. Mem. 3. 8. 3.

Πύρινος, η, ον, (πῦρ,) *fiery, burning*, Sept. for ܕܢܦܬܐ Ez. xxviii. 14, 16. ἱππων πυρίνων Ecclus. xlviii. 9, comp. 2 K. ii. 11.—In N. T. by impl. *flaming, glittering*, Rev. ix. 17 θώρακας πυρίνους.—Comp. θώρακας πεπυρωμένοι Hdian. 8. 4. 27.

Πυρόω, ῶ, f. ὠσω, (πῦρ,) *to fire*, i. e. to set on fire, 2 Macc. x. 3. Eurip. Phœn. 584. Hdot. 8. 102. In N. T. only Pass. πυρόομαι, οὔμαι, *to be fired, set on fire, kindled*, i. q. *to burn, to flame*.

a) pp. Eph. vi. 16 see in Βέλος. 2 Pet. iii. 12 οὐρανοὶ πυρούμενοι λυθήσονται. Rev. i. 15.—Apollod. Bibl. 2. 4 βέλη πεπυρωμένα. Æschin. Dial. Socr. 3. 21.—Trop. *to burn, to be inflamed*, e. g. with anger, i. q. *to be incensed*, 2 Cor. xi. 29. (2 Macc. iv. 38. xiv. 45.) With lust, 1 Cor. vii. 9 κρεῖσσον γαμήσαι ἢ πυροῦσθαι. So ἐκπυροῦσθαι εἰς τὸ μοιχεύειν Sept. Hos. vii. 4. edit. Vatic. Comp. πῦρ Ecclus. xxiii. 16. φλέγομαι Dion. Hal. Ant. 11. 28. Lat. *uror* Virg. Æn. 4. 68.

b) by impl. *to be tried with fire, purified*, as metals, Rev. iii. 18. Sept. for ܕܢܦܬܐ Prov. x. 20. ܕܢܦܬܐ Zech. xiii. 9. Ps. xi. 7.

Πυρράζω, f. ἄσω, (πυρρός,) *to be fire-coloured, fire-red*, intrans. Matt. xvi. 2 π. ὁ οὐρανός, ver. 3.—Not found elsewhere.

Πυρρός, ἄ, ὄν, (πῦρ,) *fire-coloured, fiery-red, red*, Rev. vi. 4 ἱππος. xii. 3 δράκων. Sept. for ܕܢܦܬܐ Zech. i. 8. Num. xix. 2.—Diod. Sic. 1. 88. Xen. Venat. 4. 7.

Πύρρος, ου, ὁ, *Pyrrhus*, pr. n. m. Σώπατρος Πύρρου Sopater [son] of *Pyrrhus* Acts xx. 4 in later edit. Text. rec. omits Πύρρου.

Πύρωσις, εως, ἡ, (πυρόω,) *a being on fire, burning, conflagration*, Rev. xviii. 9, 18.—Jos. Ant. 1. 11. 4.—Trop. *fiery trial, calamity, suffering*, 1 Pet. iv. 12, comp. in Ξενίζω no. 2. Sept. pp. for פּוּר a furnace, fining-pot, Prov. xxvii. 21.

Πω, enclit. partic. *yet, even*, only in composition; see Μήπω, Μηδέπω, Οὐπω, Οὐδέπω, also Πώποτε.

Πωλέω, ὦ, f. ἤσω, (kindr. with πέλω, πέλομαι,) pp. *to trade away wares, to barter*; hence genr. *to sell*, c. acc. Matt. xiii. 44 ὅσα ἔχει πωλεῖ. xix. 21. xxi. 12 τῶν πολούντων τὰς περιστεράς. Mark x. 21. xi. 15. Luke xii. 33. xviii. 22. xxii. 36. John ii. 14, 16. Acts v. 1. Pass. seq. gen. of price; comp. Buttm. § 132. 6. 2. Matt. x. 29 οὐχὶ διὰ στρούθια ἀσσαρίον πωλεῖται; Luke xii. 6. Absol. Matt. xxi. 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. xxv. 9. Mark xi. 15. Luke xvii. 28. xix. 45. Acts iv. 34, 37. 1 Cor. x. 25. Rev. xiii. 17. Sept. for פּוּר Neh. v. 8. Joel iii. 3. Ez. vii. 13. Dem. 784. 9. Xen. Cyr. 2. 4. 32. c. gen. of price, Æl. V. H. 10. 9. Xen. Mem. 3. 10. 10.

Πῶλος, ον, ὁ, ἡ, *a foal*, Lat. *pulus*, i. e. genr. *a young animal, youngling*, Sept. Prov. v. 19. Æl. V. H. 4. 9. Spec. of the horse, *a colt*, Æl. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, *a foal, a colt*, joined with ὄνος etc. Matt. xxi. 2, 5, 7. John xii. 15. absol. Mark xi. 2, 4, 5, 7. Luke xix. 30, 33 bis, 35. So Sept. for פּוּל Gen. xxxii. 16. Judg. x. 4. xii. 14. חֲנִיכָאֵי זֶכְרִיָּה Zech. ix. 9.

Πώποτε, adv. (πω, ποτέ,) *yet, ever, ever, at any time*, in N. T. only after a negative, *not yet even, never*. Luke xix. 30 ἐφ' ὃν οὐδεὶς πώποτε ἐκάθισε. John i. 18. v. 37. vi. 35. viii. 33. 1 John iv. 12.—Sept. 1 Sam. xxv. 28. Xen. Cyr. 1. 6. 4.

Πωρόω, ὦ, f. ὠσω, (πῶρος *a kind of stone*, also Lat. *callus*,) pp. *to make hard like stone*, Suid. πωρόω καὶ λιθοποιῶ. Then genr. *to make hard, callous, to indurate*, e. g. ὁστέα Dioscor. 1. c. 90. διὰ τῆς πεπωρωμένης σαρκός Æl. V. H. 9. 13.—In N. T. only trop. *to harden, to make dull, stupid*, e. g. τὴν καρδίαν John

xii. 40. Pass. *to be hardened, dull, stupid*, e. g. ἡ καρδία Mark vi. 52. viii. 17. τὰ νοήματα 2 Cor. iii. 14. So of persons, Rom. xi. 7.—Sept. of the eyes, Job xvii. 7.

Πωρώσις, εως, ἡ, (πωρόω,) pp. *a hardening, induration*, Lat. *callus*, Hesych. πώρωσις: ἐξ ὁστέων σύμφυσις καὶ σύνδεσμος.—In N. T. only trop. *hardness of heart or mind, dullness, stupidity*, πῶρ. τῆς καρδίας Mark iii. 5. Eph. iv. 18. absol. id. Rom. xi. 25.

Πῶς, enclit. part. indef. *any how, in any way*, in some way or other, only in the compounds Εἴπως, Μήπως, q. v. Comp. Πῶς.

Πῶς, interrog. adv. correl. to πως, ὡς, ὅπως, Buttm. § 116. 4; *how? in what way or manner? by what means?*

a) pp. in a *direct question*. (a) With the *Indicat.*—(1) genr. and simply, Luke x. 26 πῶς ἀναγινώσκεις; John vii. 15. ix. 10 πῶς ἀνέψχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. xv. 35. Mark ix. 12 καὶ πῶς γεγραπται κ. τ. λ. in text. rec. where others read καθώς, see Fritzsche IV. Evang. ad loc.—Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13.—(2) Implying surprise; wonder, admiration, Matt. xxii. 12 πῶς εἰσῆλθες ὧδε; John iii. 9. vi. 52. So with the fut. expressing what *may* or *can* take place, Winer § 41. 6. Matt. vii. 4 πῶς ἐρεῖς τῷ ἀδελφῷ σου. Luke i. 34. With intensive particles, e. g. καὶ πῶς *and how?* John xii. 34. xiv. 9; see in Καί no. 1. e. γ. πῶς οὖν John vi. 42, see in Οὖν no. 2. d.—In the same expression of surprise, etc. πῶς may often be rendered *how is it that? how comes it? why?* see Stallbaum ad Plat. Phileb. p. 133. Mark xii. 35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κ. τ. λ. Luke xx. 41. John iv. 9. 1 Cor. xv. 12. Gal. ii. 14. iv. 9. So καὶ πῶς Acts ii. 8. πῶς οὖν Matt. xxii. 43. John ix. 19. πῶς οὖν, Matt. xvi. 11 πῶς οἱ νοεῖτε; Mark iv. 40. Luke xii. 56.—Luc. D. Deor. 4. 1. Plat. Phileb. p. 133. ed. Stallb. πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. πῶς οὐ Plato Crito 1. Xen. Ag. 9. 7.—(3) Often in questions which serve to affirm the contrary, e. g. a negative, Matt. xii. 29, 34 γεννήματα ἐχιδνῶν, πῶς δύνασθαι ἀγαθὰ λαλεῖν; τ.

e. ye cannot. Mark iii. 23. John iii. 4. 1 John iii. 17. iv. 20. καὶ πῶς intens. Luke xx. 44. John xiv. 5. So with the fut. see above in *a*; Luke xi. 18 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. iii. 6. 1 Cor. xiv. 7, 9. Heb. ii. 3.—Plut. de aud. Poet. § 12. T. 1. p. 76. Tauchn.—Hence πῶς οὐχὶ implying strong affirmation, Rom. viii. 32. 2 Cor. iii. 8. Comp. Matth. § 610. 6. Viger. pr. 444.—Xen. Hi. 1. 36. ib. 6. 4.—(β) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. p. 235. Matt. xxiii. 33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; xxvi. 54.—(γ) With the *Optative* c. ἄν, expressing a negative subjectively, as Acts viii. 31 πῶς γὰρ ἂν δυναίμην; *for how can I?* Comp. Buttm. § 139. 13. Matth. § 514 fin. Winer § 43. 1. b. For πῶς γάρ emphat. see Matt. § 611. 4. Kæn. ad Greg. Cor. p. 144. ed. Schæf.—Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

b) in an *indirect* question, with the Indicative expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John ix. 15 ἡρώτων αὐτὸν . . . πῶς ἀνέβλεψεν; Plut. Apoph. II. p. 20. Tauchn. Xen. Mem. 1. 6. 15.—Often in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is equiv. to its correlative ὅπως *how, in what way*, see Ὅπως no. I.

Buttm. § 116. 4. E. g. (a) With the *Indic.* as above, see Winer, and Matth. ll. cc. Matt. vi. 28 καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει. xii. 4 οὐκ ἀνέγνωτε . . . πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ. Mark v. 16. xii. 41. Luke viii. 18, 36. xii. 27. xiv. 7. Acts ix. 27. xi. 13. xii. 17. xv. 36. 1 Cor. iii. 10. 1 Thess. i. 9. Rev. iii. 3.—Palæph. 21. 3. Plut. de Pueror. educ. § 8. Tom. I. p. 12. Tauchn. Xen. Cyr. 1. 6. 16. Mem. 1. 2. 37.—(β) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer l. c. Herm. ad Vig. p. 741. Matt. x. 19 μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mark xiv. 1 ἐζητοῦν . . . πῶς αὐτὸν ἀποκτείνωσιν. ver. 11. Luke xii. 11. xxii. 2, 4. Acts iv. 21.—(γ) With the *future Indic.* instead of the *Subjunct.* as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark xi. 18 ἐζητοῦν πῶς αὐτὸν ἀπολέσουσιν. 1 Cor. vii. 32, 33, 34.—Hdian. 5. 4. 16 ἡγνόουν τε, πῶς χρήσονται τῷ πράγματι. Plut. Mor. II. p. 399. Tauchn.

c) as an intensive exclamation, *how. how very! how greatly!* E. g. before an adj. or adv. Mark x. 24 πῶς δύσκολόν ἐστι κ. τ. λ. Matt. xxi. 20 πῶς παραχρῆμα ἐξηράνθη ἡ συκῇ. Mark x. 23. Luke xviii. 24. Before a verb, Luke xii. 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. John xi. 36 ἴδε, πῶς ἐφίλει αὐτόν.—c. adj. Palæph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11. c. adv. Xen. Mem. 4. 2. 23. AL.

P.

Ῥαάβ, ἡ, indec. *Rahab*, Heb. רַחַב, pr. n. of a harlot at Jericho, Heb. xi. 31. James ii. 25. See Josh. c. 2.—Jos. Ant. 5. 1. 2 Ῥαχάβη. See more in Ῥαχάβ.

Ῥαββί, ὁ, indec. *Rabbi*, later Heb. רַבִּי, i. q. a doctor, teacher, master, a title of honour in the Jewish schools, continued also in modern times, Matt. xxiii. 7, 8. xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45. John i. 39, 50. iii. 2. 26.

iv. 31. vi. 25. ix. 2. xi. 8. In Matt. xxiii. 8 it is explained by καθηγητής, in John i. 39 by διδάσκαλος, in reference to usage rather than to signification.—Heb. רַב is pp. *one great, a chief, a master*, see Gesen. Heb. Lex. רַב no. 2, c, d. This was introduced as a title into the Jewish schools under a threefold form, viz. רַב *Rab*, as the lowest degree of honour; c. Suff. 1 pers. רַבִּי, Ῥαββί, *Rabbi*, i. e. *my master*, of higher dignity; and רַבְּנִי, Gr. as if c. Suff. Ῥαββονί, *Rabboni*,

q. d. *my great master*, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. See Buxtorf. Lex. Chald. Rab. Talm. 2176 sq. Lightfoot Hor. Heb. ad Matt. xxiii. 7. Jahn § 106.

Ῥαββονί v. Ῥαββουνί, indec. *Rabboni*, a title of high honour in the Jewish schools, see in Ῥαββί. Mark x. 51. John xx. 16.

Ῥαβδίζω, f. ἴσω, (ῥάβδος,) *to beat with rods, to scourge*, Absol. xvi. 22. 2 Cor. xi. 25 τρις ἐρράβδισθην, where on ver. 24, comp. Deut. xxv. 3 and Jos. Ant. 4. 8. 21, 23. Sept. for רבד Judg. vi. 11. Ruth ii. 17.—Diod. Sic. 19. 101.

Ῥάβδος, ου, ἡ, *a rod, wand, staff*, e. g.

a) genr. Heb. ix. 4 ἡ ῥάβδος Ἀαρών. Rev. xi. 1. So Sept. and רבד Ex. iv. 2, 4. Num. xvii. 2 sq.—Ceb. Tab. 4. Luc. D. Mort. 23. 3.—For chastising, scourging, 1 Cor. iv. 21. So Sept. and רבד Is. ix. 3. רבד Prov. x. 13. Ex. xxi. 20.—Plut. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, Matt. x. 10. Mark vi. 8. Luke ix. 3. Heb. xi. 21 ἐπὶ τὸ ἄκρον τῆς ῥάβδου, in allusion to Gen. xlvii. 31 where Sept. as for רבד, not רבד as the Hebrew reads. Sept. also for רבד Gen. xxxviii. 13. רבד Ex. xx. 19. Zech. viii. 4.

b) spec. *a sceptre*, q. d. staff or wand of office, Heb. i. 8 bis, ῥάβδος ἐξούτητος ἡ ῥάβδος τῆς βασιλείας σου; quoted from Ps. xlv. 7, where Sept. for רבד. Rev. ii. 27. xii. 5. xix. 15. So Sept. and רבד Ps. ii. 9. רבד Ps. cx. 2.

Ῥαβδοῦχος, ου, ὁ, (ῥάβδος, ἔχω,) pp. *a rod-holder*, i. e. *a lictor*, an officer or sort of sergeant who attended on the magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman *fascēs* or bundle of rods; comp. Adam's Rom. Ant. p. 178. Acts xvi. 35, 38.—Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdian. 7. 8. 10.

Ῥαγαῦ, ὁ, indec. *Ragau*, Heb. רגו Reu, pr. n. m. Luke iii. 35. Comp. Gen. xi. 18 sq.

Ῥαδιούργημα, ατος, τό, (ῥαδιουργ-

γέω, ῥαδιουργός, from ῥάδιος, ἔργον,) pp. 'what is done easily,' *light-work, levity*; hence in a bad sense, *wickedness, crime*, Acts xviii. 14.—Luc. Calumn. non. tem. cred. 20. Plut. Pyrrh. 6.

Ῥαδιουργία, ας, ἡ, (comp. ῥαδιούργημα,) *ease or lightness of doing*, Xen. Cyr. 1. 6. 34. *levity in doing, indolence, effeminacy*, Xen. Ag. 11. 6. Lac. 14. 4. In N. T. *wickedness, profligate cunning, subtilty*, Acts xiii. 10.—Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

Ῥακά, indec. *Raca*, a word of contempt, prob. from Chald. ריקא used in the same manner, i. q. Heb. ריק, *empty, worthless, foolish*, Matt. v. 22. See Tholuck Bergpred. ad loc. Buxtorf. Lex. Chald. 2254.

Ῥάκος, εος, ους, τό, (ῥήσσω, ῥήγνυμι,) *a piece torn off, a rag*, torn garment, Sept. Is. lxiv. 6. Ceb. Tab. 10. Aristoph. Plut. 540. In N. T. genr. *a piece, remnant*, sc. of cloth; Matt. ix. 16 et Mark ii. 21 ἐπίβλημα ῥάκου ἀγνάφου, i. q. ἐπίβλημα ἱματίου καινοῦ in Luke v. 36.

Ῥαμᾶ, ἡ, indec. *Ramah*, Heb. רמה (a height), pr. n. of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Matt. ii. 18, quoted from Jer. xxxi. 15. See in Ῥαχήλ. —Comp. Josh. xviii. 25. Judg. iv. 5. xix. 13. Jos. Ant. 8. 2. 3 Ῥαμαζών, πόλις σταδίου ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα. § 4. Miss. Herald, 1826. p. 254.

Ῥαντίζω, f. ἴσω, (i. q. ῥαίνω,) *to sprinkle, to besprinkle*, c. acc. Heb. ix. 13 σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωνμένους, in allusion to Num. xix. 2 sq. 17. comp. Jahn § 386. So Heb. ix. 19, 21, comp. Ex. xxiv. 6, 8. Sept. for רבד Lev. vi. 20 [27]. 2 K. ix. 33.—Symbol. i. q. *to purify, to cleanse*, in a moral sense, Heb. x. 22 ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, for the accus. comp. Buttm. § 131. 6. So Sept. for רבד Ps. li. 9.

Ῥαντισμός, οῦ, ὁ, (ῥαντίζω,) pp. *a sprinkling*, meton. *purification, cleansing*. Heb. xii. 24 αἵματι ῥαντισμοῦ,

blood of sprinkling, i. e. for sprinkling, cleansing. So Sept. ὕδωρ ῥαντισμοῦ for Heb. טָטַף Num. xix. 9. xiii. 20, 21.—1 Pet. i. 2 ἐκλεκτοῖς . . . εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰ. Χρ. i. e. to sprinkling with the blood of Jesus, to cleansing through his blood. Comp. Winer § 19. 2. p. 119. fin.—Not found in profane writers.

Ῥαπίζω, f. ἰσω, (ῥαπίς rod. i. q. ῥάβδος,) to beat with rods, to scourge, Hdot. 7. 35. ib. 8. 59. Later and in N. T. to smite with the open hand, to cuff, to slap, spec. the cheeks or ears, c. acc. Matt. v. 39 ὅστις σε ῥαπίζει ἐπὶ τὴν δεξιάν σου. absol. Matt. xxvi. 67.—Sept. Hos. xi. 4. Esdr. iv. 30. Jos. Ant. 8. 15. 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phr. p. 175 sq.

Ῥάπισμα, ατος, τό, (ῥαπίζω,) a blow with the open hand, cuff, slap, spec. on the cheeks or ears, Mark xiv. 65 οἱ ὑπηρέται ῥάπισμασι αὐτὸν ἔβαλλον. John xviii. 22. xix. 3.—Sept. Is. l. 6. Alciph. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

Ῥαφίς, ἰδος, ἡ, (ῥάπτω, to sew,) a needle, Matt. xix. 24. Mark x. 25. Luke xviii. 25.—Hippocr. de Morb. lib. 2. c. 26. Nicet. Annal. 8. 4. p. 136. A. The earlier word was βελόνη, see Lob ad Phryn. p. 90.

Ῥαχάβ, ἡ, indec. *Rachab*, Heb. רַחַב *Rahab*, the wife of Salmon, Matt. i. 5. Most probably she is the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. x. 14, comp. ver. 11 sq. and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of ἡ Ῥαχάβ in the genealogical table, as afterwards of ἡ Ρούθ, is in favour of this supposition.

Ῥαχήλ, ἡ, indec. *Rachel*, Heb. רַחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. ii. 18 φωνὴ ἐν Παμὰ ἠκούσθη . . . Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, quoted

from Jer. xxxi. 15 where Rachel, whose sepulchre seems to have been not far from Ramah, Gen. xxxv. 17, 19. 1 Sam. x. 2, 3), is introduced as bewailing the captivity of her descendants, i. e. of Ephraim, as the representative of the ten tribes.

Ῥεβέκκα, ης, ἡ, *Rebecca*, Heb. רִבְקָה (a noose, snare,) the wife of Isaac, Rom. ix. 10.

Ῥέδα v. ῥέδη, ης, ἡ, Lat. *rheda*, i. e. a carriage with four wheels for travelling, a chariot, Rev. xviii. 13.—So *rheda* Cic. pro Mil. 10. The word is of Gallic origin, Quinctil. 1. 5. Comp. Adam's Rom. Ant. p. 554.

Ῥεμφάν v. Ῥεφάν, ό, indec. *Remphan*, *Rephan*, Acts vii. 43, quoted from Amos v. 26 where Sept. Ῥαιφάν for Heb. רִיבִי *Chiun*, a name for the planet *Saturn*, i. q. Μολόχ where see more. The forms Ῥαιφάν, Ῥεμφάν, are the Egyptian or Coptic name for the same planet, Gesen. Lex. art. רִיבִי. Jablonski Opusc. II. p. 1. ed. te Water.

Ῥέω, f. ῥεύσω, instead of Att. fut. ῥεύσομαι, Winer § 15. p. 80. Buttm. § 114. p. 300. comp. Lob. ad Phr. 379; to flow, intrans. John vii. 38 ποταμοὶ . . . ῥεύσουσιν ὕδατος ζῶντος. Sept. for רַבִּי Lev. xv. 3. חֲרִי Jer. ix. 17.—Hdian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

Ῥέω obsol. to speak, see in Εἶπον.

Ῥήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy, now *Rheggio*, opposite Messina in Sicily. Acts xxviii. 13.—Comp. Diod. Sic. 4. 85.

Ῥήγμα, ατος, τό, (ῥήγνυμι,) a rending, breach, ruin, Luke vi. 49. Sept. for רִגְמָה Am. 6. 11.—Pol. 13. 6. 8. Dem. 294. 21.

Ῥήγνυμι, f. ξω, also pres. ῥήσσω, a poetic and later form, Mark ii. 22. ix. 18; also Sept. 1 K. xi. 31. Hom. Il. 18. 571. comp. Mœris p. 337. Thom. Mag. p. 788.—To rend, to tear, to break.

a) of things, to rend, to burst, e. g. leather bottles or skins, c. acc. Mark ii. 22. Luke v. 37 ῥήξει ὁ νεὸς οἶνος τοὺς ἀσκούς. Pass. Matt. ix. 17. Sept. for

עֲרַב Num. xvi. 31. Josh. ix. 13. עֲרַב Job ii. 12—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

b) of persons, *to rend, to tear, to lacerate*, e. g. as dogs, Matt. vii. 6.—Also i. q. *to tear down, to dash to the ground*, as a demon one possessed, Mark ix. 18. Luke ix. 42 ἐρρήξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. So Sept. for עֲרַב Is. xiii. 16.—Wisd. iv. 19. Artemid. 1. 60 ῥῆξαι τὸν ἀντίπαλον, of a wrestler.

c) Trop. and absol. *to break forth*, sc. into rejoicing and praise, Gal. iv. 27 ῥῆξον καὶ βόησον κ. τ. λ. quoted from Is. liv. 1 where Sept. for עֲרַב.—Usually c. acc. of manner or instrum. as Sept. ῥῆξαι εὐφροσύνην for עֲרַב עֲרַב Is. xlix. 13. lii. 9. ῥῆξαι φωνήν, Lat. *rumpere vocem*, Hdot. 5. 93. Artemid. 2. 12. Aristoph. Nub. 960 or 963.

ῥῆμα, αὐτος, τό, (ῥέω, see in Εἶπον,) pp. 'that which is spoken,' *word*.

a) pp. *a word*, as uttered by the living voice, plur. τὰ ῥήματα, *words*. Acts vi. 11 ῥήματα βλάσφημα. ver. 13. x. 44. xxvi. 25. Heb. xii. 19. Sept. for עֲרַב Gen. xxvii. 34, 42. עֲרַב Ps. v. 1.—Hdian. 1.8.12. Dem. 1457.18. Xen. Mem. 2. 1. 34.

b) collect. *word*, also plur. *words*, i. q. *saying, speech, discourse*. (a) genr. Matt. xii. 36 πᾶν ῥῆμα ἀργόν, see in Ἀργός c. xxvi. 75 καὶ ἐμνήσθη ὁ Π. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark ix. 32. xiv. 72. Luke i. 38. ii. 17, 19, 50, 51. vii. 1. ix. 45 bis. xviii. 34. xx. 26. xxiv. 8, 11. John viii. 20. Acts ii. 14. xi. 16. xvi. 38. xxviii. 25. 2 Cor. xii. 4. Rom. x. 18 quoted from Ps. xix. 5 where Sept. for עֲרַב. So Sept. and עֲרַב Job xv. 3. xxxi. 40.—Palæph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15.—Hence, in the N. T. usage, often like Heb. עֲרַב, in special senses depending on the adjuncts or context; comp. in Εἶπον b. E. g. (β) i. q. *charge, accusation*, Matt. v. 11. xxvii. 14. So Matt. xviii. 16 et 2 Cor. xiii. 1, in allusion to Deut. xix. 15 where Sept. for עֲרַב. Comp. Num. xiv. 36.—(γ) i. q. *prediction, prophecy*, e. g. ῥήματα προειρημένα, 2 Pet. iii. 2. Jude 17. So ῥήματα τοῦ Θεοῦ Rev. xvii. 17 in text. rec.—(δ) *promise*, e. g. from God, Luke ii. 29. Heb. vi. 5 καλὸν γευσάμενοι Θεοῦ ῥῆμα. So Sept. and עֲרַב 1 K. viii. 20. xii.

16.—(ε) *command*, Luke v. 5. ῥῆμα τοῦ Θεοῦ, *word of God*, his omnipotent decree, Heb. xi. 3. impl. Heb. i. 3. Also Matt. iv. 4 et Luke iv. 4 οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, i. e. meton. upon every thing which God decrees, quoted from Deut. viii. 3 where Sept. for עֲרַב נַחֲמָנוּ לֵבְנוּ, spoken in reference to the manna. Sept. for עֲרַב Josh. i. 13. 1 Sam. xvii. 29. comp. Ex. xxxiv. 28. עֲרַב Prov. iii. 1.—(ζ) Spoken of a teacher, *word*, i. e. *teaching, precept, doctrine*, e. g. τὰ ῥήματα τῆς ζωῆς Acts v. 20, see in Ζωή c. β. Acts x. 22 ἀκοῦσαι ῥήματα παρὰ σοῦ. xi. 14 ὃς λαλήσει ῥήματα πρὸς σε. xiii. 42. So ῥῆμα, ῥῆμα τῆς πίστεως, ῥῆμα Θεοῦ v. κυρίου, *the word, word of faith, word of God*, i. e. the doctrines and promises revealed and taught from God, the Gospel as preached, Rom. x. 8 bis, (comp. Deut. xxx. 14 where Sept. for עֲרַב of the Mosaic dispensation.) Acts x. 37 coll. 36. Rom. x. 17. Eph. vi. 17. 1 Pet. i. 25 bis; so prob. Eph. v. 26. Of Jesus, τὰ ῥήματα, John v. 47 πῶς τοῖς ἐμοῖς ῥήμασι κ. τ. λ. vi. 63, 68. x. 21. xii. 47, 48. xiv. 10. xv. 7. τὰ ῥήματα τοῦ Θεοῦ, words or doctrine received from God, John iii. 34. viii. 47. xvii. 8.—(η) Luke iii. 2 ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην, *the word of God*, i. q. *an oracle, effatum*, from God, corresponding to Heb. לֵב עֲרַב עֲרַב, Sept. ῥῆμα, Gen. xv. 1. Jer. vi. 10, comp. i. 1; oftener Sept. λόγος Jer. i. 4, 11. Ez. iii. 16. vi. 1.

c) meton. from the Heb. *thing spoken of*, i. e. genr. *thing, matter, affair*. Luke ii. 15 ἰδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός. i. 65 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts v. 32. So Sept. and עֲרַב Gen. xxi. 11. 1 Sam. iv. 17. xii. 16. plur. Gen. xx. 8. xl. 1. Ezra vii. 1.—1 Macc. v. 37.—So οὐ . . . πᾶν ῥῆμα, the neg. οὐ being joined with the verb, see in Οὐ a. γ, equiv. to *nothing at all*, nothing whatever. Luke i. 37 οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. Comp. Sept. Gen. xviii. 14. Deut. xvii. 8.

ῥησά, ὁ, indec. *Rhesa*, pr. n. m. Luke iii. 27.

ῥήσω, see in ῥήγνυμι.

ῥήτωρ, ὁρος, ὁ, (absol. ῥέω,) *a*

speaker, orator, advocate, Acts xxiv. 1. —Æl. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

Ῥητῶς, adv. (ῤητός said, expressed in words, obsol. ῤέω,) *in express words, expressly*, 1 Tim. iv. 1.—Sext. Empir. adv. Log. 1. 8 ὁ Ξενοφῶν ῤητῶς φήσιν. Strabo I. p. 4. B. Pol. 2. 23. 5.

Ῥίζα, ας, ἡ, *a root*. a) pp. Matt. iii. 10 et Luke iii. 9 ἡ ἀξίνη πρὸς τὴν ῤίζαν τῶν δένδρων κεῖται. Mark xi. 20 ἐκ ῤιζῶν *from the roots*, i. e. wholly. So οὐ ἔχειν ῤίζαν *to have no root*, q. d. to not take deep root, Matt. xiii. 6. Mark iv. 6; trop. of those not rooted and established in faith and doctrine, Matt. xiii. 21. Mark iv. 17. Luke viii. 13. Sept. for שָׁרָשׁ Ez. xvii. 6, 7, 9. ἐκ ῤιζῶν Job xxviii. 9. xxxi. 12.—Luc. Amor. 33. Æl. V. H. 2. 14. Xen. Cæc. 17. 12, 13.—Trop. *cause*, source of any thing, 1 Tim. vi. 10 ῤίζα τῶν κακῶν. (Ecclus. i. 6, 20. Wisd. xv. 3.) Also retaining the figure of a root, Rom. xi. 16—18 bis, where Paul makes Abraham and the Jewish people *the root* from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are engrafted. Heb. xii. 15 ῤίζα πικρίας, i. e. a wicked person whose example is poisonous, in allusion to Deut. xxix. 17 where Sept. for שָׁרָשׁ. Comp. in Πικρία.

b) meton. from the Heb. *a sprout, shoot*, sc. from the root; only trop. *offspring, a descendant*. Rom. xv. 12 ἡ ῤίζα τοῦ Ἰησοῦ, in allusion to Is. xi. 10 where Sept. and שָׁרָשׁ comp. Is. xi. 1. So Rev. v. 5. xxii. 16.—Ecclus. xlvii. 22. 1 Macc. i. 11.

Ῥιζόω, ῶ, f. ὠσω, (ῤίζα,) *to root, to let take root*; Pass. or Mid. *to be or become rooted, to take root*, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. *to take root*, Sept. for Po. שָׁרָשׁ Is. xl. 24. Jer. xii. 2. In N. T. only Pass. trop. *to be rooted*, i. q. strengthened with roots, *to be firmly fixed, constant*. Eph. iii. 18 ἐν ἀγάπῃ ἐρριζομένοι. Col. ii. 7.—Hdot. 1. 60. 64. Plut. de Puer. educ. 9 ἀλλ' ὅταν τις ῤιζώσῃ τὴν δύναμιν κ. τ. λ. comp. Plut. Demosth. 1. de Profect. in Virt. 10.

Ῥιπή, ῆς, ἡ, (ῤίπτω,) *a throw, cast, jerk*, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851. *impetus, gust* of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. ed. R. X. p. 539. 12. In N. T. *a jerk* of the eye, i. e. *a wink, twinkling*, 1 Cor. xv. 52 ἐν ῤιπῇ ὀφθαλμοῦ, i. q. a moment of time, Germ. Augenblick; comp. Luke iv. 5.—Eustath. in Il. ó. p. 1024. 24 ἐν βραχυτάτῃ χρόνῳ ῤιπῇ.

Ῥιπίζω, f. ἴσω, (ῤιπῆς from ῤίπτω, a fan, blower, e. g. for kindling fire Aristoph. Ach. 888, for ladies Anthol. Gr. I. p. 247. 3. comp. in Ῥιπή,) *to fan, to blow*, e. g. fire, fuel, Aristot. de Admirand. τινὰς λίθους οἱ καίονται, . . ῤιπιζόμενοι σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6. *to fan* a person, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26. In N. T. genr. *to move to and fro, to toss, to agitate*, as waves, James i. 6 κλύδωνι θαλάσσης . . ῤιπιζομένων.—Philo in Wetst. N. T. ad loc. εἰ μὴ πρὸς ἀνέμους ῤιπιζοῦτο τὸ ὕδωρ. Dio Chrysost. 33. p. 368. B.

Ῥιπτέω, ῶ, only in pres. and imperf. as a frequentative from ῤίπτω, i. q. *to throw or cast repeatedly*, Hdot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8. See Buttm. § 112. n. 4. § 114. p. 300. Passow sub voc. In N. T. only Acts xxii. 23 ῤιπτούντων τὰ ἱματία, i. e. prob. *throwing up or tossing their outer garments* in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Salt. 83 τόγε θέατρον ἅπαν . . ἐπήδων καὶ ἐβόων καὶ τὰς ἐσθῆτας ἀπερρίπτουν. Aristænet. I. 26 ὁ δὲ δῆμος ἀνέστηκε . . καὶ τὸ χεῖρε κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

Ῥίπτω, f. ψω, *to throw or cast*, with a sudden motion, *to hurl, to jerk*, c. acc.

a) pp. et seq. εἰς, Luke iv. 35 ῤίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. xvii. 2. ἐν τῷ ναῷ Matt. xxvii. 5. Seq. ἐκ c. gen. *to cast out*, Acts xxvii. 29 ἐκ πρύμνης ῤίψαντες ἀγκύρας τέσσαρας. ver. 19, sc. ἐκ τοῦ πλοίου impl. For Acts xxii. 23 see in Ῥιπτέω. Sept. for שָׁלַךְ Gen. xxxvii. 19, 23. Ex. i. 22. Judg. ix. 53.—c. εἰς Ceb. Tab.

10. Xen. An. 3. 3. 1. ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25.—In a gentler sense, i. q. *to put or lay down*, as sick persons, c. acc. Matt. xv. 30 ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and רָחַץ 2 K. ii. 16.—Wisd. xi. 14. Dem. 413. 11 οὐκ ἔχειν ὅπου τὰ ἑαυτοῦ δίπτει.

b) i. q. *to cast forth, to throw apart, to scatter*, Pass. part. perf. ἐρρίμμενος *cast forth, scattered*, Matt. ix. 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων . . κατὰ τὸν διωγμὸν ἐρρίμμενων. Pol. 5. 48. 2.—Others i. q. *to neglect*, comp. Luc. Amor. 33. Necyom. 17.

Ῥοβοάμ, ὁ, indec. *Roboam*, Heb. רְחַבְיָה (he enlarges the people) *Rehoboam*, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. i. 7 bis. Comp. 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ης, ἡ, *Rhoda*, pr. n. of a handmaid, Acts xii. 13.

Ῥόδος, ου, ἡ, *Rhodes*, a celebrated island, the south-easternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts xxi. 1.

Ῥοιζηδόν, adv. (ροίζεω, ροῖζος noise, rushing, as of winds and waves, Plut. de aud. Poet. § 3. VI. p. 63. Reisk.) *with great noise*, q. d. with a crash, 2 Pet. iii. 10.—Hesych. ροιζηδόν· σφοδρῶς ἡχητικόν. Hero ap. Musæum 339 ροιζηδόν προκάρηνος ἀπ' ἡλιβάτου πέσε πύργου.

Ῥομφαία, ας, ἡ, *a sword, sabre*, pp. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Æmil. 18 πρῶτοι δὲ οἱ Θράκες . . ὀρθὰς δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισείοντες.—In N. T. genr. Rev. i. 16 ῥομφαία δίστομος ὀξεῖα. ii. 12, 16. vi. 8. xix. 15, 21. Trop. Luke ii. 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for רָחַץ Ex. xxxii. 26. Ez. v. 1.—Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιαθοῦ. 7. 12. 1.

Ῥουβήν, ὁ, indec. *Reuben*, Heb. רְאוּבֵן, pr. n. of the eldest son of Jacob, born of Leah, Gen. xxix. 32 sq. In N. T. the tribe of Reuben, Rev. vii. 5.

Ῥούθ, ἡ, indec. *Ruth*, Heb. רוּת (beauty or friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. i. 5.

Ῥοῦφος, ου, ὁ, *Rufus*, pr. n. of a Christian, Mark xv. 21. Rom. xvi. 13.

Ῥύμη, ης, ἡ, (obsol. ῥύω, i. q. ἐρύω,) *impetus, impulse, onset*, i. q. ὁρμή, Jos. Ant. 7. 10. 2. Dion. Hal. Ant. 5. 15. Thuc. 7. 70. Xen. Cyr. 7. 1. 31.—In the later usage and N. T. *a street, lane, alley* of a city, in distinction from ἡ πλατεῖα q. v. Matt. vi. 2. Luke xiv. 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts ix. 11. xii. 10. Sept. for רְחַץ Is. xv. 3.—Tob. xiii. 18 coll. 17. Ecclus. ix. 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Macc. p. 29. Wetstein N. T. I. p. 319.

Ῥύομαι, f. ῥύσομαι, depon. Mid. (obsol. ῥύω i. q. ἐρύω,) pp. *to draw or snatch to oneself*; hence genr. *to draw or snatch from danger*, i. q. *to rescue, to deliver*; see Passow sub v. Buttm. § 114. p. 281. Aor. 1 ἐρρύσθη as Pass. Luke i. 74. al. see Buttm. § 113. n. 6.—E. g. seq. acc. simpl. Matt. xxvii. 43 ῥυσάσθω νῦν αὐτόν. 2 Pet. ii. 7. Absol. Rom. xi. 26 ὁ ῥνόμενος *the deliverer*, quoted from Is. lix. 20 where Sept. for רָחַץ. Sept. genr. for רָחַץ Is. xlviii. 20. רָחַץ Ex. ii. 19. Is. v. 30.—Æl. V. H. 4. 5. Hdian. 1. 15. 12.—With an adjunct *from whence* e. g. seq. ἀπό c. gen. comp. in Ἀπό I. 2. d. Matt. vi. 13 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke xi. 4.] Rom. xv. 31. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iv. 18. So Sept. for רָחַץ 2 Sam. xix. 9. Prov. xi. 4. רָחַץ Ez. xxxvii. 23. Comp. Matth. § 353. 2, note. p. 665. Seq. ἐκ c. gen. comp. Matth. l. c. Rom. vii. 24 τίς με ῥύσεται ἐκ τοῦ σώματος κ. τ. λ. 2 Cor. i. 10 ter. Col. i. 13. 2 Tim. iii. 11. 2 Pet. ii. 9. Pass. Luke i. 74. 2 Tim. iv. 17. So Sept. for רָחַץ Gen. xlviii. 16. רָחַץ Judg. viii. 34. 2 Sam. xxii. 49.—c. ἐκ Jos. Vit. § 15. Diod. Sic. 12. 53. Hdot. 5. 49.

ῥυπαρεύομαι, depon. Mid. (ῥυπαρός), *to be filthy*, trop. Rev. xxii. 11 in later edit.—Of doubtful authority, see Passow.

ῥυπαρία, ας, ἡ, (ῥυπαρός,) *filth, filthiness*, trop. in a moral sense, James i. 21.—Plut. Precept. conjug. § 28. VI. p. 536. 13. Reisk.

ῥυπαρός, ά, όν, (ῥύπος,) *filthy, foul*, James ii. 2 πτωχός ἐν ῥυπαρᾷ ἐσθῆτι. Trop. in a moral sense, Rev. xxii. 11 in later edit. Sept. for נִיץ Zech. iii. 3, 4.—Jos. Ant. 7. 11. 3 ῥυπαράν ἐσθῆτα. Ceb. Tab. 10. Ael. V. H. 14. 10. Trop. Act. Thom. § 13 ῥυπαρά ἐπιθυμία.

ῥύπος, ου, ό, *filth, filthiness*, 1 Pet. iii. 21 οὐ σαρκός ἀπόδεισις ῥύπου. Sept. for נִיץ Job xiv. 4. נִיץ Is. iv. 4.—Luc. Anachar. v. Gymnas. 29. Pol. 32. 7. 8.

ῥυπόω, ω, f. ώσω, (poet. for ῥυπάω, fr. ῥύπος,) *to be filthy*, in text. rec. Rev. xxii. 11 bis ό ῥυπῶν, ῥυπωσάτω ἔτι.—Hom. Od. 6. 87. Aristoph. Av. 1271 or 1283. Act. Thom. § 52 ἐσθῆς ῥερυπωμένη.

ῥύσις, εως, ἡ, (ῥέω q. v.) *a flowing, flux*, e. g. τοῦ αἵματος Mark v. 25. Luke viii. 43, 44. Sept. for בִּי Lev. xv. 24 sq.—Ael. V. H. 6. 6 τὴν ῥ. τοῦ αἵματος. Pol. 2. 16. 6 of a current.

ῥυτίς, ίδος, ἡ, (obsol. ῥύω i. q. ἱρύω,) *a wrinkle*, sc. as drawn together, contracted; trop. Eph. v. 27.—Aristoph. Plut. 1051. Diod. Sic. 4. 51.

ῥύω, see ῥύομαι.

Ῥωμαϊκός, ή, όν, (Ῥώμη,) *Roman*, Luke xxiii. 38.—Jos de Vit. § 71. Hdian. 5. 5. 6.

Ῥωμαῖος, ου, ό, (Ῥώμη,) *a Roman, a Roman citizen*, Acts ii. 10. xvi. 21, 37, 38. xxii. 25—27, 29. xxiii. 27. Genr. οἱ Ῥωμαῖοι *the Romans* John xi. 48. Acts xxv. 16. xxviii. 17.—Sing. Hdian. 4. 10. 11. Plur. Jos. Vit. § 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

Ῥωμαῖστί, adv. (Ῥώμη,) *in the Roman tongue, in Latin*, John xix. 20. On the signification of adverbs in -ιστί see. Buttm. § 110. 15. c.

Ῥώμη, ης, ἡ, *Rome, the city*, Acts xviii. 2. xix. 21. xxiii. 11. xxviii. 14, 16. Rom. i. 7, 15. 2 Tim. i. 17.—Hdian. 2. 14. 10. Plut. Pomp. 27.

Ῥώννυμι, f. ῥώσω, *to strengthen, to make firm*, Plut. Camill. § 37 ῥώσας τὸ σῶμα διαγωνίσασθαι. Pass. Plut. Coriol. § 24 εὐθὺς ἤσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα. id. Romul. § 25. More usually perf. Pass. ἑρρώμαι as present, *to be strong, well*, 3 Macc. iii. 13. Luc. Somn. s. Gall. 23. Xen. Oec. 10. 5. Comp. Buttm. § 113. 6. § 114. p. 300.—In N. T. only imperat. ἑρρώσο, as a formula at the end of epistles, like Lat. *vale*, Engl. *farewell*. Acts xxiii. 30 ἑρρώσο. xv. 29 ἑρρώσθε.—2 Macc. xi. 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 ἰδίον πάσης ἐπιστολῆς τὸ χαῖρε καὶ ἑρρώσο λέγειν.

Σ.

Σαβαχθάνι, *sabachthani*, Chald. שָׁבַחְתָּנִי, *thou hast forsaken me*, from r. שָׁבַח to leave, to forsake, 2 pers. Sing. c. Suff. Matt. xxvii. 46 et Mark xv. 34 quoted from Ps. xxii. 2, where Chald. for Heb. עָזַבְתָּנִי id. from r. עָזַב.

Σαβαώθ, *Sabaoth*, Heb. שַׁבְּאוֹת,

i. e. *hosts, armies*, plur. of שָׁבַח host. Hence κύριος σαβαώθ, i. q. Heb. ה' שַׁבְּאוֹת, *Lord of Hosts*, i. e. of the angelic hosts, comp. 2 Chr. xviii. 18. Ps. ciii. 21. Luke ii. 13.—In N. T. James v. 4. Rom. ix. 20 quoted from Is. i. 9 where Sept. for Heb. שַׁבְּאוֹת, as also ii. 12. vi. 3. al. The general sense is

Jehovah Omnipotent, and the LXX often translate it by παντοκράτωρ q. v. See more in Gesen. Heb. Lex. art. שַׁבָּת.

Σαββατισμός, οὐ, ὁ, (σάββατον, σαββατίζω to keep sabbath Ex. xvi. 30,) pp. *a keeping sabbath*, i. e. *rest, a lying by* from labour, in N. T. only of an eternal rest with God, Heb. iv. 9. The Rabbins employ the same figure, see Schoettg. Hor. Heb. ad. h. l.—Plut. de Superst. 3.

Σάββατον, ον, τό, *Sabbath*, Heb. שַׁבָּת, pp. *rest, a lying by* from labour, see Gesen. Heb. Lex. r. שַׁבָּת. Plur. τὰ σάββατα, often for the Sing. perh. originally an imitation of the Aramaean form שַׁבְּתָא, comp. Winer p. 150. Dat. plur. τοῖς σάββασι, Matt. xii. 1, 5. al. Meleag. 83. 4, in Anth. Gr. I. p. 25; as if from a nominat. σάββατ, comp. Passow s. voc. Buttm. § 56. n. 8. Matth. § 92. 3. Winer p. 60; see below in a. β.

a) pp. *the sabbath*, i. e. the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to the kindling of a fire, but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; comp. Ex. xx. 8 sq. xxxi. 12 sq. Lev. xxiv. 8. Num. xv. 32 sq. xxviii. 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; comp. Neh. c. 8. Luke iv. 16 sq. Jahn § 346—349. E. g. (α) Sing. τὸ σάββατον as nom. Mark ii. 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke xxiii. 54. John v. 9, 10. ix. 14; as accus. Matt. xii. 5 τὸ σάβ. βεβηλοῦσι. Mark ii. 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke xxiii. 56. John v. 18. ix. 16. Acts xiii. 27, 42. xv. 21. xviii. 4. τοῦ σαββάτου Matt. xii. 8. Mark ii. 28. vi. 2. xvi. 1. Luke vi. 5. Acts i. 12 see in 'Οδός b. β. ἡμέρα τοῦ σαββάτου Luke xiii. 14, 16. xiv. 5. John xix. 31. τῷ σαββάτῳ Luke xiii. 14, 15. xiv. 1, 3. Acts xiii. 44. ἐν σαββάτῳ Matt. xii. 2. xxiv. 20. Luke vi. 1, 6, 7. John v. 16. vii. 22, 23 bis. xix. 31. So genr. Sept. for שַׁבָּת

Ex. xxxi. 13. 2 K. iv. 23. Neh. x. 31. xiii. 15.—Jos. B. J. 2. 17. 10. de Vit. § 32.—(β) Plur. in a plural signif. Acts xvii. 2 ἐπὶ σάββατα τρία. Col. ii. 16. (Sept. Is. i. 13. Hos. ii. 11.) Elsewhere only in Gen. and Dat. i. q. Sing. e. g. τῶν σαββάτων, Matt. xxviii. 1 ὁψέ δὲ σαββάτων see in 'Οψέ b. ἡμέρα τῶν σαββάτων Luke iv. 16. Acts xiii. 14. xvi. 13. Dat. τοῖς σάββασι, see above, Matt. xii. 1, 5, 10—12. Mark i. 21. iii. 2, 4. Luke vi. 9. ἐν τοῖς σάββασι Mark ii. 23, 24. Luke iv. 31. vi. 2. xiii. 10.—Jos. Ant. 1. 1. 1. ἡμέρα τῶν σαβ. Ex. xxxv. 3. Deut. v. 12. 1 Macc. ii. 34. Jos. Ant. 12. 6. 2. τοῖς σάββασι 1 Macc. ii. 38. Jos. Vit. § 54. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. xxviii. 10. 2 Chr. ii. 4. viii. 13.

b) meton. i. q. a period of seven days, *a week, se'nnight*. Sing. Mark xvi. 9 πρώτη σαββάτον. Luke xviii. 12 δις τοῦ σαβ. Plur. Matt. xxviii. 1 εἰς μίαν σαββάτων. Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2.—So Heb. שַׁבְּתָא Sept. ἑβδομάδας Lev. xxiii. 15, comp. Deut. xvi. 9.

Σαγήνη, ης, ἡ, (σαγή, σάττω,) *a net, drag-net, seine*, used in fishing and drawn to the shore, Matt. xiii. 47. Sept. for שַׁרְיָא Ez. xxvi. 5, 14. xlvii. 11.—Artem. 2. 14. Luc. Pisc. 51. Æl. H. A. 11. 12.

Σαδδουκαῖος, ον, ὁ, *a Sadducee*, Plur. οἱ Σαδδουκαῖοι *the Sadducees*, a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 8. Some derive the name from Heb. שַׁדְיָא or שַׁדַּיָּא, q. d. *the Just*; the Talmudists refer it to a certain שַׁדְיָא *Sadok*, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their

tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Bibl. Repos. IV. p. 662 sq. 671.—Matt. iii. 7. xvi. 1, 6, 11, 12. xxii. iv. 34. Mark xii. 18. Luke xx. 27. Acts 23, 1. v. 17. xxiii. 6—8.

Σαδώκ, ὁ, indec. *Sadok*, Heb. סָדוֹק, pr. n. of one of Jesus' ancestors, Matt. i. 14 bis.

Σαίνω, f. ανῶ, (kindr. with σείω,) *to wag, to move to and fro*, pp. of dogs and other animals which wag their tails in fondness, Æl. V. H. 13. 41 or 42. Luc. D. Deor. 12. 2. Hom. Od. 10. 217. Trop. *to caress, to flatter*, Luc. Merc. Cond. 20. Æschyl. Chæph. 194. In N. T. trop. *to move in mind, to disturb*, Pass. 1 Thess. iii. 3 τῷ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις.—Diog. Laert. 8. 1. 21 οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἐδάκρυον. Eurip. Rhes. 55 σαίνει μ' ἔννεχος φρυκτωρία.—Others render, *to be seduced*.

Σάκκος, ου, ὁ, Heb. שַׂק, *sack-ing, sack-cloth*, i. e. coarse black cloth commonly made of hair (Rev. vi. 12) and used for straining (Heb. שַׂקִּי), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; comp. Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. xxxvii. 34. 1 K. xx. 32. Is. lviii. 5. Joel i. 8. Jon. iii. 5 sq. Jahn § 135. Such garments were also worn by prophets and ascetics, Is. xx. 2. Zech. xiii. 4. comp. 2 K. i. 8. Matt. iii. 4.—Hence in N. T. genr. Rev. vi. 12 ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, comp. Is. l. 3. Ecclus. xxv. 17. Of mourning-garments, Matt. xi. 21 ἐν σάκκῳ καὶ σποδῷ. Luke x. 13. Of a prophet's garment, Rev. xi. 3. So Sept. genr. for שַׂק ll. cc.—Aristoph. Acharn. 745, 822. The correct orthography is every where σάκκος, not σάκος,

Lob. ad Phryn. p. 257. comp. Thom. M. p. 789. Moëris p. 354.

Σαλά, ὁ, indec. *Sala*, Heb. סָלָא, pr. n. of a son or grandson of Arphaxad, Luke iii. 35. Comp. Gen. x. 24. xi. 13, and see in Καϊνάν.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. שְׁלֹמִיָּהּ (I asked of God) *Shealtiel*, pr. n. of a son of Jechoniah, Matt. i. 12 bis. Luke iii. 27. Comp. 1 Chr. iii. 17. Ezra iii. 2.

Σαλαμίς, ἴνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5. Afterwards called *Constantia*, and still later *Famagusta*.

Σαλείμ, ἡ, indec. *Salim*, p. n. of a place, John iii. 23. Jerome in Onomast. art. *Salim*: "In octavo quoque lapide à Seythopoli in campo vicus Salumias appellatur."

Σαλεύω, f. εὔσω, (σάλος,) *to move to and fro, to shake*, trans. i. e. to put into a state of waving, rocking, vibratory motion.

a) pp. c. acc. Luke vi. 48. Heb. xii. 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε. Pass. Matt. xi. 7 et Luke vii. 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. Matt. xxiv. 29. Mark xiii. 25. Luke xxi. 26. Acts iv. 31. xvi. 26. Luke vi. 38 μέτρον σεσαλευμένον i. e. shaken down. Sept. for שָׁק Ps. xviii. 18. שָׁק 1 Chr. xvi. 30. Ps. lxxxii. 5. —Ecclus. xvi. 19. Test. XII Patr. p. 548. Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. intrans. Xen. Œc. 8. 17.—Trop. of things ready to fall and perish, Heb. xii. 27 bis τὰ σαλευόμενα *things shaken*, perishable, i. e. the Mosaic dispensation, while τὰ μὴ σαλευόμενα i. e. the Christian dispensation.—Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hdtian. 5. 1. 7.

b) metaph. *to move in mind, to agitate, to disturb*, c. acc. Acts xvii. 13 τοὺς ὄχλους σαλεύειν, *to excite the people*, to cause a tumult. Pass. 2 Thess. ii. 2. Acts ii. 25 quoted from Ps. xvi. 8 where Sept. for שָׁק.—1 Macc. vi. 8. Ecclus. xxix. 18. xlvi. 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם, the ancient name of Jerusalem, Heb. vii.

1, 2. See in Ἱερουσαλήμ.—Jos. Ant. 1. 10. 2 Σόλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. יִמְזַן (clothed), pr. n. of the father of Boaz, Matt. i. 4, 5. Luke iii. 32. Comp. in Παχάβ.

Σαλμώνη, ης, ἡ, *Salmone*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts xxvii. 7.—Strabo X. p. 727. B.

Σάλος, ου, ὁ, pp. *motion to and fro, agitation, tossing*, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for *the rolling sea, billows*, Luke xxi. 25. Sept. for הַיִּם Jonah i. 15; for רָדָה of an earthquake Is xxiv. 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

Σάλπιγξ, ιγγος, ἡ, *a trump, trumpet*, 1 Cor. xiv. 8. Rev. i. 10. iv. 1. viii. 2, 6, 13. ix. 14. As announcing the approach or presence of God, Heb. xii. 19, comp. Ex. xix. 13, 16, 19, coll. 1 K. i. 34, 39; or also the final advent of the Messiah, Matt. xxiv. 31. 1 Cor. xv. 52 ἐν τῇ ἐσχάτῃ σάλπιγγι. 1 Thess. iv. 16 σ. Θεοῦ, see in Θεός α. β. Sept. for שָׁרָא Ex. 1. c. 1 Sam. xiii. 3. שָׁרָא 2 K. xii. 14.—Jos. Ant. 7. 14. 6. Æl. V. H. 2. 44. Xen. An. 4. 2. 1.

Σαλπίζω, f. ἴσω, (σάλπιγξ,) aor. 1 ἐσάλπισα, earlier fut. and aor. σαλπίζω, ἐσάλπιγξα Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. p. 300. Winer p. 80.—*To trumpet, to sound a trumpet, to sound*, intrans. Matt. vi. 2 μὴ σαλπίζετε ἔμπροσθέν σου. Rev. viii. 6—8, 10, 12, 13. ix. 1, 13, x. 7. xi. 15. Of angels sounding the trumpet before the Messiah, the subject (ὁ σαλπιστής) being implied, 1 Cor. xv. 52 σαλπίζει γάρ. Comp. Buttm. § 129. 8. Winer p. 207. Sept. for שָׁרָא Num. x. 3 sq. Is. xxvii. 13. Joel ii. 1.—Jos. Ant. 7. 11. 6. Æl. V. H. 1. 26. Pol. 12. 4. 4.

Σαλπιστής, οὔ, ὁ, (σαλπίζω,) *a trumpeter*, Rev. xviii. 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. The earlier and better form was σαλπιγκτής Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλώμη, ης, ἡ, *Salome*, pr. n. of

the wife of Zebedee, the mother of the apostles James and John, Mark xv. 40. xvi. 1. Comp. Matt. xx. 20 et xxvii. 56.

Σαμάρεια, ας, ἡ, *Samaria*, Heb. שָׁמְרָא (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel on a mountain or hill of the same name. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called Sebaste. See 1 K. xvi. 24. 2 K. xvii. Am. vi. 1. Mic. i. 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Calmet. p. 807. Rosenm. Bibl. Geog. II. ii. p. 112 sq.—In N. T.

a) pp. the city Samaria, Acts viii. 5. Meton. for the inhabitants, Acts viii. 14.

b) in a wider sense, *the region of Samaria*, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 4. E. g. Luke xvii. 11. John iv. 4, 5, 7. Acts i. 8. viii. 1, 9. ix. 31. xv. 3. So Sept. and שָׁמְרָא 2 K. xvii. 26. xxiii. 19.—Jos. Ant. 13. 2. 3.

Σαμαρείτης, ου, ὁ, *a Samaritan*, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from an intermixture of the remnant of the ten tribes with the heathen colonists sent into the country by Shalmanezar, 2 K. xvii. 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This mixed people, although they retained the books of Moses, and although priests were sent to teach them the Jewish religion, soon fell away into gross idolatry, and were regarded almost as Gentiles by the Jews even before the exile, 2 K. xvii. 26—41. When the Jews after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra iv. 1 sq. Neh. iv. 1 sq. Jos. Ant. 11. 4.

3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. xxvii. 11 sq. and there instituted sacred rites in accordance with the law of Moses, Jos. Ant. 11. 8. 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John iv. 9. viii. 48. comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 125 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John iv. 20, 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Naplous, the ancient Sychar, to worship on Mount Gerizim; see Miss. Herald 1824. p. 310. Calmet p. 810. The Samaritans, like the Jews, expected a Messiah, John iv. 25; and many of them became the disciples of Jesus, comp. John iv. 39 sq. Acts ix. 31. xv. 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. II. p. 681. Cellarii Collectan. Hist. Samarit. Cizæ 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des MSS. etc. T. XI. Paris 1829.—In N. T. Matt. x. 5. Luke ix. 52. x. 33. xvii. 16. John iv. 9, 39, 40. viii. 48. Acts viii. 25.

Σαμαρείτις, ἰδος, ἡ, *a Samaritan woman*, John iv. 9 bis.

Σαμοθράκη, ης, ἡ, *Samothrace*, an island in the N. E. part of the Ægean sea, above the Hellespont, with a lofty mountain, Acts xvi. 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. Σάμος Θράκης, whence contr. Σαμοθράκη. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called, *Samandrachi*. See Diod. Sic. 3. 55. ib.

5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246.

Σάμος, ου, ἡ, *Samos*, an island of the Ægean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts xx. 15.—Diod. Sic. 5. 81. Strabo XIV. p. 944. C.

Σαμουήλ, ο, indec. *Samuel*, Heb. שְׁמוּאֵל (heard of God, or name of God, pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the שופטים or judges, who anointed Saul and after him David as king; see his history in 1 Sam. 1—25.—Acts iii. 24. xiii. 20. Heb. xi. 32.

Σαμφών, ο, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like) pr. n. of a שופט or judge of Israel, famous for his strength, Heb. xi. 32. Comp. Judg. c. 1. 13—16.

Σανδάλιον, ου, τό, (dim. of σάνδαλον Æl. V. H. 1. 18,) *a sandal*, i. e. a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark vi. 9. Acts xii. 8. Sept. for ὑγῖ Josh. ix. 5. Is. xx. 2.—Jos. Ant. 4. 8. 23. Hdot. 2. 91. Luc. Herod. 5 ὁ δέ τις, μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδὸς, ὥς κατακλίνοιτο ἤδη. Comp. in Ὑπόδημα.

Σανίς, ἰδος, ἡ, *a board, plank*, e. g. of a ship, Acts xxvii. 44. Sept. for πῖλ Cant. viii. 9. Ez. xxvii. 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5.

Σαούλ, ο, indec. *Saul*, Heb. שְׂאוּל (asked, desired), pr. n. a) of the first king of Israel, Acts xiii. 21. Comp. 1 Sam. c. 9 sq.—b) the Jewish name of the apostle Paul, which with a Greek ending became Σαῦλος q. v. Acts ix. 4, 17. xxii. 7, 15. xxvi. 14.

Σαπρός, ά, όν, (σήπω,) *bad, rotten, putrid*.

a) pp. of vegetable or animal substances, as a tree and its fruit, fish, etc. Matt. vii. 17, 18. xii. 33 bis. xiii. 48. Luke vi. 43 bis.—Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

b) trop. in a moral sense, *corrupt, foul*, e. g. λόγος Eph. iv. 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phr. p. 377 sq.

Σαπφείρη, ης, ἡ, *Sapphira*, pr. n. of the wife of Ananias, Acts v. 1.

Σάπφειρος, ου, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. xxi. 19. Sept. and Heb. יָסָפִיר Ex. xxiv. 10. xxviii. 18. —Jos. Ant. 3. 7. 5. Æl. V. H. 14. 34. See Rees' Cycl. art. *Gems*.

Σαργάνη, ης, ἡ, (comp. Heb. שָׂרָף, Aram. שָׂרַף, to interweave, to braid,) pp. any thing braided, twisted, interwoven, e. g. *a cord* Æschyl. Suppl. 788 or 801. In N. T. *a rope-basket, network of cords*, 2 Cor. xi. 33; comp. Acts ix. 25 σπυρίς. —Suid. σαργάνη· οἱ μὲν σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Athen. III. p. 119. B. IX. p. 407. E.

Σάρδεις, ων, αἱ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. i. 11. iii. 1, 4. —Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12.

Σάρδινος, ου, ὁ, i. q. σάρδιος q. v. Rev. iv. 3 in text. rec..

Σάρδιος, ου, ὁ, *sardius, sardian*, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known by the name of *carneian*. Rev. iv. 3 in later edit. xxi. 20. Sept. σάρδιον for Heb. שָׁרִיף Ex. xxviii. 17. Ez. xxviii. 13. See Rees' Cycl. art. *Sardian* and *Gems engraved*.

Σαρδόνυξ, υχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. xxi. 20. —Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rees' Cycl. art. *Sardonyx* and *Gems engraved*.

Σάρεπτα, ων, τὰ, *Sarepta*, Heb. שָׂרֶפְתָּה *Zarephath*, now *Sarfend*, a Phœnician town mid-way between Tyre and Sidon, Luke iv. 26. Comp. 1 K. xvii. 9, 10. Obad. 20. —Jos. Ant. 8. 13. 2.

Σαρκικός, ἡ, ὄν, (σάρξ,) found only in the Epistles, and not extant in profane writers; *fleshy, carnal*, pertain-

ing to the flesh or body, opp. πνευματικός. Comp. in Σάρξ no. 2.

a) genr. of things, τὰ σαρκικά, i. q. *things corporeal, external, temporal*, Rom. xv. 27. 1 Cor. ix. 11.

b) as implying weakness, frailty, imperfection, e. g. of persons, *carnal, worldly*, 1 Cor. iii. 1 ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. ver. 3 bis, 4. Of things, *carnal, human*, 2 Cor. i. 12 οὐκ ἐν σοφίᾳ σαρκικῇ. x. 4 ὅπλα οὐ σαρκικά, ἀλλὰ δυνατὰ κ. τ. λ. Heb. vii. 16 οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, i. e. frail, transient, temporary, opp. κατὰ δύναμιν ζωῆς ἀκαταλύτου. —In 1 Cor. iii. 1 et Heb. vii. 16 some read σάρκινος in the same sense.

c) as implying sinfulness, sinful propensity, *carnal*, e. g. of persons, Rom. vii. 14 ἐγὼ δὲ σαρκικός εἰμι, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. ii. 11 τῶν σαρκικῶν ἐπιθυμιῶν *carnal desires*, i. e. having their seat in the carnal nature. Comp. in Σάρξ no. 2. 2.

Σάρκινος, η, ου, (σάρξ,) *fleshy, corpulent*, Pol. 39. 2. 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. λίθινος, 2 Cor. iii. 3 ἐν πλαξὶ καρδίας σαρκίνας. Comp. Sept. καρδία σαρκινή, Heb. לֶבָב שָׂרִיף, Ez. xi. 19. xxxvi. 26. —Plut. adv. Colot. 27 init. —On 1 Cor. iii. 1 et Heb. vii. 16 see in Σαρκικός b.

Σάρξ, σαρκός, ἡ, Æl. σύρξ, (perh. σαίρω, σύρω, to strip off,) *flesh*, sc. of a living man or animal, in distinction from that of a dead one, which is κρέας.

1. pp. *flesh*, Sing. as one of the constituent parts of the body, Luke xxiv. 39 πνεῦμα σάρκα καὶ ὅσ τεα οὐκ ἔχει. 1 Cor. xv. 39 quater. So Sept. for שָׂרִיף Gen. ii. 21. 2 K. v. 10, 14. (Hom. Od. 19. 450. Æl. V. H. 4. 28. ib. 9. 13.) More commonly plur. αἱ σάρκες, q. d. *fleshy parts*, comp. Passow s. v. Rev. xix. 18 quinq. ἵνα φάγητε σάρκας βασιλέων κ. τ. λ. ver. 21; trop. and hyperbol. i. q. *to consume, to destroy*, James v. 3; *to maltreat* Rev. xvii. 16. So Sept. for שָׂרִיף Gen. xli. 2, 3. 2 K. ix. 36. —Æl. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phædo 45.

2. meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man,

τὸ πνεῦμα. This usage of σάρξ is far more frequent in N. T. than in profane writers, prob. in imitation of Heb. רֶפֶשׁ.

a) genr. and without any good or evil quality implied. (α) opp. to πνεῦμα expr. 1 Cor. v. 5 εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ κ. τ. λ. 2 Cor. vii. 1. Col. ii. 5. 1 Pet. iv. 6. Comp. Sept. and רֶפֶשׁ opp. שָׁרָף Is. x. 18. Job xiv. 22. Also σὰρξ καὶ αἷμα as a periphrasis for the whole animal nature or man, Heb. ii. 14. (Ecclus. xiv. 18.) Simply, John vi. 52, comp. below. 2 Cor. xii. 7 σκόλοψ τῇ σαρκί, prob. external trials. Col. i. 24. ii. 1 πρόσωπόν μου ἐν τῇ σαρκί. ver. 23. Heb. ix. 10, 13. 1 Pet. iii. 21. Jude 8, 23. Acts ii. 26, 31 ἡ σὰρξ μου, *my body*, i. e. *I*, quoted from Ps. xvi. 9 where Sept. for רֶפֶשׁ. Metaph. John vi. 51 καὶ ὁ ἄρτος . . . ἡ σὰρξ μου ἐστίν, i. e. Jesus himself is the principle of life and nutrition to the regenerated soul. ver. 53, 54, 55, 56. Comp. Matt. xxvi. 26 et parall. where it is σῶμα. Sept. genr. for רֶפֶשׁ Ez. xxvi. 36. Prov. xiv. 30.—Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20. T. VI. p. 249. Tauchn. μεχρὶ τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων.—Spec. *mortal body*, in distinction from a future and spiritual existence. 2 Cor. iv. 11 ἡ ζωὴ . . . ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Gal. ii. 20. Phil. i. 22, 24. 1 Pet. iv. 2.—(β) Put for that which is merely *external* or only apparent, in opp. to what is spiritual and real. John vi. 63 τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. viii. 15. 1 Cor. i. 26 σοφοὶ κατὰ σάρκα. 2 Cor. v. 16 bis. Eph. vi. 5 et Col. iii. 22 κυρίως κατὰ σάρκα, i. e. externally, as to outward circumstances. Philem. 16. So of outward affliction, trials, 1 Cor. vii. 28 θλίψιν δὲ τῇ σαρκὶ ἔξουσιν. 2 Cor. vii. 5. Gal. iv. 13, 14. 1 Pet. iv. 1.—Spec. of circumcision *in the flesh*, i. e. the external rite. Rom. ii. 28 οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κ. τ. λ. iv. 1 εὐρηκεῖν κατὰ σάρκα, i. e. in respect to circumcision. 2 Cor. xi. 18. Eph. ii. 11 περιτομῆς ἐν σαρκί. Gal. iii. 3 νῦν σαρκὶ ἐπιτελεῖσθε; i. e. by circumcision, external rites, Judaism, comp. ver. 2. Gal. vi. 12, 13. Phil. iii. 3, 4 bis. Col. ii. 13.—(γ) As the medium of external or natural generation and descent,

and of consequent kindred. John i. 13 οὐδὲ ἐκ θελήματος σαρκὸς . . . ἐγεννήθησαν. Rom. ix. 8 τὰ τέκνα τῆς σαρκὸς. Heb. xii. 9. Eph. v. 29, 30 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. ii. 23. xxix. 14, where Sept. and Heb. רֶפֶשׁ. Of one's countrymen, Rom. xi. 14. So κατὰ σάρκα *according to the flesh*, i. e. as to outward kindred, by natural descent, Acts ii. 30. Rom. ix. 3. 1 Cor. x. 18. Gal. iv. 23, 29. Perh. Rom. i. 3 et ix. 5, comp. in no. 3. ἐν σαρκί id. Eph. ii. 11 ἐθνη ἐν σαρκί. So Sept. and רֶפֶשׁ Gen. xxxvii. 27; comp. Judg. ix. 2. 2 Sam. v. 1. xix. 13, 14.

b) as implying weakness, frailty, imperfection, both physical and moral; e. g. opp. to τὸ πνεῦμα expr. Matt. xxvi. 41 et Mark xiv. 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Also opp. τὸ πν. ἄγιον, John iii. 6 bis τὸ γεγ. ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγ. ἐκ τοῦ πν. κ. τ. λ. Simply, Rom. vi. 19 διὰ τὴν ἀσθενειαν τῆς σαρκὸς ὑμῶν. 2 Cor. i. 17. x. 2 ὡς κατὰ σάρκα περιπατοῦντας. ver. 3 bis. So σὰρξ καὶ αἷμα *flesh and blood*, q. d. frail feeble man, 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Opp. ὁ πατήρ ὁ ἐν οὐρ. Matt. xvi. 17. Sept. genr. for רֶפֶשׁ Gen. vi. 3. Ps. lxxviii. 39.—Ecclus. xxviii. 5. Plut. adv. Colot. 30. T. VI. p. 264. Tauchn. τῆς κατὰ σάρκα ἡδονῆς. ib. Non posse suav. viv. 3. p. 180, μικρὸν εἶναι τὸ τῆς σαρκὸς ἡδύ. ib. 14. p. 198.

c) as implying sinfulness, proneness to sin, *the carnal nature*, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral; so in Paul, 2 Pet. 1 John. Comp. Sept. and Heb. רֶפֶשׁ Ecc. ii. 3. v. 5. A similar influence the Greeks ascribed to τὸ σῶμα, see Plato Phædo 10, 11, 27, 30. Xen. Cyr. 8, 7. 20. comp. Wisd. ix. 15. So as opp. πνεῦμα i. e. the Holy Spirit or his influences, Rom. viii. 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ver. 4, 5 bis, 6, 9, 13. Gal. v. 16, 17 bis, 19, 24. vi. 8 bis. Simply, Rom. vii. 5 ὅτε γὰρ ἡμεν ἐν τῇ σαρκί. vers. 18, 25. viii. 3 ter, 7, 8, 12 bis. xiii. 14. Gal. v. 13. Eph. ii. 3 bis. Col. ii. 11, 18. 2 Pet. ii. 10, 18. 1 John ii. 16.—Theon. Alex. in Anthol. Gr. III. p. 226 νόον παθέων ἐν τοῖσι πόνοις ἐκάθηντας, ἔξω σαρκὸς ἔβης κ. τ. λ.

3. meton. *flesh*, i. q. *human nature*, *man*, *homo*, like Heb. רֶפֶשׁ. Matt. xix. 5, 6, ἔσονται οἱ δύο εἰς σάρκα μίαν . . . ἀλλὰ σὰρξ μία. Mark x. 8 bis. 1 Cor. vi. 16. Eph. v. 31. (So Sept. and רֶפֶשׁ Gen. ii. 24.) Jude 7 σὰρξ ἑτέρα *other flesh*, i. e. not their own, committing adultery with other men's wives, or with foreigners.—Also πᾶσα σὰρξ *all flesh*, *all men*, all mankind, Luke iii. 6. John xvii. 2. Acts ii. 17. 1 Pet. i. 24. οὐ . . . πᾶσα σὰρξ, *no flesh*, *no man*, where οὐ qualifies the intervening verb, see in οὐ a. γ. Matt. xxiv. 22. Mark xiii. 20. Rom. iii. 20. Gal. ii. 16. μὴ . . . πᾶσα σὰρξ id. 1 Cor. i. 29. So Sept. and רֶפֶשׁ-לֶבַד Gen. vi. 12. Ps. lxxv. 3. Is. xl. 5, 7. Jer. xxv. 31. c. μὴ Ecclus. xxx. 20, 29.—Spec. of the incarnation of Christ, his incarnate human nature. John i. 14 ὁ λόγος σὰρξ ἐγένετο. 1 John iv. 2, 3 Χρ. ἐν σαρκὶ ἐληλυθότα. 2 John 7. Rom. i. 3 κατὰ σάρκα. ix. 5. Eph. ii. 15 ἐν τῇ σαρκὶ αὐτοῦ. 1 Tim. iii. 16. Heb. v. 7. x. 20. 1 Pet. iii. 18. iv. 1. Col. i. 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, q. d. in his body incarnate, comp. Buttm. § 123. n. 4. Winer § 34. 2. Comp. Ecclus. xxiii. 16.

Σαρούχ, ὁ *Saruch*, see Σερούχ.

Σαρόω, ὦ, f. ὠσω, (σαίρω,) *to sweep*, *to cleanse with a broom*, c. acc. Luke xv. 8 καὶ σαροῖ τὴν οἰκίαν. Pass. Matt. xii. 44. Luke xi. 25.—Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier σαίρω, Lob. ad Phr. p. 83. Sturz. de Dial. Mac. p. 192.

Σάρρα, ας, ἡ, *Sarah*, Heb. סָרָה v. סָרָה (princess), pr. n. of the wife of Abraham, Rom. iv. 19. ix. 9. Heb. xi. 11. 1 Pet. iii. 6.

Σάρων, ωνος, ὁ, *Saron*, Heb. שָׂרֹן *Sharon*, pr. n. of a level tract of Palestine along the sea-coast between Cæsarea and Joppa, celebrated for its rich fields and pastures, Acts ix. 35. Comp. Is. xxxiii. 9. lxxv. 10. 1 Chr. xxvii. 29. See Relandi Palæst. p. 188, 370.

Σατᾶν, ὁ, indec. 2 Cor. xii. 7, elsewhere Σατανᾶς, ᾶ, ὁ, *Satan*, Heb. שָׂטָן pp. adversary; in N. T. mostly c. art. *the Adversary*, as the Heb. proper name

for the devil, Gr. ὁ διαβόλος, the prince of the fallen angels; see fully in Διάβολος b, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. iv. 10. x. 26 bis. Mark iv. 15. Luke x. 18 comp. in Δαιμόνιον b. xxii. 3, 31. John xiii. 27. Acts xxvi. 18. al. So Heb. שָׂטָן Sept. διάβολος 1 Chr. xxi. 1. Job i. 6 sq.—Ecclus. xxi. 27. Test. XII. Patr. p. 650, 657 ἀπὸ τοῦ σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ.—As present in men tempting them to evil, Matt. xvi. 23 et Mark viii. 33 ὑπάγε ὀπίσω μου, σατανᾶ, comp. Luke xxii. 3. Acts v. 3. Others here refer it directly to Peter in the sense of *adversary*; as Sept. for שָׂטָן 1 K. xi. 14, 23, 25. comp. 2 Sam. xix. 23 where Sept. ἐπίβολους. AL.

Σάτον, ου, τό, *satum*, a measure, Heb. סֵאָה *seah*, Aram. סֵאָה Buxt. Lex. Chald. Rab. 1413, a Hebrew measure for things dry, Matt. xiii. 33. Luke xiii. 21. According to the Rabbins it was i. q. the third part of an ephah, and according to Jerome on Matt. I. c. was equal to a modius and a half; hence equivalent to nearly 1½ peck English Comp. in Μόδιος. Jahn § 114.—Jos. Ant. 9. 4. 5. pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαοῦλ with a Greek termination, the Jewish name of Paul. Acts vii. 58. viii. 1, 3. ix. 1, 8, 11, 19, 22, 24, 26. xi. 25, 30. xii. 25. xiii. 1, 2, 7, 9.

Σαυτοῦ, ἧς, οὔ, see in Σαυτοῦ.

Σβέννυμι, f. σβέσω, *to quench*, *to extinguish*, trans.

a) pp. a light, fire, c. acc. Matt. xii. 20 λίον τυφόμενον οὐ σβέσει, see in Λίονον. Eph. vi. 16. Heb. xi. 34. Pass. *to be quenched*, *to go out*, Matt. xxv. 8 αἱ λαμπάδες. Mark ix. 44, 46, 48. Sept. for כָּבַד Is. xlii. 3. Lev. vi. 12, 13. כָּבַד Job. xxi. 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

b) trop. i. q. *to damp*, *to hinder*, *to repress*, to prevent any thing from exerting its full influence, c. acc. 1 Thess. v. 19 τὸ πνεῦμα μὴ σβέννυτε. Sept. σβέσαι τὴν ἀγάπην for כָּבַד Cant. viii. 7.—Jos. B. J. 6. 1. 4 σβ. τὴν χαράν. Æl. V. H. 6. 1 θυμόν. Plut. Lycurg. 20.

Σεαυτοῦ, ἤς, οὔ, also contr. σαυτοῦ, ἤς, οὔ, (σύ, αὐτός,) reflex. pers. pron. 2 pers. sing. genit. *of thyself*, dat. σεαυτῷ, ᾧ, ᾧ, *to thyself*, etc. Gen. John i. 22. Acts xxvi. 1. al. Dat. Acts ix. 34. xvi. 28. al. Acc. Matt. iv. 6. viii. 4. Luke x. 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be laid on αὐτός, it is written separately, e. g. Luke ii. 35 καὶ σοῦ δὲ αὐτῆς. See Matth. § 148. n. 2. Buttm. § 127. 3. AL.

Σεβάζομαι, f. ἄσομαι, depon. Mid. (σέβας, σέβομαι,) *to be shy of doing any thing, to be timid, to fear*, Hom. Il. 6. 167, 417. In N. T. *to stand in awe of any one*, i. q. *to reverence, to venerate, to worship*, Rom. i. 25 ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει.—Hesych. ἐσεβάσθησαν· σεβάσμασι προσεκύνησαν.

Σέβασμα, τος, τό, (σεβάζομαι,) *an object of worship*, any thing venerated and worshipped, e. g. *a god, numen*, Acts xvii. 23. 2 Thess. ii. 4.—Wisd. xiv. 20. Bel and Drag. 27. Dion. Hal. Ant. 1. 30. ib. 5. 1.

Σεβαστός, ἡ, όν, (σεβάζομαι,) pp. *venerated, august*, Lat. *augustus*, Hesych. σεβαστός· προσκυνητός, τιμητός. In N. T. as an honorary title, and then pr. n. ό Σεβαστός. Lat. *Augustus*.

a) pp. a title first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation; comp. Adam's Rom. Ant. p. 169. Spoken of Nero, Acts xxv. 21, 25.—Philo Leg. ad Cai. p. 1012. D. Hdian. 2. 10. 19.

b) adj. *Augustan*, pertaining to Augustus, as σπειρή Σεβαστή *the Augustan cohort*, Acts xxvii. 1. Several of the Roman legions also bore this honorary title, comp. Claudian. de Bell. Gild. 422. Ptolem. 2. 3 λεγεών δευτέρα Σεβαστή. 4. 3, 9. comp. Tacit. Ann. 14. 15.—Others suppose it to be a Samaritan cohort, so called from Σεβαστή, *Sebaste*, the name given by Herod the Great to Samaria in honour of Augustus. Josephus mentions troops called Σεβαστηνοί, prob. from Sebaste or Samaria, Ant. 20. 6. 1. ib. 20. 8. 7. B. J. 2. 4. 3. ib. 2. 12. 5.

Σέβω, Pind. Olymp. 14. 17. Xen.

Mem. 4. 5. 19; more usually σέβομαι depon. Pass. defect. *to be shy, timid, to shame oneself*, Hom. Il. 4. 242. In N. T. only depon. *to reverence, to venerate, to worship God*, c. acc. Matt. xv. 9 et Mark vii. 7 μάτην δὲ σέβονται με, quoted from Is. xxix. 13 where Sept. for פִּנְיָ. Acts xviii. 13. xix. 27. Sept. for נִיָּ. Josh. iv. 24. Job i. 9.—Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35. Xen. Ag. 3. 2.—Spec. part. σεβόμενος, η, ον, obsol. or seq. τὸν θεόν, i. e. *worshipping God, religious, devout*, spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts xiii. 43, 50. xvi. 14. xvii. 4, 17. xviii. 7. AL.

Σειρά, ᾱς, ἡ, (εἶρω necto,) *a cord, band*, Hdot. 7. 85; in N. T. *a chain*, 2 Pet. ii. 4, comp. in Ζοφός.—Jos. Ant. 3. 7. 5. Luc. D. Deor. 21. 1. id. Hermot. 3.

Σεισμός, οὔ, ό, (σειώ,) *motion, a shaking, concussion*, e. g.

a) genr. ἐν τῇ θαλάσῃ, i. q. *a tempest, tornado*, Matt. viii. 24. So Sept. for פִּגְזָ, פִּגְזָ, Jer. xxiii. 19. Neh. i. 3.

b) spec. *an earthquake*, Matt. xxiv. 7 ἔσονται σεισμοὶ κατὰ τόπους. xxvii. 54. xxviii. 2. Mark xiii. 8. Luke xxi. 11. Acts xvi. 26. Rev. vi. 12. viii. 5. xi. 13 bis, 19. xvi. 18 bis. So Sept. for שֶׁגַּר Is. xxix. 6. Am. i. 1. Zech. xiv. 5.—Jos. Ant. 5. 5. 3 pen. Æl. V. H. 4. 17. Xen. H. G. 3. 2. 24.

Σείω, f. σείσω, *to move to and fro, to shake*, with the idea of shock, concussion, trans.

a) pp. Rev. vi. 13 συκῇ . . . ὑπὸ μεγ. ἀνέμου σειομένη. Of earthquakes, Matt. xxvii. 51 ἡ γῆ ἐσεισθή. Act. c. acc. Heb. xii. 26 σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν, in allusion to Hagg. ii. 6 et Joel iii. 16 where Sept. for שֶׁגַּר.—Luc. Bacch. 2. Pausan. 3. 5. 8. Xen. H. G. 4. 7. 4.

b) trop. *to move in mind, to agitate, to put in commotion and perturbation*. Matt. xxi. 10 ἐσεισθή ἡ πόλις. xxviii. 4. Sept. for שֶׁגַּר Is. xiv. 16.—Ez. xxxi. 16.—Pind. Pyth. 4. 484 πόλιν. Helidor. X. p. 484. Antiph. 146. 22.

Σεκοῦνδος, ου, ό, Lat. *Secundus*, pr. n. of a Christian, Acts xx. 4.

Σελεύκεια, ας, ἡ, *Seleucia*, a city,

of Syria, situated west of Antioch on the sea-coast near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, are so called from Seleucus Nicanor. Acts xiii. 4.—1 Macc. xi. 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.

Σελήνη, ης, ἡ, (σέλας light, brightness,) *the moon*, Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 25. Acts ii. 20. 1 Cor. xv. 41. Rev. vi. 12. viii. 12. xii. 1. xxi. 23. Sept. for חַדָּשׁ Gen. xxxvii. 8. Jer. xxxii. 37. Joel ii. 31.—Hdian. 5. 6. 11. Xen. Mem. 4. 3. 4.

Σεληνιάζομαι, f. ἄσομαι, (σελήνη,) *to be moon-struck, lunatic*, in Greek usage, i. q. *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman ἐλέγετο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην ἀύξανομένην. This disease in N. T. and elsewhere is ascribed to the influence of unclean spirits, demons, see in Δαιμόνιον, Δαιμονίζομαι. See also Luc. Philops. 16. Act. Thom. § 12. Isidor. Origg. 4. 7 “cadens æger spasmam patiatur. Hos etiam vulgus *lunaticos* vocat, quod per hunc cursum comitetur eos insania dæmonum.”—Matt. iv. 24. xvii. 15 ὅτι σεληνιάζεται καὶ κακῶς πάσχει, comp. ver. 18 et Mark ix. 17 et Luke ix. 39, where it is referred to a δαιμόνιον, πνεῦμα.—Act. Thom. § 12. Manetho 4. 81, 216.

Σεμεῖ, ὁ, indec. *Semei*, Heb. שְׁמַי *Shemei*, pr. n. m. Luke iii. 26.

Σεμίδαλις, εως, ἡ, *fine flour*, Rev. xviii. 13. Sept. oft. for חֲדָשׁ Ex. xxix. 2, 40. Lev. ii. 1.—Ecclus. xxxviii. 11. Jos. Ant. 3. 9. 4. ib. 8. 2. 4. Pol. Onom. I. 247.

Σεμνός, ἡ, ὄν, (σέβομαι,) *venerable, reverend*, Lat. *venerandus*, 2 Macc. viii. 15. Xen. Cyr. 5. 7. 37. In N. T. of things, *honourable, reputable*, Phil. iv. 8; of persons, *grave, dignified*, 1 Tim. iii. 8, 11. Tit. ii. 2.—Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 σεμνὴ ἦξει καὶ βίῃ σώφρο-

νι. Diog. Laert. 2. 24 αὐτάρκης δὲ ἦν καὶ σεμνός sc. Socrates.

Σεμνότης, ητος, ἡ, (σεμνός,) *venerableness, sanctity*, 2 Macc. iii. 12. Jos. B. J. 6. 5. 1. In N. T. *gravity, dignity, probity*, 1 Tim. ii. 2 ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. iii. 4. Tit. ii. 7.—Jos. Vit. § 49. Æl. V. H. 2. 13 σεμνότης βίου. Xen. Cyr. 8. 3. 1.

Σέργιος, ου, ὁ, *Sergius*, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts xiii. 7. See in Ἀνθυπάτος.

Σερούχ, ὁ, indec. *Seruch*, Heb. שְׂרָח *Serug*, pr. n. of the father of Nahor, Luke iii. 35. Comp. Gen. xi. 20. In text. rec. Σαρούχ.

Σήθ, ὁ, indec. *Seth*, Heb. שֵׁת replacing,) pr. n. of the third son of Adam, Luke iii. 38.

Σήμ, ὁ, indec. *Sem*, Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke iii. 36. Comp. Gen. v. 32. x. 1 sq.

Σημαίνω, f. ανῶ, (σῆμα sign, signal,) aor. 1 ἐσήμανα Acts xi. 28. al. instead of the more Attic ἐσήμηνα, as also Esth. ii. 22. Judg. vii. 21. Xen. H. G. 2. 1. 28. Comp. Buttm. § 101. n. 2. Lob. ad Phr. p. 24. Winer p. 81.—*To give a sign or signal*, i. e. public, Sept. for שִׁמָּה Num. x. 9. Jos. Ant. 7. 11. 6. Xen. An. 5. 2. 12. In N. T. *to signify*, i. e. *to make known, to declare*, seq. orat. indir. John xii. 33 σημαίνων, ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν, xviii. 32. xxi. 19. seq. acc. et inf. Acts xi. 28. c. acc. simpl. Acts xxv. 27 τὰς κατ' αὐτοῦ αἰτίας σημεῖναι. absol. Rev. i. 1. Sept. for שִׁמָּה Esth. ii. 22.—Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

Σημεῖον, ου, τό, (i. q. σῆμα,) *a sign, signal*, Hdian. 4. 11. 8. *an ensign, standard*, Sept. for שֵׁן Is. xi. 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4. *sign* of something past, *a memorial, monument*, Sept. for שֵׁן Josh. iv. 6. Jos. B. J. 1. 10. 3. In N. T. *a sign, mark, token*, e. g.

a) pp. *a sign*, by which any thing is designated, distinguished, known. Matt.

xxvi. 48 ἔδωκεν αὐτοῖς σημεῖον κ. τ. λ. Rom. iv. 11 σημ. ἔλαβε περιτομῆς, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. ix. 12, 13. xvii. 11, where Sept. and ἡ'N.—Thuc. 6. 31. ib. 4. 111 bis.—Spec. *a sign* by which the character and truth of any person or thing is known, *a token, proof*. Luke ii. 12 τοῦτο ὑμῖν τὸ σημεῖον. 2 Cor. xii. 12 τὰ σημεῖα τοῦ ἀποστόλου. 2 Thess. iii. 17 ὃ ἐστὶ σημ. ἐν πάσῃ ἐπιστολῇ. So Sept. and ἡ'N 1 Sam. xiv. 10. 2 K. xix. 29. xx. 8.—Jos. B. J. 1. 9. 5. Æschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

b) *a sign* by which the divine power and majesty is made known, i. e. a supernatural event or act, *a token, wonder, miracle*, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. (a) As wrought of God, 1 Cor. xiv. 22 ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. a token to the unbelieving of God's presence and power, comp. ver. 25; or perhaps a sign of the divine displeasure, comp. ver. 21. So τὸ σημεῖον Ἰωνᾶ the sign of Jonah, i. e. which God wrought in the case of Jonah, Matt. xii. 39, comp. ver. 40. Matt. xvi. 4. Luke xi. 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power, Luke xi. 30 καθὼς ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις. ii. 34 οὗτος κεῖται . . . εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, miracles which God is said to do *through* any one, ποιεῖν διὰ τινος, joined with τέρατα, e. g. Acts ii. 22, 43. iv. 30. v. 12. xiv. 3. xv. 12.—So σημεῖα καὶ τέρατα Æl. V. H. 12. 57. Pol. 3. 112. 8.—Spec. as fore-showing future events, *a sign* of future things, *a portent, presage*. Matt. xvi. 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Ecclus. xxxiii. [xxxvi.] 6, 8. Matt. xxiv. 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; ver. 30. Mark xiii. 4. Luke xxi. 7, 11 σημεῖα ἀπ' οὐρανοῦ μεγάλα. ver. 35. Acts ii. 19. Rev. xii. 1, 3. xv. 1. Sept. and ἡ'N Deut. xiii. 1, 2.—Jos. B. J. proem. § 11. Æl. V. H. 1. 29. Plut. Timol. 8.—(β) Of signs, wonders, *miracles*, wrought by Jesus

and his apostles in proof and furtherance of their divine mission. Matt. xii. 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ver. 39 bis. xvi. 1, 4 bis. Mark viii. 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. ver. 10 bis. xvi. 17, 20. Luke xi. 16, 29 bis. xxiii. 8. In John only in this sense, c. ii. 11, 18, 23. iii. 2. iv. 54. vi. 2, 14, 26, 30. vii. 31. ix. 16. x. 41. xi. 47. xii. 18, 37. xx. 30. Acts iv. 16, 22. viii. 6. 1 Cor. i. 22. Joined with τέρατα, δυνάμεις, John iv. 48. Acts vi. 8. vii. 36. viii. 13. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4. Sept. and ἡ'N Ex. iv. 8 sq. 17, 28, 30.—(γ) Spoken analogically of signs, wonders, wrought by false prophets claiming to act by divine authority, Rev. xiii. 13, 14. xvi. 14. xix. 20. c. τέρατα Matt. xxiv. 24. Mark xiii. 22. 2 Thess. ii. 9.

Σημειώω, ὦ, f. ὠσω, (σημεῖον, σῆμα,) *to sign, to mark*, to note with marks, Pol. 3. 39. 8. In N. T. only Mid. *to mark for oneself, to note*, c. acc. 2 Thess. iii. 14 τοῦτον σημειοῦσθε, *note that man*, q. d. set a mark upon him as one to be shunned.—Pol. 22. 11. 12. ib. 1. 47. 1. Others in 2 Thess. 1. c. *to signify, to point out*, sc. to me, connecting διὰ τῆς ἐπιστολῆς with it. See Winer p. 93.—Philo de Jos. p. 560. A.

Σήμερον, adv. Att. τήμερον, (qs. τῇ ἡμέρᾳ,) *to-day, this day*.

a) pp. Matt. vi. 11 ὁδὸς ἡμῖν σήμερον. ver. 30. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11. v. 26. xii. 28. xix. 5, 9. xxii. 34. xxiii. 43. xxiv. 21. Acts xxvii. 33. Heb. xiii. 8. James iv. 13. Luke xiii. 32, 33 σήμερον καὶ αὔριον, see in Αὔριον. Sept. for עַד־הַיּוֹם Gen. iv. 13. xl. 7. Ex. xvi. 25.—Hdian. 7. 5. 11. Luc. Paras. 8. —With the art. as adj. ἡ σήμερον sc. ἡμέρα, i. q. *this very day*, Acts xix. 40. See Buttm. § 125. 6, 7.

b) i. q. *at this time, now*, Luke iv. 21 σήμερον πεπλήρωται ἡ γραφή αὕτη. Acts iv. 9. xiii. 33. xxii. 3. xxiv. 21. xxvi. 2, 29. Heb. i. 5. iii. 7, 13, 15. iv. 7 bis. v. 5. 2 Cor. iii. 15 ἕως σήμερον. So Sept. and עַד־הַיּוֹם Deut. i. 39. 1 Sam. xii. 17.—the art. as adj. ἡ σήμερον sc. ἡμέρα, Buttm. 1. c. Acts xx. 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἄχρι τῆς σήμερον 2 Cor. iii. 14, μέχρι τῆς σήμερον Matt. xi. 23. xxviii. 15, and ἕως τῆς σήμερον Matt. xxvii. 8.

Rom. xi. 8, *unto this day*, i. e. *until the present time, until now*.

Σήπω, f. ψω, *to cause to rot, to corrupt, to destroy*, Sept. for שָׁפָה Job xl. 12. Dion. Hal. 11. 37. Usually and in N. T. Pass. σήπομαι, 2 perf. σέσηπα, intrans. *to rot, to be corrupted*, i. q. *to perish*; James v. 2 ὁ πλοῦτος ὑμῶν σέσηπε, i. e. *your hoarded stores*. See Buttm. § 97. 5. n. 5. § 113. n. 3. Sept. for שָׁפָה Niph. Ps. xxxviii. 6.—Jos. B. J. 6. 2. 9. Æl. V. H. 12. 40. Xen. Æc. 19. 11.

Σηρικός, ἡ, ὄν, (σήρ silk-worm,) *silken, of silk*, Jos. B. J. 7. 5. 4 ἐσθήσεσι σηρικαῖς. In N. T. neut. τὸ σηρικόν subst. *silk, silken stuffs*, Rev. xviii. 12.

Σής, σητός, ὁ, (Heb. שָׁד,) *a moth, cloth-worm*, Matt. vi. 19, 20. Luke xii. 33. Sept. for שָׁד Is. li. 8. שָׁד Is. l. 9.—Theophr. H. Pl. 1. 16 τοῦτο καὶ πρὸς τοὺς σήτας ἐν τοῖς ἱματίοις ἀγαθόν.

Σητόβρωτος, ου, ὁ, ἡ, adj. (σής, βιβρώσκω,) *moth-eaten*, James v. 2 ἱμάσια ὑμῶν σητόβρωτα. So Sept. for שָׁד Job xiii. 28.

Σθενόω, ὦ, f. ὠσω, (σθένος strength,) *to strengthen, to confirm*, absol. 1 Pet. v. 10 σθενώσει, or as in text. rec. Opt. σθενώσαι, comp. Winer p. 273.—Hesych. σθενώσει· ἐνισχύσει, δυναμώσει. A late form, not found elsewhere; comp. H. Planck in Bibl. Repos. I. p. 678.

Σιαγών, ὄνος, ἡ, pp. *the jaw-bone, jaw*, Sept. for שִׁיחַ Judg. xv. 15 sq. Xen. Eq. 1. 8. In N. T. genr. *the cheek*, Matt. v. 39. Luke vi. 29. So Sept. and שִׁיחַ 1 K. xxii. 24. Lam. iii. 29. Cant. v. 14.

Σιγάω, ω, f. ἤσω, (σιζω to hist,) *to be silent, still, to keep silence*.

a) genr. intrans. Luke ix. 36 αὐτοὶ ἐσίγησαν. xx. 26. Acts xii. 17. xv. 12, 13. 1 Cor. xiv. 28, 30, 34. Sept. for שָׁמַט Ex. xiv. 14. שָׁמַט Ecc. iii. 7.—Dem. 291. 20. Xen. Mem. 3. 5. 6.

b) trans. *to keep in silence, to keep secret*, Pass. Rom. xvi. 25 μυστηρίου χρόνοις αἰωνίοις σεσιγημένου.—Eurip. Med. 80 or 81 σίγα λόγον. Comp. Hdian. 4. 5. 13.

Σιγή, ἡς, ἡ, (σιγάω,) *silence*, Acts

xxi. 40 πολλῆς σιγῆς. Rev. viii. 1.—Wisd. xviii. 14. Xen. Cyr. 7. 1. 25 πολλή σιγή.

Σιδήρεος, ἑα, εον, contr. σιδηροῦς, ἄ, οῦν, (σίδηρος,) *iron, of iron*, Acts xii. 10 πύλην τὴν σιδηραῖν. Rev. ii. 27. ix. 9. xii. 5. xix. 15. Sept. for שִׁדְרָה Lev. xxvi. 19. Deut. iii. 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

Σίδηρος, ου, ὁ, *iron*, Rev. xviii. 12. Sept. for שִׁדְרָה Gen. iv. 21. 1 K. vi. 7.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σίδων, ὄνος, ἡ, *Sidon*, Heb. שִׁדְוֹן *Zidon*, a celebrated commercial city of Phenicia, situated on the sea-coast northward of Tyre, and now called *Saïde*; every where coupled with Tyre except twice, Acts xxvii. 3. Luke iv. 26 εἰς Σάρεπτα τῆς Σιδῶνος, i. e. *the country or territory of Sidon*. So Matt. xi. 21 ἐν Τύρῳ καὶ Σιδῶνι. ver. 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.—The name שִׁדְוֹן signifies *fishing, fishery*, and such is the etymology given by Justin 18. 8; comp. Gesen. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. x. 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, Gen. x. 19. xlv. 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. i. 31. x. 12. Jos. Ant. 5. 4. 1 ἐκ προγόνων ἐλευθέρα. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 340 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saïde is estimated at from 8,000 to 10,000, mostly Mohammedans. See Rosenm. Bibl. Geogr. II. i. p. 20 sq.

Σιδώνιος, ἱα, ον, *Sidonian*, and οἱ Σιδώνιοι *the Sidonians*, citizens of Sidon, Acts xii. 20. In MSS. Luke iv. 26 Σαρεπτα τῆς Σιδωνίας sc. χώρας.—Jos. Ant. 17. 12. 1.

Σικάριος, ου, ὁ, Lat. *sicarius*,

(from *sica* dagger,) pp. *a dagger-man*, *assassin*, *robber*, Acts xxi. 38. Comp. Jos. Ant. 20. 8. 6. B. J. 2. xiii. 5.—Bands of robbers of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 εἶδος ληστῶν οἱ καλούμενοι σικάριοι . . . ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια. Ant. 20. 8. 5. Comp. Jos. B. J. 7. c. 8.—11.

Σίκερα, τό, Heb. כַּרְשִׁי, indec. (genit. σίκερος Euseb. Præp. Evang. 6. 10,) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. xxviii. 7, or more usually as prepared from grain, fruit, honey, dates, etc. Luke i. 15 οἶνον καὶ σίκερα οὐ μὴ πίνῃ. So Sept. and כַּרְשִׁי Lev. x. 9. Deut. xxix. 6. Judg. xiii. 4, 7, 14.—Hieron. ad Nepot. Opp. ed. Martian. IV. p. 364, "*Sikera* Hebræo sermone omnis potio, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19. "Fierent vina et a pomis, primumque e palmis quarum Palæstina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in Σιλουανός.

Σιλουανός, οὗ, ὁ, *Silvanus*, also contr. Σίλας, ᾶ, ὁ, *Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. Σιλουανός, 2 Cor. i. 19. 1 Thess. i. 1. 2 Thess. i. 1. 1 Pet. v. 12. Σίλας, Acts xv. 22, 27, 32, 34, 40. xvi. 19, 25, 29. xvii. 4, 10, 14, 15. xviii. 5.

Σιλωάμ, ὁ, v. τό, indec. *Siloam*, Heb. שִׁילּוֹחַ (sent, a sending sc. of water,) *Shiloah*, *Siloah*, pr. n. of a fountain in the valley by Jerusalem, John ix. 7, 11 κολυμβήθρα τοῦ Σιλ. Luke xiii. 4 ὁ πύργος ἐν τῷ Σιλ. see in Πύργος. So Sept. for Heb. שִׁילּוֹחַ Is. viii. 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7. 2, and once τοῦ Σιλωᾶ ib. 2. 16. 2.—

Ancient tradition and the testimony of all travellers unite in placing the fountain of Siloam on the *south-eastern* part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, γλυκεῖα καὶ πολλὴ πηγὴ, B. J. 5. 4. 1. See Miss. Herald 1824. p. 66. Calmet p. 854, 565.—Several modern critics, as Gesenius, Tholuck, and others assign the location of Siloam to the *south-western* side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. Miss. Herald 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. 5. 4. 2. ib. 5. 12. 2. comp. B. J. 6. 7. 2. ib. 6. 8. 5. See Gesen. Lex. art. שִׁילּוֹחַ. Comment. on Is. vii. 3. Tholuck Beytr. z. Erkl. des N. T. p. 123 sq. comp. Relandi Palæstina p. 858. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4 sq. 46 sq.

Σιμικίνθιον, ου, τό Lat. *semicinctium*, i. e. *an apron*, prob. of linen, worn by artisans, etc. Acts xix. 12. Comp. Wetst. N. T. ad loc.

Σίμων, ωνος, ὁ, *Simon*, Heb. שִׁמְעוֹן (a hearing) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in Πέτρος, Matt. xiii. 55. xvii. 25. Luke iv. 38. xxii. 31. al. Elsewhere he is also called Σίμων ὁ λεγόμενος v. ἐπικαλούμενος Πέτρος, Matt. iv. 18. x. 2. Acts x. 18. xi. 13. Σίμων ὄνομα Πέτρος Mark iii. 16, comp. Luke vi. 14. Σίμων Πέτρος Matt. xvi. 16. Luke v. 8. John i. 41.

vi. 8. xiii. 6, 9. al. Σίμων ὁ υἱὸς Ἰωνᾶ John i. 43. Σίμων Βαρ-Ἰωνᾶ Matt. xvi. 17. Σίμων Ἰωνᾶ John xxi. 15, 16, 17.

2. *Simon Zelotes* Luke vi. 15. Acts i. 13, or ὁ Κανανίτης Matt. x. 4. Mark iii. 18, also an apostle; see in Ζηλωτῆς and Κανανίτης.

3. *Simon*, brother of the apostles James the Less, and Jude, and a kinsman of Jesus, Matt. xiii. 55. Mark vi. 3. See in Ἰάκωβος no. 2. Perhaps the same with Simon Zelotes above.

4. *Simon*, the father of Judas Iscariot, John vi. 71. xii. 4. xiii. 2, 26.

5. *Simon* a Pharisee, who invited Jesus to his house, Luke vii. 40, 43, 44.

6. *Simon ὁ λεπρός*, i. e. formerly a leper, Matt. xxvi. 6. Mark iv. 3.

7. *Simon the Cyrenian*, Κυρηναῖος, who was compelled to aid in bearing the cross of Jesus, Matt. xxvii. 32. Mark xv. 21. Luke xxiii. 26.

8. *Simon ὁ μαγεύων*, a sorcerer in Samaria, Acts viii. 9, 13, 18, 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa, Acts ix. 43. x. 6, 17, 32. AL.

Σινᾶ, τό, indec. *Sinai*, Heb. סִּינַי, Sept. τὸ Σινά Judg. v. 5. Ex. xix. 1, 2, pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai, is now called *Djebel Mousa*, Mount of Moses. At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the southwest, the mountain rises with a steep ascent; and after three quarters of an hour there is a small plain or lower summit, still called *Djebel Oreb*, or *Horeb*, Heb. חֹרֵב; where the law is also said to have been given, Deut. i. 6. iv. 10, 15. v. 2. al. comp. Ex. xix. 11, 23. xxiv. 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of *Djebel Mousa* lies Mount St. Catharine, still higher and separated from the former by a narrow valley. See Burckhardt's Travels in Syria, etc. 4to. p. 565 sq. Rüppell's Reisen in Nubien u. dem

petr. Arabien, 1829. Also fully in Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq. —Acts vii. 30, 38. Gal. iv. 24, 25.

Σίναπι, εως, τό, *mustard, sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. xiii. 31. Mark iv. 31. Luke xiii. 19. See Buxt. Lex. Chald. Rabb. 823. The expression κόκκον σινάπεως, *a grain of mustard*, is a proverbial phrase, i. e. *the least, the smallest particle*, Matt. xvii. 20. Luke xvii. 6. So Rabb. לְחֵרֶק קִיטָּה, Buxt. l. c. 822.—σίναπι Archipp. Comm. Athen. IX 68. p. 498. σινάπεως Nicet. Anal. XVII. 5. p. 337. Other late forms are σίνηπι Artemid. V. 5. p. 401. σίναπυ Diocles. Athen. II. 78. p. 264. The early and Attic form was νάπυ; see Lob. ad Phryn. p. 288.

Σινδών, όνος, ή, *sindeon*, i. e. *fine linen, muslin*, from India, Hdot. 1. 200. ib. 2. 95; or of cotton, σινδών βυσσίνη, Hdot. 2. 86. ib. 7. 181; also genr. *linen cloth*, used as a signal, Pol. 2. 66. 10. Passow derives it from Σινδός i. q. Ἰνδός; some, as Etym. M. from the city Σιδών; others from Heb. סִּדְוֹן a linen under-garment, Fischer Prolus. de Vit. Lexx. p. 75; while Pollux regards it as of Egyptian origin, Onom. 7. 172. Comp. Kuinoel ad Matt. xxvii. 59.—In N. T. *linen cloth, a linen garment*, prob. of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mark xiv. 51 νεανίσκος . . . περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. ver. 52. Used also for wrapping around dead bodies, Matt. xxvii. 29. Mark xv. 46 bis. Luke xxiii. 53. Sept. for סִּדְוֹן Judg. xiv. 12, 13. Prov. xxxi. 24.—Galen. μὴ γυμνὸς κομιζέσθω, ἀλλὰ περιβεβλημένος σινδόνα. Hdot. 2. 95 ἦν μὲν ἐν ἱματίῳ ἐνελιζάμενος εὐδῇ ἢ σινδόνι.

Σινιάζω, f. άσω, (σίγιον a sieve, riddle,) *to sift, to shake*, as grain in a sieve or riddle. Trop. c. acc. of pers. inpl. Luke xxii, 31 ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον, i. e. *to agitate and prove by trials and afflictions*.—Hesych. σινιάσαι· σείσαι, κοσκινεύσαι. Not found in profane writers; comp. Passow art. σίγιον.

ΣΙΤΕΥΤΌς, ή, όν, (σιτεύω, σῖτος,) *fed*, sc. with grain, *fatted*, Luke xv. 23 τὸν μόσχον τὸν σιτευτόν. ver. 27, 30. So Sept. for מְרֵבֵל Jer. xlv. 21. מְרֵבֵל 1 K. v. 3 [iv. 23].—Pol. 39. 2. 7. Xen. An. 5. 4. 32.

ΣΙΤΙόν, ου, τό, (σῖτος,) *grain, corn*, provision of grain, Acts vii. 12 in MSS. for. plur. σῖτα.—plur. τὰ σιτία Jos. Ant 15. 9. 1. Pol. 8. 37. 1.

ΣΙΤΙΣΤΌς, ή, όν, (σιτίζω,) σῖτος, *fed*, sc. with grain, *fatted*; subst. τὰ σιτιστά *fatlings* Matt. xxii. 4.—Jos. Ant. 8. 2. 4. Athen. XIV. p. 656. c. The form σιτευτός was more Attic, Thom. Mag. p. 794.

ΣΙΤΟΜΈΤΡΙον, ου, τό, (σῖτος, μετρέω,) *grain measured out*, i. q. *an allowance, portion, ration*, Luke xii. 42.—Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phr. p. 383. So σιτομετρία Diod. Sic. 2. 41.

Σῖτος, ου, ό, plur. τὰ σῖτα, *wheat*, and genr. for *grain, corn*. Matt. iii. 12 συνάξει τὸν σῖτον αὐτοῦ. xiii. 25, 29, 30. Mark iv. 28. Luke iii. 17. xvi. 7. xxii. 31, comp. in Σιτιάω. John xii. 24. Acts vii. 12 see in Σιτίον. xxvii. 38. 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. Sept. for מֶן Gen. xli. 49. xlii. 3. מֶן Gen. xxvii. 28, 37. Is. xxxvi. 17.—Æl. V. H. 6. 12. Pol. 5. 1. 11. Xen. Ec. 17. 12, 13. Anab. 2. 4. 27.

Σίχαρ, see in Συχάρ.

Σιών, ό, v. τό, indec. *Sion*, Heb. צִיּוֹן (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, ή άνω πόλις v. αγορά Jos. B. J. 5. 4. 1. See in 'Ιερουσαλήμ.—In N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. ἐπὶ τὸ ὄρος Σιών Rev. xiv. 1. ἐν Σιών Rom. ix. 23. 1 Pet. ii. 6. ἐκ Σιών Rom. xi. 26. θυγάτηρ Σιών Matt. xxi. 5. John xii. 15, see in Θυγάτηρ c. Of the spiritual or celestial Sion, Heb. xii. 22; see in 'Ιερουσαλήμ c. β.

Σιωπάω, ὦ, f. ήσω, (σιωπή silence, stillness,) *to be silent, still*, intrans.

a) pp. persons, *to keep silence*, to hold one's peace, Matt. xx. 31. xxvi. 63 ὁ δὲ 'Ιησοῦς ἐσιώπα. Mark iii. 4. ix. 34. x. 48. xiv. 61. Luke xviii. 39. xix. 40. Acts xviii. 9. Of one unable to speak, dumb, Luke i. 20. Sept. for מָהֵם Job xxix. 21. מָהֵם Is. xxxvi. 21. מָהֵם Is. xlii. 14.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

b) trop. of a sea or lake, *to be still, calm, hushed*, Mark iv. 39 σιῶπα, πεφίμωσο.—Comp. Anth. Gr. I. p. 169. 1 σεσίγηκεν δὲ θάλασσα. Theocr. Id. 2. 38. So *sileat mare*, Valer. Flacc. 8. 452.

ΣΚΑΝΔΑΛίζω, f. ίσω, (σκάνδαλον,) *to cause to stumble and fall*, Pass. *to stumble and fall*, not found in profane writers, nor in Sept. Trop. in respect to external circumstances, q. d. *to cause to fall, to bring to ruin*, Aquil. for מְשַׁבֵּחַ, מְשַׁבֵּחַ, Prov. iv. 12. Is. viii. 15. xl. 30. Ps. lxiv. 9; also Ecclus. ix. 5. xxiii. 8. xxxv. 15.—In N. T. trop. in a moral sense, *to be a stumbling-block to any one, to cause to stumble at or in any thing*, i. e. *to give or cause offence to any one*, trans.

a) genr. i. q. *to offend, to vex*, pp. *to scandalize*, c. acc. of pers. Matt. xvii. 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς. John vi. 61. 1 Cor. viii. 13 bis. Pass. Matt. xv. 12. Rom. xiv. 21. 2 Cor. xi. 29.—So Pass. σκανδαλίζεσθαι ἐν τινι *to be offended in or at any one, to take offence at his character, words, conduct, so as to desert and reject him*. Matt. xi. 6 μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. xiii. 57. xxvi. 31, 33 bis. Mark vi. 3. xiv. 27, 29. Luke vii. 23.

b) causat. *to cause to offend, to lead astray, to lead into sin*, i. e. *to be a stumbling block, or the occasion of one's sinning*; c. acc. of pers. Matt. v. 29 εἰ δὲ ὁ ὀφθ. σου σκανδαλίζει σε. ver. 30. xviii. 6 ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. vers. 8, 9. Mark ix. 42, 43, 45, 47. Luke xvii. 2.—Psalt. Salom. xvi. 7 γυναικὸς πονηρᾶς σκανδαλιζούσης ἄφρονα.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth, from the Gospel, etc.* Matt. xiii. 21. xxiv. 10. Mark iv. 17. John xvi. 1.

Σκάνδαλον, ου, τό, a later form for σκανδάληθρον, (σκάζω or σκαμβός,) 3 C

pp. *trap-stick*, a crooked stick on which the bait is fastened, which the animal strikes against and so springs the trap, Pollux On. 7. 114 μνάγρας, ὧν τὸ ἰστάμενόν τε καὶ σχαζόμενον παττάλιον· τὸ δὲ τῇ σπαρτίνῃ προσηρτημένον σκανδάληθρον καλεῖται. ib. 10. 156. Comp. Wetst. N. T. I. p. 302. Hesych. σκανδαλοθρίστας, καὶ σκάνδαλον τὸ ἐν ταῖς μνάγρας. By synecd. a *trap*, *gin*, *snare*, Sept. for שְׁרִיט trop. Josh. xxiii. 13. 1 Sam. xviii. 21. Hence genr. 'any thing which one strikes or stumbles against,' a *stumbling-block*, *impediment*, as Sept. for שִׁוְרָמ Lev. xix. 14 ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον, comp. Judith v. 1. In N. T. *stumbling-block*, *offence*, only trop. in a moral sense.

a) genr. as a cause of stumbling, falling, ruin, morally and spiritually. E. g. of Christ, as ἡ πέτρα σκανδάλου *rock of stumbling*, Rom. ix. 33. 1 Pet. ii. 7; see in Πέτρα b. Λίθος b. Also Rom. xi. 9 γεννηθήτω ἡ τράπεζα αὐτῶν . . εἰς σκάνδαλον, quoted from Ps. lxxix. 23 where Sept. for שְׁרִיט, comp. above. Sept. for שִׁוְרָמ Ps. cxix. 165.--Ecclus. xxvii. 23. 1 Macc. v. 4.

b) as a cause of offence and indignation, i. q. *offence*, a *scandal*. Matt. xvi. 23 σκάνδαλόν μου εἰ. 1 Cor. i. 23. Gal. v. 11.—Judith xii. 2.

c) as a cause or occasion of sinning or of falling away from the truth, Matt. xviii. 7 ter. Luke xvii. 1 ἀνενδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα. Rom. xiv. 13. xvi. 17. Rev. ii. 14. 1 John ii. 10 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν, i. e. there is in himself nothing to lead him into sin; comp. ver. 11. Meton. of persons, Matt. xiii. 41. Sept. for שְׁרִיט Judg. ii. 3. Ps. cvi. 36.—Wisd. xiv. 11.

Σκάπτω, f. ψω, to *dig*, intrans. Luke vi. 48 ὃς ἔσκαψε καὶ ἐβάθυνε, see in Βαθύνω. xiii. 8. xvi. 3 σκάπτειν οὐκ ἰσχύω. Sept. Is. v. 6, Heb. חָדַד.—Aristoph. Av. 1432 σκάπτειν γὰρ οὐκ ἐπίσταμαι. Hdian. 4. 7. 6. Xen. Œc. 16. 14.

Σκάφη, ης, ἡ, (σκάπτω,) pp. 'any thing dug out,' e. g. a *channel*, *trench*, Hdian. 4. 73. a *bowl*, Bel and Drag. 33. a *bath* Arr. Epict. 3. 22. 71. In N. T. a *skiff*, *boat*, Acts xxvii. 16, 30, 32.--Dion.

Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17. Tauchn.

Σκέλος, εος, ους, τό, plur. τὰ σκέλη, the *leg*, from the hip to the foot, John xix. 31—33. Sept. for שֵׁנָה Lev. xi. 21. Am. 3. 12.—Aristot. H. An. 1. 15. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

Σκέπασμα, ατος, τό, (σκεπάζω, σκεπάω, to cover,) *covering*, i. e. *clothing*, *raiment*, 1 Tim. vi. 8.—Jos. B. J. 2. 8. 5. ζωσάμενοι σκεπάσμασι λινοῖς. Philo Qu. det. ins. pot. p. 159. A. Aristot. Polit. 7. 17.

Σκευᾶς, ᾶ, ὁ, *Sceva*, pr. n. of a Jew who had been a chief priest, Acts xix. 14. See in Ἀρχιερεύς b.

Σκευή, ης, ἡ, (σκεῦος,) *apparatus*, *equipment*, e. g. for war, Diod. Sic. 11. 71; *apparel*, *equipage*, *trappings*. Hdian. 6. 4. 11. Xen. An. 4. 7. 27. In N. T. of a ship, *apparatus*, *furniture*, *implements*; Acts xxvii. 19 τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.—Diod. Sic. 14. 79. Of household furniture, moveables, Pol. 2. 6. 6.

Σκεῦος, εος, ους, τό, (kindr. with κρύω, κεύθω, to hide, to cover,) a *vessel*, *utensil*, *implement*.

a) genr. of furniture, etc. (a) pp. of a hollow vessel for containing things, Luke viii. 16 οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεύει. John xix. 29. Acts x. 11, 16. xi. 5. So Sept. and שֵׁנָה 2 K. iv. 3, 4, 6. (Æl. V. H. 12. 8. Hdian. 4. 7. 8.) Of a *potter's vessel*, Rom. ix. 21. Rev. ii. 27. Sept. and שֵׁנָה Lev. vi. 28. xiv. 50.—Of any vessel or implement, Mark xi. 16 οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 2 Tim. ii. 20. Heb. ix. 21 τὰ σκεύη τῆς λειτουργίας. Rev. xviii. 12 bis. Sept. and שֵׁנָה 1 Chr. ix. 28. Num. i. 50. Ex. iii. 22. (Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5.) Plur. τὰ σκεύη, *household stuff*, *goods*, *furniture*, Matt. xii. 29. Mark iii. 27. Luke xvii. 31 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. Gen. xxxi. 37. Neh. xiii. 8.—Palæph. 38. 3. Hdian. 2. 1. 2. Xen. Œc. 8. 12.—(β) Trop. of the human body as formed of clay, and therefore frail and feeble; 2 Cor. iv. 7 ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστράκι-

νοῖς σκεύουσιν. So of persons in a moral respect, Rom. ix. 22, 23, σκεύη ὀργῆς, σκεύη ἐλέους, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in ver. 21. Comp. in an active sense, Sept. σκεύη ὀργῆς, Heb. כְּלֵי חֲרָפָה, i. e. instruments of wrath, Jer. l. 25. Genr. 2 Tim. ii. 21.—(γ) In the later Hebrew usage חֲרָפָה, Gr. σκεῦος, is put for a wife, as the vessel of her husband; see Schoettg. Hor. Heb. p. 827. Wetst. N. T. II. p. 302. So 1 Pet. iii. 7 ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ, the female vessel as the weaker. 1 Thess. iv. 4 τὸ ἑαυτοῦ σκεῦος κτᾶσθαι, see in Κτάομαι; comp. 1 Cor. vii. 2.—Œcumen. τινὲς τὸ ἑαυτοῦ σκεῦος τὴν ὁμόζυγον ἡρμήνευσαν.

b) in respect to use, an implement, instrument. (α) pp. and spec. the mast of a ship, as the chief instrument of sailing, Acts xxvii. 17 χαλάσαντες τὸ σκεῦος, the sails having probably been furled before, comp. ver. 15. Ancient ships had usually but one mast, which was raised or lowered at pleasure; see Adam's Rom. Ant. p. 403. comp. Hom. Il. 1. 434.—So τὰ σκεύη of the implements and tackle of a ship, Poll. On. 10. 13. Xen. Œc. 8. 11, 12.—(β) Trop. of a person as the instrument of any one, Acts ix. 15 σκεῦος ἐκλογῆς, i. e. a chosen vessel, instrument. Comp. Sept. and חֲרָפָה Jer. l. 25.—Pol. 13. 5. 7 Δαμοκλῆς . . ὑπηρετικὸν ἦν σκεῦος εὐφυνές.

Σκηνή, ἥς, ἡ, (kindr. with σκεῦος, σκία,) a booth, hut, tabernacle, tent, pp. any covered or shady place, Heb. מִשְׁכָּה.

a) pp. as built of green boughs and the like, a booth, Matt. xvii. 4 ποιήσωμεν ὧδε τρεῖς σκηνάς. Mark ix. 5. Luke ix. 33. So Sept. for מִשְׁכָּה Gen. xxxiii. 17. Is. i. 8. Jon. iv. 5.—Dem. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins, etc. a tent, Heb. xi. 9 ἐν σκηναῖς κατοικήσας. So Sept. and מִשְׁכָּה Lev. xxiii. 43. 2 Sam. xi. 11. for חֲרָפָה Gen. iv. 19. xviii. 1 sq.—Æl. V. H. 9. 3. Hdian. 2. 11. 3. Xen. An. 3. 3. 1.—Once diminutively of a small house in ruins, Engl. hut, Acts xv. 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, quoted from Amos ix. 11 where Sept. and מִשְׁכָּה, metaph. for the family or royal

line of David, fallen into weakness and decay.—Genr. for abode, dwelling, Luke xvi. 9 εἰς τὰς αἰωνίους σκηνάς. Rev. xiii. 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ Θεοῦ, i. e. heaven. So Sept. and מִשְׁכָּה Job xxxvi. 29. Ps. xviii. 12.

b) spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the seat of the Jewish worship before the building of the temple. The ark, however, was separated from the tabernacle long before this period, and was kept in Jerusalem, while the tabernacle itself remained in Gibeon; 2 Chr. i. 3, 4, 13, comp. 2 Sam. vi. 17. 1 Chr. xv. 1.—(α) pp. and genr. Heb. viii. 5. ix. 1 in MSS. ix. 21. xiii. 10. Acts vii. 44 ἡ σκ. τοῦ μαρτυρίου, see in Μαρτύριον b. Sept. for מִשְׁכָּה Ex. xxix. 4, 10. xxxiii. 7. מִשְׁכָּה Num. i. 50 sq.—By Syneed. spoken of the outer sanctuary of the tabernacle, Heb. ix. 2, 6, 8; also of the inner sanctuary, the holy of holies, Heb. ix. 3.—(β) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. viii. 2. ix. 11. Comp. viii. 5. ix. 23, 24. Also poetically for the temple in the heavenly Jerusalem, Rev. xv. 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου. xxi. 3.

c) Acts vii. 43 ἡ σκηνὴ τοῦ Μολόχ, the tabernacle of Moloch, quoted from Amos v. 26 where Sept. for Heb. מִשְׁכָּה, i. e. a tabernacle which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses. Comp. the σκηνὴ ἱερά of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "præterea grande armarium in angulo vidi, in cujus ædícula erant lares argentei positi."

Σκηνοπηγία, ας, ἡ, (σκηνή, πήγνυμι,) pp. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple; the other two being the Passover and Pentecost; Deut. xvi. 16. al. John vii. 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία.—So ἡ σκηνοπηγία.

γία 2 Macc. i. 9, 18. Heb. חֲנֻכָּהּ, Sept. ἱορτὴ τῆς σκηνοπηγίας Deut. xvi. 16. xxxi. 10. Zech. xiv. 16, 18, 19. So Esdr. v. 51. 1 Macc. x. 21. Jos. Ant. 4. 8. 12. Sept. ἱορτὴ τῶν σκηνῶν Lev. xxiii. 24. Deut. xvi. 13.—This festival was so called from the booths of green boughs and leaves, in which the people dwelt during its continuance, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in booths, Lev. xxiii. 42, 43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called חֲנֻכָּה *festival of in-gathering*, Ex. xxiii. 16. xxxiv. 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. xxxi. 10 sq. Neh. viii. 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. xxiii. 34 sq. 39 sq. Neh. viii. 14. 2 Macc. x. 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. Jahn § 366.—The first and eighth days were *Sabbaths* to the Lord, with holy convocations, Lev. xxiii. 35, 36, 39. Num. xxix. 12, 35; and the eighth especially is called the last great day of the festival, John vii. 37, comp. Neh. viii. 18.

Σκηνοποιός, οὗ, ὁ, (σκηνή, ποιῶ,) *a tent-maker*, spoken of Paul, Acts xviii. 3. See in Παῦλος.—Comp. σκηνοποιῦμαι Diod. Sic. 3. 27. Hdian. 7. 2. 8.

Σκῆνος, εος, ους, τό, (i. q. σκηνή,) pp. *a booth, tent, tabernacle*, Anthol. Gr. II. p. 162. Hesych. σκῆνους· οἰκητηρίου. Usually and in N. T. trop. for *the body*, as the frail and temporary abode of the soul; 2 Cor. v. 1 ἡ ἐπίγειος οἰκία τοῦ σκῆνους i. e. *this earthly house, this tabernacle*, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrs. p. 677. 2 Cor. v. 4 οἱ ὄντες ἐν τῷ σκῆνει.—Wisd. ix. 15 τὸ γεῶδες σκῆνος. Æschin. Dial. Socr. 3. 5. Max. Tyr. Diss. 38. p. 396. Plat.

Axioch. T. VIII. p. 197. Tauchn. So Plato γήινον σκῆνος, teste Clem. Alex. Stromat. V. p. 593.

Σκηνόω, ὦ, f. ὠσω, (σκῆνος,) *to tent, to pitch tent*, Sept. for חָנַן Gen. xiii. 12. Jos. Vit. § 47. Hdian. 6. 8. 17. In N. T. *to dwell* as in tents, *to tabernacle*, intrans. seq. ἐν ἡμῖν John i. 14. ἐν c. dat. of place, Rev. xii. 12. xiii. 6. μετὰ c. gen. Rev. xxi. 3. ἐπὶ c. acc. Rev. vii. 15. Sept. c. ἐν for חָנַן Judg. viii. 11.—Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

Σκῆνωμα, τος, τό, (σκηνόω,) *a booth or tent pitched, a tabernacle*, pp. Xen. An. 2. 2. 17; in N. T. for God, q. d. *dwelling, temple*, Acts vii. 46. So Sept. and חָנַן Ps. cxxxii. 5. xlvi. 4. חָנַן 1 K. ii. 28. viii. 4.—Trop. of *the body*, as the frail tenement of the soul, 2 Pet. i. 13, 14. Comp. in Σκῆνος.

Σκιά, ᾶς, ἡ, *shadow, shade*. a) pp. Mark iv. 32 ὑπὸ τὴν σκιάν αὐτοῦ. Acts v. 15. Sept. for חָנַן Ez. xvii. 23. Judg. ix. 36.—Æl. V. H. 2. 14. Xen. Cyr. 8. 8. 17.—In the sense of *darkness, gloom*, as σκιά θανάτου *death-shade*, i. e. *thickest darkness*; see in Θάνατος d. Matt. iv. 16. Luke i. 79. Comp. *umbra mortis* Ovid. Met. 5. 191.

b) metaph. *a shadow*, i. e. *a shadowing forth, adumbration*, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so prefiguring things future and more perfect. Col. ii. 17 ἃ ἐστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. viii. 5. x. 1 σκιάν γὰρ ἔχων ὁ νόμος . . οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.—Philostr. Vit. Soph. 1. 20. 1 ὅτι σκιά καὶ ὀνείρατα αἱ ἡδοναὶ πᾶσαι. Comp. Cic. Off. 3. 17 “nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur.”

Σκιρτάω, ὦ, f. ἥσω, *to leap, to spring*, intrans. espec. of animals, Sept. Mal. iv. 2. Wisd. xvii. 19. Luc. D. Marin. 15. 2. In N. T. *to leap for joy, to exult*, Luke vi. 23 χαίrete καὶ σκιρτήσατε. Of the fetus in the womb, Luke i. 41, 44; comp. Sept. Gen. xxv. 22.—Aristoph. Plut. 761 σκιρτᾶτε καὶ χορεύετε. Plut.

ed. R. VI. p. 46 σκιρτῶσα νεότης. Hdian. 4. 11. 5.

Σκληροκαρδία, ας, ἡ, (σκληρός, καρδία,) *hardness of heart, obstinacy, perverseness*, Matt. xix. 8. Mark x. 5. xvi. 14. Sept. for כָּבֵד לִבְךָ Deut. x. 16. Jer. iv. 4.—Ecclus. xvi. 10. Not found in profane writers.

Σκληρός, ά, όν, (σκληναι, σκέλλω,) pp. *dried up*, i. q. *dry, hard, stiff*; so of the voice or sounds, *hoarse, harsh*, σκλ. ἦχος Jos. Ant. 4. 3. 3. σκλ. βρονταί ib. 2. 16. 3. Hdot. 8. 12; or of things, *hard*, not soft, τὰ σκληρὰ καὶ τὰ μαλακά Xen. Mem. 3. 10. 1.—Hence in N. T. *hard*, i. e.

a) of winds, *fierce, violent*, James iii. 4 ὑπὲρ σκληρῶν ἀνέμων. Comp. in Engl. 'a *hard* wind, a *stiff* wind.'—Sept. Prov. xxvii. 16 βορέας σκληρὸς ἄνεμος. Æl. V. H. 9. 14 σκλ. ἄνεμοι. Arr. Alex. M. 1. 26. 3.

b) of things spoken, *hard*, i. q. *harsh, offensive*; as λόγος John vi. 60, comp. ver. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ, q. d. *hard* speeches. So Sept. for פָּקָד Gen. xlii. 7, 30. 1 K. xii. 13.—Eurip. Fragm. 75 πότρεα θέλεις σοι μαλθακὰ ψευδῇ λέγω ἢ σκληρ' ἀληθῆ. —Of things done, *hard*, i. e. *difficult, grievous*; Acts ix. 5 et xxvi. 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. So Sept. for פָּקָד Ex. i. 14. vi. 9. Deut. xxvi. 6.—Pol. iv. 21. 1. Xen. Mem. 2. 1. 20.

c) of persons, i. q. *harsh, stern, severe*. Matt. xxv. 24 ὅτι σκληρὸς εἰ ἄνθρωπος. So Sept. for פָּקָד 1 Sam. xxv. 3. Is. xlviii. 4.—Luc. Somn. 6. Aristot. Eth. 4. 8 ἀγρι-οὶ καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. II. pp. 55. E.

Σκληρότης, ητος, ἡ, (σκληρός,) *dryness, hardness*, τῆς γῆς Jos. Ant. 3. 1. 1. *hardiness of the body*, Plut. ed. R. VI. p. 497. 11. In N. T. trop. σκληρότης τῆς καρδίας, *hardness of heart, obstinacy, perverseness*, Rom. ii. 5. Sept. for חָזָק Deut. ix. 27.

Σκληροτράχηλος, ό, ἡ, adj. (σκληρός, τράχηλος,) *hard-necked, stiff-necked*, i. e. *obstinate, perverse*, Acts vii. 51. Sept. for חָזָק-פָּקָד Ex. xxxiii. 3, 5. Deut. ix. 6, 13.—Bar. ii. 22. Ecclus. xvi. 12.

Σκληρύνω, f. υνῶ, (σκληρός,) pp. *to make dry and hard*; trop. *to make hard, heavy, grievous*, Sept. for פָּקָד 2 Chr. x. 4. Judg. iv. 24; of words 2 Sam. xix. 43 —In N. T. of persons in a moral sense, *to harden*, i. e. *to make obstinate, perverse*, c. acc. Rom. ix. 18 ὃν δὲ θέλει, σκληρύνει, comp. ver. 17 et Ex. vii. 3. Pass. Acts xix. 9. Heb. iii. 13. Seq. τὰς καρδίας Heb. iii. 8, 15 et iv. 7, quoted from Ps. xcv. 8 where Sept. for פָּקָד; also for חָזָק Ex. ix. 13. x. 20.—Ecclus. xxx. 12 μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι.—Others in Rom. ix. 18, *to deal hardly with*, comp. Job xxxix. 16.

Σκολιός, ά, όν, (σκέλλω,) *crooked, bent*, pp. from dryness, e. g. ξύλον σκολιόν Wisd. xiii. 13. σκ. σίδηρος Hdot. 2. 86. In N. T.

a) pp. of a way, or parts of it, Luke iii. 5 καὶ ἔσται τὰ σκολιὰ εἰς εὐθεΐαν, quoted from Is. xl. 4 where Sept. for חָזָק. Sept. also for חָזָק Prov. ii. 15. חָזָק Is. xlii. 16.—Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιάς γάρ τινας ἀτραπούς.

b) trop. *crooked*, i. e. *perverse, wicked*, as γενεὰ σκολιά Acts ii. 40. Phil. ii. 15. So Sept. γεν. σκολ. for חָזָק Ps. lxxviii. 8. חָזָק Prov. xxxii. 5.—Wisd. i. 3. —Of masters, i. q. *perverse, unjust, peevish*, opp. ἐπιεικής, 1 Pet. ii. 18. Comp. Sept. for חָזָק Prov. xvi. 28.

Σκόλοψ, οπος, ό, pp. 'any thing pointed, sharp,' e. g. *a stake, palisade*, Xen. An. 5. 2. 5. *point of a hook* Luc. Merc. cond. 3. *a thorn, prickle*, Sept. for חָזָק Hos. ii. 6. Luc. Ver. Hist. 2. 30 διὰ τινος ἀκανθώδους καὶ σκολόπων μεστῆς ἀτραποῦ. Æl. H. An. 10. 13.—In N. T. 2 Cor. xii. 7 σκόλοψ τῇ σαρκί, *a thorn in the flesh*, i. e. something which excites severe and constant pain, prob. some bodily infirmity, ἀσθένεια, comp. ver. 10. —Artemid. III. 33 ἀκανθαι καὶ σκόλοπες ὁδύνας σημαίνουνσι διὰ τὸ ὀξύ.

Σκοπέω, ῶ, f. ἦσω, (σκοπός,) *to look, to watch, to reconnoitre*, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9. In N. T. *to look at or upon, to behold, to regard*, c. acc. 2 Cor. iv. 18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα. Phil. ii. 4.—Seq. acc. of pers. i. q. *to mark, to note*, Rom. xvi. 17. Phil. iii. 17.—2 Macc. iv. 5. Dem

1488. 2. Xen. Cyr. 2. 2. 18.—With a negat. σκοπεῖν μή, pp. *to look to it lest, to take heed lest*, Luke xi. 35. Gal. vi. 1. —Xen. Mag. Eq. 7. 15.

Σκοπός, οὔ, ὁ, (σκέπτομαι,) pp. 'an object set up in the distance, at which one looks and aims;' e. g. *a mark, goal*, Phil. iii. 14 κατὰ σκοπὸν διώκω. Sept. for קָמַץ Job xvi. 13. Lam. iii. 12.—Jos. Ant. vi. 11. 8. Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

Σκορπίζω, f. ἴσω, *to scatter, to disperse*, trans. A later word for the earlier σκεδάννυμι, Phryn. et Lob. p. 218. H. Planck in Bibl. Repos. I. p. 680. Passow sub voc.

a) pp. c. acc. John x. 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. xvi. 32. Sept. for קָמַץ 2 Sam. xxii. 15. Ps. xviii. 15.—1 Macc. vi. 54. Jos. Ant. 6. 6. 3. Æl. V. H. 13. 46. Plut. Timol. 4.—In the proverbial expression, Matt. xii. 30 et Luke xi. 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, *he that gathereth not with me, scattereth*, i. e. wastes, acts against me.

b) i. q. *to scatter one's gifts, to distribute largely*, to be liberal, bountiful, absol. 2 Cor. ix. 9 quoted from Ps. cxii. 9 where Sept. for קָמַץ.

Σκορπίος, ου, ὁ, *a scorpion*, Linn. *scorpio Afer*, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. See Rees' Cyclop. art. *Scorpio*. Luke x. 19. xi. 12. Rev. ix. 3, 5, 10. Sept. for קָמַץ Deut. viii. 15. 1 K. xii. 11, 14.—Ecclus. xxvi. 7. Jos. Ant. 8. 8. 2. Æl. H. An. 6. 20. ib. 10. 23.

Σκοτεινός, ή, όν, (σκότος,) *dark*, without light; Matt. vi. 23 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke xi. 34, 36. Sept. for קָמַץ Job x. 21. xv. 23. קָמַץ Ps. lxxxviii. 7.—Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

Σκοτία, ας, ή, (σκότος,) *darkness*,

absence of light; used espec. by late writers for σκότος. Mæris p. 354 σκότος οὐδετέρως, Ἀττικῶς. σκοτία, Ἑλληνικῶς. comp. Thom. Mag. p. 800.

a) pp. John vi. 17 σκοτία ἤδη ἐγεγόνει, i. q. it was now dark. xii. 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. xx. 1. Sept. for קָמַץ Job xxviii. 3.—Eurip. Phœniss. 346.—So ἐν τῇ σκοτίᾳ *in darkness*, i. e. in a dark place, in private, Matt. x. 27. Luke xii. 3.

b) trop. of *moral darkness*, the absence of spiritual light and truth, *ignorance, blindness*, including the idea of sinfulness and consequent calamity. John viii. 12. xii. 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. ver. 46. 1 John i. 5. ii. 8, 9, 11 ter. Comp. קָמַץ Job xxxvii. 19.—Meton. of persons in moral darkness, John i. 5 bis.

Σκοτίζω, f. ἴσω, (σκότος,) *to darken*, to deprive of light; in N. T. only Pass. *to be darkened*.

a) pp. Matt. xxiv. 29 ὁ ἥλιος σκοτισθήσεται. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. Sept. קָמַץ Job iii. 9. Ecc. xii. 2.—Plut. ed. R. X. p. 608. 4. Pol. 12. 15. 10.

b) trop. of moral darkness, ignorance, comp. in Σκοτία b. Eph. iv. 18 ἐσκοτισμένοι τῇ διανοίᾳ. Rom. i. 21. xi. 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. lxix. 24 where Sept. for קָמַץ. —Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ὀχλησις.

I. Σκότος, ου, ὁ, *darkness*, Heb. xii. 18 γνόφῃ καὶ σκότῳ. Comp. Sept. Deut. iv. 11.—Eurip. Hec. 1. Phœniss. 388. Dem. 315. 22. Plut. ed. R. VII. p. 185. 7 et pen. Xen. Cyr. 8. 7, 23. The masc. ὁ σκότος was more frequent in Attic usage than the neut. τὸ σκότος, Passow s. voc. Porson ad Eur. Hec. 825.

II. Σκότος, εος, ους, τό, *darkness*, the absence of light; see above in no. I. fin.

a) pp. (a) genr. Matt. xxvii. 45 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν. Mark xv. 33. Luke xxiii. 44. Acts ii. 20 εἰς σκότος. 1 Cor. iv. 5 τὰ κρυπτὰ τοῦ σκότους the hid-

den things of darkness, i. e. done in darkness, secret things. Of the darkness of the blind, Acts xiii. 11. Sept. for $\pi\psi\pi$ Gen. i. 2, 4, 5, al.—Æl. V. H. 3. 18 ὑπὸ σκότους. Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκότους γενομένου.—(β) i. q. a dark place, place where darkness reigns. Matt. viii. 12. xxii. 13. xxv. 30 ἐκβάλλειν εἰς τὸ σκότος τὸ ἐξώτερον into uttermost darkness, i. e. into the farthest dark prison, as the image of the place of punishment in Hades; comp. in Ἐξώτερος. So 2 Pet. ii. 17 et Jude 13 ζόφος τοῦ σκότους εἰς αἰῶνα, i. e. intens. thick gloom of darkness for ever, thickest and eternal darkness; spoken also of Hades. See in Ἀιδης b.—So οἶκος σκότους of Joseph's prison Test. XII Patr. p. 710; comp. Lib. Henoch. p. 191. Of Sheol, Sept. Job x. 22 γῆ σκότους. Tob. iv. 10. xiv. 10. Of the place of punishment in Hades, Wisd. xvii. 21. Psalt. Salom. xiv. 6. Genr. Xen. An. 2. 5. 7 εἰς ποῖον ἂν σκότος ἀποδραίη.

b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, i. q. Σκοτία b.—(α) genr. Matt. iv. 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, quoted from Is. ix. 1 where Sept. for $\pi\psi\pi$. Luke i. 79, comp. Sept. and $\pi\psi\pi$ Ps. cvii. 10. Matt. vi. 23 bis. Luke xi. 35. John iii. 19 ἠγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. Acts xxvi. 18. Rom. ii. 19, comp. vers. 17, 20. Rom. xiii. 12 et Eph. v. 11 ἔργα τοῦ σκότους works of darkness, wicked deeds. 2 Cor. iv. 6 ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, in allusion to Gen. i. 3. 2 Cor. vi. 14. 1 Thess. v. 4, 5. 1 Pet. ii. 9. 1 John i. 6. Sept. and $\pi\psi\pi$ Mich. vii. 8.—Act. Thom. § 28. § 34.—(β) Abstr. for coner. of persons in a state of moral darkness, wicked men under the influence of Satan; e. g. ἡ ἐξουσία τοῦ σκότους, Luke xxii. 53; perh. for Satan himself Col. i. 13. Also Eph. v. 8 ἦτε γὰρ πότε σκότος. vi. 12.

Σκοτόω, ὦ, f. ὦσω, (σκότος,) to darken, to cover with darkness; Pass. Rev. xvi. 10 καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, i. e. emblematic of distress, calamity, destruction. Sept. pp. for

$\pi\psi\pi$ Ps. cv. 28.—Ecclus. xxv. 17. Of vertigo Pol. 10. 13. 8. Plut. ed. R. VII. p. 908. 8.

Σκύβαλον, ου, τό, (Suid. κυσίβαλον τὶ ὄν, τὰ τοῖς κυσὶ βαλλόμενον,) dregs, refuse, recrement, q. d. what is thrown to the dogs as worthless; spoken of the refuse of grain, chaff, Philo de Carit. p. 712. A; of the refuse of a table, slaughtered animals, etc. offal, Anthol. Gr. II. p. 180. Philo de Ab. et Cain. fin. μηδὲν ἔξω τροφῆς σκυβάλων καὶ δέρματος. Of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4. Trop. filth of mind, Ecclus. xxvii. 4.—In N. T. once Phil. iii. 8 τὰ πάντα . . . ἡγοῦμαι σκύβαλα εἶναι, i. e. as dregs, refuse, things worthless.

Σκύθης, ου, ὁ, a Scythian, Col. iii. 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272.—2 Macc. iv. 47. Jos. c. Ap. 2. 37 Σκῦθαι δὲ φόνοις χαίροντες ἄνθρωποι, καὶ βραχὺ τῶν θηρίων διαφέροντες. Luc. Tox. 5 sq.

Σκυθρωπός, ου, ὁ, ἡ, adj. (σκυθρός grim, stern, fr. σκύζομαι, ὦψ), pp. grim-visaged, i. e. of a stern, gloomy, sad countenance; either affected Matt. vi. 16; or real Luke xxiv. 17. Sept. for $\gamma\eta$ Gen. xl. 7.—Ecclus. xxv. 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

Σκύλλω, f. σκῦω, pp. to strip off the skin, to flay, to lacerate, whence τὸ σκῦλον, and Æschyl. Pers. 577. In N. T. trop. to harass, to trouble, to weary, c. acc. Mark v. 35 et Luke viii. 49 μὴ σκύλλου. Pass. part. Matt. ix. 36 ὅτι ἦσαν ἐσκυλμένοι.—Hdian. 4. 13. 8. ib. 7. 3. 9.

Σκῦλον, ου, τό, (σκύλλω,) pp. skin, hide, as stripped off, Hsych. σκῦλον, δέρμα, κώδιον. Comp. σκυλόδεσος. Dem.

781. 18. Usually and in N. T. *spoil, booty*, as stripped from an enemy, Luke xi. 22. Sept. for זָבַח Zech. xiv. 1. Is. liii. 12.—Hdian. 8. 4. 28. Thuc. 6. 71.

Σκωληκόβρωτος, ου, ό, ή, adj. (σκώληξ, βιβρώσκω), *worm-eaten, devoured of worms*, spoken of φθειρίασις the disease of Herod Agrippa, Acts xii. 23. Comp. Jos. Ant. 19. 8. 2, coll. 2 Macc. ix. 9. Wetstein N. T. II. p. 535 sq. Elsner. Obs. Sacr. I. p. 417.—Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

Σκώληξ, ηκος, ό, a worm, sc. as feeding on dead bodies. Mark ix. 44, 46, 48 ὅπου ό σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. lxvi. 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in Γέεννα fin. The same image is found Judith xvi. 17. Ecclus. vii. 17. Sept. for נֶחֱלִיחַ Is. l. c. Deut. xxviii. 39. John iv. 8.—2 Macc. ix. 9. Luc. Asin. 25. Rom. II. 13. 654.

Σμαράγδινος, η, ου, (σμάραγδος,) of *smaragdus, of emerald*, Rev. iv. 3 ὁμοία ὁράσει σμαραγδίνῃ sc. λίθῳ.—So σμαράγδιος Palæph. 31. 7.

Σμάραγδος, ου, ό, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including *the emerald*. Rev. xxi. 19. Sept. for סַמְרַגְדִּין Ex. xxviii. 17. סַמְרַגְדִּין xxviii. 9. xxxv. 25.—Ecclus. xxxv. 6. Plut. M. Anton. 75. See Rees' Cyclop. art. *Emerald and Gems*.

I. Σμύρνα, ης, ή, *myrrh*, Heb. מִרְרָה a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, and especially in Abyssinia; these tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes; comp. Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Rees' Cyclop. art. *Myrrh*.—Matt. ii. 11 λίβανον καὶ σμύρναν. John xix. 39. Sept. for מִרְרָה Ps. xlv. 9. Cant. iii. 6. v. 5.—Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.

II. Σμύρνα, ης, ή, *Smyrna*, an Ionian city situated at the head of a deep

gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. i. 11. ii. 8 in later edit.—Strabo XIV. p. 956. Hdot. 1. 16.

Σμύρναϊος, α, ου, *Smyranean*, of Smyrna; οἱ Σμύρναῖοι *the Smyrneans*, Rev. ii. 8 in text. rec.—Hdot. 1. 143.

Σμυρνίζω, f. ἴσω, (σμύρνα,) *to myrrh, to mingle with myrrh*; Pass. Mark xv. 23 ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον, i. e. wine mingled with myrrh and bitter herbs; see fully in Ὁξος.—Hesych. ἐσμυρνισμένον· χρίσματα ἔχον σμύρνης.

Σόδομα, ων, τά, *Sodom*, Heb. סְדֹמָה (burning,) pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; comp. Gen. xviii. 17 sq. c. 19.—Matt. x. 15. xi. 23, 24. Mark vi. 11. Luke x. 12. xvii. 29. Rom. ix. 29. 2 Pet. ii. 6. Jude vii. Rev. xi. 8.

Σολομών, also in text rec. Σολομῶν, Luke xii. 27. Acts vii. 47; Gen. ὦνος in later edit. and Jos. Ant. 8. 1. 1, 2. al. also ὦντος in text. rec. see Winer p. 63; Heb. שְׁלֹמֹה (pacific; *Solomon*, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. i. 6, 7. vi. 29. xii. 42 bis. Luke xi. 31 bis. xii. 27. John x. 23. Acts iii. 11. v. 12. vii. 47.—Comp. 1 K. c. 1 sq. 1 Chr. c. 28, 29. 2 Chr. c. 1 sq.

Σορός, οὔ, ό, (prob. σωρός,) a *coffer, coffin, urn*, any receptacle for a dead body, Luc. D. Mort. 6. 4. Æschin. 20. 34. ib. 21. 29. Sept. for מִצְבֵּה a *mummy-chest* Gen. l. 26.—In N. T. an *open coffin, bier*, on which the dead were carried to burial, Luke vii. 14. Comp. מִצְבֵּה Sept. κλίνης 2 Sam. ii. 31. Jahn § 205. Adam' Rom. Ant. p. 475.

Σός, σή, σόν, pron. poss. Buttm. § 72. 4; *thy, thine; tuus, a, um*; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. vii. 3 ἐν τῷ σῷ ὀφθαλμῷ. ver. 22. xiii. 27 ἐν τῷ σῷ ἀγρῷ.

Luke xv. 31. Acts v. 4. 1 Cor. viii. 11. τὸ σόν, τὰ σά, *thine, thine own*, i. e. what is thine, Matt. xx. 14. xxv. 25. Luke vi. 30. So of society, companionship, Luke v. 33 οἱ δὲ σοιμαθηταί. Mark ii. 18. John xvii. 6, 9, 10 bis. xviii. 35. οἱ σοί, *thy kindred, thy friends*, Mark v. 19. Of origin, as proceeding from any one, Matt. xxiv. 3 τῆς σῆς παρουσίας. Luke xxii. 42 τὸ σόν sc. θέλημα. John iv. 42. xvii. 17 ὁ λόγος ὁ σός. Acts xxiv. 3, 4. 1 Cor. xiv. 16. Philem. 14. — Hdian 2. 1. 18. Xen. Cyr. 2. 1. 2.

Σουδάριον, ον, τό, Lat. *sudarium*, pp. *a sweat-cloth*, genr. *a handkerchief*, *naphin*, Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12. — Pollux On. 7. 71. Rabb. נרתיס Buxt. Lex. Chald. 1442.

Σουσάννα, ης, ἡ, *Susanna*, Heb. שושנה (lily), pr. n. of a Hebrew woman, Luke viii. 3.

Σοφία, ας, ἡ, (σοφός,) *wisdom*, pp. *skill, tact, expertness* in any art; e. g. ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חכמה Sept. σοφία Ex. xxviii. 3. xxxvi. 1, 2. — In N. T. *wisdom*, i. e.

a) *skill* in the affairs of life, *practical wisdom, wise management*, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense. Acts vi. 3 ἄνδρας ἐπὶ πληρεῖς πν. ἀγ. καὶ σοφίας. vii. 10. Col. i. 28. iii. 16. iv. 5 coll. 6. Luke xxi. 15 στόμα καὶ σοφίαν q. d. wise utterance. Sept. for חכמה 1 K. ii. 6. — Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

b) in a higher sense, *wisdom*, i. q. *deep knowledge, natural and moral, insight, learning, science*; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοίνυν ἐστὶν γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτίων. Cic. de Off. 1. 43 “sapientia, quam σοφίαν Græci vocant, . . rerum est divinarum et humanarum scientia.” — (α) genr. Matt. xii. 42 et Luke xi. 31 τὴν

σοφίαν Σολομῶνος, comp. 1 K. iv. 29. Gesen. Heb. Lex. art. חכמה. Acts vii. 22 πάσῃ σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) Implying learned research, λόγον μὲν ἔχοντα σοφίας Col. ii. 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. xiii. 18. xvii. 9. Sept. for חכמה Job xi. 6. Prov. i. 2. Dan. i. 17. — Hdot. 4. 77. Æl. V. H. 2. 31. Xen. Mem. 4. 6. 7. —

(β) Spec. of the *learning and philosophy* current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul σαρκική 2 Cor. i. 12. ἡ σοφία τοῦ κόσμου 1 Cor. i. 20. iii. 19. τῶν ἀνθρώπων ii. 5. τῶν σοφῶν i. 19. So 1 Cor. ii. 4, 13 λόγοι τῆς ἀνθρωπίνης σοφίας. i. 21 ὁ κόσμος διὰ τῆς σοφίας. ver. 22. So 1 Cor. i. 17 οὐκ ἐν σοφίᾳ λόγου *not in wisdom of words*, i. e. not with mere philosophy and rhetoric. 1 Cor. ii. 1. — Hdot. 1. 60. Æl. V. H. 14. 23. Xen. Conv. 3. 4. (γ) In respect to divine things, *wisdom*, i. e. *knowledge, insight, deep understanding*, represented every where as a divine gift, and including the idea of practical application; thus distinguished from ἡ γνῶσις or theoretical knowledge; comp. Neander in Bibl. Repos. IV. p. 252. Matt. xiii. 54 πόθεν τούτῳ ἡ σοφία αὕτη; Mark vi. 2. Acts vi. 10. Eph. i. 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. ver. 17. Col. i. 9. 2 Pet. iii. 15. 1 Cor. xii. 8 ᾧ μὲν δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. ii. 6 bis, σοφίαν λαλοῦμεν . . σοφίαν οὐ τοῦ αἰῶνος τούτου. ver. 7. Meton. of the author and source of this wisdom, 1 Cor. i. 30. — As conjoined with *purity* of heart and life, James i. 5. iii. 13, 15, 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστὶν κ.τ.λ. Luke ii. 40, 52.

c) ἡ σοφία τοῦ Θεοῦ, *the divine wisdom*, including the ideas of infiniteskill, insight, knowledge, purity. Rom. xi. 33 ὃ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. 1 Cor. i. 21, 24 coll. 22. Eph. iii. 10. Col. ii. 3. Rev. v. 12. vii. 12. — Of the divine wisdom as revealed and manifested in Christ and his Gos-

pel, Matt. xi. 19 et Luke vii. 35 καὶ ἐδὶ-
καιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς,
comp. in Δικαιόω b. So Luke xi. 49 ἡ
σοφία τοῦ Θεοῦ εἶπεν, i. e. the divine wis-
dom as manifested in me, Christ; comp.
Matt. xxiii. 34 where it is ἐγώ. Others
here take it in the Jewish sense of a
divine nature, i. q. ὁ Λόγος, comp. in
Λόγος III.

Σοφίζω, f. ἴσω, (σοφός,) *to make
wise, i. e. skilful, expert; Pass. to be
skilled, expert, e. g. τῆς ναυτιλίας* Hes.
"Erg. 647 or 652, comp. 658 or 662.—In
N. T.

a) Act. *to make wise, to enlighten, sc.*
in respect to divine things, c. acc. of
pers. 2 Tim. iii. 15 τὰ ἰ. γράμματα . . τὰ
δυνάμενά σε σοφίσαι εἰς σωτηρίαν. So
Sept. for עֲלֶמְךָ Ps. xix. 8. cv. 22.—
Theoph. ad Autol. 2. p. 82 οἱ προφηταὶ
ὑπὸ τοῦ Θεοῦ σοφισθέντες. Plut. ed. R.
V. p. 691. 4.

b) Mid. σοφίζομαι as Depon. c. acc. of
thing, *to make wisely, to devise skilfully,
artfully*, Hdot. 2. 66 πρὸς ταῦτα σοφίζον-
ται τὰδε. ib. 8. 27. In N. T. Part.
perf. as passive, σεσοφισμένοι μῦθοι *skil-
fully devised fables*, 2 Pet. i. 16. Comp.
Buttm. § 113. n. 6.—In profane writers
also c. acc. of pers. i. q. *to deceive, to
delude*, Jos. B. J. 4. 2. 3. Dem. 567.
19.

Σοφός, ἡ, ὄν, *wise, i. e.*

a) *skilful, expert*, 1 Cor. iii. 10 σοφός
ἀρχιτέκτων. Sept. for עֲלֶמְךָ Is. iii. 3. 1
Chr. ii. 7.—Luc. D. Deor. 20. 1. Æs-
chin. Dial. Socr. 1. 1.

b) *skilled in the affairs of life, discreet,
judicious, practically wise; comp. in*
Σοφία a. 1 Cor. vi. 5 σοφός, ὃς δυνήσε-
ται διακρίναι κ. τ. λ. So Sept. and עֲלֶמְךָ
Deut. i. 13. 2 Sam. xiii. 3. Is. xix. 11.
—Hdot. 7. 130. Xen. Cyr. 1. 1. 1. An.
1. 10. 2.

c) *skilled in learning, i. e. learned, in-
telligent, enlightened, in respect to things
human and divine; comp. in Σοφία b.*
—(α) genr. as to human things, Matt.
xi. 25 Luke x. 21 ἀπὸ σοφῶν καὶ συνε-
τῶν. Matt. xxiii. 34. Rom. i. 14 σοφοῖς
τε καὶ ἀνοήτοις. xvi. 19. 1 Cor. i. 25.
Sept. for עֲלֶמְךָ Prov. i. 6. Ecc. ii. 14, 16.
—Palæph. 53. 6. Hdian. 1. 2. 7. Xen.
Mem. 1. 6. 11. — (β) Spec. as to the

*philosophy current among the Greeks
and Romans; see in Σοφία b. β. Rom. i.*
22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν. 1
Cor. i. 19, 20, 26, 27. iii. 18 bis, 19, 20.
—Xen. Mem. 1. 6. 14. ib. 3. 9. 5.—(γ)
In respect to divine things, *wise, en-
lightened*, as conjoined with purity of
heart and life; comp. in Σοφία b. γ. Eph.
v. 15. James iii. 13, comp. ver. 17.

c) spoken of God, *wise*, as being in-
finite in skill, in sight, knowledge, purity.
Rom. xvi. 27 μόνῳ σοφῷ Θεῷ. 1 Tim. i.
17. Jude 25.—Comp. Eccclus. i. 1.

Σπανία, ας, ἡ, *Spain*, Lat. *His-
pania*, pr. n. of the Spanish peninsula,
including modern Spain and Portugal
as constituting a province of the Ro-
man empire. It was the native coun-
try of Quintilian, Lucan, Martial, and
other Latin writers; and many Jews
appear to have settled there. Rom. xv.
24, 28.

Σπαράσσω v. ττω, f. ξω, *to tear,
to rend, to lacerate*, Plut. ed. R. VI. p.
292. Diod. Sic. 5. 30. In N. T. i. q. *to
convulse, to throw into spasms*, like epi-
lepsy, spoken of the effects of demoni-
acal possessions, c. acc. Mark i. 26. ix.
20, 26. Luke ix. 39.—Plut. de Gen.
Socr. 22. ed. R. VIII. p. 339. Max.
Tyr. Diss. 23.

Σπαργανόω, ῶ, f. ὠσω, (σπάργανον
swathing-band, fr. σπάργω,) *to swathe, to
wrap in swaddling-clothes*, trans. Luke ii.
7, 12. Sept. pass. for Pu. ἑβρη Ez. xvi.
4.—Aristot. H. An. 7. 4. Plut. Quæst.
Rom. 5.

Σπαταλάω, ῶ, f. ἥσω, (σπατάλη
luxury in eating and drinking, fr. σπα-
τάω,) *to live in luxury, voluptuously*, in-
trans. 1 Tim. v. 6. James v. 5.—Eccclus.
xxi. 15. Hesych. σπαταλᾷ· τρυφᾷ. So
κατασπαταλάω, Sept. Prov. xxix. 21.
Anthol. Gr. II. p. 22. The earlier Greeks
used σπάθω, Alberti Obs. Philol. p.
398.

Σπάω, ῶ, f. ἄσω, *to draw, i. e. to
pull*, Xen. Eq. 7. 1; *to draw in the air,
to breathe*, Wisd. vii. 3. In N. T. *to draw
out*, e. g. a sword; Mid. σπασάμενοι τὴν
μάχαιραν *drawing his sword*, Mark xiv.
17. Acts xvi. 27. Sept. for עָצַב Num.

xxii. 31. Judg. ix. 54.—Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

Σπείρα, ας, ἡ, also Ion. gen. ης, Acts x. 1. al. Arr. Tact. p. 73. Buttm. § 34. n. IV. 1; pp. any thing wound, wreathed, spiral, a coil, Lat. *spira*, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; a cord, rope, Loc. Tox. 19. Diod. Sic. 3. 36.—In N. T. a band, troop, company.

a) spoken of Roman foot-soldiers, prob. a cohort, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. So Matt. xxvii. 27. Mark xv. 16. Acts x. 1. xxi. 31. xxvii. 1 see in Σεβαστός b.—So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600. ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. c. 25, 26. Perh. a legion, Jos. B. J. 2. 11. 1.—In Polybius ἡ σπείρα is every where a manipule, manipulus, the third part of a cohort; e. g. Pol. 11. 23. 1 τρεῖς σπείρας τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοόρτις. comp. 4. 24. 5.

b) spoken of a band from the guards of the temple, John xviii. 3, 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. cxxxiv. 1. 2 K. xii. 9. xxv. 18; espec. 1 Chr. ix. 17, 27 sq. They were under the command of officers called στρατηγοί, see in Στρατηγός b; or also χιλιάρχοι Esdr. i. 9, comp. Sept. 2 Chr. xxxv. 8, 9. Jos. B. J. 6. 5. 3 δρᾶμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγειλαν τῷ στρατηγῷ.—Some understand here a band of Roman soldiers; but these would rather have led Jesus directly to their own officers, and not to the chief priests; and besides, this was not a band of regularly armed troops; comp. Matt. xxvi. 55. Luke xxii. 52.—genr. Judith xiv. 11. 2 Macc. viii. 23.

Σπείρω, f. σπερῶ, to sow, to scatter seed.

a) pp. absol. Matt. vi. 26 τὰ πετεινά . . . οὐ σπείρουσιν. xiii. 3, 4. Mark iv. 3, 4. Luke viii. 5 bis. xii. 24. Part. ὁ σπείρων the sower Matt. xiii. 3, 18. Mark iv. 3, 14.

Luke viii. 5. 2 Cor. ix. 10. Seq. acc. of the seed sown, Matt. xiii. 24 σπείροντι καλὸν σπέρμα. vers. 25, 27, 31, 37, 39. 1 Cor. xv. 36, 37 bis. Pass. trop. of a single seed or grain, Mark iv. 31, 32 κόκκον σινάπεως . . . ὅταν σπαρῇ. So by analogy, of the body as committed to the earth, 1 Cor. xv. 42, 43 bis, 44. With prepositions of place, e. g. εἰς c. acc. Matt. xiii. 22. Mark iv. 18. ἐν c. dat. Matt. xiii. 31. ἐπὶ c. gen. Mark iv. 31. ἐπὶ c. acc. Matt. xiii. 20, 23. παρά c. acc. ver. 19 παρά τὴν ὁδόν. Sept. genr. for γῆ Ecc. xi. 4. Gen. xxvi. 12. c. acc. Ecc. iv. 6. Jer. xii. 13. c. ἐν Ex. xxiii. 16. c. ἐπὶ Hos. ii. 23.—Hdot. 3. 100. Æl. V. H. 3. 18. Xen. Mem. 2. 1. 13. c. acc. of seed Hdot. 4. 17. Xen. Œc. 17. 5. Elsewhere also c. acc. of the field, Sept. Ex. xxiii. 10. Xen. Cyr. 8. 3. 38.—Hence in proverbial expressions; Matt. xxv. 24, 26, et Luke xix. 21, 22, θερίζων ὅπου οὐκ ἔσπειρας κ. τ. λ. John iv. 37 ἄλλος ἐστὶν ὁ σπείρων κ. τ. λ. 2 Cor. ix. 6 bis ὁ σπείρων φειδομένως κ. τ. λ. Gal. vi. 7 ὁ γὰρ ἰὰν σπείρῃ ἄνθρωπος κ. τ. λ. for all which see in θερίζω a. Also trop. 1 Cor. ix. 11 τὰ πνευματικὰ σπείρειν, i. q. to disseminate, to impart. Gal. vi. 8 bis ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα, i. q. whoever liveth to the flesh, or to the Spirit. See in θερίζω b.—Comp. Prov. xxii. 8. Aristot. Rhet. 3. 3. 18 σὺ δὲ ταῦτα αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας. Cic. de Or. 2. 65 “ut sementem feceris, ita metes.”

b) trop. of a teacher, to sow the word of life, to disseminate instruction, John iv. 36. Mark iv. 14 τὸν λόγον σπείρει. Pass. iv. 15 bis, ὅπου σπείρεται ὁ λόγος, κ. τ. λ. vers. 16, 20. Matt. xiii. 19 τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ. James iii. 18.

Σπεκουλάτωρ, ορος, ὁ, Lat. *speculator*, v. *spiculator*, (from ‘spicula,’) Engl. a pike-man, halberdier, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark vi. 27.—Senec. de Benef. 3. 25. de Ira 1. 16 “centurio supplicio præpositus condere gladium speculatorem jubet.” Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. Ann. 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb.

ܠܝܬܝܢܝܐ, see Buxt. Lex. Chald. 1533. Heb. ܠܝܬܝܢܝܐ see Gesen. Lex. s. v. Greek δορυφόρος Hdian. 1. 4. 10.

Σπένδω, f. σπείσω, to pour out, to make a libation, Sept. for ܠܝܬܝܢܝܐ Gen. xxxv. 14. Hdian. 4. 8. 12. Xen. Cyr. 7. 1. 1. In N. T. trop. Mid. σπένδομαι to pour out oneself, i. e. one's blood, to offer up one's strength and life, 2 Tim. iv. 6. ἐπὶ τινι upon or for any thing, Phil. ii. 17.—Comp. Liv. 21. 29 libare vires.

Σπέρμα, ατος, τό, (σπείρω,) seed, as sown, scattered, whether of grains, plants, trees.

a) pp. Matt. xiii. 24 σπείρειν καλὸν σπέρμα. vers. 27, 32, 37, 38. Mark iv. 31. 1 Cor. xv. 38. 2 Cor. ix. 10. Sept. for ܠܝܬܝܢܝܐ Gen. i. 11. xlvii. 23.—Æl. V. H. 9. 25. Xen. Cæc. 17. 10.—Metaph. 1 John iii. 9 σπέρμα αὐτοῦ sc. τοῦ Θεοῦ i. e. a seed from God, a germ of the divine life, the inner man as renewed by the Spirit of God.

b) trop. of the semen virile, Heb. xi. 11, see fully in Καταβολή. So Sept. and ܠܝܬܝܢܝܐ Lev. xv. 16sq. xviii. 21.—M. Antonin. 4. 36. Arr. Epict. 1. 13. 3.—Hence meton. seed, i. q. children, offspring, pp. Matt. xxii. 24, 25 μὴ ἔχων σπέρμα. Mark xii. 19—22. Luke xx. 28. So Sept. and ܠܝܬܝܢܝܐ 1 Sam. i. 11. ii. 22. Genr. i. q. posterity, Luke i. 55 τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ. John vii. 42. viii. 33, 37. Acts iii. 25. vii. 5, 6. xiii. 23. Rom. i. 3. iv. 13, 18. ix. 7 bis. xi. 1. 2 Cor. xi. 22. Gal. iii. 16 ter, 19. 2 Tim. ii. 8. Heb. ii. 16. xi. 18. Rev. xii. 17. Trop. also Christians from the Gentiles are called the seed of Abraham as having the same faith; Rom. iv. 16 τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ. ix. 8. Gal. iii. 29. Sept. and ܠܝܬܝܢܝܐ Gen. iii. 15. xiii. 16. xv. 5.—Jos. Ant. 8. 7. 6. Soph. Elect. 1508. Thuc. 5. 16. This usage in N. T. comes rather from the Hebrew; comp. Winer p. 30.

c) by impl. i. q. a remnant, a few survivors, like seed kept over from a former year; Rom. ix. 29 εἰ μὴ κύριος σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, quoted from Is. i. 9 where Sept. for ܠܝܬܝܢܝܐ.—Jos. Ant. 11. 5. 3. Plato Tim. p. 1044

ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τανῦν ὑμῶν, περιλειφθέντος πότε σπέρματος βραχίος.

Σπερμολόγος, ου, ὁ, ἡ, (σπέρμα, λέγω,) seed-gathering, seed-picking, as birds, ὀρνίθων σπερμολόγων Plut. Demetr. 28. Subst. a seed-picker, as a name for crows and rooks, Aristoph. Av. 233, 579 or 582. Artemid. 2. 20. In N. T. put for a trifler, babbler, chatterer, who picks up and retails trifling things, Acts xvii. 18.—Athen. 8. p. 344. C. Dem. 269. 19. σπερμολογέω Philostr. Vit. Apoll. 5. 20. Comp. Wetstein N. T. II. p. 564.

Σπεύδω, f. εὔσω, trans. to urge on, to hasten, Hom. Il. 13. 236. Hdot. 1. 38, 206. Oftener and in N. T. intrans. to urge oneself on, to hasten, to make haste, having respect simply to time, and thus differing from σπουδάζω q. v. So Acts xxii. 18. c. inf. Acts xx. 16 ἔσπευδε γὰρ . . γενέσθαι εἰς Ἱερουσαλήμ.—Jos. Ant. 7. 9. 7. Hdian. 6. 8. 15. Xen. H. G. 3. 1. 17.—By Hebraism Part. σπεύσας is put with a verb of motion adverbially, i. q. hastily, quickly, e. g. Luke ii. 16 ἦλθον σπεύσαντες. xix. 5, 6. So Sept. and ܠܝܬܝܢܝܐ Gen. xlv. 9. Ex. xxxiv. 8. Josh. viii. 19. See Gesen Lex. ܠܝܬܝܢܝܐ Pi. no. 1 b.—With an accus. i. q. to hasten after any thing, to await with eager desire. 2 Pet. iii. 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κ. τ. λ. For the accus. see Matth. § 423. p. 779. Sept. c. acc. for ܠܝܬܝܢܝܐ Is. xvi. 5.—Pind. Isth. 4. 22 σπεύδειν ἀρετάν. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

Σπήλαιον, ου, τό, (σπίος,) a cave, cavern, den, Lat. spelunca, Matt. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38. Heb. xi. 38. Rev. vi. 15. Sept. for ܠܝܬܝܢܝܐ Gen. xix. 30. Josh. x. 16, 17.—Jos. Ant. 14. 15. 5. Luc. D. Deor. 4. 1. Æl. V. H. 12. 39.

Σπιλάς, ἄδος, ἡ, a rock by or in the sea, a cliff, breaker, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 44.—In N. T. trop. of false teachers who cause others to make shipwreck of their faith, Jude 12. Comp. 1 Tim. i. 19.

Σπίλος, ου, ὁ, a spot, stain, trop.

in a moral sense, Eph. v. 27. 2 Pet. ii. 13.—pp. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. ed. R. VIII. p. 618. A late word used for the Attic κηλῖς, Lob. ad Phr. p. 28.

Σπιλόω, ὦ, f. ὠσω, (σπίλος,) *to spot, to stain, to defile*, c. acc. James iii. 6 γλῶσσα ἢ σπιλοῦσα ὅλον τὸ σῶμα. Pass. Jude xxiii.—Wisd. xv. 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phr. p. 28.

Σπλαγχνίζομαι, f. ισθήσομαι, (σπλάγχνον,) *depon. Pass. to feel the bowels yearn, to have compassion, to pity*, absol. Matt. xx. 34 σπλαγνισθεῖς δὲ ὁ Ἰησοῦς. Mark i. 41. Luke x. 33. xv. 20. Seq. ἐπί c. dat. Matt. xiv. 14. Luke vii. 13. ἐπί c. acc. Matt. (xiv. 14.) xv. 32. Mark vi. 34. viii. 2. ix. 22. περί c. gen. Matt. ix. 36. Seq. gen. simpl. like Lat. *miseret*, Matt. xviii. 27 σπλαγνισθεῖς . . . τοῦ δούλου ἐκείνου.—Symm. Deut. xiii. 8. Gr. Anon. 1 Sam. xiii. 21. ἐπισπλαγχνιζόμενος Sept. Prov. xvii. 5. Elsewhere only in later books, Test. XII Patr. p. 640, 641, 642. c. εἰς p. 642 bis. c. ἐπί τινα p. 636, 641. Act. Thom. § 38.—Act. σπλαγχνίζω occurs once in the sense of σπλαγχνεύω, *to eat the inwards of victims sacrificed*, 2 Macc. vi. 8.

Σπλάγχνον, ου, τό. *an intestine, bowel*, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 σιδηροῦν σπλάγχνον. X. p. 632. Reisk. Usually and in N. T. only Plur. τὰ σπλάγχνα, *the inwards, bowels, viscera*; in profane writers chiefly spoken of the upper viscera of victims, as the hearts, lungs, liver, which were eaten during or after the sacrifice, Hom. Od. 3, 9, 461. Plut. Marcell. 5. Hdian. 5. 5. 20.—In N. T. of persons, *genr. the inwards, bowels*.

a) pp. Acts i. 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, comp. in Ἀπάγχω.—2 Macc. ix. 5. For the womb Pind. Ol. 6. 73.

b) trop. *the inward parts*, as in Engl. the breast, the heart, as the seat of the emotions and passions, e. g. anger, Aristoph. Ran. 844 or 868 πρὸς ὀργὴν σπλάγχνα θερμήνῃς. ib. 1006. Soph. Aj. 995; in N. T. of the gentler emotions, as compassion, tender affection, like Heb.

עֲמִיץ; put for *the mind, the soul, the inner man*. E. g. (α) *genr.* 2 Cor. vi. 12 στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν, parallel with ἡ καρδία in ver. 11. Philem. 7 τὰ σπλ. τῶν ἀγίων ἀναπέπνυται διὰ σοῦ. ver. 20. 1 John iii. 17. So Sept. and עֲמִיץ Prov. xii. 10. comp. עֲמִיץ Gen. xliii. 30. 1 K. iii. 26.—Ecclus. xxx. 7. Plut. de Virt. et Vit. 2. ed. R. VI. p. 381. Test. XII Patr. p. 553, 641.—(β) Meton. for *inward affection, compassion, pity, love*. 2 Cor. vii. 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν. Phil. i. 8 ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰ. Χρ. i. e. in my ardent love to Christ. ii. 1. Intensive, Luke i. 78 διὰ τὰ σπλ. ἐλέους Θεοῦ. Col. iii. 12 σπλ. οἰκτιρμοῦ. Comp. Gesen. Lehrs. p. 671. 3. Stuart § 456. So *genr.* עֲמִיץ Sept. ἔλεος Deut. xiii. 18. Is. xlvii. 6.—Test. XII Patr. 641, 643 ἔχειν σπλάγχνα ἐλέους.—(γ) Put for *the object of affection*, e. g. Philem. 12 τὰ ἐμὰ σπλάγχνα, *my bowels*, as in Engl. *my heart*, spoken of a person and implying strong affection; here parall. with τὸ ἐμὸν τέκνον in ver. 10.—Philostr. Vit. Soph. 2. 3 οὐκ ἐπαποδύσομαι τοῖς ἐμοῦ σπλάγχνοις. Artemid. 1. 46 οἱ παῖδες σπλάγχνα λέγονται, ὡς καὶ ἐντόσθια. Philo de Jos. II. p. 45. 30.

Σπόγγος, ου, ὁ, *a sponge*, Matt. xxvii. 48. Mark xv. 36. John xix. 29.—Hom. Od. 1. 111. Plut. ed. R. VI. p. 374. 10. Luc. Ver. Hist. 1. 41.

Σποδός, οὔ, ὁ, *ashes*, Heb. ix. 13 σποδὸς δαμάλεως. Matt. xi. 21 et Luke x. 13 ἐν σάκκῳ καὶ σποδῷ . . . μετενόησαν. To lie down in ashes, or to cast ashes or dust on the head was a rite of oriental mourning; comp. Sept. and עָפַר Esth. iv. 1, 3. Is. lviii. 5. Jer. vi. 26. Jon. iii. 6. Also 1 Macc. iii. 47. iv. 39. Jos. Ant. 7. 9. 2. See Wetst. N. T. I. 384 sq. Jahn § 211.—*genr.* Ecclus. x. 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4.

Σπορά, ᾱς, ἡ (σπείρω,) *a sowing, seed-time*, Sept. for שָׁרַי 2 K. xix. 29. *green sprout, grain* as growing, 1 Macc. x. 30. Jos. Ant. 2. 14. 4. In N. T. i. q. σπέρμα, *seed, semen virile*, (pp. Justin. Mart. Apol. 2. p. 93,) trop. for *generation, birth*. 1 Pet. i. 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς.—Act. Thom.

§ 31 ποίας σποράς καὶ ποίου γένους ὑπάρχεις. Justin. Mart. Apol. 1. p. 51. Comp. Soph. Antig. 1154.

Σπόριμος, ου, ό, ή, adj. (σπείρω), *sown, for sowing*, e. g. σπέρμα, Gen. i. 29. Lev. xi. 37. ή γή i. e. land fit for sowing, Diod. Sic. 1. 36. Xen. H. G. 3. 2. 10. In N. T. neut. plur. τὰ σπόριμα, *sown fields, fields of grain*, Matt. xii. 1. Mark ii. 23. Luke vi. 1.

Σπόρος, ου, ό, (σπείρω,) *a sowing, seed-time*, Sept. for שָׁרַץ Ex. xxxiv. 21. Xen. Ec. 7. 20. *green sprout, grain*, as growing, Ecclus. xl. 22.—In N. T. i. q. σπέρμα, *seed*, Mark iv. 26 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς. ver. 27. Luke viii. 5, 11. trop. 2 Cor. ix. 10. Sept. for שָׁרַץ Deut. xi. 10.

Σπουδάζω, f. άσω, 2 Pet. i. 15, (σπουδή,) *earlier fut. σπουδάσομαι Buttm. § 113. n. 7; to speed, to make haste*, intrans. pp. as manifested in diligence, earnestness, zeal; comp. in Σπεύδω.

a) genr. c. infin. 2 Tim. iv. 9 σπούδασον ἐλθεῖν πρὸς με ταχέως. ver. 21. Tit. iii. 12. Sept. for שָׁרַץ Job xxxi. 5.—Judith xiii. 12.

b) i. q. *to give diligence, to be in earnest, to be forward*, c. inf. Gal. ii. 10 θ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15. Heb. iv. 11. 2 Pet. i. 10, 15. iii. 14.—Sept. Is. xxi. 3. Diod. Sic. 1. 58. Xen. Apol. 22.

Σπουδαῖος, α, ου, (σπουδή,) *speedy, hasty*, i. q. *earnest, diligent, forward*. 2 Cor. viii. 17, 22 bis, σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον. Neut. comparat. σπουδαιότερον as adv. *earnestly, diligently*, 2 Tim. i. 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

Σπουδαίως, adv. (σπουδαῖος), *speedily*, i. e. *earnestly, diligently, eagerly*, Luke vii. 4 παρεκάλουν αὐτὸν σπουδαίως. Tit. iii. 13. Comparat. σπουδαιότερως. *the more speedily*, Phil. ii. 28. See Buttm. § 115. 5.—Æl. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

Σπουδή, ῆς, ή, *speed, haste*, as manifested in earnestness, diligence, zeal.

a) genr. e. g. μετὰ σπουδῆς *with haste*, i. e. *hastily, eagerly*, Mark vi. 25. Luke i. 39. So Sept. for יָרַח Ex. xii. 11.

—Wisd. xix. 2. Hdian. 3. 4. 1. Xen. Cyr. 2. 4. 6.

b) i. q. *diligence, earnest effort, forwardness*. Rom. xii. 8 προιστάμενος ἐν σπουδῇ. ver. 11. 2 Cor. vii. 11. viii. 7, 8. 2 Pet. i. 5. Jude 3 πᾶσαν σπουδὴν ποιούμενος. So in behalf of any one, e. g. ὑπὲρ τινος 2 Cor. vii. 12. viii. 16. c. πρὸς final Heb. vi. 11.—Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6. πρὸς τινα Jos. Ant. 12. 3. 3. περὶ τι Hdian. 1. 13. 15. Diod. Sic. 1. 81.

Σπυρίς, ἰδος, ή, (σπεῖρα,) *a basket*, for storing grain, provisions, etc. Matt. xv. 37. xvi. 10. Mark viii. 8, 20. Acts ix. 25.—Arr. Epict. 4. 10. 21 σπυρίσι δειπνίσαι. Alciph. 3. 56. Hdot. 5. 16. Comp. Wetst. N. T. I. p. 426.

Στάδιος, ου, ό, (στάω, ἴστημι,) also τὸ στάδιον in profane writers; *a stadium*, pp. 'the standard' sc. measure.

a) pp. as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to about 604½ feet or 201½ yards English; the proportion of the Greek foot to the English being nearly as 1007 to 1000, and that of the Roman foot nearly as 970 to 1000, or about 11.6 English inches. The Roman mile, μίλιον, contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Passow s. v. Rees' Cyclop. art. Measures. Adam's Rom. Ant. p. 503. So Luke xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16.—So ὁ στάδιος Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5. τὸ στάδιον Pol. 3. 17. 2. Hdot. 2. 149. Xen. Mem. 1. 4. 17.

b) prob. τὸ στάδιον, *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length. 1 Cor. ix. 24 οἱ ἐν σταδίῳ τρέχοντες. Comp. Potter's Gr. Ant. I. p. 39. Adam's Rom. Ant. p. 340, 567.—Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίου δρόμον. Also τὸ στάδιον Æl. V. H. 13. 43. Pol. 18. 29. 4. Xen. H. G. 1. 2. 1.

Στάμνος, ου, ό v. ή, (ἴστημι,) *an earthen jar, jug*, e. g. for keeping wine, στάμνοι οἶνου Dem. 933. 25. Aristoph. Plut. 545. In N. T. *a pot, vase*, in

which the manna was laid up in the ark. Heb. ix. 4 στάμνος χρυσῆ. See Ex. xvi. 33, where Sept. for מַנְיָן.—Mæris p. 44 ἀμφορέα· τὸν δῖωτον στάμνον, Ἀττικῶς· στάμνον, Ἑλληνικῶς. Comp. Lob. ad Phr. p. 400.

Στάσις, εως, ἡ, (ἵστημι,) Act. a *setting up, erection*, as of a statue, Dion. Hal. Ant. 5. 35. Usually and in N. T. Pass. a *standing*, i. e.

a) the act of standing, as στάσιν ἔχειν *to have a standing*, i. q. to stand, Heb. ix. 8 ἐπὶ τῆς πρώτης σκηνῆς ἐχούσης στάσιν.—Dion. Hal. Ant. 6. 95 μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι. Comp. Pol. 5. 5. 3.

b) i. q. *an upstand, uproar*. (a) pp. of a popular commotion, *sedition, insurrection*. Mark xv. 7 οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. Luke xxiii. 19, 25. Acts xix. 40. xxiv. 5.—Jos. Vit. § 17. Hdian. 3. 2. 13. Xen. Mem. 1. 2. 63.—(β) In a more private sense, *dissension, contention, controversy*, with the idea of violence, Acts xv. 2 γενομένης οὖν στάσεως καὶ ζητήσεως. xxiii. 7, 10. Sept. for בִּי Prov. xvii. 14.—Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

Στάτηρ, ἥρος, ὁ, (ἵστημι *to weigh*), pp. weight; also *stater*, an Attic silver coin, Matt. xvii. 27. It was equal to four Attic silver drachmæ, or about 66⅔ cents; but was prob. current among the Jews as equivalent to the shekel or 56 cents; see in Δραχμή and Ἀργύριον c. Boeckh. Staatsh. der Ath. I. p. 16.—Aquil. et Symm. for שֶׁטֶר Ex. xxxviii. 24. Num. iii. 47. Josh. vii. 21. Æl. V. H. 12. 1. Xen. H. G. 5. 2. 21.—There was also a στάτηρ of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31.

Σταυρός, οὔ, ὁ, a *pointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14. Later and in N. T. a *cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the Persians, Ezra vi. 11. Esth. vii. 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. I. 86. 4; but was most common among the Romans for slaves and criminals;

and by them was introduced among the later Jews, Jos. Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. ll. cc. Artemid. 2. 56 ὁ μέλλων αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει. A label or title was usually placed on the breast or over the criminal. Comp. Adam's Rom. Ant. p. 274. Jahn § 261 sq.—Spoken

a) pp. Matt. xxvii. 32 τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. xxvii. 40, 42. Mark xv. 21. 30, 32. Luke xxiii. 26. John xix. 17, 19, 25, 31. Phil. ii. 8. Col. i. 20. ii. 14.—Philo in Flacc. II. p. 527, 36. C. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.—Trop. in the phrases αἶρειν, βαστάζειν, λαμβάνειν τὸν σταυρὸν, *to take up or bear one's cross*, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so c. αἶρειν Matt. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. βαστάζειν Luke xiv. 27. λαμβάνειν Matt. x. 38.

b) meton. *the cross* for its punishment, *crucifixion*, spoken only of the death of Christ upon the cross, Eph. ii. 16. Heb. xii. 2 ὑπέμεινε σταυρὸν. So ὁ σταυρὸς τοῦ Χρ. 1 Cor. i. 17. Gal. vi. 12, 14. Phil. iii. 18. ὁ λόγος τοῦ σταυροῦ 1 Cor. i. 18. absol. Gal. v. 11.

Σταυρόω, ῶ, f. ὠσω, (σταυρός,) *to stake, to drive stakes, pales, palisades*, Thuc. 7. 25. Later and in N. T. *to crucify, to nail to the cross*, c. acc. expr. or impl. Matt. xx. 19 μαστιγῶσαι καὶ σταυρῶσαι. xxiii. 34. xxvi. 2. xxvii. 22 sq. Mark xv. 13 sq. Acts ii. 36. al. Sept. for מָלַךְ Esth. vii. 10.—Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. i. q. θανατόω, Gal. v. 24 σταυροῦν τὴν σάρκα, *to crucify the flesh*, i. e. to vanquish, mortify, destroy the power of the carnal nature. vi. 14 ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ, i. q. the world is dead to me and I to the world, I have renounced the world and the world me. AL.

Σταφυλή, ῆς, ἡ, a *grape, cluster*

of grapes, Matt. vii. 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν. Luke vi. 44. Rev. xiv. 18. Sept. for עָרַב Gen. xl. 11. Is. v. 2.—Diod. Sic. 4. 5. Xen. Œc. 19. 19.

I. Στάχυς, υος, ὁ, an ear of grain, Matt. xii. 1 τίλλειν τοὺς στάχυνας. Mark ii. 23. iv. 28 bis. Luke vi. 1. Sept. for עָרַב Gen. xli. 6, 7. Ruth ii. 1.—Eurip. Hec. 593 or 597. Anth. Gr. 1. p. 2. Luc. Saturn. 7.

II. Στάχυς, υος, ὁ, Stachys, pr. n. of a Christian, Rom. xvi. 9.

Στέγη, ης, ἡ, (στέγω,) a covering, roof, Matt. viii. 8. Luke vii. 6 Mark ii. 4 ἀπεστέγασαν τὴν στέγην, comp. in Ἀποστεγάζω. Jahn § 34. Sept. for עָרַב Gen. viii. 13.—Esdr. vi. 4. Æl. V. H. 9. 18. Xen. Cyr. 6. 1. 14.

Στέγω, f. ξω, to cover, trans. Luc. Tim. 18. Thuc. 4. 34. In N. T. to cover over in silence, i. e.

a) genr. i. q. to conceal, not to make known, c. acc. 1 Cor. xiii. 7 ἀγάπη . . . πάντα στέγει, i. e. hides the faults of others. So some; but Pauline usage would refer it rather to b.—Ecclus. viii. 17 λόγον στέξει. Pol. 4. 8. 2. Thuc. 6. 72.

b) i. q. to hold out as to any thing, to forbear, to bear with, to endure, c. acc. 1 Cor. ix. 12. xiii. 7. absol. 1 Thess. iii. 1, 5.—Diod. Sic. 11. 32 τὴν βίαν. Pol. 3. 53. 2.

Στείρος, α, ον, (στερρός, στερεός firm, solid, fr. ἴστημι,) sterile, barren, spoken only of females, Luke i. 7, 36. xxiii. 29. Gal. iv. 27. Sept. for עָרַב Gen. xi. 30. Judg. xiii. 2, 3.—Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. βοῦς στείρα Hom. Od. 10. 522. ib. 11. 30.

Στέλλω, f. στέλω, pp. Germ. stellen, i. q. to set, to place, to make stand in order, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. to put in order, to prepare, to fit out, as τινὰ εἰς μάχην Hom. Il. 12. 325. νῆα Od. 287. στρατίαν Hdot. 3. 141; also to fit or furnish with garments etc. i. q. to deck, to clothe, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of motion into a place, comes the usual Greek signif. to send, to despatch, implying a previous fitting

out, and thus differing from πέμπω e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86. Pass. or Mid. to be sent, to go, to go a journey, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, from the idea of motion back to a former place, comes the signif. to put or send back, to draw in, to contract, e. g. ἵστια στέλλειν to send in or draw in the sails, i. q. to furl, Hom. Od. 3. 11; also of astringent medicines, Alex. Aphrod. τὰ στέλλοντα τὴν κοιλίαν. Trop. to repress, to diminish, to assuage, Sept. for עָרַב of the waters Gen. viii. 1. Jos. Ant. 5. 8. 3 λύπην σταλῆναι. ib. 9. 10. 2 ὁ χειμῶν ἐστάλη. Philo de Vit. Mos. III. p. 668. E. τὴν φουσῶσαν οἴησιν . . . στέλλειν καὶ καθαιρεῖν. Of persons, to repress, to restrain, c. ἀπό from any thing, Philo de Spec. Leg. p. 772. E, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. ed. R. VII. p. 953. 6 οἱ κατὰ ψυχὴν χειμῶνες, στείλασθαι τὸν ἄνθρωπον οὐκ ἔωντες.—Hence

In N. T. Mid. or Pass. trop. of persons contracting or repressing themselves from fear, surprise, etc. i. q. to shrink from, to withdraw from, to avoid, c. acc. 2 Cor. viii. 20 στελλόμενοι τοῦτο. Seq. ἀπό, 2 Thess. iii. 6 στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κ. τ. λ.—Pol. 8. 22. 4 τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι. Seq. ἀπό Sept. Mal. ii. 5 ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν, for Heb. עָרַב נִפְרָ. Hesych. στέλλεται φοβεῖται.

Στέμμα, ατος, τό, (στέφω,) a fillet, garland, wreath. Acts xiv. 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323.—Hom. Il. I. 28. Luc. Alex. 27. Pol. 16. 33. 5.

Στεναγμός, οῦ, ὁ, (στενάζω,) a groaning, sighing, e. g. of the oppressed, Acts vii. 34, quoted from Ex. ii. 24 where Sept. for עָרַב, as also Ex. vi. 5. עָרַב Judg. ii. 18. Also of prayers to God, not expressed in articulate words, Rom. viii. 26. Sept. for עָרַב Ps. xxxviii. 10. Eurip. Phœn. 1054. Luc. Jup. Trag. 2. Æschin. Dial. Soc. 3. 3.

ΣΤΕΝΑΖΩ, f. ξω, (στένω, στενός,) *to groan, to sigh*, intrans. e. g. of persons in distress, affliction, Rom. viii. 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. v. 2, 4. Heb. xiii. 17; or from impatience, ill humour, i. q. *to murmur*, κατ' ἀλλήλων James v. 9. Also of those who offer silent prayer, Mark vii. 34 ἀναβλέψας . . . ἐστέναξε. Sept. genr. for πνεῦμα Is. xiv. 7. Lam. i. 22.—Wisdom. 5. 3. Plut. ed. R. IX. p. 97. 8 οὐ στενάξαντος. Dem. 835. 12.

ΣΤΕΝΟΣ, ἡ, όν, *strait, narrow*, e. g. ἡ πυλὴ ἡ στενή Matt. vii. 13, 14. Luke xiii. 24. Comp. 2 Esdr. vii. 6 sq. Sept. for πνεῦμα Is. xlix. 20.—Ceb. Tab. 10. Hdian. 3. 3. 2. Xen. Mem. 3. 5. 25.

ΣΤΕΝΟΧΩΡΕΩ, ω, f. ἤσω, (στενοχωρός, from στενός, χώρα,) *to crowd into a narrow space, to straiten as to room*, Sept. Josh. xvii. 15. Luc. Nigr. 13. Pass. Hdian. 7. 9. 18. Diod. Sic. 20. 29. In N. T. Pass. trop. *to be straitened, distressed*, not able to turn oneself, 2 Cor. iv. 8. vi. 12 bis, opp. πλατύνω in ver. 11.—Arr. Epict. 1. 25. 28 ἐαυτοὺς θλίβομεν καὶ στενοχωροῦμεν κ. τ. λ.

ΣΤΕΝΟΧΩΡΙΑ, ας, ἡ, (στενοχωρέω,) *straitness of place, want of room*, Diod. Sic. 18. 42. Thuc. 4. 26. In N. T. trop. *straits, distress, anguish*, as ἡ θλίψις καὶ στενοχ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. ἐν ἀνάγκαις . . . ἐν στενοχωρίαις xii. 10. Sept. for πνεῦμα Is. viii. 22.—Ecclus. x. 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

ΣΤΕΡΕΟΣ, ά, όν, (στερρός, kindr. with ἵστημι,) *stable, firm, solid*, e. g. as opp. to a liquid, στερεὰ τροφή *solid food*, antith. τὸ γάλα milk, Heb. v. 12, 14.—Arr. Epict. 2. 16. 39 οὐ θέλεις ἤδη ὡς τὰ παῖδια ἀπογαλακτισθῆναι καὶ ἄπτεσθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4. γῆ Jos. Ant. 7. 2. 1. λίθος Hom. Od. 19. 494.—Trop. *firm, strong, immovable*, 2 Tim. ii. 19 θεμέλιος τοῦ θεοῦ. 1 Pet. v. 9 στερεοὶ τῇ πίστει. Sept. for πνεῦμα Ps. xxxv. 12. Jer. xxxi. 11.—Æl. V. H. 5. 8. Dion. Hal. Ant. 8. 40.

ΣΤΕΡΕΩΩ, ω, f. ὥσω, (στερεός,) *to make stable, firm, strong, to strengthen*, trans. Acts iii. 7, 16 τοῦτον . . . ἐστερέωσε τὸ ὄνομα αὐτοῦ. Sept. for πνεῦμα Ps. xxxiii.

6. γρη Is. xlv. 24.—Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. *to confirm, to establish*, sc. in faith, τῇ πίστει Acts xvi. 5.—Sept. 1 Sam. ii. 1. Prov. xx. 18.

ΣΤΕΡΕΩΜΑ, ατος, τό, (στερεόω,) any thing *firm, solid; the firmament*, Sept. for γρη Gen. i. 6 sq. Ez. i. 22 sq. *firm support*, Esdr. viii. 81. In N. T. *stability, firmness, steadfastness*, e. g. τῆς πίστεως Col. ii. 5.—1 Macc. ix. 14.

ΣΤΕΦΑΝΑΣ, ᾱ, ό, *Stephanas*, pr. n. of a Christian at Corinth, 1 Cor. i. 16. xvi. 15, 17.

I. ΣΤΕΦΑΝΟΣ, ου, ό, (στέφω,) *a circlet, chaplet, crown*, encircling the head.

a) as the emblem of royal dignity, Rev. vi. 2. xii. 1 στέφανος ἀστέρων δώδεκα. xiv. 14 στέφ. χρυσοῦν. Ascribed to saints in heaven, elsewhere called *kings*, Rev. iv. 4, 10. ix. 7. Comp. in Βασιλεύω b. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. xxvii. 29. Mark xv. 17. John xix. 2, 5. Sept. for πνεῦμα 2 Sam. xii. 30. Esth. viii. 15.—2 Macc. xiv. 4. Æl. V. H. 11. 4. Hdian. 5. 3. 12.

b) as the prize conferred on victors in the public games and elsewhere, *a chaplet, wreath*. 1 Cor. ix. 25 φθαρτὸν στέφ. λάβωσιν.—Judith xv. 13. Jos. B. J. 7. 1. 3. Ceb. Tab. 21. Xen. H. G. 1. 7. 36.—Hence trop. as an emblem of the rewards of a future life, i. q. *prize, reward*. 2 Tim. iv. 8 ὁ τῆς δικαιοσύνης στέφανος. James i. 12 στέφ. τῆς ζωῆς. 1 Pet. v. 4. Rev. ii. 10. iii. 11. Comp. Sept. for πνεῦμα Jer. xiii. 18. Lam. v. 16.—So i. q. reward, Diod. Sic. 13. 15.

c) trop. i. q. *ornament, honour, glory*, that in which one may glory. Phil. iv. 1 ἀδελφοί μου . . . χαρὰ καὶ στέφανός μου. 1 Thess. ii. 19. So Sept. and πνεῦμα Prov. xii. 4. xvi. 31. xvii. 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 στέφ. τῆς πατρίδος εἶναι τὰς ἐαυτῶν ψυχάς.

II. ΣΤΕΦΑΝΟΣ, ου, ό, *Stephen*, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts vi. 5, 8, 9. vii. 59. viii. 2. xi. 19. xxii. 20.

ΣΤΕΦΑΝΩΩ, ω, f. ὥσω, (στέφανος,) *to crown*, trans. e. g. a victor in the pub-

lic games, etc. 2 Tim. ii. 5. Sept. for תָּבַע Cant. iii. 11.—Judith xv. 13. Ceb. Tab. 21. Xen. Ag. 2. 11.—Trop. i. q. *to adorn, to decorate*. Heb. ii. 7. 9, דָּוָן καὶ תִּמְנָה ἐστεφάνωσας αὐτόν, in allusion to Ps. viii. 6 where Sept. for תָּבַע.—Jos. B. J. 4. 4. 4 στεφ. τὰς πύλας. Diod. Sic. 20. 84.

Στήθος, εος, ους, τό, (ἵστημι, στήναι,) *the breast*, Plut. τὰ στήθη. Luke xviii. 13 ἐτυπον εἰς τὸ στήθος. xxiii. 48 John xiii. 25. xxi. 20. Rev. xv. 6. Sept. for Chald. ܫܬܬܐ Dan. ii. 32. ܫܬܐ Ex. xxviii. 23, 26.—Luc. D. Deor. 19. 1. Hdian. 4. 4. 7. Thuc. 2. 49. Of animals Xen. Ven. 4. 1.

Στήκω, a late form found only in the present, corrupted from ἵστηκα I stand Perf. of ἵστημι, Buttm. § 107. II. 2, marg.—*To stand*, intrans. Mark xi. 25 ὅταν στήκητε προσευχόμενοι. Elsewhere only trop. i. q. *to stand firm* in faith and duty, *to be constant, to persevere*; c. dat. commodi, Rom. xiv. 4 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει *to his own master he standeth or falleth*, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. Seq. dat. of thing, Gal. v. 1 τῇ ἐλευθερίᾳ. Seq. ἐν c. dat. 1 Cor. xvi. 13 στήκετε ἐν τῇ πίστει. Phil. i. 27. iv. 1 ἐν κυρίῳ, i. e. in the faith and profession of Christ. 1 Thess. iii. 8. absol. 2 Thess. ii. 15.—Sept. for בַּצִּדִּיק Ex. xiv. 13 in Cod. Alex. et Compl.

Στηριγμός, οὔ, ὁ, (στηρίζω,) *a setting fast, fixedness, a standing still*, e. g. of the stars Diod. Sic. 1. 81. genr. Plut. ed. R. VI. p. 284. 11. In N. T. trop. *fixedness, steadfastness* in mind and faith, 2 Pet. iii. 17.

Στηρίζω, f. ἵζω, (ἵστημι,) *to set fast, steadfast, to fix firmly*, trans.

a) pp. Pass. perf. Luke xvi. 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, stands fixed.—Sept. κλίμαξ ἐστηριγμένη for בַּצִּדִּיק Gen. xxviii. 12.—Ecclus. iii. 8. Luc. D. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίθον. Hom. Il. 11. 28. Intrans. Plut. Marcell. 15.—From the Heb. Luke ix. 51 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κ. τ. λ. comp. in Πρόσωπον a.

b) trop. *to make steadfast* in mind, *to confirm, to strengthen*. Luke xxii. 32 στήριξον τοὺς ἀδελφούς σου. Rom. i. 11. xvi. 25. 1 Thess. iii. 2, 13. 2 Thess. iii. 3. James v. 8. 2 Pet. i. 12. Rev. iii. 2. 1 Thess. ii. 17 et 1 Pet. v. 10 στηρίξαι Opt. in text. rec. where later edit. fut. στήξει. Comp. Winer p. 273. So Sept. for בַּצִּדִּיק Ps. li. 14. cxii. 8.—Ecclus. vi. 40. xxii. 17.

Στίγμα, ατος, τό, (στίζω *to stick, to prick*, also *to brand*, Hdot. 7. 35. Plut. Peric. 26,) *stigma*, i. e. *a mark, brand*, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop. Gal. vi. 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Comp. 2 Cor. iv. 10 et xi. 23 sq. also Rev. xiv. 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq.—pp. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. Æl. V. H. 2. 9. Plut. Peric. 26. Diod. Sic. 14. 30.

Στιγμή, ῆς, ἡ, (στίζω,) *a prick, point*, Diog. Laert. 7. 135 στιγμή δ' ἐστὶ γραμμῆς πέρας, ἥτις ἐστὶ σημεῖον ἐλάχιστον. Trop. for the minutest particle, Dem. 552. 7. In N. T. trop. *point of time*, i. q. *a moment, instant*, Luke iv. 5 ἐν στιγμῇ χρόνου. Sept. for גְּזֵרָה Is. xxix. 5.—2 Macc. ix. 11. Plut. de Puer. educ. 17 στιγμὴ χρόνου πᾶς ὁ βίος ἐστί. Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

Στίλβω, f. ψω, *to shine, to be bright, to glitter*, intrans. Mark ix. 3 ἱμάτια στίλβοντα. Sept. for בְּהָרָה Ezra viii. 26. בְּהָרָה Nah. iii. 3.—1 Macc. vi. 39. Pol. 11. 9. 4. Plato Phædo 59.

Στοά, ᾶς, ἡ, (ἵστημι,) pp. a pillar, column, comp. περιστοον i. q. περιστυλον; in ordinary usage *a portico, porch, piazza*, surrounded and supported by columns, e. g. ἡ στοά Σολομῶνος John v. 2. x. 23. Acts iii. 11. v. 12. Comp. in Ἱερὸν d. This is called by Josephus τὸ ἔργον Σολομῶνος, prob. in reference only to its foundations; it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the temple; Jos. Ant. 20. 9. 7.

comp. B. J. 5. 5. 1. ib. 6. 5. 1.—genr. Dem. 776. 20. Xen. Œc. 7. 1.

Στοιβάς, ἄδος, ἡ, found only in N. T. prob. a corrupted form for στίβας, ἄδος, ἡ, from στείβω, Lat. *stipo*, to tread, Aor. 2 ἔστιβον; which latter form is read in several MSS. Comp. Fritzsche IV Evang. Vol. II. p. 474. Pp. 'any thing trodden,' and hence 'any thing strewed to lie upon,' a couch of tender boughs, leaves, grass, etc. Aristoph. Plut. 541 στιβάδα σχοίνων. Pol. 5. 48. 4. Diod. Sic. 17. 85. Xen. Cyr. 5. 2. 15.—In N. T. meton. a green bough, branch, Mark xi. 8 στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, i. q. in Matt. xxi. 8 ἔκοπτον κλάδους. Comp. Wetst. N. T. 1. p. 609.

Στοιχείον, ου, τό, (dim. of στοῖχος a row, series, fr. στείχω to go up by steps,) pp. a little step, a pin, peg, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Ecclus. 648 or 652. Trop. an element, e. g. elementary sound, a letter, Pol. 10. 45. 7. Luc. Jud. Voc. 12.—In N. T. plur. τὰ στοιχεῖα, elements, e. g.

a) genr. the elements of nature, the component parts of the physical world. 2 Pet. iii. 10, 12 στοιχεῖα καυσόμενα. Comp. Minuc. Felix 34. 2 "Stoicis . . . et Epicuræis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26.—Wisd. xix. 17. Jos. Ant. 3. 7. 7. Luc. Parasit. 11. Hdian. 3. 1. 12.

b) spoken of elementary instruction, the elements, the rudiments, e. g. of Christian instruction, Heb. v. 12 τὰ στοιχεῖα τῆς ἀρχῆς i. e. the first rudiments, principles; comp. Buttm. § 123. n. 4. Winer § 34. 2.—Plut. de Puer. educ. 16 στοιχεῖα τῆς ἀρετῆς.—Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. the mere rudiments, Gal. iv. 3, 9. Col. ii. 8, 20.

Στοιχέω, ὦ, f. ἥσω, (στοῖχος a row,) to stand or go in order, to advance in rows, ranks, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7. In N. T. trop. to walk orderly, seq. dat. of rule, i. q. to live according to any rule or duty, to follow;

Gal. vi. 16 ὅσοι τῷ κανόνι τούτῳ στοιχήσουσι. v. 25. Phil. iii. 16. Rom. iv. 12. absol. Acts xxi. 24.—Sext. Empir. 1. 10. 233 στοιχεῖν τῇ συνηθείᾳ. Pol. 28. 5. 6 στοιχεῖν τῇ τῆς συγκλήτου προθέσει.

Στολή, ῆς, ἡ, (στέλλω q. v.) pp. 'a fitting out,' i. e. apparatus, implements, Æl. V. H. 3. 43. armature, arms, harness, ib. 3. 24. Xen. Cyr. 3. 3. 42. apparel, attire, dress, Æl. V. H. 13. 1 med. 14. 7.—In N. T. i. q. Lat. *stola*, a robe, vestment, i. e. a long flowing robe reaching to the feet, worn by kings Sept. Jon. iii. 6. Æl. V. H. 7. 1; by priests Sept. Ex. xxviii. 2 sq. Jos. Ant. 3. 7. 1. Hdian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46. Rev. vi. 11. vii. 9, 13, 14 bis. Sept. for תַּבַּשְׂתִּי Ex. xxviii. 2 sq. 2 Chr. xviii. 9. חֲגֹרֶת 1 Chr. xv. 27.—Ceb. Tab. xviii. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

Στόμα, ατος, τό, the mouth, of men and animals.

a) pp. e. g. of animals, Matt. xvii. 27. 2 Tim. iv. 17, comp. in Λέων. Heb. xi. 33 comp. Judg. xiv. 8. James iii. 3. Rev. ix. 17 sq. xii. 15 al. So Sept. and πῦρ Gen. viii. 11. Ps. xxii. 22.—Palæph. 52. 2. Xen. Eq. 6. 9.—Of persons, as the organ of breathing, blowing, 2 Thess. ii. 8 τῷ πνεύματι τοῦ στόματος αὐτοῦ sc. τοῦ θεοῦ, comp. Ps. xxxiii. 6. Rev. i. 16. ii. 16. xi. 5. So Sept. and πῦρ 2 K. iv. 34. As receiving food and drink, Matt. xv. 11, 17. John xix. 29. Acts xi. 8. Rev. x. 9, 10. So Sept. and πῦρ Neh. ix. 20. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. xii. 34 τὸ στόμα λαλεῖ. Acts xxiii. 2. Rom. iii. 14, 19. x. 8 sq. Col. iii. 8. James iii. 10. al. Sept. and πῦρ Ex. iv. 15. Is. i. 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So the mouth as speaking, or perh. meton. for words, sayings, discourse, Matt. xv. 8, comp. Is. xxix. 13. Matt. xviii. 16 et 2 Cor. xiii. 1 ἐπὶ στόματος δύο μαρτύρων, quoted from Deut. xix. 5, where Sept. for πῦρ-לֵץ. Luke xi. 54. xix. 22 ἐκ τοῦ στόματος σου κρινῶ σε. xxi. 15 δώσω ὑμῖν στόμα καὶ σοφίαν q. d. wise utterance. Comp. πῦρ Sept. λόγος 1 Sam. xv. 24.—Soph. Œd. Tyr. 427, 699 or 701.—In phrases borrowed

mostly from the Hebrew:—(1) ἀνοίγειν τὸ στόμα *to open one's mouth, to speak*, and so trop. of the earth as rent in chasms Rev. xii. 16; see fully in Ἀνοίγω. (2) τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, i. e. *words uttered, sayings, discourse*, Matt. xv. 11, 18; comp. Sept. Num. xxx. 3. xxxii. 24. So τὸ ἐκπορ. διὰ τοῦ στόματος sc. τοῦ Θεοῦ, *word, precept*, Matt. iv. 4, in allusion to Deut. viii. 3 where Sept. for פֶּה. (3) λαλεῖν v. εἰπεῖν διὰ στόματός τινος, *to speak through the mouth of any one, to speak by his intervention*, as God by a prophet, messenger, Luke i. 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφῆτων. Acts i. 16. iii. 18, 21. iv. 25. xv. 7. So Sept. and Heb. פֶּה 2 Chr. xxxvi. 21, 22. (4) στόμα πρὸς στόμα λαλεῖν, *to speak mouth to mouth*, orally, without the need of writing, 2 John 12. 3 John 14. Sept. for פֶּה-לִפְּי פֶּה Num. xii. 8. comp. Jer. xxxii. 4.—Jos. Ant. 10. 8. 2 λαλεῖν κατὰ στόμα.

b) trop. i. q. *edge, point*, as of a weapon; the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part; also of *the front* of an army, Xen. H. G. 4. 3. 4. An. 3. 4. 42. In N. T. of a sword, στόμα μαχαίρας Luke xxi. 24. Heb. xi. 34. So Sept. for Heb. רֶגֶל-יָד Gen. xxxiv. 16. Judg. xx. 37, 38.—Ecclus. xxviii. 18. Philostr. Heroic. 19. 4 στόμα τῆς αἰχμῆς. Soph. Aj. 651. Hom. Il. 15. 389. AL.

Στόμαχος, ου, ὁ, (στόμα,) pp. a mouth, opening, hence, *the throat, gullet*, Hom. Il. 3. 292. ib. 19. 266. In N. T. *the stomach*, 1 Tim. v. 23.—Luc. Chronosol. 17. Hdian. 1. 17. 23.

Στρατεία, ας, ἡ, (στρατεύω,) *military service, warfare*, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6. *a military expedition, campaign*, Pol. 2. 22. 2, 6. Xen. H. G. 7. 4. 19. In N. T. metaph. of the apostolic office, as connected with hardships, dangers, trials, *a warfare*; 2 Cor. x. 4 τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. 1 Tim. i. 18, see in Στρατεύω b. α.—Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν.

Στράτευμα, ατος, τό, (στρατεύω,)

a military expedition, campaign, i. q. στρατεία, Hdian. 3. 49. In N. T. meton. *an army, forces, troops, host*, genr. Matt xxii. 7. Rev. ix. 16. xix. 14, 19 bis.—1 Macc. ix. 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 18.—By synecd. *a band* or detachment of troops, e. g. the garrison in the fortress Antonia, Acts xxiii. 10, 27; also of Herod's body-guard Luke xxiii. 11.—Hdian. 4. 6, 11, spoken of a part of the praetorian cohort.

Στρατεύω, f. εὐσω, (στρατός camp, army,) *to serve in war, to be a soldier*, Xen. Cyr. 4. 4. 11. *to wage war, to make an expedition, campaign*, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14.—Often and in N. T. only Mid. depon. στρατεύομαι, *to serve in war, to war, to be a soldier, warrior*, intrans.

a) pp. 1 Cor. ix. 7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; 2 Tim. ii. 4. Part. ὁ στρατευόμενος *a soldier* Luke iii. 14.—Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

b) trop. *to war*, spoken (a) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. x. 3. c. acc. of kindred noun, 1 Tim. i. 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν, comp. Buttm. § 131. 3.—Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας.—(β) Spoken of desires and lusts which *war* against right principles and moral precepts, James iv. 1. 1 Pet. ii. 11.

Στρατηγός, οὔ, ὁ, (στρατός, ἄγω,) pp. *leader of an army, commander, general*, Jos. B. J. 3. 8. 8. Hdian. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5. So of the ten Athenian commanders chosen annually, with whom the πολεμάρχος was joined, Hdian. 6. 109. Ael. V. H. 3. 17. Potter's Gr. Ant. II. p. 53. Afterwards only one or two were sent abroad with the army, as circumstances required, and the others had charge of military affairs at home, i. q. *war-minister*, Dem. 238. 13 ὁ ἐπὶ τῶν ὀπλῶν στρατηγός καὶ ὁ ἐπὶ τῆς διοικήσεως. ib. 282. 10. ib. 400. 26. Ael. V. H. 3. 8. In other Greek cities i. q. *chief-magistrate, prefect*, Diod. Sic. 16. 56 Φάλαικος ὁ Φωκίων στρατηγός. ib. 14. 93. Luc. Tox. 17 ἔωθεν οἱ στρατη-

γοὶ παρήσαν sc. τῶν Ἑφεσίων, comp. § 12.—Spoken of Roman officers, i. q. *consul*, ὑπατος, Pol. 1. 7. 12. ib. 1. 52. 5. Oftener of the Roman *prætor*, Diod. Sic. T. VI. p. 222 Tauchn. τῶν κατὰ πόλιν [Ῥώμην] στρατηγῶν. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 στρατηγὸς κατὰ πόλιν καὶ ἐπὶ ξένων i. e. *prætor urbanus et peregrinus*. Comp. Adam's Rom. Ant. p. 119 sq. In Roman colonies and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri*, *seviri*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3,) who also were sometimes styled *prætors*, i. p. Greek στρατηγία. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellantur, hi se *prætores* appellari volebant." Adam's Rom. Ant. p. 74.—Hence in N. T.

a) of the *duumviri*, *prætors*, *magistrates* of Philippi, where was a Roman colony, Acts xvi. 20, 22, 35, 36, 38.—Sept. for מִשְׁפָּטִים i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra ix. 2. Neh. ii. 16. iv. 14. xiii. 11.

b) στρατηγὸς τοῦ ἱεροῦ, a *captain*, *governor*, *prefect of the temple*, spoken genr. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom perhaps held the chief command; see in Σπεῖρα b, comp. Jer. xx. 1. E. g. fully, Luke xxii. 52 στρατηγὸς τοῦ ἱεροῦ. Acts iv. 1 ὁ στρ. τοῦ ἱεροῦ. v. 24. absol. Luke xxii. 4. Acts v. 26.—Jos. B. J. 6. 5. 3 δράμοντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγειλαν τῷ στρατηγῷ. Ant. 20. 6. 2. B. J. 2. 17. 2 ὁ στρατηγῶν. Called also by other names, e. g. Sept. ὁ ἡγούμενος οἴκου Θεοῦ for Heb. מְהַלְלֵי הַבַּיִת 1 Chr. ix. 11. 2 Chr. xxxi. 13. Jer. xx. 1. ἐπιστάται τοῦ ἱεροῦ Esdr. i. 8. ἱεροστάται vii. 2. χιλιάρχαι i. 9, comp. 2 Chr. xxxv. 8, 9.

Στρατιά, ἄς, ἡ, (στρατός,) an *army*, *host*, Sept. for אֲרָצָא 2 Sam. iii. 23. 1 K. 11. 15. Hdian. 6. 5. 16. Xen. Cyr. 1. 4. 17. In N. T. only by Hebr. στρατιά οὐράνιος v. τοῦ οὐρανοῦ, i. q. מַמְלֶכֶת אֱלֹהִים, *host of heaven*, viz.

a) i. q. *angels*, the *angelic host*, Luke

ii. 13. So Sept. for אֲרָצָא 1 K. xxii. 19. comp. 2 Chr. xviii. 18. Ps. cxlviii. 2. ciii. 21.

b) i. q. *the sun, moon, stars*, the whole host of the firmament, Acts vii. 42. So Sept. and אֲרָצָא 2 Chr. xxxiii. 3, 5. Jer. xix. 13. Zech. i. 5.

Στρατιώτης, ου, ὁ, (στρατιά,) a *soldier*, *warrior*, spoken of common soldiers, Matt. viii. 9. Mark xv. 16. Luke vii. 8. John xix. 23 sq. Acts xii. 4. al.—2 Macc. xiv. 39. Hdian. 2. 7. 10. Xen. An. 7. 1. 3.—Trop. of a Christian teacher, 1 Tim. ii. 3 ὡς καλὸς στρατιώτης Ἰ. Χρ. See in Στρατεία. AL.

Στρατολογέω, ῶ, f. ἤσω, (στρατολόγος, from στρατός, λέγω, to collect an army, to levy, to enlist; Part. ὁ στρατολογήσας one who holds a levy, i. q. commander, general, 2 Tim. ii. 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12. Trop. to enlist, i. q. to incite, Jos. B. J. 1. 27. 6. ib. 5. 9. 4 bis.

Στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχω,) *prefect of the camp*, an officer to whose charge Paul was committed at Rom, Acts xxviii. 16. Many understand here the *præfectus prætorio* (comp. Phil. i. 13) or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance where the younger Agrippa was once imprisoned by this officer at the express command of the emperor Tiberius; comp. Jos. Ant. 18. 6. 6, coll. 10. Krebs Obs. in loc. See Adam's Rom. Ant. p. 149, 563.—genr. Luc. Quom. Hist. conscr. 22. Spoken of the *centurio primipili* or standard-bearer of a legion, Dion. Hal. Ant. 10. 36 bis, comp. ib. 9. 10. Adam's Rom. Ant. p. 370.

Στρατόπεδον, ου, τό, (στρατός, πέδον,) pp. 'camping-ground of an army,' i. e. a camp, encampment, Jos. Ant. 7. 9. 6. Cebet. Tab. 1. Xen. Cyr. 3. 3. 27. In N. T. meton. an army encamped, host, Luke xxi. 20. Sept. for אֲרָצָא Jer. xxxiv. 1.—2 Macc. viii. 12. Hdian. 7. 8. 8. Thuc. 4. 94. Xen. H. G. 1. 1. 21.

Στρεβλόω, ῶ, f. ὠσω, (στρεβλή, a windlass, winch, instrum. of torture, fr.

στρεβλός, στρέφω,) *to roll or wind on a windlass*, Hdot. 7. 36. *to wrench, to turn awry*, Hdot. 3. 129; espec. by torture, 3 Macc. iv. 14. Æl. V. H. 7. 18. Pol. 2. 59. 1.—In N. T. trop. *to wrest, to pervert*, e. g. the sense of a writing, trans. 2 Pet. iii. 16. Comp. Sept. Pass. for לְהַפְּתִי to show oneself perverse, 2 Sam. xxii. 27.

Στρέφω, f. ψω, pp. i. q. τρέπω, the first and third consonants of the root being strengthened by the sibilant and aspirate; *to turn, to turn about*, trans. Mid. στρέφομαι and Aor. 2 pass. ἐστράφην as Mid. *to turn oneself, to turn about*, intrans. comp. Buttm. § 136. 2.

a) pp. Act. c. acc. et dat. of pers. *to-wards whom*, Matt. v. 39 στρέψον αὐτῷ καὶ τὴν ἄλλην, comp. Winer § 31. 2. p. 174. Mid. Part. absol. στραφεῖς, στραφέντες, Matt. vii. 6. xvi. 23 ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ. Luke ix. 55. xiv. 25. xxii. 61. John i. 38. xx. 16. c. dat. τινί Luke vii. 9. πρὸς τινα Luke vii. 44. x. 23. xxiii. 28. Also Mid. c. εἰς τινα Acts xiii. 46 στρεφόμεθα εἰς τὰ ἔθνη *we turn [and go] to the Gentiles*. Seq. εἰς c. acc. of place, Acts vii. 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, *in their hearts they turned back to Egypt*. John xx. 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for הִפְּתִי Jer. xlviii. 39. Mid. c. εἰς τὰ ὀπίσω for הִפְּתִי Ps. cxiv. 3, 5.—Act. Æl. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1. c. πρὸς τινα Luc. Alex. 8. εἰς τὰ δεξιὰ Xen. Eq. 7. 12.

b) trop. trans. *to turn into any thing*, i. q. *to convert, to change*, e. g. Act. c. εἰς, Rev. xi. 6 τὰ ὕδατα εἰς αἷμα. So Sept. for הִפְּתִי Ps. cxiv. 8. Jer. xxxi. 13. Ex. vii. 15.—Mid. of persons, *to turn in mind, to be converted, changed, to become as it were another man*. Matt. xviii. 3 ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς παιδιά. Comp. Sept. στραφήσῃ εἰς ἄνδρα ἄλλον, Heb. הִפְּתִי , 1 Sam. x. 7.—Once Act. στρέφω intrans. or c. ἐαυτὸν impl. *to turn oneself, to turn, to change one's mind and conduct*; see Buttm. § 130. n. 2. Winer § 39. 1. Acts vii. 42 ἐστρεψε ὁ θεός. Comp. Sept. Is. lxiii. 10.—pp. Xen. H. G. 4. 3. 5.

Στρηνιάω, ὦ, f. ἄσω, (στρήνος q. v.)

pp. 'to live strenuously, rudely,' as in Engl. 'to live hard,' i. e. *to revel, to run riot, to live luxuriously*, intrans. Rev. xviii. 7, 9.—Hesych. στρηνιῶντες· πεπλεγμένοι [read πεπλησμένοι], δηλοῖ δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν καὶ βαρέως φέρειν. Sophil. ap. Athen. 3. p. 100. A. Antiphanes ib. p. 127. D. Lycophr. ib. 10. p. 420. B. Found only in late writers for the earlier τρυφάω, Phryn. et Lob. p. 381. Sturz. de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

Στρήνος, εος, ους, τό, (στρηνής Lat. *strenuus*, vehement, rude, Apoll. Rh. 2. 323,) pp. *rudeness, insolence, pride*, and hence *revel, riot, luxury*. Rev. xviii. 3 ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν, i. e. from the abundance, vastness of her luxury and proud voluptuousness.—Anthol. Gr. III. p. 128. no. 64. Sept. for הִפְּתִי pride, arrogance, 2 K. xix. 28. A word of the later Greek, Sturz de Dial. Mac. p. 195. comp. Lob. ad Phr. p. 381.

Στρουθίον, ου, τό, (dimin. fr. στρουθός,) any small bird, espec. a *sparrow*, Matt. x. 29, 31. Luke xii. 6, 7. Sept. for הִפְּתִי Ps. xi. 1. Lam. iii. 51.—Tob. ii. 10. Hierocl. Facet. 10. Athen. 14. p. 654. B.

Στρωνύω v. -ώννυμι, f. σρώσω, (Metath. for στορέννυμι, Buttm. § 114. p. 301. § 110. 11,) *to strow, to spread*, trans. Matt. xxi. 8 bis, ἐστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κ. τ. λ. Mark xi. 8 bis. For this custom comp. 2 K. ix. 13. Jos. Ant. 9. 6. 2 ἕκαστος ἐστρώννεν αὐτῷ τὸ ἱμάτιον. Sept. for הִפְּתִי Esth. iv. 3. Is. xiv. 11.—Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts ix. 34 στρώσον σεαυτῷ sc. κράββατον, κλίνην, comp. ver. 33. Comp. Sept. Job xvii. 13. Ez. xxviii. 7. (Theocr. Id. 21. 7. Artemid. II. 57 or 62 στρωννύουσα κλίνας.) Pass. of a supper-chamber *spread* with couches, triclinia, around the table, i. q. *furnished, prepared*, comp. in Ἀνάκειμαι no. 2. Calmet art. *Eating*. Mark xiv. 15 et Luke xxii. 12 ἀνάγειον μέγα ἐστρωμένον.—Sept. Ez. xxiii. 41. Athen. 4. p. 138. C. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλίνην στρώννυσι, τράπεζαν κοσμεῖ. So *triclinium stratum* Macrobian. Sat. 2. 9.

Στυγητός, ἡ, όν, (στυγέω to hate,) *hateful, detestable*, Tit. iii. 3.—Philo de Decal. p. 202. 20. Heliodor. 5. 29. Æschyl. Prom. 592 or 596.

Στυγνάζω, f. άσω, (στυγνός hateful, austere, gloomy, fr. στυγέω,) *to be or become austere, gloomy, sad*, intrans. e. g. of the countenance, Mark x. 22 ó δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος.—Nicet. in Andron. Comnen. II. 2. p. 207 κατηφιῶντες οὖν οἱ ἄνθρωποι καὶ στυγνάζοντες ἐβίωσκον.—Trop. of the sky, *to lower*, intrans. Matt. xvi. 3 πυρράζει γὰρ στυγνάζων ὁ οὐρανός.—Wisd. xvii. 5 νύξ στυγνή, and so στυγνότης Pol. 4. 21. 1.

Στύλος, ου, ό, (kindr. with στήλη,) *a column, pillar*, Rev. x. 1 ὡς στύλοι πυρός. So Sept. for תִּנְיָן Ex. xiii. 21, 22. xiv. 24.—Pol. 1. 22. 4.—Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. ii. 9 οἱ δοκοῦντες στύλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ. Rev. iii. 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. iii. 15.—Ecclus. xxxvi. 24. Eurip. Iph. Aul. 57 στύλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες.

Στωϊκός, ἡ, όν, *Stoic*, and οἱ Στωϊκοί *the Stoics*, a sect of philosophers founded by Zeno, and so called from the στόα, portico, where he taught. See the works of Epictetus, Arrian, M. Antoninus, his followers. Acts xvii. 18.

Σύ, gen. σοῦ, *thou*, pers. pron. of thee second person; plur. ὑμεῖς, *ye*; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

a) Nom. σύ, plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 7. Winer § 122. 6. In N. T. inserted: (α) With emphasis, e. g. before a vocative, Matt. ii. 6. Luke i. 76. 2 Tim. ii. 1; or in distribution James ii. 3; with an adjunct between it and the verb John iv. 9. Also in interrogations, Matt. xxvii. 11. Luke xxiv. 18. John viii. 53. Mark viii. 29; and so at the end of a clause John i. 21. viii. 48; in answers Matt. xxvi. 25. Mark xv. 2. In antitheses Matt. iii. 14.

Luke ix. 60. John iii. 2. Luke xi. 48. xxii. 26. 1 Cor. iii. 23; so καὶ σύ, καὶ ὑμεῖς, Luke x. 37. xxii. 58. Matt. vii. 12. Genr. Matt. xvi. 16. Mark i. 11. Luke iii. 22. Once ὑμεῖς absol. 1 John ii. 27.—Xen. Conv. 8. 4 σὺ δὲ μόνος.—(β) Without special emphasis, σύ John xxi. 15, 16, 17. Luke iv. 7. John iv. 10. ὑμεῖς Matt. xxviii. 5. Comp. Winer l. c.—Xen. l. c. ὡς σὺ γὰρ ὁρᾷς.

b) Gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessive σός, ὑμέτερος, Buttm. § 127. 7. Comp. Winer § 22. n. 1. p. 135. E. g. σοῦ Matt. i. 22. iv. 6. Mark i. 2. sæp. ὑμῶν Matt. v. 10. Mark ii. 8. Rom. vi. 12. sæp.—Genr. σοῦ Matt. ii. 6. iii. 14. v. 29. sæp. ὑμῶν Matt. v. 12. Luke xi. 5. sæp. For Luke ii. 35 καὶ σοῦ δὲ αὐτῆς, see in Σε-αὐτοῦ.

d) Deut. σοί, ὑμῖν, genr. Matt. iv. 9. Mark v. 9. Luke i. 19. Matt. vii. 7. Luke x. 13. 2 Cor. v. 12. sæp. Dat. commodi Matt. xxi. 5. 2 Cor. v. 13; in comm. 2 Cor. xii. 20. Rev. ii. 16. al. For the phrase τί ἐμοὶ καὶ σοί, see in Ἐγώ. AL.

Συγγένεια, ας, ἡ, (συγγενής,) pp. *kin, kindred, relationship*, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. H. G. 2. 4. 21. In N. T. meton. *kindred*, i. e. *kinsmen, relatives, family*. Luke i. 61 οὐδεὶς ἐστὶ ἐν τῇ συγγενείᾳ σου. Acts vii. 3, 14. Sept. for תַּנְיָן Ex. xii. 21. Josh. vi. 23.—Jos. Ant. 3. 3. 1. Pol. 15. 30. 7. Dem. 796. 17.

Συγγενής, έος, οὔς, ό, ἡ, adj. (σύν, γένος, γίνομαι), *kin, kindred, related*; subst. *a kinsman, relative*, one of the same family. Mark vi. 4 οὐκ ἐστὶ προφήτης ἄτιμος, εἰ μὴ . . . ἐν τοῖς συγγενέσι. Luke i. 36 Ἐλισάβετ ἡ συγγενής σου. ver. 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Sept. for תַּנְיָן Lev. xviii. 14. תַּנְיָן Lev. xxv. 45. Josh. xxi. 27.—Tob. vi. 10. Hdian. 4. 14. 14. Xen. H. G. 1. 7. 8.—In a wider sense, i. q. *one of the same nation, a fellow-countryman*, spoken by Paul of the Jews as being all descended from a common ancestor. Rom. ix. 3 τῶν συγγενῶν μου κατὰ σάρκα. xvi. 7, 11, 21.—Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v.

Συγγνώμη, ης, ἡ, (συγγινώσκω to

know and think with, to accord, to concede,) *concession, permission, leave.* 1 Cor. vii. 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, *this I say by way of concession* [sc. to the weakness of the flesh], *and not of command.*—Ecclus. iii. 13. Dem. 121. 9. Thuc. 5. 88. Xen. Ath. 2. 20.

Συγκάθημαι, (σύν, κάθημαι,) *to sit down with, to sit with,* c. μετά Mark xiv. 54. c. dat. depending on σύν in compos. Acts xxvi. 30; see Winer § 56. 2, 4 fin. Buttm. § 47. n. 11, 12. Matth. § 405. Sept. for כָּשׁ Ex. xxiii. 33. Ps. ci. 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

Συγκαθίζω, f. ἰσω, (σύν, καθίζω,) *trans. to cause to sit down with, to seat with; intrans. to sit down with, to sit with.*

a) *trans. seq. ἐν c. dat. of place,* Eph. ii. 6 καὶ συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ ver. 5] ἐν τοῖς ἐπουρανίοις.

b) *intrans. of several, to sit down together,* Luke xxii. 55. Sept. for כָּשׁ Ex. xviii. 13. Jer. xvi. 6.—Esdr. ix. 6, 16. Xen. H. G. 5. 2. 35.

Συγκακοπαθέω, ὦ, f. ἦσω, (σύν, κακοπαθέω q. v.) *to suffer evil with any one, to endure affliction with,* c. dat. of thing in respect to which or for which, Winer § 31. 1, 3. Buttm. § 133. n. 2. 2 Tim. i. 8 συγκακοπάθησον [ἐμοί] τῷ εὐαγγελίῳ.

Συγκακουχέω, ὦ, f. ἦσω, (κακουχέω q. v.) *only in Pass. to be maltreated or afflicted with any one, to suffer affliction with,* c. dat. of pers. Heb. xi. 25 συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ. Comp. in Συγκάθημαι.

Συγκαλέω, ὦ, f. ἰσω, (σύν, καλέω,) *to call together, to convoke,* trans. Mark xv. 16 συγκαλοῦσιν ὅλην τὴν σπεῖραν. Acts v. 21. Mid. pp. *to call together to oneself,* Luke ix. 1 συγκαλεσάμενος τοὺς δώδεκα. xxiii. 13. Acts x. 24. xxviii. 17. In Luke xv. 6, 9, the Act. and Mid. alternate in the same context; see Winer § 39. 6. comp. Matth. § 496. 7. Sept. for כָּשׁ, Act Ex. vii. 11. Josh. ix. 22. Mid. Zech. iii. 10.—Act. Jos. Ant. 7. 14. 7. Hdian. 1. 4. 1. Xen. Cyr. 4. 1. 1.

Mid. Aristenæ. I. 5 συνεκαλεῖτο τοὺς φίλους.

Συγκαλύπτω, f. ψω, (σύν intens. καλύπτω,) *to cover together, to cover wholly,* trans. pp. Sept. for כָּשׁ 1 K. xxi. 4. πᾶς Judg. iv. 18. 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28. In N. T. trop. i. q. *to hide wholly, to conceal,* Luke xii. 2 οὐδὲν συγκεκαλυμμένον ἐστίν.—Ecclus. xxvi. 8. Plut. Alex. M. 31. Eurip. Phœn. 886 or 889.

Συγκάμπτω, f. ψω, (σύν intens. κάμπτω,) *to bend together,* e. g. τὸν νῶτόν τινος *to bow down wholly,* Rom. xi. 10, i. e. trop. *to oppress, to afflict,* quoted from Sept. Ps. lxix. 24, where it departs from the Hebrew.—Sept. for כָּשׁ 2 K. iv. 35. Xen. Eq. 12. 5.

Συγκαταβαίνω, f. βήσομαι, (καταβαίνω q. v.) *to go down with any one,* sc. from a higher to a lower place, as from Jerusalem to Cesarea, intrans. Acts xxv. 5 συγκαταβάντες sc. ἐμοί. Sept. for כָּשׁ Ps. xlix. 18.—Wisd. x. 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier συγκαθίεναι, Phryn. et Lob. p. 398.

Συγκατάθεσις, εως, ἡ, (συγκατατίθημι q. v.) *assent, accord, agreement,* 2 Cor. vi. 16.—Pol. 4. 17. 8. Dion. Hal. Ant. 8. 79. Plut. M. Antonin. 51.

Συγκατατίθεμαι, as Mid. (κατατίθημι,) *to put or lay down with another, to deposit with,* Isæus 59. 25 γραμματεῖον.—Usually and in N. T. only c. acc. ψῆφον implied, *to deposit one's vote with others in the urn, to give one's vote with others,* i. e. trop. *to assent to, to accord with, to agree with or to,* c. dat. Luke xxiii. 51.—Hist. Sus. 20. Jos. Ant. 20. 1. 2 συγκαθέμην τῇ γνώμῃ ταύτῃ. Pol. 3. 98. 11. Plato Gorg. p. 501. c.

Συγκαταψηφίζω, f. ἰσω, (σύν, καταψηφίζω pp. *to reckon or count down,*) *to count down with,* i. q. *to reckon or number with others,* Pass. Acts i. 26 συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. Etymologically it might also here signify *to be allotted or voted with the apostles.* Comp. in Ψῆφος, Ψηφίζω.—Not found in this sense in classic

writers, with whom Mid. καταψηφίζομαι is i. q. 'to give one's vote against, to condemn,' Dem. 790. 15. Xen. H. G. 1. 7. 38.

Συγκεράννυμι, f. ράσω, (κεράννυμι q. v.) *to mix together, to intermingle with*, 2 Macc. xv. 39 οἶνος ὕδατι συγκερασθεῖς. Anthol. Gr. I. p. 15. 2. In N. T. trop. *to join together, to temper*, i. q. *to mix together so that one part qualifies another*, c. acc. 1 Cor. xii. 24 ὁ θεὸς συνεκέρασε τὸ σῶμα. Pass. c. dupl. dat. Heb. iv. 2 ὁ λόγος . . μὴ συγκεκεραμένος τῇ πίστει τοῖς ἀκούσασιν, comp. in Συγκάθημαι. Buttm. § 133. n. 2.—Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἡθεὶ χρηστῷ συγκεκεραμένην ἔχειν. Plut. Non poss. suav. viv. 20. ed. R. X. p. 529. Thuc. 6. 18. c. dat. pers. Xen. Cyr. 1. 4. 1.

Συγκινέω, ω, f. ἤσω, (κινέω,) trans. *to move with*; Mid. intrans. *to move oneself with, to move together with others*, Plut. de Adulat. et Amic. 7. ed. R. VI. p. 190. 10. Epict. Ench. 33. 10. Trop. *to move in mind with any one, to incite, to rouse*, sc. *to like exertion, to sympathy*, etc. Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, *to move together, to stir up at the same time*, trans. Acts vi. 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κ. τ. λ. Comp. Κινέω.

Συγκλείω, f. εἰσω, (κλείω,) *to shut up together, to enclose together*, trans. Luke v. 6 συνέκλεισαν πλῆθος ἰχθύων πολύ. Sept. for רָבַד Ex. xiv. 3.—1 Macc. v. 5. Pol. 1. 17. 8. Hdian. 7. 10. 6.—Trop. *to include together*, i. q. *to make subject, to deliver over alike*, c. εἰς Rom. xi. 32 συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν. c. ὑπὸ Gal. iii. 22, 23. Comp. Sept. for רָבַד רָבַדְתָּ Ps. xxxi. 9. Josh. xx. 5. הָיָה Ps. lxxviii. 50.—Dion. Hal. Ant. 9. 41. Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμηχανίαν συγκλείσθεις Ἀντίγονος.

Συγκληρονόμος, ον, ὁ (κληρονομός,) pp. *a co-heir, joint-heir*, i. q. *a joint-possessor, copartner*, Rom. viii. 17 συγκλ. τοῦ Χριστοῦ. Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7.

Συγκοινωνέω, ῶ, f. ἤσω, (κοινωνέω,) *to be partaker with others, to share with others in any thing*, c. dat. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4.—c. gen. Dem. 1299. 20 συγκοινωνεῖν τῆς δόξης.

Συγκοινωνός, οὔ, ὁ, ἡ, (κοινωνός,) *a joint-partaker, copartner*, seq. gen. Rom. xi. 17 συγκ. τῆς ρίζης κ. τ. λ. 1 Cor. ix. 23. Phil. i. 7. c. ἐν Rev. 1. 9.

Συγκομίζω, f. ἰσω, (κομίζω q. v.) pp. *to take up and bear together, to bring together, to collect*, e. g. fruits Sept. Job v. 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesil. 19. Thuc. 6. 71. In N. T. of several persons, *to bear away together*, sc. *a corpse for burial, to bury together*, trans. Acts viii. 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. — Soph. Aj. 1048 or 1067. Phavor. συγκομίζειν ἀντὶ τοῦ θάπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

Συγκρίνω, f. ἰνῶ, (κρίνω q. v.) pp. *'to separate distinct things and then bring them together into one;'* hence *to join together, to combine, to compose*; opp. διακρίνειν *'to separate between, to decompose;'* Plut. Consol. ad Apoll. 15. ed. R. VI. p. 418, καλῶς ὁ Ἐπίχαρμος συνεκρίθη, φησὶ, καὶ διεκρίθη, καὶ ἀπῆλθε ὅθεν ἦλθε πάλιν, γὰρ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω. Luc. Pseudosoph. 5. Plat. Phædo 15. In later usage and N. T. *to place together and judge of*, i. e. *to compare, to estimate by comparison*, constr. c. acc. et dat. Comp. Lob. ad Phryn. p. 278.

a) genr. 2 Cor. x. 12 bis, συγκρίναι ἑαυτοὺς τισὶ . . συγκρίνοντες ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9. c. πρὸς Diod. Sic. 2. 5. Mid. 1 Macc. x. 71 συγκριθῶμεν ἑαυτοῖς. Jos. Ant. 13. 4. 3.

b) by impl. i. q. *to explain, to interpret*, sc. *by comparison of one thing with another*. 1 Cor. ii. 13 πνευματικοῖς πνευματικὰ συγκρίνοντες. So Sept. for רָבַד Gen. xl. 8, 16, 22. xli. 12, 15. רָבַד Dan. v. 12.—Others in 1 Cor. i. c. take dat. πνευματικοῖς as masculine.

Συγκύπτω, f. ψω, (κύπτω,) *to stoop*

or *bow together*, as persons putting their heads together, Hdot. 3. 82. Luc. Bis accus. 4; of things inclining toward each other, Xen. An. 3. 4. 19. In N. T. *to be bowed together*, comp. Engl. *to be bent double*, intrans. Luke xiii. 11 ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι.—Sept. Job ix. 27. Eccclus. xii. 11. xix. 26. Themist. Orat. 7 ad Valent. p. 90 αἰὲς συγκεκυφώς, αἰὲς συννεφής, ἐφελκόμενος τὰς ὀφρύς, sc. Procopius.

Συγκυρία, ας, ἡ, (συγκυρέω *to happen together*, e. g. events Hdot. 8. 87. Pol. 5. 18. 6; persons Pol. 18. 33. 3,) 'a happening together,' i. e. *coincidence, accident, chance*, Luke x. 31 κατὰ συγκυρίαν.—So συγκύρησις Pol. 9. 12. 6. συγκύρημα Pol. 4. 86. 2. Plut. ed. R. X. p. 713. 6.

Συγχαίρω, aor. 2 συνεχάρην, (χαίρω q. v.) *to rejoice with* any one, to sympathize in another's joy, c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 11, 12. Matth. § 405. Phil. ii. 17 συγχαίρω πᾶσιν ὑμῖν. ver. 18. Luke i. 58. xv. 6, 9.—Sept. Gen. 21. 6. Plut. Parall. 16 bis, ed. R. VII. p. 231, 232 χαρέντων δὲ πάντων, μόνη ἡ ἀδελφὴ οὐ συνεχάρη Ὀρατία. Xen. Hi. 11. 12.—Or in Luke II. cc. it can be i. q. *to congratulate*, as 3 Macc. i. 8. Dem. 194. 23. Pol. 29. 7. 4.—Trop. of things, 1 Cor. xii. 36 τὰ μέλη. xiii. 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. truth, uprightness, causes its followers to rejoice, and ἡ ἀγάπη rejoices with them.

Συγχείω, (χέω,) also συγχύνω a later form disapproved by the grammarians, see in Ἐκχείω; impf. συνέχεον and συνέχυνον, Pass. perf. συγκέχυμαι, aor. 1 p. συνεχύθη, see fully in Ἐκχείω. Buttm. § 114. p. 307.—Pp. *to pour together*, Lat. *confundo*; hence trop. i. q. *to confound, to confuse*, trans.

a) of an assembly, multitude, i. q. *to throw into confusion, to excite, to put in uproar*, c. acc. Acts xxi. 27 συνέχεον πάντα τὸν ὄχλον. Pass. xix. 32 ἡ ἐκκλησία συγκεχυμένη. xxi. 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis accus. 17 καὶ συγχεῖν ἡμῶν ἐπειράτο τὴν ξυνουσίαν, ἐπιπαράξας τῇ βοῇ. comp. D. Deor. 25. 1.

b) of the mind, *to confound, to perplex*, e. g. a person in disputation, c. acc. Acts ix. 22. Of persons in amazement, consternation, Acts ii. 6 συνῆλθε τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. iv. 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχύθη τὴν ψυχὴν.

Συγχράομαι, ὦμαι, f. ἥσομαι, depon. Mid. (χράομαι q. v.) *to use with* another, to have in common use, Pol. 3. 14. 5. ib. 6. 3. 10. In N. T. *to have usage, dealings, intercourse with* any one, c. dat. John iv. 9 οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.—Arr. Peripl. mar. Eryth. p. 159 συνεχρήσαντο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινές, i. e. some from Muza have commerce with the island. Comp. χράομαι Xen. Hi. 5. 2. Mem. 4. 8. 11.

Συγχύνω, see Συγχέω.

Σύγχυσις, εως, ἡ, (συγχέω q. v.) *confusion, tumult, uproar*, Acts ix. 29. Comp. Sept. for פְּרִיפּוּ 1 Sam. xiv. 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

Συζάω, ὦ, f. ἥσω, (σύν, ζάω,) *to live with* any one i. e. not to die, c. dat. expr. or impl. see in Συγχαίρω. 2 Cor. vii. 3 ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν sc. ὑμῖν. Trop. of eternal life with Christ, Rom. vi. 8. 2 Tim. ii. 11.—Aristot. Eth. 8. 6. Athen. 6. p. 249. B. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη.

Συζεύγνυμι, f. εὐξω, aor. 1 συνέζευξα, (ξεύγνυμι,) *to yoke together*, pp. animals, Sept. for קָרַב Ez. i. 11. Xen. Cyr. 2. 2. 26. In N. T. trop. *to join together, to unite*, trans. e. g. husband and wife, Matt. xix. 6. Mark x. 9.—Jos. Ant. 1. 19. 10. Hdian. 3. 10. 4. Xen. CEC. 7. 30.

Συζητέω, ὦ, f. ἥσω, (σύν, ζητέω,) *to seek* any thing *with* another, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6. In N. T. trop. *to seek together*, i. e. *to inquire of one another, to question with*, e. g.

a) spoken of several, absol. Mark iv. 10 συζητοῦντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. Seq. πρὸς ἑαυτούς Mark i. 27. Luke xxii. 23.

b) genr. i. q. *to question, to reason, to*

dispute with any one, absol. Mark xii. 28 ἀκούσας αὐτῶν συζητούντων. Luke xxiv. 15. c. dat. Acts vi. 9. c. πρὸς, Acts ix. 29 συνεζήτει πρὸς τοὺς Ἑλληνιστάς. With the idea of cavil, captiousness, c. dat. Mark viii. 11. ix. 14. c. πρὸς Mark ix. 16.

Συζήτησις, εως, ἡ, (συζητήω,) *question, reasoning, disputation*, Acts xv. 2, 7. xxviii. 29.—Philo de Opif. Mund. p. 11. D. Allegor. 2. p. 85. B.

Συζητητής, οὔ, ὁ, (συζητέω,) *a questioner, reasoner, disputant*, a sophist, 1 Cor. i. 20.—Rabb. שִׁבְרֵי, also שִׁבְרֵי מִדְּבָרִים *house of disputation*, i. e. a school, academy, Buxtf. Lex. Chald. Rabb. 583 sq. Fuller Misc. Sac. 3. 7.

Σύζυγος, ου, ὁ, ἡ, adj. (συζεύγνυμι), *yoked-together*, subst. *a yoke-fellow*, trop. of a spouse, 3 Macc. iv. 8. Test. XII. Patr. p. 526. In N. T. trop. *a fellow-labourer, colleague*, Phil. iv. 3.—Aristoph. Plut. § 45 ἐὰν δὲ σύζυγον λάβω τίνα. Eurip. Iph. Taur. 251.

Συζωοποιέω, ὦ, f. ἦσω, (ζωοποιέω q. v.) *to make alive with any one, to quicken with*, e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. ii. 5. With σύν repeated Col. ii. 13, comp. Winer § 56. 2, 4 fin.

Συκάμινος, ου, ἡ, *a sycamine-tree*, Heb. plur. סִימְרִי, called also *the sycamore*, συγκόμορος, see fully in Συκομορέα. Luke xvii. 6. Sept. for שִׁי 1 K. x. 27. 1 Chr. xxvii. 28. Is. ix. 9.—Dioscor. I. 182, 184 συγκόμορον, ἔνιοι δὲ καὶ τοῦτο συκάμινον λέγουσι. Theophr. H. Pl. 4. 2. Jos. Ant. 8. 7. 4. Diod. Sic. 1. 34.

Συκέα, contr. Συκῆ, gen. ἑας, ἥς, ἡ, (σῦκον,) *a fig-tree*, Matt. xxi. 19 bis, 20, 21. xxiv. 32. Mark xi. 13, 20, 21. xiii. 28. Luke xiii. 6, 7. xxi. 29. John i. 49, 51. James iii. 12. Rev. vi. 13. Sept. for שִׁי Judg. ix. 10, 11. Prov. xxvii. 18.—Æl. V. H. 3. 38. Xen. Œc. 19. 12

Συκομορέα, ας, ἡ, (σῦκον, μορέα, ὄρον,) i. q. ἡ συγκόμορος, *a sycamore-tree*, pp. 'the fig-mulberry,' Luke xix. 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the

mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible. It is more frequently called *the sycamine tree*, ἡ συκάμινος q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. B. Warnekros Hist. Nat. Sycomori, in Eichhorn's Repert. für morgenl. Literat. St. 11, 12.—Hesych. συκομορέα· συκάμινον. Other forms in MSS. are συκομωρέα, συκομοραία, συκομωραία.

Σῦκον, ου, τό, *a fig*, Matt. vii. 16. Mark xi. 13. Luke vi. 44. James iii. 12. Sept. for שִׁי 2 K. xx. 7. Neh. xiii. 15.—Æl. V. H. 3. 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.

Συκοφάντέω, ὦ, f. ἦσω, (συκοφάντης, from σῦκον, φαίνω,) pp. to be a *συκοφάντης*, i. e. a fig-informer, one who watched and informed against persons who exported figs from Athens contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Hence genr. *to inform against, to accuse falsely, to calumniate*, c. acc. Jos. Ant. 10. 7. 3. Æl. V. H. 2. 13. Hdian. 2l 14. 7. Xen. Mem. 2. 9. 5.—In N. T. by impl. i. q. *to extort* by false accusations, *to defraud*, absol. Luke iii. 14. τινός τι xix. 8. So Sept. for שִׁי Job xxxv. 9. Ps. cxix. 122. Prov. xxii. 16. Comp. Xen. H. G. 2. 3. 22.

Συλαγωγέω, ὦ, f. ἦσω, (σῦλον prey, ἄγω,) *to lead off as prey, to carry off as booty*, e. g. captives Heliodor. X. p. 512. Aristæn. II. Ep. 22. In N. T. trop. of false teachers, Col. ii. 8.

Συλάω, ὦ, f. ἦσω, *to spoil, to plunder, to rob*, trans. by hyperb. 2 Cor. xi. 8 ἅλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον.—Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11. Comp. Passow s. v.

Συλλαλέω, ὦ, f. ἦσω, (σύν, λαλέω,) *to speak or talk with, to confer with*, c. dat. Mark ix. 4. Luke ix. 30. xxii. 4; comp. in Συγχαίρω. Seq. μετά τινος Matt. xvii. 3. Acts xxv. 12. c. πρὸς ἀλλήλους Luke iv. 36. Sept. c. dat. for שִׁי Ex. xxxiv. 35.—c. dat. Pol. 1. 43. 1. ib. 4. 22. 8 πρὸς ἀλλήλους Dion. Hal. Ant. 10. 12. absol. Plut. ed. R. VIII. p. 360. 5.

Συλλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take together*, pp. to enclose in

the hands, Lat. *comprehendere*, trop. i. q. Engl. *to comprehend, to comprise*, Hdot. 3. 82 ἐνὶ ἐπεὶ πάντα συλλαβὼν εἰπεῖν. ib. 7. 16. 3. *to take or bring together, to collect*, e. g. scattered troops Hdot. 5. 46. Also *to take with oneself*, Xen. Cyr. 3. 3. 1 ἀπῆει συλλαβὼν τὸ ἕτερον στράτευμα. In N. T.

1. Lat. *comprehendere*, as spoken of persons, *to take or seize altogether*, all around, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands, i. e. seizing and holding fast with the hands clutched together; comp. σύν intens. in Σύν note.

a) pp. as of persons taken by authority or force, *to seize, to apprehend, to arrest*, c. acc. τὸν Ἰησοῦν John xviii. 12. Acts i. 16. Matt. xxvi. 55. Mark xiv. 48. Luke xxii. 54. Acts xii. 3 τὸν Πέτρον. xxiii. 27. Mid. id. Acts xxvi. 1. Sept. for תִּקַּח Judg. vii. 25. וַיִּקַּח Josh. viii. 23. 1 K. xx. 18.—Æl. V. H. 5. 18. Hdian. 7. 7. 14. Xen. An. 1. 1. 3.—So in hunting or fishing, *to take, to catch*, ἄγραν Luke v. 9; comp. ver. 5 where it is λαμβάνω.—Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγραν. Æl. V. H. An. 1. 2.

b) trop. of females, *to conceive*, absol. Luke i. 24. c. acc. υἱόν ver. 36. ἐν γαστρὶ ver. 31. ἐν τῇ κοιλίᾳ ii. 21. Sept. for תִּקַּח Gen. iv. 1, 16. xix. 36. sæp.—Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Metaph. of irregular desire as exciting to sin, James i. 15. Comp. Sept. and תִּקַּח Ps. vii. 15.—Justin. Mart. de Resurr. p. 327 Εὐα τὸν λόγον ἀπὸ τοῦ ὀφειὺς συλλαβοῦσα παρακοήν καὶ θάνατον ἔτεκε.

2. *to take hold with another*, i. q. *to help, to aid*, usually and in N. T. Mid. c. dat. Luke v. 7 ἐλθόντας συλλαβέσθαι αὐτοῖς. Phil. iv. 3.—Sept. Gen. xxx. 7. Hdot. 3. 49. Æl. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18. Comp. Passow no. 3.

Συλλέγω, f. ξω, (λέγω q. v.) pp. *to lay together*, i. e. *to gather, to collect*, trans. e. g. fruits and grain, Matt. vii. 16 ἀπὸ ἀκανθῶν σταφυλὴν, ἀπὸ τριβόλων σῦκα. Luke vi. 44 ἐξ ἀκανθῶν σῦκα. Matt. xiii. 28—30, 40 ζιζανία. Genr. τι εἰς τι Matt. xiii. 48. τι ἐκ τινος ver. 41.

Sept. for וַיִּקַּח Lev. xix. 9, 10. Ruth ii. 3, 7 sq. 15 sq.—Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρύγανα ὡς ἐπὶ πῦρ.

Συλλογίζομαι, f. ἴσομαι, depon. Mid. (λογίζομαι), *to reason or reckon together, to consider, to deliberate*, absol. Luke xx. 5 συνελογίσαντο πρὸς ἑαυτούς. Comp. Matt. xxi. 25 et Mark xi. 31. Sept. for part. וַיִּקַּח Is. xliii. 18.—Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36. 'To reckon together,' i. q. *to compute*, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.

Συλλυπέω, ὦ, f. ἥσω, (λυπέω,) *to grieve or afflict with another*, Pass. *to be grieved or afflicted with a person*, c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1.—In N. T. Pass. *to be grieved withal*, i. e. at the same time or along with some other emotion; Mark iii. 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν.

Συμβαίνω, f. βήσομαι, aor. 2 συνέβην, (βαίνω,) *to go with the feet close together*, Xen. Eq. 1. 14. In N. T. of things, events, *to come together* sc. in time, *to happen together*, to fall out, to come to pass; seq. dat. of pers. *to whom*, Mark x. 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts iii. 10. xx. 19. 1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22. Part. absol. τὰ συμβεβηκότα, events, Luke xxiv. 14. Sept. for תִּקַּח Gen. xlii. 4, 29. Esth. vi. 13.—1 Macc. v. 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. iv. 26. Diod. Sic. 1. 22.—Impers. c. infin. of the principal verb, the infinitive clause being strictly the subject; Acts xxi. 35 συνέβη βαστάζεσθαι αὐτόν, i. q. he was borne. Comp. Winer § 45. 2. p. 266. — 2 Macc. iii. 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

Συμβάλλω, f. βαλῶ, (βάλλω,) *to throw, send, strike together*, trans. e. g. of streams flowing together, τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, *to send or bring together*, e. g. in strife, Lat. *committere*, Hom. Il. 3. 70. Xen. Conv. 4. 9.—In N. T.

a) of things, *to throw or put together*, pp. c. acc. λόγους or the like implied, like Lat. *conferre* i. q. 'conferre sermo-

nes,' Engl. *to confer*, intrans. (α) genr. i. q. *to discourse with, to dispute with*, c. dat. Acts xvii. 18 τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ.—Jos. Ant. 1. 12. 3 συμβαλοῦσα ποιμέσι. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μέρφει καὶ Διοσπόλει μάλιστα συμβαλεῖν ἱερεῦσι. Fully written συμβ. λόγους τινί Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21.—(β) i. q. *to consult together*, Acts iv. 12 συνέβαλον πρὸς ἀλλήλους sc. βουλευματα.—Fully Eurip. Phœn. 700 or 755 συμβ. βουλευματα.—(γ) Luke ii. 19 συμβάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e. *to confer with oneself, to ponder in mind*.—Comp. Philostr. Vit. Apoll. 4. 43 ξυμβαλεῖν τὸ εἰρημένον. Arr. Exp. Alex. 2. 3. 9 τὸ μαντεῖον. Plut. ed. R. VI. p. 8. 6. Hdot. 4. 15, 45. See Passow no. 4.—(δ) Mid. pp. 'to throw together of one's own with others,' i. q. *to confer benefit, to contribute, to help*, c. dat. Acts xviii. 27 συνεβάλετο πολὺ τοῖς πεπιστευκόσι.—Wisd. v. 8. Philostr. Vit. Soph. 1. 9. 1. Diod. Sic. 1. 2. Xen. H. G. 7. 1. 35.

b) of persons, intrans. or c. ἐαυτὸν impl. Buttm. § 130. n. 2. Winer 39. 1; pp. *to throw oneself together with another*, i. q. *to encounter, to meet with*, c. dat. (α) in a hostile sense, εἰς πόλεμον Luke xiv. 31.—2 Macc. viii. 23. Jos. Ant. 6. 5. 3 συμβαλὼν εἰς μάχην. Pol. 10. 37. 4. Xen. H. G. 4. 2. 22.—(β) Genr. i. q. *to meet with*, Acts xx. 14 συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον.—Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

Συμβασιλεύω, f. εὐσω, (βασιλεύω,) *to reign with any one*, c. dat. comp. in Συγκάθημαι, pp. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. comp. in Βασιλεύω b. 1 Cor. iv. 8. 2 Tim. ii. 12.

Συμβιβάζω, f. άσω, (βιβάζω,) *to make come together, to bring together*, e.g.

a) i. q. *to join or knit together, to unite*, trop. of Christians as parts of Christ's spiritual body the church, Pass. Eph. iv. 16 ἐξ οὗ πᾶν τὸ σῶμα . . συμβιβάζόμενον. Col. ii. 19. ἐν ἀγάπῃ Col. ii. 2.—genr. Dio Cass. 37. p. 62. Thuc. 2. 29.

b) i. q. *to put together in mind*, and hence prægn. *to gather, to infer, to conclude*, c. ὅτι Acts xvi. 10; also *to prove, to demonstrate*, c. ὅτι Acts ix. 22 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.—

c. ὡς Aristot. Rhet. ad Alex. 36. c. περί Plat. Rep. VI. See Wetstein N. T. II, p. 109.—From the Heb. c. acc. of pers. i. q. *to teach, to instruct*. 1 Cor. ii. 16 δς συμβιβάσει αὐτόν sc. τὸν κύριον, in allusion to Is. xl. 13 where Sept. for γ'י'י'י'. So also Ex. xviii. 16. Deut. iv. 9. י'י'י' Is. xl. 14. י'י'י' Ex. iv. 12. Lev. x. 11.

Συμβουλεύω, f. εὐσω, (βουλεύω,) *to counsel with any one*, i. e. *to give him counsel, to advise*, c. dat. John xviii. 14 Καϊάφας ὁ συμβουλεύων τοῖς Ἰουδαίους. Rev. iii. 18. Sept. for γ'י'י' Ex. xviii. 19. Jer. xxxviii. 15.—Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis; —Mid. spoken of several, *to counsel or consult together*, e. g. for evil, i. q. *to plot*, seq. ἵνα, Matt. xxvi. 4 συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ. John xi. 53. c. inf. Acts ix. 23. So Sept. for γ'י'י' 1 K. xii. 8. 2 Chr. xx. 22.—Eccelus. viii. 17. 1 Macc. ix. 59. Jos. Ant. 7. 4. 2. init. Pol. 2. 46. 2.

Συμβούλιον, ου, τό, (σύμβουλος.)

1. *counsel, consultation*, e. g. λαμβάνειν v. ποιεῖν συμβούλιον, *to take counsel, to take or hold a consultation*, c. λαμβάνειν Matt. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12. c. ποιεῖν Mark iii. 6. xv. 1. —comp. συμβουλία Sept. 1 K. i. 12. Tob. iv. 24. Xen. Mem. 1. 3. 4.

2. *a council*, meton. *counsellors*, Acts xxv. 12. Here spoken of persons who sat in public trials with the governor of a province; called also *consiliarii* Suet. Tiber. 33; *assessores* Lamprid. Vit. Alex. Sev. c. 46; *πάρεδροι* Dio Cass. p. 505. E. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162.—Genr. Theodot. for י'י' Prov. xv. 22. Diod. Sic. 13. 12. Plut. ed. R. VII. p. 759. 9.

Σύμβουλος, ου, ὁ, (σύν, βουλή,) *a counsellor*, pp. one joined in counsel, Rom. xi. 34, in allusion to Is. xl. 13 where Sept. for י'י'י' י'י'. Sept. also for γ'י'י' 2 Sam. xv. 12. 1 Chr. xxvii. 32, 33.—Jos. c. Ap. 2. 15. Hdian. 1. 8. 1. Xen. Conv. 8. 39.

Συμεών, ὁ, indec. Simeon, Heb. י'י'י' (a hearing), pr. n. i. q. Σίμων.

1. The second son of Jacob, born of Leah; also of the tribe descended

from him, Rev. vii. 7. Comp. Gen. xxix. 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke iii. 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke ii. 25, 34. He is supposed by many to be the same with Shammai, Σαμείας, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. Wetst. N. T. I. p. 665. Jahn § 106.

4. i. q. Simon Peter, elsewhere Σίμων q. v. Acts xv. 14. 2 Pet. i. 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts xiii. 1.

Συμμαθητής, οὔ, ὁ, (μαθητής,) a fellow-disciple, John xi. 16.—Poll. On. 6. 159 Πλάτων δὲ συμμαθητὰς εἶπε. See Wetst. N. T. I. p. 915. On this species of compounds as disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

Συμμαρτυρέω, ὦ, f. ἴσω, (μαρτυρέω,) to witness with, to bear witness with another, to testify with, i. e. at the same time and to the same effect, c. dat. see in Συγκάθημαι. Rom. viii. 16 τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ. τ. λ. ix. 1. absol. ii. 15. Rev. xxii. 18 in text. rec. where the better reading is μαρτυρέω.—Plut. de Adulat. et Amic. 23. ed. R. VI. 236. Xen. H. G. 7. 1. 35.

Συμμερίζω, f. ἴσω, (μερίζω,) to divide with another; in N. T. Mid. to divide with so as to receive part to oneself, to share with, to partake with, c. dat. 1 Cor. ix. 13.

Συμμέτοχος, ου, ὁ, ἡ, adj. (μέτοχος q. v.) partaking with, subst. a joint-partaker, Eph. iii. 6. v. 7.—Justin. Mart. Apol. 1. p. 51 συμμέτοχος τῶν παθῶν. So συμμετέχω 2 Macc. v. 20. Xen. An. 7. 8. 17.

Συμμιμητής, οὔ, ὁ, (μιμητής,) a co-imitator, joint-follower, Phil. iii. 17. On this kind of compounds, see Phryn. et Lob. p. 471.

Συμμορφίζω, f. ἴσω, (σύμμορφος,) to make of like form with, to conform,

Pass. c. dat. trop. Phil. iii. 10 in MSS. for συμμορφόω id. q. v.

Σύμμορφος, ου, ὁ, ἡ, adj. (μορφή,) having like form with, conformed, like, c. dat. comp. in Συγχαίρω. Phil. iii. 21 τὸ σῶμα . . σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. Seq. gen. Rom. viii. 29 προώρισε συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ. For the gen. after words compounded with σύν in classic writers, see Matth § 379 fin.

Συμμορφόω, ὦ, f. ὠσω, (σύμμορφος,) to make of like form with another, to conform, Pass. c. dat. trop. Phil. iii. 10.

Συμπαθῶ, ὦ, f. ἴσω, (συμπαθής,) to sympathize, i. e. to feel with another, to be affected in like manner, c. dat. see in Συγχαίρω. Heb. iv. 15 συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν. Prægn. i. q. to have compassion on any one, to afford sympathizing aid, Heb. x. 34.—Symm. for τῷ Job ii. 11. Test. XII Patr. p. 536. Plut. Timol. 19. Isocr. p. 64. B.

Συμπαθής, ἕως, οὔς, ὁ, ἡ, adj. (σύν, πάθος, πάσχω,) sympathizing, feeling with another, like-affected; 1 Pet. iii. 8 συμπαθεῖς, i. e. the same in feeling, mutually compassionate.--Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. ed. R. VI. p. 196. 10. Phl. 15. 9. 3.

Συμπαράγινομαι, (παράγινομαι q. v.) to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, c. dat. see in Συγκάθημαι. 2 Tim. iv. 16 ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι συμπαραγένετο. Sept. for πᾶσι Ps. lxxxiii. 9.—Of a multitude, to come together, to convene, Luke xxiii. 48.—Thuc. 2. 82.

Συμπαράκαλέω, ὦ, f. ἴσω, (παράκαλέω q. v.) to call for or invite with, at the same time, Xen. Cyr. 8. 1. 38. to invoke with others, ib. 3. 3. 21. to exhort with another, e. g. an army, Pol. 5. 83. 3. In N. T. Pass. i. q. to be consoled, comforted with others, i. e. to receive solace and encouragement in the society of others. Rom. i. 12 συμπαρακληθῆναι ἐν ὑμῖν. Comp. Παράταλέω d.

Συμπαλαμβάνω, αορ. 2 ἔλαβον, (παλαμβάνω q. v.) to take along

with oneself, as a companion on a journey, c. acc. Acts xii. 25. xv. 37, 38. Gal. ii. 1.—Sept. Job i. 4. Æl. V. H. 8. 7. Hdian. 2. 2. 2.

Συμπαραμένω, f. μενῶ, (παραμένω,) pp. *to remain near with any one, to continue with*, sc. in life, c. dat. Phil. i. 25. Comp. in Συγκάθημαι.—Sept. Ps. lxxii. 5 συμπαραμενῇ τῷ ἡλίῳ.

Συμπάριμι, (πάριμι q. v.) *to be present with any one*, c. dat. Acts xxv. 24. Comp. in Συγκάθημαι.—Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. H. G. 4. 6. 1.

Συμπάσχω, f. πείσομαι, (πάσχω,) *to be affected with or as another, to sympathize with, to suffer with*, absol. 1 Cor. xii. 26 εἰ πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη. So Rom. viii. 17, i. q. *to endure like sufferings*.—Pol. 15. 19. 4. Diod. Sic. 4. 11.

Συμπέμπω, f. ψω, (πέμπω,) *to send with any one*, c. dat. 2 Cor. viii. 22; comp. in Συγκάθημαι. Seq. μετά c. gen. ib. viii. 18. Comp. Winer § 56. 4 fin.—c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31. c. μετά Xen. H. G. 1. 4. 21.

Συμπεριλαμβάνω, (περιλαμβάνω *to embrace*), pp. *to take around with something else*, i. e. *to embrace with, to comprehend, to include*, Dem. 235. 16. Diod. Sic. 14. 7.—In N. T. *to embrace withal, at the same time*, Acts xx. 10.

Συμπίνω, aor. 2 συνέπιον, (πίνω,) *to drink with any one*, c. dat. as in Συγκάθημαι, trop. Acts x. 41 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in Ἑσθίω c. δ. Sept. for עָצְרוּ עִם אֶתְחָשְׁתָּן Esth. vii. 1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

Συμπίπτω, aor. 2 συνέπεσον, (πίπτω,) *to fall together*, as a house, *to fall in ruins*, absol. Luke vi. 49 in MSS. for ἔπεσε.—Dem. 899. 3. Pen. An. 5. 2. 24.

Συμπληρόω, ῶ, f. ὠσω, (σύν intens. πληρόω,) *to fill up altogether, to fill wholly, completely*.

a) pp. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke viii. 23.—Of ships as *filled out* with a crew, Pol. 1. 36. 9. Xen. H. G. 4. 8. 7.

b) of time, Pass. *to be fulfilled, com-*

pleted, to have fully come; comp. Πληρόω d. a. Luke ix. 51. Acts ii. 1.—Hdian. 7. 4. 2.

Συμπνίγω, f. ξω, (σύν, πνίγω,) *to choke together, to throttle, and so to suffocate*, trop. *to overpower*, c. acc. Matt. xiii. 22 ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον. Mark iv. 7, 19. Luke viii. 14.—Hyperb. *to suffocate* by crowding, *to crowd, to press upon*, Luke viii. 42 οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mark v. 24 συνέθλιβον αὐτόν.

Συμπολίτης, ου, ὁ, (πολίτης,) *a fellow-citizen*, trop. of Gentile Christians as admitted to the privileges of the gospel along with the Jews, Eph. ii. 19.—Jos. Ant. 19. 2. 2. Æl. V. H. 3. 44. This form of compounds is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

Συμπορεύομαι, f. εὔσομαι, depon. Pass. (πορεύομαι,) *to go with any one, to accompany*, c. dat. Luke vii. 11. xiv. 25. xxiv. 15. Sept. c. μετά for Heb. עָצְרוּ עִם Gen. xiii. 5. xiv. 24. עָצְרוּ עִם Gen. xviii. 16.—Tob. v. 8. Xen. An. 1. 3. 5.—Of a multitude, *to come together, to assemble*, c. πρὸς αὐτόν Mark x. 1. So Sept. for עָצְרוּ Job i. 4.—Pol. 5. 75. 1. ib. 15. 6. 1.

Συμπόσιον, ου, τό, (συμπίνω,) *a drinking together*, Lat. *compotatio*, Sept. for עָצְרוּ עִם Esth. vii. 7. Xen. Cyr. 8. 4. 13. *a banquet, feast*, 1 Macc. xvi. 16, Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. *a banqueting-hall*, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10.—In N. T. meton. *a banquetting-party, table-party*; Mark vi. 39 ἀνακλῖναι πάντας συμπόσια συμπόσια, i. e. *adverbially and distributively, by table-parties*; comp. Gesen. Lehrs. § 173. b. Stuart Heb. Gr. § 438. Comp. in Κλισία and espec. Πρασία.

Συμπρεσβύτερος, ου, ὁ, *a fellow-presbyter, elder*, 1 Pet. v. 1. See in Πρεσβύτερος b. γ.

Συμφαγεῖν, see in Συνεσθίω.

Συμφέρω, aor. 1 συνήνεγκα, (φέρω,) *to bear or bring together*.

a) pp. i. q. *to collect*, c. acc. Acts xix. 19 συνενέγκαντες τὰς βίβλους.—Jos. Ant. 3. 8. 3. Xen. An. 6. 5. 6.

b) intrans. *to bring together for any one, i. q. to contribute, to conduce*; hence *to be well, profitable, expedient, c. dat. expr. or impl.* 2 Cor. viii. 10 τοῦτο γὰρ ὑμῖν συμφέρει. Seq. dat. c. inf. as subj. 2 Cor. xii. 1; c. inf. simpl. Matt. xix. 10. John xviii. 14. Seq. dat. c. ἵνα, Matt. v. 29, 30. xviii. 6. John xi. 50. xvi. 7. Absol. 1 Cor. vi. 12 οὐ πάντα συμφέρει. x. 23. Comp. Buttm. § 129. 10. Winer § 45. 2. p. 266.—τινί Sept. Prov. xix. 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30. τινί c. inf. Sept. Esth. iii. 8. Xen. Œc. 13. 2.—Hence Part. neut. τὸ συμφέρον, *good, profit, advantage*, 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. Plur. τὰ συμφέροντα *things profitable* Acts xx. 20.—2 Macc. iv. 5. Dem. 209. 7. Plur. Baruch iv. 3. Xen. Conv. 4. 59.

Σύμφημι, (φῆμι,) *to speak with, i. e. in the same manner, i. q. to say yea, to assent to, c. dat.* Rom. vii. 16 σύμφημι τῷ νόμῳ.—Dem. 668. 14. Xen. An. 5. 8. 9. Hesych. σύμφημι· συναινῶ, συνομολογῶ.

Σύμφορος, ου, ὁ, ἡ, adj. (συμφέρω), *profitable*, Neut. τὸ σύμφορον as subst. *profit*, once in MSS. for τὸ σύμφερον, 1 Cor. vii. 35.—Xen. H. G. 6. 3. 14.

Συμφυλέτης, ου, ὁ, (φυλέτης, φυλή,) pp. 'one of the same tribe or fraternity,' Lat. *contribulis*, Isocr. p. 263. A. Aristoph. Av. 368. In N. T. genr. *a fellow-citizen, fellow-countryman*, 1 Thess. ii. 14. —Hesych. συμφυλετῶν· ὁμοεθνῶν. Disapproved of by the grammarians; comp. in Συμπολίτης.

Σύμφυτος, ου, ὁ, ἡ, adj. (συμφύω), *brought forth or grown together*, Sept. Zech. xi. 2. Etymol. Mag. ξύμφυτος· ὁ συγγενής. Trop. *inborn, innate*, 3 Macc. iii. 22. Jos. Ant. 6. 3. 3. Plut. Pyrrh. 7. Lys. 118. 31. In N. T. *grown together* sc. into one, trop. *conjoined, united, one with*. Rom. vi. 5 σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ in the likeness of his death, comp. vers. 4, 8.—So pp. συμπεφυκώς *grown together*, as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

Συμφύω, f. ὕσω, (φύω q. v.) *to*

bring forth together, to let spring up or grow together; in N. T. only Pass. aor. 2 συνεφύην, *to spring up or grow together*, Luke viii. 7 συμφυεῖσαι αἱ ἄκανθαι. This is a later form instead of Act. aor. 2 συνέφυν intrans. see in Φνω.—Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμός καὶ ἡ σποράς αὐτῆς οὐσία συμφυεῖσα ἠνώθη. So συνέφυν, συμπέφυκα, Theophr. H. Pl. 9. 2. Æl. V. H. 3. 1 κιττός . . . συμπέφυκε τοῖς δένδροις. Pass. id. trop. Plut. Camill. 27.

Συμφωνέω, ῶ, f. ἥσω, (σύμφωνος,) *to sound together, i. e. to be in unison, accord*, pp. of musical instruments; in N. T. *to accord with, to agree with*, intrans. c. dat. expr. or impl. see in Συγχαίρω.

a) genr. of what is suitable, congruous, Luke v. 36 τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα.—Aristot. Polit. 7. 15 ταῦτα δεῖ πρὸς ἄλληλα συμφωνεῖν.

b) of coincidence, concurrence, Acts xv. 15 τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν.—Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

c) of a compact, *to agree together*, to make an agreement, seq. περί c. gen. Matt. xviii. 19. Pass. c. dat. Acts v. 9 τί ὅτι συνεφωνήθη ὑμῶν, *how that it is agreed upon by you*.—Sept. 2 K. xii. 8. c. περί Pol. 2. 15. 5. c. inf. Diod. Sic. 12. 80. πρὸς τινα Xen. H. G. 1. 3. 8.—Seq. dat. of pers. et genit. of price, Matt. xx. 13 οὐχὶ δηναρίου συνεφώνησάς μοι; Buttm. § 132. 6. 2. Seq. μετά τινος et ἐκ c. gen. of price, Matt. xx. 2; see in Ἐκ no. 3. f.—Act. Thom. § 2 συνεφώνησε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφώνησις, εως, ἡ, (συμφωνέω,) *unison, accord*. 2 Cor. vi. 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—So συμφωνία Jos. c. Ap. 2. 16 pen. Hdian. 3. 13. 8.

Συμφωνία, ας, ἡ, (συμφωνέω,) *symphony, i. e. concert of instruments, music*, Luke xv. 25.—Sept. Dan. iii. 5, 10. Pol. 26. 10. 5.

Σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή), *symphonious, in unison*, pp. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conjug. Præc. 11. ed. R. VI. p. 527. 4. In N. T. trop. *conso-*

nant, accordant, and Neut. τὸ σύμφωνον subst. *accord, agreement*, 1 Cor. vii. 5 ἐκ συμφώνου.—Pol. 6. 36. 5. genr. Diod. 6. 11. Epict. Ench. 49. 3.

Συμφηφίζω, f. ἴσω, (ψηφίζω q. v.) *to reckon together, to compute*, e. g. τὰς τιμὰς Acts xix. 19.—Aristoph. Lysist. 142.

Σύμψυχος, ου, ὁ, ἡ, adj. (σύν, ψυχή), *of one mind with others, like-minded*, Phil. ii. 2. Comp. Tittm. Syn. N. T. p. 67.

Σύν, prep. governing only the Dative, *with*, implying a nearer and closer connexion and conjunction than μετά, much as in Engl. *with* differs from *mid, amid, among*. See Passow s. v. Matth. § 577. Winer § 52. p. 334. Tittm. Syn. N. T. p. 176.

a) pp. of society, companionship, consort, where one is said *to be, do, suffer with* any one, in connexion and company with him; comp. in Μετά I. 2. a. So after verbs of sitting, standing, *being*, remaining *with* any one, as ἀνάκειμαι John xii. 2 in later edit. γίνομαι Luke ii. 13. διατρίβω Acts xiv. 28. ἵστημι intrans. Acts ii. 14. iv. 14. ἐφίστημι intr. Luke xx. 1. Acts xxiii. 27. καθίζω Acts viii. 31. μένω Luke i. 56. xxiv. 29. Acts xxviii. 16. Spec. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke xxiv. 44. Phil. i. 23. Col. ii. 5. 1 Thess. iv. 17 σύν κυρίῳ. 2 Pet. i. 18. c. εἶναι impl. Luke viii. 1. Acts xxi. 29. Phil. iv. 21. Or as accompanying, following, Luke vii. 12. Acts xiii. 7. xxvii. 2; as a follower, disciple, Luke viii. 38. xxii. 56. Acts iv. 13; as a partisan, to be on one's side, Acts xiv. 4 bis. (Xen. An. 1. 8. 26. H. G. 3. 1. 18 fin.) So οἱ σύν τινι ὄντες, *those with any one*, his companions, attendants, followers; fully Mark ii. 26. Acts xxii. 9. Oftener c. part. ὄν, ὄντες impl. Luke v. 9. viii. 45 in later edit. ix. 32. xxiv. 10, 24, 33. Rom. xvi. 14, 15. Gal. i. 2. ii. 3; spoken of colleagues, Acts v. 17, 21. xix. 38.—Hdian. 5. 4. 11. Plut. Mor. II. p. 40. Tauchn. Xen. Cyr. 7. 1. 15. Anab. 2. 2. 1.—After verbs of *going with* any one; e. g. ἔρχομαι and its compounds, Luke xxiv. 1. John xxi. 3. Acts xi. 12. 2 Cor. ix. 4. ἀπέρχομαι

Acts v. 26. εἰσέρχομαι Acts iii. 8. xxv. 23. ἐξέρχομαι Acts x. 23. xiv. 20. xvi. 3. John xviii. 1. συνέρχομαι Acts xxi. 16. Also πορεύομαι Luke vii. 6. Acts x. 20. xxiii. 32. xxvi. 13. 1 Cor. xvi. 4. εἰσιέναι Acts xxi. 18. ἐκπλέω xviii. 18. παραγίνομαι xxiv. 24. συνάγομαι iv. 27.—Hdian. 2. 14. 1. Xen. Cyr. 3. 3. 13. H. G. 3. 1. 18 init.—Genr. with *neuter* and *passive* verbs, like Engl. *with*, where the verb refers to its subject as in company *with* others. Matt. xxvi. 35 κἀν δέγ με σύν σοι ἀποθανεῖν. xxvii. 38 τότε σταυροῦνται σύν αὐτῷ δύο λησταί. Mark ix. 4 ὥφθη αὐτοῖς Ἡλίας σύν Μωϋσεῖ. Luke ii. 5 ἀπογράφασθαι σύν Μαριὰμ κ. τ. λ. xxii. 14. xxiii. 32. Acts i. 14 bis. ver. 17. in text. rec. ver. 22 μάρτυρα γενέσθαι σύν ἡμῖν. Acts iii. 4. iv. 27. xiv. 5 ὡς δὲ ἐγένετο ὁρμὴ τῶν . . . Ἰουδαίων σύν τοῖς ἀρχουσιν. viii. 20. xv. 22 ἔδοξε τοῖς ἀποστόλοις . . . σύν ὅλῃ τῇ ἐκκλησίᾳ. xvii. 34. xviii. 8. xx. 36. xxi. 24, 26. 1 Cor. i. 2. xi. 32. 2 Cor. i. 1. Eph. iii. 18. iv. 31. Phil. i. 1. ii. 22. Col. iii. 3, 4. 1 Thess. iv. 17 ἅμα σύν αὐτοῖς ἀρπαγησόμεθα v. 10.—Xen. Cyr. 5. 4. 30. An. 1. 9. 2.—Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the subject, Mark iv. 10 ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σύν τοῖς δώδεκα. Luke v. 19. xix. 23. xxiii. 11, 35. Acts v. 1. x. 2. xiv. 13. xxi. 5. 1 Cor. xvi. 19. To the object, Matt. xxv. 27 ἐκομισάμην ἂν τὸ ἐμὸν σύν τόκῳ. Mark viii. 34. xv. 27 καὶ σύν αὐτῷ σταυροῦσι δύο ληστές. Acts xv. 22 πέμψαι. ver. 25. xxii. 15. 1 Cor. x. 13. 2 Cor. i. 21. iv. 14. Gal. v. 24. Col. iii. 9. iv. 9. 1 Thess. iv. 14.—obj. Palæph. 31. 10. Xen. Cyr. 1. 4. 7.

b) trop. of connexion, consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, i. q. *in like manner with, like*, Rom. vi. 8 εἰ δὲ ἀπεθάνομεν σύν Χριστῷ. viii. 32. 2 Cor. xiii. 4. Gal. iii. 9. εὐλογοῦνται σύν τῷ πιστῷ Ἀβραάμ, i. e. *with* and *like* Abraham, by the same acts and in the same manner. Col. ii. 13, 20.—So πρ, Sept. μετά Ps. cvi. 6. Ecc. ii. 16.

c) of connexion arising from possession, the being furnished or entrusted *with* any thing. 1 Cor. xv. 10 ἡ χάρις τοῦ Θεοῦ ἡ σύν ἐμοί, i. q. ἡ δοθεῖσά μοι

in Rom. xii. 3, 6. 2 Cor. viii. 19 συνεπέμψαμεν τὸν ἀδελφόν . . . σὺν τῇ χάριτι ταύτῃ, i. e. he who is entrusted with this gift. (Psalt. Sal. vii. 4 ἀποστείλης θάνατον σὺν ἐντολῇ.) James i. 11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι.—Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

d) implying a joint-working, co-operation, and thus spoken of a *means*, instrument, *with, through, by virtue of*. 1 Cor. v. 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ. Xen. Cyr. 8. 7. 13. Conv. 5. 13.

e) implying addition, accession, like Engl. *with* i. q. *besides, over and above*, Luke xxiv. 21 ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, *with, i. e. besides all this*. Comp. Heb. חַד-שֶׁבַע Sept. σὺν τούτοις Neh. v. 18.—3 Macc. i. 22.

NOTE. In composition σὺν implies: 1. society, companionship, consort, *with, together*, Lat. *con-*; also *therewith, withal*; e. g. συνάγω, συνεσθίω, συγκάθημαι. 2. completeness of an action, *altogether*, round about, on every side, wholly, and thus intensive; e. g. συμπληρώω, συγκαλύπτω.—Comp. Passow no. 3. Viger. p. 642 marg.

Συνάγω, f. ζω, (ἄγω,) *to lead or bring together, to gather together, to collect, trans.*

a) genr. of persons or things, c. acc. Matt. xxii. 10 συνήγαγον πάντας ὄσους εὖρον. Luke xv. 13 συναγαγὼν ἅπαντα. John vi. 12 τὰ κλάσματα. Rev. xiii. 10 αἰχμαλωσίαν συνάγει, i. q. *to bring together captives, to lead captive*. C. acc. impl. Matt. xiii. 47 σαγήνη . . . ἐκ παντὸς γένους συναγαγούσῃ. Matt. xxv. 24, 26. John vi. 13, coll. 12. Sept. for הָרַס Ex. xxiii. 10. Num. xix. 9, 10.—Æl. V. H. 4. 14. Diod. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 3. 31.—Elsewhere with adjuncts, e. g. εἰς c. acc. of place, Matt. iii. 12 συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην. vi. 26. xiii. 30. Luke iii. 17. τὰ τέκνα εἰς ἓν i. e. into one family, church, John xi. 52. (Heraclit. c. 19 τοὺς σποράδην οἰκοῦντας εἰς ἓν συναγεῖν. Dion. Hal. Ant. 2. 45.) c. εἰς final, John iv. 36. ἐκεῖ, ποῦ, Luke xii. 17, 18. μετὰ τινος Matt. xii. 30. Luke xi. 23.

b) of persons, an assembly, multitude, i. q. *to assemble, to convene, to con-*

voke. (a) Act. c. acc. Matt. ii. 4 συναγαγὼν πάντας τοὺς ἀρχιερεῖς κ. τ. λ. John xi. 47. Acts xiv. 27. xv. 30. Also c. ἐπὶ τινι *against* any one Matt. xxvii. 27. Seq. εἰς τὸν τόπον Rev. xvi. 16. εἰς πόλεμον Rev. xvi. 14. xx. 8. Sept. genr. for הָרַס Ex. iii. 16. 1 Sam. v. 11.—Hian. 4. 3. 11. Æl. V. H. 3. 19. Xen. An. 1. 3. 9. an army Palæph. 8. 4. Xen. Ag. 1. 25.—(β) Pass. or Mid. *to be gathered together, to be assembled, to come together*, Matt. xxii. 41 συνηγμένων δὲ τῶν Φαρισαίων. xxvii. 17. Mark ii. 2. Luke xxii. 66. Acts xiii. 44. xv. 6. xx. 7. 1 Cor. v. 4. Rev. xix. 19. Sept. for הָרַס Deut. xxxiii. 5. Neh. viii. 3. (Plut. Mor. II. p. 31. Tauchn.) With adjuncts of place, etc. ἐμπροσθέν τινος Matt. xxv. 32. ἐπὶ τὸ αὐτό, comp. in Αὐτός III. a. β. Matt. xxii. 34. Acts iv. 26. ἐπὶ τινι *to any one* Mark v. 21; also *against* any one Acts iv. 27. (Sept. Gen. xxiv. 30.) εἰς c. acc. of place, Matt. xxvi. 3. Acts iv. 5; εἰς final Matt. xviii. 20. Rev. xix. 17. ἐν c. dat. of place, Acts iv. 27, 31. xi. 26. μετὰ τινος Matt. xxviii. 12. πρὸς τινι *to any one*, Matt. xiii. 2. xxvii. 62. Mark iv. 1. vi. 30. vii. 1. ἐκεῖ, ὅπου, οὐ, Matt. xviii. 20. xxvi. 57. John xviii. 2. xx. 19. Acts xx. 8. —Spoken also of eagles, c. ἐκεῖ Matt. xxiv. 28. Luke xvii. 37.

c) from the Heb. pp. *to lead or take with oneself*, into one's house, i. q. *to receive to one's hospitality and protection*, like Heb. לָקַח הָרַס. Matt. xxv. 35 ξένος ἡμῶν, καὶ συνηγάγετέ με. ver. 38, 43. So Sept. for לָקַח הָרַס Deut. xxii. 2. Josh. ii. 18. Judg. xix. 15, 18.

Συναγωγὴ, ἡς, ἡ, (συνάγω,) *a collecting, gathering*, as of fruits, Pol. 1. 17. 9; of people, tribes, Psalt. Salom. xvii. 48, 50. Pol. 4. 7. 6. *a mass, multitude*, as collected, e. g. λίθων Sept. Job viii. 17. ὕδατος Is. xxxvii. 25; or of persons, as the congregation of Israel, Sept. Ex. xii. 3, 19. Lev. iv. 13. Ecc. xxiv. 25. 1 Macc. xiv. 28; or an army, Ex. xxxii. 22, 23. xxxviii. 4, 15. Hence in N. T. *an assembly, congregation, synagogue*; spoken

a) of a Christian assembly, or church, James ii. 2. Also prob. of false Judaizing teachers, who are called συναγωγὴ Σατανᾶ, *Satan's assembly* or *syna-*

gogue, Rev. ii. 9. iii. 9. So Sept. συναγωγή πονηρευομένων for Heb. $\pi\tau\gamma$ Ps. xxii. 7; comp. Eccus. xvi. 7. xxi. 10.

b) of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in c, below. Luke viii. 41. xii. 11. xxi. 12 παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακάς. Acts ix. 2 ἐπιστολὰς πρὸς τὰς συναγωγὰς. xiii. 43. xxii. 19. xxvi. 11.—Hist. of Sus. 41, 60, coll. ver. 4, 28.

c) meton. of a Jewish place of worship, a *synagogue*, Heb. later סִנְגוֹגָה בֵּית מִדְרָשׁ *house of assembly*, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. viii. 1 sq. Originally synagogues would seem not to have differed from the later *proseuchæ*, see in Προσευχή b; being erected without the cities in the fields, and usually near streams or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. Test. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke iv. 16 sq. Acts xiii. 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *4men*, Neh. viii. 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. iv. 23. West. N. T. I. p. 278. Jahn § § 344, 345, 372, 397, 398.—Matt. iv. 23. vi. 2, 5. ix. 35. x. 17. xii. 9. xiii. 54. xxiii. 6, 34. Mark i. 21, 23, 29, 39. iii. 1. vi. 2. xii. 39. xiii.

9. Luke iv. 15, 16, 20, 28, 33, 38, 44. vi. 6. vii. 5. xi. 43. xiii. 10. xx. 46. John vi. 59. xviii. 20. Acts ix. 20. xiii. 14. xiv. 1. xv. 21. xvii. 17. xviii. 4, 7, 19, 26. xix. 8. xxiv. 12. συναγωγή τῶν Ἰουδαίων Acts xiii. 5, 42. xvii. 1, 10. σ. τῶν Λιβερτίνων Acts vi. 9, see in Λιβερτίνος.—Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

Συναγωνίζομαι, f. ἴσομαι, deponen. Mid. (ἀγωνίζομαι,) *to combat with*, in company with, e. g. in the gymnasium, Æl. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49. In N. T. *to exert oneself with* another; *to strive earnestly along with*, i. q. *to help, to aid*, c. dat. see in Συγκάθημαι. Rom. xv. 30 συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς. —Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

Συναθλέω, ὦ, f. ἴσω, (ἀθλέω q. v.) *to contend along with* any one, on his side; only trop. *to exert oneself with, to strive with or together*, i. q. *to help, to aid*, c. dat. as in Συγκάθημαι. Phil. iv. 3 ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι. So together, mutually, c. dat. commodi, τῇ πίστει Phil. i. 27.

Συναθροίζω, f. οἴσω, (ἀθροίζω. ἀθρόος, *to gather together* in a heap, e. g. things, Jos. Ant. 10. 4. 3. In N. T. of persons, *to make throng together, to gather together, to assemble*, c. acc. Acts xix. 25 τεχνίταις . . . οὓς συναθροίσας. Pass. Luke xxiv. 33. Acts xii. 12. Sept. for הִתְקַבְּצוּ Num. xx. 2. קָבַץ 2 Sam. ii. 25, 30. 1 K. xviii. 19.—Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

Συναίρω, f. ἀρῶ, (αἶρω,) *to take up together*, Plut. Lysand. 15. Sympos. 3. 10. 3. *to help, to aid*, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 συνῆρεν αὐταῖς. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναίρειν λόγον μετὰ τινος, *to take up an account with* any one, sc. for adjustment, i. q. *to reckon together*, Matt. xviii. 23, 24. xxv. 19.—Etym. Magn. ξυνάρασθαι συναρμόσασθαι, συγκατάθεσθαι.

Συναιχμάλωτος, ου, ὁ, (αἰχμάλωτος,) *a fellow-prisoner*, Rom. xvi. 7. Col. iv. 10. Philem. 23.

Συνακολουθέω, ὦ, f. ἴσω, (ἀκολου-
θέω q. v.) *to go together with any one,*
to follow with, to accompany, c. dat.
Mark v. 37. Luke xxiii. 49.—2 Macc. ii.
4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

Συναλίζω, f. ἴσω, (ἀλίζω, ἀλής, i. q.
ἀθρόος,) *to gather together in a heap,*
e. g. things, Jos. Ant. 8. 4. 1 τὰ σκεύη
πάντα συναλίσας. In N. T. of persons,
to make throng together, to assemble,
Pass. Acts i. 4 συναλιζόμενος παρήγγει-
λεν αὐτοῖς.—Jos. B. J. 3. 9. 4. Luc. de
Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot.
1. 176. Xen. Cyr. 1. 4. 14.

Συναναβαίνω, aor. 2 συνέβην, (ἀνα-
βαίνω q. v.) *to go up with any one, sc.*
from a lower to a higher part of a
country, c. dat. Mark xv. 41. Acts xiii.
31. Sept. for πῶς Ex. xii. 38. c. μετά
Gen. 1. 9. Ex. xxxiii. 3.—Esdr. viii. 27.
Æl. V. H. 3. 17. Xen. Mem. 1. 3. 18.

Συνανάκειμαι, f. είσομαι, (ἀνάκειμαι
q. v.) *to recline with any one, sc. at*
table, i. q. to eat with, to dine or sup
with, see in Ἀνάκειμαι no. 2; seq. dat.
as in Συγκάθημαι. Matt. ix. 10 συνανέ-
κειντο τῷ Ἰησοῦ. Mark ii. 15. Luke xiv.
10. John xii. 2. Part. absol. οἱ συνανα-
κείμενοι, guests, Matt. xiv. 9. Mark vi.
22, 26. Luke vii. 49. xiv. 15.—3 Macc.
v. 39.

Συναναμίγνυμι, f. ξω. (μίγνυμι,) pp.
to mix up together; Pass. or Mid. συν-
αναμίγνυμαι, to mingle together with, to
have intercourse or keep company with,
c. dat. 1 Cor. v. 9 μὴ συναμίγνυσθαι
πόρνοις. ver. 11. 2 Thess. iii. 14. Sept.
for ἕζετον Hos. vii. 8.—So συμμίγνυμι,
Dem. 885. 8 συμμίξαι πονηροῖς ἀνθρώ-
ποις. Xen. Mem. 1. 2. 20.

Συναναπαύω, f. αὖσω, (ἀναπαύω,)
only Mid. *to refresh oneself or be refresh-*
ed with any one, in his company, c. dat.
Rom. xv. 32. Comp. Ἀναπαύω a.

Συναντάω, f. ἴσω, (ἀντάω, ἀντί,) *to*
meet with any one, to come together with,
to encounter.

a) pp. c. dat. Luke ix. 37 συνήντησεν
αὐτῷ ὄχλος πολὺς. xxii. 10. Acts x. 25.
Heb. vii. 1, 10. Sept. for πῶς Num.
xxiii. 16. ὡς Gen. xxxii. 17. ὕψ Gen.

xxxii. 1.—1 Macc. v. 25. Hdtan. 1. 17.
8. Xen. An. 7. 2. 5.

b) trop. of things, events, *to happen*
to any one, to befall, c. dat. Acts xx. 22.
So Sept. and πῶς Ecc. ii. 14. ix. 11.

Συνάντησις, εως, ἡ, (συναντάω,)
a meeting with, encounter, in N. T. only
in the phrase εἰς συνάντησιν, used for
the infin. συναντᾶν, to meet with, c. dat.
Matt. viii. 34. So Sept. for πῶς Νῦν
Gen. xiv. 17. Ex. xviii. 7.—genr. Dion.
Hal. Ant. 4. 66.

Συναντιλαμβάνω, f. λήψομαι, (ἀντι-
λαμβάνω q. v.) only Mid. *συναντιλαμβά-*
νομαι, to take hold in turn with any one,
i. q. to help, to aid, c. dat. Luke x. 40.
Rom. viii. 26. Sept. for ἵνα Ps. lxxxix.
22. Νῦν Ex. xviii. 22.—Jos. Ant. 4. 8.
4. Diod. Sic. 14. 8.

Συναπάγω, f. ξω, (ἀπάγω q. v.) *to*
lead off or away with any one, c. dat. of
pers. Sept. for πῶς Ex. xiv. 6. Achill.
Tat. 7. p. 419. Xen. Cyr. 8. 3. 23.
comp. Wetst. N. T. II. p. 81. In N. T.
only Pass. trop. to be led or carried away
with any thing; mostly in a bad sense,
i. q. to be led astray, c. dat. Gal. ii. 13
ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ
ὑποκρίσει. 2 Pet. iii. 17.—Also in a good
sense, Rom. xii. 16 μὴ τὰ ὑψηλὰ φρο-
νοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγό-
μενοι, *not minding high things but led*
away by lowly things, i. e. cultivating
humility. Others take ταπεινοῖς as masc.
i. q. 'being conformed to the lowly;'
but contrary to the antithesis with τὰ
ὑψηλά.

Συναποθνήσκω, aor. 2 συναπίθανον,
(ἀποθνήσκω q. v.) *to die with any one,*
c. dat. as in Συγκάθημαι. Mark xiv.
31 εἰάν με δεῖ συναποθανεῖν σοι. 2 Cor.
vii. 3. Trop. of dying with Christ, i. e.
spiritually, in the likeness of his death,
2 Tim. ii. 11; comp. Σύν b.—Ecclus.
xix. 10. Diod. Sic. 17. 28. Xen. Cyr. 8.
7. 22.

Συναπόλλυμι, f. ολέσω, (ἀπόλλυμι,)
to destroy with or together, c. acc. et dat.
Sept. for πῶς Gen. xviii. 23. impl. Plut.
Vit. Phoc. 2. Dem. 917. 14. In N. T.
Mid. or Pass. *to be destroyed with any*
one, to perish with others, c. dat. as in

Συγκάθημαι. Heb. xi. 31 'Ραὰβ . . . οὐ συναπώλετο τοῖς ἀπειθήσασιν.—Sept. for πῦρ Gen. xix. 15.—Ecclus. viii. 15. Anth. Gr. III. p. 145. Hdot. 7. 221.

Συναποστέλλω, f. ἐλῶ, (ἀποστέλλω,) *to send off or away with any one*, c. acc. et c. dat. impl. 2 Cor. xii. 18. Sept. for πῦρ Ex. xxxiii. 2, 22.—Esdr. v. 2. Dem. 53. 5. Xen. Cyr. 3. 3. 4.

Συναρμολογέω, ῶ, f. ἥσω, (ἀρμολογέω, from ἀρμός joint, λόγος,) *to join together, to fit or frame together, to join together parts fitted to each other*, Pass. Eph. ii. 21 πᾶσα οἰκοδομή συναρμολογευμένη. iv. 16.

Συναρπάζω, f. ἄσω, (σύν intens. ἀρπάζω,) Lat. *corripere*, *to seize or grasp altogether*, i. e. *to seize or catch with the motion of haste and great violence; stronger than ἀρπάζω, from the idea of grasping all around*; comp. in Συλλαμβάνω no. 1, and Σύν note. Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts vi. 12. xix. 29; of a demon seizing violently one possessed Luke viii. 29. Sept. for πῦρ Prov. vi. 25.—Philo de Plant. N. p. 219 E, ὅλον τὸν νοῦν ὑπὸ θείας κατοχῆς συναρπασθεὶς οἶστρω. Luc. D. Deor. 8 fin. καὶ ἤδη συναρπάσω αὐτήν sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20.—Of things, as a ship caught by a tempest, Pass. Acts xxvii. 15.—So ἀναρπάζεσθαι ὑπ' ἀνέμου Thuc. 6. 104.

Συναυλίζομαι, f. ἴσομαι, depon. Mid. (αὐλίζομαι q. v.) *to pass the night with any one, to lodge or remain with*, Acts i. 4 in MSS. for συναλιζόμενος.—Sept. Prov. xxii. 24, Heb. נִיב.

Συναυξάνω, f. ἥσω, (αὐξάνω q. v.) *to augment withal, at the same time*, 2 Macc. iii. 4. Pol. 10. 35. 5. In N. T. Mid. συναυξάνομαι, intrans. *to grow together, in company*, Matt. xiii. 30.—Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

Σύνδεσμος, ου, ὁ, (συνδέω,) pp. 'what binds together,' *a band, bond, copula*.

a) pp. Col. ii. 19 διὰ τῶν ἀφῶν καὶ συνδέσμων. Trop. Eph. iv. 3. Col. iii. 14 συνδ. τελειότητος, i. q. συνδ. τελειότα-

τος, Buttm. § 123. n. 4. Winer § 34. 2. Sept. for Ch. דָּבַר Dan. v. 6, 13.—Anth. Gr. III. p. 30. 2. Plut. Vit. Num. 6 συνδ. ἐννοίας καὶ φιλίας. Thuc. 2. 75.

b) meton. 'what is bound together,' *a bundle, trop. an aggregate, mass*. Acts viii. 23 εἰς . . . σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. Comp. in Εἰς no. 3. a.—pp. Hdian. 4. 12. 11 πάντα τὸν σύνδεσμον τῶν ἐπιστολῶν.

Συνδέω, f. δῆσω, (δέω q. v.) *to bind together*, Sept. Judg. xv. 4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32. In N. T. of persons, *to bind together with*, Pass. *to be bound or in bonds with any one*, c. dat. impl. Heb. xiii. 3 ὡς συνδεδεμένοι, i. e. as fellow-prisoners.—Jos. Ant. 2. 5. 3 συνδεδεμένος τῷ οἰνοχόῳ. Luc. D. Deor. 17. 2. Xen. H. G. 2. 4. 8.

Συνδοξάζω, f. ἄσω, (δοξάζω,) *to glorify with any one*, i. e. *to exalt in dignity and glory with or as another*, Rom. viii. 17.

Σύνδουλος, ου, ὁ, (δοῦλος,) *a fellow-slave, fellow-servant*. The Atticists prefer ὁμόδουλος. Thom. Mag. p. 649 ὁμόδουλος Ἀττικὸν, οὐ σύνδουλος. Poll. On. III. 82. Comp. Lob. ad Phr. p. 471.

a) pp. of involuntary service, Matt. xxiv. 49 τύπτειν τοὺς συνδούλους αὐτοῦ.—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 134.

b) of voluntary service, spoken of the followers and ministers of Christ, as *fellow-servants together of Christ*, Rev. vi. 11. xix. 10. xxii. 9; espec. of teachers, *a colleague*, Col. i. 7. iv. 7. Comp. Δοῦλος b.—Also of the attendants of a king, the officers of an oriental court, Matt. xviii. 28, 29, 31, 33; comp. ver. 23. See in Δοῦλος c. So Sept. for πῖπῃ colleagues Ezra iv. 7, 9. v. 3, 6.

Συνδρομή, ῆς, ἡ, (συντρέχω, συν-έδραμον,) *a running together, concourse*, Acts xxi. 30.—Judith x. 18. Pol. 1. 67. 2. Diod. Sic. 13. 87.

Συνεγείρω, f. ἐγῶ, (ἐγείρω,) *to wake or raise up together with any one*, sc. from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. ii. 6 καὶ συνήγειρε sc. ἡμᾶς

σὺν τῷ Χριστῷ as inv. 5. Col. ii. 12. iii. 1.—pp. to raise or lift up, Jos. de Macc. 3 τὰ πεπτωκότα. Phocylid. 132 or 134 κτήνος ἐχθροῖο. trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν.

Συνέδριον, ου, τό, (σύνεδρος, ἔδρα,) pp. 'a sitting together,' i. e. *an assembly, consessus*, Sept. for סנהדרין Ps. xxvi. 4. Jos. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φίλων. Pol. 2. 39. 1. *a council, senate*, Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. H. G. 7. 1. 39. In N. T. spoken only of Jewish councils, viz.

a) *the Sanhedrim*, Talm. סנהדרין, the supreme *council* of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. xi. 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses; πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was *ex officio* president, נשיא princeps; and a vice-president, called דיין בית דין, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλή, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. xxvi. 3, 57. Under the Romans the right of capital punishment was taken away, John xviii. 31; though they might aid in carrying a sentence into execution, John xix. 6, 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. ii. 4. xxiii. 2. Jahn § 244.—Genr. Matt. v. 22 ἐνοχος ἔσται τῷ συνεδρίῳ. xxvi. 59. Mark xiv. 55. xv. 1. John xi. 47. Acts v. 21, 27, 34, 41. xxii. 30. xxiii. 1, 15, 20, 28. xxiv. 20. Meton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke xxii. 66 ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν. Acts iv. 15. vi. 12, 15. xxiii. 6.—Jos. Ant. 14. 9. 4. ib. 20. 9. 1. de Vit. § 12. Including the idea of place,

genr. Hdian. 2. 3. 5. Xen. H. G. 2. 4. 23.

b) *a council, tribunal*, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. κρίσις. Matt. x. 17. Mark xiii. 9. See fully in Κρίσις b. γ.

Συνείδησις, εως, ἡ, (σύννοια, συνειδέναι,) pp. 'a knowing with oneself,' *consciousness*; and hence *conscience*, that faculty of the soul which distinguishes between right and wrong, and prompts to choose the former and avoid the latter. John viii. 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. Rom. ii. 15 συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως. ix. 1. xiii. 5. 1 Cor. x. 25, 27, 28, 29 bis. 2 Cor. i. 12. 1 Tim. iv. 2. Tit. i. 15. Heb. ix. 9, 14. x. 2, 22. So συνείδησις ἀγαθή *a good conscience*, i. q. *consciousness of right, rectitude*, Acts xxiii. 1. 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21. καλή Heb. xiii. 18. καθαρά 1 Tim. iii. 9. 2 Tim. 1. 3. ἀπρόσκοπος Acts xxiv. 16. συνείδησις ἀσθενής οὕσα v. ἀσθενοῦσα, i. e. weak and hesitating in judging and deciding, 1 Cor. viii. 7, 10, 12. Also 1 Pet. ii. 19 συνείδησις τοῦ Θεοῦ *a conscience toward God*, i. e. conformed to his will. 1 Cor. viii. 7 συνείδησις τοῦ εἰδώλου *a conscience toward the idol*, i. e. a conscience over which the idol has sway, as if something real.—Wisd. xvii. 11. Test. XII Patr. ἡ συνείδησίς μου συνέχει με περὶ τῆς ἀμαρτίας. Epict. Fragm. 97. Luc. Amor. 49. Diod. Sic. 4. 65. συν. ἀγαθή Hdian. 6. 3. 9.—Meton. *judgment of the conscience*, 2 Cor. iv. 2 συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, i. e. to the judgment of every man's conscience. v. 11.

Συνείδω, obsol. in the present, see in Εἶδω.

I. Aor. 2 συνεῖδον, part. συνειδών, only trop. *to see or perceive with oneself*, sc. by the senses, *to be aware*, absol. Acts xii. 12. xiv. 6 συνειδόντες κατέφυγον.—2 Macc. iv. 41. Jos. B. J. 4. 5. 4. Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon. 25. συνεῖδον ib. Pyrrh. 2.

II. Perf. 2 σύννοια, part. συνειδώς, *to know with any one, to be conscious of or privy to any thing*, absol. Acts v. 2 συνειδνίας καὶ τῆς γυναικὸς αὐτοῦ. Seq.

dat. ἐμavτῷ, *to know with oneself, to be conscious of*, 1 Cor. iv. 4 οὐδὲν γὰρ ἐμavτῷ σὺνοῖδα.—c. ἐavτῷ Sept. Job xxvii. 6. Jos. Ant. 3. 9. 3. Hdian. 7. 1. 3. Xen. Mem. 2. 9. 6.

I. Σύνειμι, f. ἔσομαι, (εἰμί,) *to be with, to be present with*, c. dat. as in Συγκάθημαι. Luke ix. 18. Acts xxii. 11. —2 Macc. ix. 4. Æl. V. H. 12. 52. Xen. Mem. 1. 1. 10.

II. Σύνειμι, part. συνιών, (εἶμι,) *to go or come together, to convene*, absol. Luke viii. 4.—Hdian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

Συνεισέρχομαι, aor. 2 ἤλθον, (εἰσέρχομαι,) *to go or come in with any one, to enter with*, c. dat. as in Συγκάθημαι. John xviii. 15 συνεισῆλθε τῷ Ἰησοῦ. Spoken of a vessel, *to embark with*, c. dat. John vi. 22. Sept. for עָלָה Esth. ii. 13.—Act. Thom. § 12. Xen. An. 4. 5. 10.

Συνέκδημος, ου, ὁ, ἡ, adj. (ἐκδημος,) pp. *absent together from one's people*; Subst. *a fellow-traveller*, Acts xix. 29. 2 Cor. viii. 19.—Jos. de Vit. § 14. Palæph. 46. 4. Plut. de Virtut. et Vit. 2 ed. R. VI. p. 381 ult.

Συνεκλεκτός, ἡ, ὁ, (ἐκλεκτός q. v.) *chosen with others, fellow-elect, like-beloved*, 1 Pet. v. 13.—Others here take it as pr. n. fem. *Syneclecte*, and understand it of the wife of Peter, Neand. Gesch. d. apost. Zeitalters II. p. 463.

Συνελαύνω, f. ἄσω, (ἐλαύνω,) *to drive together*, sc. into one place, e. g. wild beasts, Xen. Cyr. 1. 4. 14; persons, 2 Macc. iv. 26. Jos. B. J. 4. 9. 11. Pol. 28. 5. 6. In N. T. trop. *to impel or persuade together*, c. acc. Acts vii. 26 συνήλασεν αὐτοὺς εἰς εἰρήνην.—Æl. V. H. 4. 15.

Συνεπιμαρτυρέω, ὦ, f. ἤσω, (ἐπιμαρτυρέω,) *to bear further witness with any one, to attest with*, c. dat. of manner, Heb. ii. 4, coll. ver. 3.—Sext. Empir. adv. Log. 2. 324 συνεπιμαρτυροῦσαν τῷ λόγῳ. Pol. 26. 9. 4.

Συνεπιτίθημι, f. θήσω, (ἐπιτίθημι,) *to put or lay upon together*, at the same time, Sept. Num. xii. 11. Plut. Sympos. 8. 7 fin. In N. T. Mid. *to set upon*

or *assail with any one*, at the same time, absol. Acts xxiv. 9 συνεπέθεντο in later edit. comp. ver. 2. Text. rec. συνέθεντο. Comp. in Ἐπιτίθημι b. —Sept. Deut. xxxii. 27. Pol. 1. 31. 2. Xen. Cyr. 4. 2. 3.

Συνέπομαι, depon. Mid. (ἔπω, ἔπομαι,) *to follow with, to accompany*, c. dat. Acts xx. 4. —2 Macc. xv. 2. Apollod. Bibl. 3. 12. Xen. Conv. 1. 2.

Συνεργέω, ὦ, ἤσω, (συνεργός,) *to work together with any one, to co-operate*, absol. i. q. *to be a co-worker, fellow-labourer*, 1 Cor. xvi. 16. 2 Cor. vi. 1. (Seq. dat. pers. Esdr. vii. 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ τὸ σῶμα καὶ συγκάμνει.) Hence genr. i. q. *to help, to aid*, c. dat. expr. or impl. Mark xvi. 20. James ii. 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ.—1 Macc. xii. 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, *to work together for any thing, to co-operate, to contribute*, sc. to any result, seq. dat. commodi, et εἰς c. acc. Rom. viii. 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν.—Pol. 11. 9. 1. Diod. Sic. 4. 76. c. πρὸς Plut. Romul. 21.

Συνεργός, οὔ, ὁ, ἡ, adj. (ἔργον,) pp. *working with, co-operating, aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10. Subst. *a co-worker, fellow-labourer, helper*, genr. 2 Macc. viii. 7. Jos. Ant. 7. 14. 4. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3.—In N. T. spoken only of *a co-worker, helper*, in the Christian work, i. e. of Christian teachers, c. gen. of pers. συνεργοὶ τοῦ θεοῦ 1 Cor. iii. 9; συνεργοὶ μου sc. Παύλου, Rom. xvi. 3, 9, 21. Phil. ii. 25. iv. 3. 1 Thess. iii. 2. Philem. 1, 24. c. gen. of object, 2 Cor. i. 24 συνεργοὶ τῆς χαρᾶς ὑμῶν *co-workers of your joy*, i. e. labouring together for your happiness. Seq. dat. commodi, 3 John 8 συνεργοὶ τῇ ἀληθείᾳ. Seq. εἰς c. acc. *for or in behalf of*, 2 Cor. viii. 23 εἰς ὑμᾶς συνεργός. Col. iv. 11.

Συνέρχομαι, aor. 2 συνῆλθον, (ἐρχομαι,) *to go or come with any one, to come together*.

a) c. dat. of pers. *to go or come with*, i. q. *to accompany*, see in Συγκάθημαι, Luke xxiii. 55 αἱτινες ἦσαν συνεληλυθυῖαι

αὐτῷ ἐκ τῆς Γαλιλαίας. John xi. 33 coll. 31. Acts ix. 39. x. 23, 45. xi. 12. xv. 38. Also *to company* or *be conversant with*, Acts i. 21. Once seq. σύν τινι Acts xxi. 16; comp. Winer § 56 fin. Sept. for נִיב Job xxii. 4.—Wisd. vii. 2. comp. Thuc. 1. 10.

b) genr. and usually, *to come together, to convene, to assemble*, absol. Mark iii. 20 συνέρχεται πάλιν ὄχλος. Luke v. 15. Acts i. 6. ii. 6. x. 27. xvi. 13. xix. 32. xxi. 22. xxviii. 17. 1 Cor. xiv. 26. c. dat. of pers. *with* or *to* whom, Mark xiv. 53. c. adv. of place, John xviii. 20 ὅπου. Acts xxv. 17. εἰς c. acc. of place, Acts v. 16; as marking result, 1 Cor. xi. 17, 34; final, ver. 33. ἐν c. dat. 1 Cor. xi. 18. ἐπὶ τὸ αὐτό 1 Cor. xi. 20. xiv. 23. πρὸς τινα Mark vi. 33. Sept. for נִיב Ez. xxxiii. 30. זָבַד Jer. iii. 18. c. εἰς for זָבַד Zech. viii. 21. חָרַס 2 Chr. xxx. 13. πρὸς τινα Ex. xxxii. 5.—Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42. τινί Pol. 1. 78. 4. σύν τινι Luc. Asin. 45. ἐς τὸ αὐτό Luc. Alex. 8.

c) spoken of conjugal intercourse, Matt. i. 18. 1 Cor. vii. 5.—c. dat. Jos. Ant. 7. 8. 1. ib. 7. 9. 5. Diod. Sic. 3. 58. Xen. Mem. 2. 2. 4.—In Matt. l. e. perh. i. q. *to come together*, in one house, *to live together*, as Xen. Ec. 10. 4.

Συνεσθίω, aor. 2 συνέφαγον, (ἐσθίω q. v.) *to eat with* any one, i. e. genr. to have intercourse with, to associate with, c. dat. as in Συγκάθημαι. E. g. συνεσθ. Luke xv. 2. 1 Cor. v. 11. c. μετά τινος Gal. ii. 12, comp. Winer § 56 fin. συνε-έφαγ. Act xi. 3. x. 41 οἱ τινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in Ἐσθίω c. δ. Sept. συνεσθ. for נִיב לִבְנֵי Gen. xliii. 32. absol. Ps. ci. 5. συνέφ. for נִיב Ex. xviii. 12.—συνεσθ. Plut. de occult. Viv. init. συνέφ. Luc. Parasit. 59.

Σύνεσις, εως, ἡ, (συνίημι q. v.) *a sending together, conjunction* of streams, ξύνεσις δύο ποταμῶν Hom. Od. 10. 515. In N. T. 'a putting together in mind,' i. q. *discernment, understanding, intelligence*, Luke ii. 47 ἐξίσταντο δὲ πάντες . . . ἐπὶ τῇ συνέσει αὐτοῦ. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7. Sept. for נִיב Deut. iv. 6. Is. xxix. 14. נִיב Ex. xxxi. 3. Prov. ii. 2. נִיב Job xv. 2.—Luc. Alex. 22. Diod. Sic. 1. 1.

Dem. 1394. 4. Xen. Cyr. 4. 5. 23.—Meton. as a faculty of the mind, *understanding, intellect*, put for *the mind itself*; Mark xii. 33 τὸ ἀγαπᾶν αὐτὸν [θεόν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως.—Ecclus. xlvii. 23. Test. XII Patr. p. 538. Æl. V. H. 12. 1. Plut. Vit. Thes. 6.

Συνετός, ἡ, ὄν, (συνίημι q. v.) pp. 'putting together in mind,' i. e. *discerning, intelligent, sagacious*. Matt. xi. 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19. Sept. for נִיב 1 Chr. xv. 22. נִיב Prov. xxviii. 7. Ecc. ix. 11. חָכְמָה Gen. xli. 33. Is. xix. 11.—Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12. ed. R. VI. p. 206. 14.

Συνευδοκέω, ὦ, f. ἤσω, (εὐδοκέω q. v.) *to think well of with* others, *to take pleasure with* others in any thing; hence i. q. *to approve, to assent to*, c. dat. of pers. pp. as in Συγχαίρω q. v. Rom. i. 32 συνευδοκοῦσι τοῖς πράσσουσιν. Elsewhere c. dat. of thing *in* or *as to* which, Luke xi. 48 συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων Acts viii. 1. xxii. 20.—1 Macc. i. 57. 2 Macc. xi. 24. absol. Demad. 180. 32. Diod. Sic. 4. 24.—Seq. infin. i. q. *to be like willing, like pleased to do* any thing. 1 Cor. vii. 12, 13 καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, i. e. if both are mutually pleased.

Συνευωχέω, ὦ, f. ἤσω, (εὐωχέω to let be well fed, to feast, from εὖ, ἔχω, ὄχη,) *to feast several together*; Mid. or Pass. *to feast with* any one, *to revel with*, c. dat. as in Συγκάθημαι. 2 Pet. ii. 13 συνευωχούμενοι ὑμῖν. impl. Jude 12.—Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

Συνεφίστημι, (ἐφίστημι,) in N. T. only aor. 2 συνεπέστην intrans. *to stand upon together, to assail together*; c. κατά, Acts xvi. 22 συνεπέστη ὁ ὄχλος κατ' αὐτῶν, i. e. made an assault together against them.—Sept. Num. xvi. 3 συνεπέστησαν in some Codd. Comp. Thuc. 2. 75.

Συνέχω, f. ξω, (ἔχω,) *to hold together, to press together*, i. q. *to hold fast, to shut up*, trans.

a) pp. as τὰ ὦτα *to stop one's ears* Acts vii. 57. Sept. τὸ στόμα, for נִיב Is. lii. 15. Of a city besieged, Luke

xix. 43 συνέξουσίν σε [Ἱεροσόλυμα] πάντοθεν. So Sept. and 713 1 Sam. xxiii. 8. (2 Macc. ix. 2.) Of a crowd, *to press upon* any one Luke viii. 45; of persons having a prisoner in custody, *to hold fast*, Luke xxii. 63.—Hdian. 2. 13. 8. Luc. Tox. 39.

b) trop. *to constrain*, i. q. *to compel, to press on*, c. acc. 2 Cor. v. 14 ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, sc. so to act. Pass. Acts xviii. 5 συνείχετο τῷ πνεύματι ὁ Παῦλος in text. rec. see below.—Pass. συνέχομαι, *to be in constraint*, i, q. *to be straitened, distressed, perplexed*, absol. Luke xii. 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. Phil. i. 23. (Comp. Jos. Ant. 5. 11. 3. τῷ πολεμῷ Palæph. 39. 5. τῷ λιμῷ Pol. 3. 62. 4.) Also i. q. *to be seized, affected, afflicted*, sc. with fear, disease, etc. c. dat. Luke viii. 37 φόβῳ μεγάλῳ συνείχοντο. Matt. iv. 24 νόσοις . . συνεχόμενοι. Luke iv. 38. Acts xxviii. 8.—Sept. Job iii. 24. xxxi. 23. Plut. ed. R. X. p. 788. 1 φόβῳ. Diod. Sic. 3. 33 νόσοις. Pass. spoken also of a person *held fast*, pressed, occupied with a work or the like; Acts xviii. 5 συνείχετο τῷ λόγῳ ὁ Παῦλος in later edit. comp. above, i. e. Paul now gave himself wholly to preaching the word; comp. ver. 3.—Wisd. xvii. 20 ἔργοις. Hdian. 1. 17. 22 ἡδοναῖς.

Συνήδομαι, depon. Pass. (ἡδομαι), *to joy or rejoice with* any one, c. dat. Æl. V. H. 9. 21. Hdian. 8. 6. 2. Xen. Cyr. 4. 1. 7. In N. T. c. dat. of thing, *to delight in* any thing *with* others; Rom. vii. 22 συνήδομαι γὰρ τῷ νόμῳ, i. e. I too delight in the law, I am one of those who delight in it, etc. Others, *to delight in altogether*, wholly.

Συνήθεια, ας, ἡ, (συνηθής dwelling together, wonted together, accustomed, from σύν, ἡθος q. v.) *a dwelling or living together*, Æl. H. An. 16. 36. Dem. 1467. 19. *a being wonted together, familiarity*, Jos. de Macc. 13 fin. Pol. 1. 43. 4. Diod. Sic. 14. 12. In N. T. *a wont, usage, custom*, John xviii. 39. 1 Cor. xi. 16.—Jos. Ant. 10. 4. 5 ἡ πατριος συνήθεια. Arr. Epict. 1. 27. 20. Xen. Venat. 12. 4.

Συνηλικιώτης, ου, ὁ, (ἡλικιώτης, ἡλικία q. v.) *one of like age, an equal in*

age, Gal. i. 14.—Alciph. Ep. 1. 12. Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53. On this species of compounds, disapproved of by the Atticists, see Thom. Mag. p. 207 sq. Lob. ad Phr. p. 172, 471.

Συνθάπτω, f. ψω, (θάπτω,) *to bury with* any one; in N. T. trop. with Christ, in the likeness of his burial, c. dat. as in Συγκάθημαι. Pass. Rom. vi. 4. Col. ii. 12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι.—pp. Hdot. 5. 5 ἡ γυνὴ συνθάπτεται τῷ ἀνδρί. Plut. M. Anton. 85. Thuc. 1. 8.

Συνθλάω, f. άσω, (θλάω *to crush*), *to crush together, to dash in pieces*, Pass. Matt. xxi. 44 et Luke xx. 18 ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται. Sept. for γῆ Ps. cvii. 16. Is. xlv. 2. γῆ Ps. lviii. 7.—Plut. Artax. 19. Diod. Sic. 2. 57.

Συνθλίβω, f. ψω, (θλίβω,) *to press together, to press closely*, on all sides, as a crowd upon a person, c. acc. Mark v. 24, 31.—Ecclus. xxxiv [xxxi]. 14. Plut. Sympos. 6. 6 fin.

Συνθρύπτω, f. ψω, (θρύπτω *to break*), *to break together, to crush into pieces*; trop. τὴν καρδίαν τινός *to crush the heart*, i. q. *to dishearten, to take away one's fortitude*, Acts xxi. 13.—So οἱ ἀποτεθρυνμένοι τὰς ψυχὰς Plat. Repub. VI, p. 495. E.

Συνιέω, see in Συνίημι.

Συνίημι, f. συνήσω, aor. 1 συνῆκα, aor. 2 συνῆν, (ἵημι *to send*, Buttm. § 108. I,) also Pres. συνιέω, whence 3 plur. συνιοῦσι Matt. xiii. 13. 2 Cor. x. 12, part. συνιών Matt. xiii. 23. Rom. iii. 11. comp. Buttm. § 106. n. 5. Matth. § 210. 1 sq. Winer § 14. 3. n.—Pp. *to send or bring together*, e. g. foes in battle, Hom. Il. 1. 8. ib. 7. 210. Trop. *to bring or put together* in mind; hence i. q. *to discern, to perceive, to be aware of*, e. g. a sound, voice, Hom. Il. 2. 182 ὅπα θεῶς. ib. 2. 26. Hes. Theog. 831.—In N. T. genr. *to understand, to comprehend*, absol. Matt. xiii. 13 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. ver. 14 καὶ οὐ μὴ συνῆτε. vers. 15, 19, 23. xv. 10. Mark iv. 12. vi. 52, see in Ἐπί 11. 3. b. β. vii. 14. viii. 17, 21. Luke viii. 10. Acts vii. 25 οἱ δὲ οὐ συνῆκαν. xxviii. 26, 27. Rom. xv. 21. 2 Cor.

x. 12 οὐ συνιούσι, i. e. are not men of understanding, not wise. Seq. acc. Matt. xiii. 51 *συνήκατε ταῦτα πάντα*; Luke ii. 50 τὸ ῥῆμα. xviii. 34. xxiv. 15. Eph. v. 17. Seq. ὅτι Matt. xvi. 12. xvii. 13. Acts vii. 25. Sept. for יָבִין Is. vi. 9, 10. 2 Chr. xxxiv. 12. c. acc. Prov. ii. 5, 9. c. ὅτι Is. xliii. 10.—Jos. Ant. 7. 8. 4. c. acc. Ceb. Tab. 3. Xen. Apol. 10. c. ὅτι Hdian. 4. 15. 15.—From the Heb. *to understand, to be wise*, sc. in respect to duty towards God, i. q. *to be upright, righteous, godly*; Rom. iii. 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. xiv. 2 where Sept. for יִשְׁכַּח; also Ps. ii. 10. Dan. xi. 35. xii. 3.

Συνιστάω, -άνω, see in συνίστημι.

Συνίστημι, f. συστήσω, (ἴστημι,) also Pres. συνιστάω 2 Cor. iv. 2. vi. 4. x. 18; συνιστάνω 2 Cor. iii. 1. v. 12. x. 12; see in ἴστημι and Ἀποκαθίστημι. Found in both the transitive and intransitive significations, *to make stand with*, and *to stand with*; see in ἴστημι.

I. Trans. in the present, imperf. and aor. 1, Act. *to make stand with, together, to place together*, Pol. 3. 43. 11. Hdian. 4. 15. 12. In N. T. *to place with or before* any one.

a) pp. of persons, *to introduce, to present* to one's acquaintance and favourable notice, and hence i. q. *to commend*, to represent as worthy, c. acc. et dat. Rom. xvi. 1 συνίστημι δὲ ὑμῖν Φοίβην. 2 Cor. v. 12. c. acc. et πρὸς τινα 2 Cor. iv. 2. c. acc. simpl. 2 Cor. iii. 1 ἑαυτοὺς συνιστάνειν. x. 12, 18 bis. Pass. 2 Cor. xii. 11.—1 Macc. xii. 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Ec. 3. 14. c. acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

b) trop. i. q. *to set forth with or before* any one, *to declare, to show, to make known* and conspicuous, c. acc. simpl. Rom. iii. 5 εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι. v. 8. 2 Cor. vi. 4 συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι. c. dupl. acc. Gal. ii. 18 παραβάτην ἑμαυτὸν συνίστημι. c. acc. et inf. 5 Cor. vii. 11. Sept. for יָבִין Job xxviii. 23.—Jos. Ant. 7. 2. 1 συνιστῶν ἑαυτοὺς ὡς εὐνοῦς. c. dupl. acc. Philo Quis rer. div. Hær. p. 517 συνίστησιν αὐτὸν προσφήτην. Diod. Sic. 13. 91. c. inf. ib. 14. 45.

II. Intrans. in the perf. and aor. 2, Act. *to stand with, together*, etc.

a) pp. of pers. c. dat. as in Συγκάθημαι. Luke ix. 32 δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. Sept. for יָבִין 1 Sam. xvii. 26. —Pol. 4. 1. 6. Luc. Necyom. 15. Xen. Cyr. 2. 1. 29.

b) trop. from the transitive signif. *to place together* sc. parts into a whole, i. e. *to constitute, to create, to bring into existence*, Diod. Laert. Carnead. 4. 64 ἡ συστήσασα φύσις καὶ διαλύσει. Plato Timæus p. 30. E, τίνι τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυνιστὰς ξυνέστησε. p. 41. D [ὁ Θεός] ξυστήσας δὲ τὸ πᾶν. Hence in N. T. intrans. *to be constituted, created, to exist*, Col. i. 17 πάντα ἐν αὐτῷ συνέστηκε. 2 Pet. iii. 5 γῆ ἐξ ὕδατος . . συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ. —Philo de Plant. Noë p. 215 ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ ἀέρος καὶ πυρὸς . . συνέστη ὁδε ὁ κόσμος. Max. Tyr. Diss. 25. p. 253, τῷ Διὶ νέυματι γῆ συνέστη κ. τ. λ. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

Συνοδεύω, f. εὐσω, (ὁδεύω q. v.) *to be on the way with* any one, *to travel or journey with*, c. dat. as in Συγκάθημαι, Acts ix. 7.—Wisd. vi. 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

Συνοδία, ας, ἡ, (σύννοδος, ὁδός,) pp. *a journeying together*, Plut. Mor. 1. p. 110. Tauchn. In N. T. meton. *a company of travellers, caravan*, Luke ii. 44. —Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo IV. p. 314.

Συνοικέω, ῶ, f. ἥσω, (οἰκέω,) *to house or dwell with* any one, *to live with*, espec. as husbands with wives in one house, *to cohabit*, absol. 1 Pet. iii. 7.—Ecclus. xxv. 8. Hdian. 1. 6. 11. Dem 1374. 21. Xen. Lac. 1. 8. genr. Xen. H. G. 2. 3. 5.

Συνοικοδομέω, ῶ, f. ἥσω, (οἰκοδομέω q. v.) *to build with* any one, in company with, c. dat. Esdr. v. 68. In N. T. Pass. trop. *to be built together with* other Christians into a spiritual temple, Eph. ii. 22; see fully in Οἰκοδομέω c.

Συνομιλέω, ῶ, f. ἥσω, (ὁμιλέω,) *to be in company with*, Ceb. Tab. 13. In

N. T. *to converse with, to talk with*, c. dat. Acts x. 27.

Συνομορέω, ὦ, f. ἦσω, (ὁμορέω, ὁμορος, from ὅμος, ὅρος,) *to border together, to be contiguous with*, c. dat. Acts xviii. 7 οὐ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ, i. e. joined upon.—Simpl. ὁμορέω Hdian. 6. 7. 5.

Συνοχή, ἥς, ἡ, (συνέχω q. v.) *a holding together, a shutting up*, e. g. of the womb, Symm. Prov. xxx. 16; of a city besieged, Sept. Jer. lii. 3. Mic. v. 1. spoken also of a circuit, enclosure, Jos. Ant. 8. 3. 2. comp. Hom. Il. 23. 330; In N. T. trop. *distress, disquiet, anxiety*, Luke xxi. 25 συνοχή ἐθνῶν. 2 Cor. ii. 4 σ. καρδίας.—Sept. Job xxx. 3. Aquil. for פְּרִיצָה Ps. xxv. 17. Artemid. 2. 3 πᾶσι τοῖς ἐν συνοχῇ οὖσιν.

Συντάσσω v. ττω, f. ξω, (τάσσω,) *to arrange or set in order together*, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. In N. T. *to arrange or set in order with any one*, i. e. *to order, to appoint, to direct*, c. dat. as in Συγκάθημαι. Matt. xxvi. 19 ἐποίησαν οἱ μαθηταὶ ὡς συνετάξεν αὐτοῖς ὁ Ἰησοῦς. impl. xxvii. 10. Sept. for פָּרַץ Gen. xviii. 19. xxvi. 11.—Pol. 3. 50. 9. Æl. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

Συντέλεια, ας, ἡ, (συντελέω,) *full end, completion*, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quæst. Rom. 34. ed. R. VII. p. 104. 8. In N. T. genr. *end, consummation*, only in the phrase συντέλεια τοῦ αἰῶνος Matt. xiii. 39, 40, 49. xxiv. 3. xxviii. 20. συντέλ. τῶν αἰώνων Heb. ix. 26. See in Αἰών no. 2. Sept. for פָּרַץ Neh. ix. 31. Jer. iv. 27. גָּר Dan. xii. 4.—Ecclus. xi. 27. xxi. 10. Pol. 3. 1. 5, 9 καταστροφή καὶ συντέλεια.

Συντελέω, ὦ, f. ἔσω, (τελέω,) *to end or terminate together*, Hdian. 2. 2. 15. In N. T. *to end altogether, fully, to finish wholly, to complete*.

a) pp. and genr. c. acc. Matt. vii. 28 συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Luke iv. 13. Of time, Luke iv. 2. Acts xxi. 27. Sept. for פָּרַץ Gen. ii. 2. 1 K. vi. 9. Job xxxvi. 11. מָלָה Deut. xxxiv. 8.—Diod. Sic. 1. 3. Hdian. 4. 2. 20. Dem. 522. 4. Comp. Xen. Cyr. 6. 1. 50.

—In the sense of *to fulfil, to accomplish*, e. g. a promise, prophecy, etc. c. acc. Rom. ix. 28 λόγον γὰρ συντελῶν sc. ὁ κύριος, in allusion to Is. x. 22, see in Συντέμνω. Pass. Mark xiii. 4. Sept. for פָּרַץ Ruth iii. 18. גָּר Lam. ii. 17.

b) by Hebr. as in Engl. *to finish, to complete*, i. q. *to make*, c. acc. Heb. viii. 8 συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ . . διαθήκην καινὴν, quoted from Jer. xxxi. 31 where Heb. פָּרַץ, Sept. διαθήσομαι. Sept. συντελεῖν διαθήκην for Heb. פָּרַץ Jer. xxxiv. 8, 15. פָּרַץ Is. xlv. 24.

Συντέμνω, f. εμῶ, perf. συντέτμηκα, (τέμνω,) pp. *to cut together*, i. e. *to contract by cutting*, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, *to make concise*, Æschin. 32. 23.—In N. T. trop. and from the Heb. i. q. *to decide, to determine, to decree*; Rom. ix. 28 bis, λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς, *for his word he doth fulfil, and he decreeth in righteousness; for his word decreed will the Lord execute upon the land*; quoted from Sept. Is. x. 22, 23, where the Heb. reads thus: *destruction is decreed, bringing in justice as a flood; for destruction and a decree* [i. e. decreed destruction] *doth Jehovah of Hosts execute, etc.* See Cölln in Keil. u. Tzschirner's Analekten, III. ii. p. 28 sq.—So Sept. for פָּרַץ Is. xxviii. 22. Dan. ix. 26. פָּרַץ Dan. ix. 24.

Συντηρέω, ὦ, f. ἦσω, (τηρέω,) pp. *to have an eye upon together or with any one, to watch or keep together with any one*. In N. T.

a) i. q. *to watch or keep with oneself*, c. acc. Mark vi. 20 συνετήρει αὐτόν, i. e. Herod kept John in custody *with or near himself*, for the sake of protection against Herodias, and often heard him; comp. ver. 20. Others, *he guarded him closely*.—Trop. *to keep or lay up with oneself in mind*, τὰ ῥήματα Luke ii. 19. So Sept. ἐν τῇ καρδίᾳ for Ch. פָּרַץ Dan. vii. 28.—Ecclus. xxxix. 2. Test. XII Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 συντηρεῖν γνώμην παρ' ἑαυτῷ.

b) i. q. *to keep or preserve together*, from loss or destruction, opp. ἀπόλλυμι, e. g. of wine and the skins in which it is kept, Matt. ix. 17. Luke v. 38.—1

Macc. viii. 12 *φιλίαν μετά τινος*. x. 20. Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 191 *συντηρεῖν τὴν ψυχὴν εἰς ζωὴν*.

Συντίθημι, f. ἤσω, (τίθημι,) *to set or put together*, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7. *to compose*, ὀνόματα Arr. Epict. 3. 23. 23. λόγους Dem. 277. 5. πράγμα ib. 275. 26. Also *to set or put with a person, to deliver to any one*, Pol. 5. 10. 4.—In N. T. only Mid. *συντίθεμαι, to set together with another*, i. e. between oneself and another, i. q. *to agree together, to covenant together or with any one*; seq. inf. Luke xxii. 5 *καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι*. Seq. inf. c. τοῦ Acts xxiii. 20; see Ὁ, ἡ, τό, p. 556. c. Seq. ἵνα John ix. 22; comp. in ἵνα no. 3. a.—c. inf. Sept. Dan. ii. 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1. τοῦ c. inf. Test. XII Patr. p. 707. —Once in text. rec. i. q. *to assent*, absol. Acts xxiv. 9; comp. in *Συνεπιτίθημι*. So Philostr. Heroic. c. 5 fin. ὀλίγοις τῶν βουλευμάτων *ξυντίθεσθαι*.

Συντόμως, adv. (σύντομος, συντέμνω q. v.) *concisely, briefly*, in few words, Acts xxiv. 4.—Jos. c. Ap. 1. 1 γράψαι *συντόμως*. Athen. 8. p. 349. A. Xen. Œc. 12. 19 ὥς δέ *συντόμως* εἰπεῖν.

Συντρέχω, aor. 2 συνέδραμον, (τρέχω,) *to run with others, in company*, intrans. pp. Xen. Cyr. 2. 2. 9; in N. T. only trop. εἰς τι, 1 Pet. iv. 4 *μὴ συντρσχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν*. —Dem. 214. 7.—Of a multitude, *to run together, to flock together*, Mark vi. 33. Acts iii. 11.—Judith vi. 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

Συντρίβω, f. ψω, (τρίβω,) *to rub together*, e. g. sticks for kindling fire, τὰ πυρεῖα, Luc. Ver. Hist. 1. 32. Usually and in N. T. i. q. *to break or crush together*, by rubbing or striking against, concussion, i. q. *to break in pieces*, trans.

a) pp. Mark v. 4. xiv. 3 see in Ἀλάβαστρον. John xix. 36. Rev. ii. 27 τὰ σκεύη τὰ κεραμικά. Sept. for רָבַץ Ex. xii. 46. Lev. vi. 28. xxvi. 13.—Æl. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29.—Of a reed, *to break together*, so as to have a flaw or crack, but not entirely off; Matt. xii. 20 *κάλαμον συντετριμμένον οὐ κατεάξει*, *a reed broken to-*

gether shall he not break off, quoted from Is. xlii. 3 where Sept. for רָבַץ.

b) trop. *to break together the strength or power of any one, to crush, to weaken*, c. acc. Luke ix. 39 πνεῦμα . . . *συντρίβει αὐτόν*, i. e. weakens him, breaks him down; comp. Mark ix. 18 where it is *ξηραίνεται*. (Hdian. 5. 4. 20.) So of Satan, *to break or crush his power*, Rom. xvi. 20; comp. in Πούς β.) Sept. for רָבַץ Josh. x. 10. Am. iii. 15.—Pol. 26. 3. 6 *συντρίψαι τοὺς Ἀχαιοὺς*.—Pass. Luke iv. 18 *συντετριμμένους τὴν καρδίαν*, *broken in heart*, i. e. dispirited, afflicted, comp. Buttm. § 131. 6. So Sept. and רָבַץ Ps. xxxiv. 19. li. 19.—Pol. 21. 10. 2 *συντρ. τῇ διανοίᾳ*. Diod. Sic. 11. 78 *τοῖς φρονήμασι*. 16. 81 *ταῖς ψυχαῖς*.

Σύντριμμα, ατος, τό, (συντρίβω q. v.) *a breaking together, a crushing, fracture*, Sept. for רָבַץ Lev. xxi. 18. Is. xxx. 14. In N. T. trop. *destruction*, Rom. iii. 16, quoted from Is. lix. 7 where Sept. for רָבַץ, as also xxii. 4. lx. 18. for רָבַץ Jer. viii. 21. xlviii. 3.—Ecclus. xl. 11. 1 Macc. ii. 7.

Σύντροφος, ου, ὁ, ἡ, adj. (συντρέφω,) *nourished or nursed together*, Xen. Mem. 2. 3. 4. In N. T. subst. *one brought up or educated with another, a comrade*, Acts xiii. 1.—2 Macc. ix. 29. Jos. B. J. 1. 10. 9. Æl. V. H. 12. 26. Pol. 5. 9. 4.

Συντυγχάνω, aor. 2 συνέτυχον, (τυγχάνω,) *to fall in with, to meet with, to come to or at any one*, c. dat. Luke viii. 19.—Jos. Ant. 1. 12. 3 *συντυχὼν δ' αὐτῇ θεῖος ἄγγελος*. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συντύχη, ης, ἡ, Syntyche, pr. n. of a female Christian, Phil. iv. 2.

Συνυποκρίνομαι, depon. Mid. (ὑποκρίνομαι), aor. 1 Pass. *συνυπεκρίθην* in Mid. sense, Buttm. § 136. 2; *to play the hypocrite with any one, to dissemble with*, c. dat. as in *Συγχαίρω*. Gal. ii. 13. —Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

Συνυπουργέω, ῶ, f. ἤσω, (ὑπουργέω, ὑπουργός under-worker, helper, from ὑπό, ἔργον,) *to serve, help, aid with any one, together, at the same time*, c. dat. of manner, 2 Cor. i. 11.—Luc. Bis ac-

cus. 17 συναγωνιζομένης τῆς ἡδονῆς, ἥπερ αὐτῇ τὰ πολλά ξυννυπουργεῖ.

Συνωδίνω, f. *ινῶ*, (ὠδίνω,) *to be in travail together, to bring forth together*, spoken of animals Porphyr. de Abstin. 3. 10. In N. T. trop. *to be in pain together*, absol. spoken of ἡ κτίσις collect. Rom. viii. 22.—Eur. Helen. 733 or 736 ξυνωδίνει κακοῖς.

Συνωμοσία, ας, ἡ, (συνόμνυμι,) *a swearing together, a conjuration, conspiracy*, Acts xxiii. 13 συνωμοσίαν πεποιηκότες, comp. in Ποιέω no. 1. b. β.—Jos. Ant. 15. 8. 4. Æl. V. H. 14. 22. Thuc. 6. 27.

Συράκουσαι, ὦν, αἱ, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts xxviii. 12.—Xen. H. G. 1. 1. 29, 31.

Συραφοινίκισσα, see in Συροφοίνισσα.

Συρία, ας, ἡ, *Syria*, Heb. אַרָמָא *Aramæa*, pr. n. of a large country of Asia, lying, in the widest acceptation of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֶרֶץ נַחֲרָיִם, i. e. *Aramæa* of the two rivers; comp. Plin. H. N. 5. 15. 12. Mela 1. 11. Gesen. Lex. et Thesaur. art. אַרָמָא. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For *Cæle-Syria*, see in Δαμασκός. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in Ἡγεμών no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἰδουλώσατο.—Matt. iv. 24. Luke ii.

2. Acts xv. 23, 41. xviii. 18. xx. 3. xxi. 3. Gal. i. 21.

Σύρος, α, ον, (Συρία,) *Syrian*, e. g. Σύρα φορτία Jos. Ant. 2. 3. 3. Usually and in N. T. ὁ Σύρος, *a Syrian*, Luke iv. 27.—Sept. 2 K. v. 20. Jos. Ant. 10. 15. 4. Hdian. 3. 11. 17.

Συροφοίνισσα, ας, ἡ, *a Syro-Phenician woman*, i. e. a Phenician of Syria, prob. in distinction from the Λίβοφοίνικες Phenicians of Libya, or Carthaginians. Mark vii. 26 in text. rec. comp. Matt. xv. 21, 22.—Pp. fem. to Συροφοίνιξ, as Cadmus is called, Luc. Deor. Concil. 4. *Syrophaenix* Juv. Sat. 6. 159. Comp. Φοίνιξ, fem. Φοίνισσα Hom. Od. 15. 417. Hdot. 8. 118.—A later form is Συραφοινίκισσα v. Συροφοινίκισσα, in MSS. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

Σύρτις, ιος v. εως, ἡ, (σύρω,) *syrteis*, i. e. *a sand-bank, shoal, quick-sands*, dangerous to navigation, pp. so called as *drawn* together by currents of the sea, Acts xxvii. 17. Two *Syrtes* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one, called *Syrteis Major*, between Cyrene and Leptis; the other, *Syrteis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. Æn. 1. 108 sq. Wetst. N. T. II. p. 642.—Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 τὴν μεγάλην Σύρτιν. Diod. Sic. 3. 49. Strabo 17. p. 1192. C.

Σύρω, f. *υρῶ*, *to draw, to drag, to haul*, trans. John xxi. 8 σύροντες τὸ δίκτυον. Rev. xii. 4. Sept. for בָּרָר 2 Sam. xvii. 13.—Luc. Merc. cond. 3. Hdian. 5. 8. 17.—Of persons dragged by force before magistrates or to punishment, Acts viii. 3. xiv. 19. xvii. 6.—Jos. de Macc. § 6 init. Arr. Epict. 1. 29 σύργῃ εἰς τὸ δεσμωτήριον. Luc. Lexiph. 10.

Συσπάρασσω v. ττω, f. *άξω*, (σύν, σπαράσσω q. v.) pp. *to tear or lacerate together*; in N. T. intens. *to convulse altogether, to throw into strong spasms*, spoken of the effects of demoniacal

possession resembling epilepsy, c. acc. Luke ix. 42. Comp. in Σπαράσσω.

Σύσσημον, ου, τό, (neut. of adj. σύσσημος signed or marked together, alike, from σύν, σῆμα,) *a concerted sign, token, signal*, sc. agreed upon with others; Mark xiv. 44 σύσσημον, comp. Matt. xxvi. 48 σημείον.—Sept. Judg. xx. 40. Diod. Sic. 13. 45, 46. Strabo 6. p. 428. C. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

Σύσσωμος, ου, ὁ, ἡ, adj. (σύν, σῶμα,) *of the same body with another*, trop. spoken in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. iii. 6.—Not found elsewhere.

Συστασιαστής, οὔ, ὁ, (συστασιάζω, στάσις,) *a companion in sedition or insurrection, a fellow-insurgent*, Mark xv. 7.—Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ. Comp. in Συμμαθητής, Συμπολίτης.

Συστατικός, ἡ, ὄν, (συνίστημι q. v.) pp. placing together, introducing; hence *commendatory*, e. g. ἐπιστολή συστατική. *letter of commendation*, 2 Cor. iii. 1 bis.—Arr. Epict. 2. 3. 1 γράμματα παρ' αὐτοῦ λαβεῖν συστατικά. Diog. Laert. 5. 18. Stob. Serm. 64. p. 408.

Συσταυρόω, ὦ, f. ὠσω, (σύν, σταυρόω,) *to crucify with any one*, c. dat. as in Συγκάθημαι, Matt. xxvii. 44. Mark xv. 32. John xix. 32.—Trop. Rom. vi. 6 ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη sc. Χριστῷ, *our old [former] man was crucified with Christ*, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. ii. 20.

Συστέλλω, f. λῶ, (στέλλω q. v.)

1. *to deck together*, i. q. *to wrap together, to envelope, to wind* in a garment, robe, etc. Eurip. Troad. 376 or 382 οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησαν. Hence in N. T. of a dead body rolled up and swathed for burial, Acts v. 6.—So περιστέλλω Sept. Ez. xxix. 5. Jos.

Ant. 17. 3. 3 περιστέλλειν θανόντα. Hdot. 2. 90.

2. *to send or draw together, to contract*, Ecclus. iv. 31. Luc. Icarom. 12 γῆ ἐς βραχὺ συνεσταλμένη. Diod. Sic. 1. 41. Trop. Pass. *to shrink together, to be distressed, anxious*, 1 Macc. ii. 6 συνεστάλησαν οἱ ἄνομοι ἀπὸ τοῦ φόβου. Hdian. 1. 6. 10. οἱ μὲν ἄλλοι συνεστάλησαν τὴν ψυχὴν.—Hence in N. T. 1 Cor. vii. 29 ὅτι ὁ καιρὸς συνεσταλμένος, *the time is full of distress*, i. q. ἡ ἐνεστῶσα ἀνάγκη in ver. 26. Others, 'the time is short,' contracted.

Συστενάζω, f. ξω, (στενάζω,) *to groan or sigh together*, spoken of ἡ κτίσις collect. Rom. viii. 22.

Συστοιχέω, ὦ, f. ἥσω, (σύν, στοιχέω q. v.) *to advance in order together*, as soldiers, Pol. 10. 21. 7. In N. T. trop. *to go together with*, i. q. *to correspond to*, c. dat. Gal. iv. 25.—So σύστοιχος corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

Συστρατιώτης, ου, ὁ, (στρατιώτης,) *a fellow-soldier*; trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. ii. 25. Philem. 2.—pp. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

Συστρέφω, f. ψω, (στρέφω,) *to turn together, at the same time*, Ecclus. xxxviii. 29. In N. T. *to turn, twist, wind together*, sc. into one bundle, band, mass; hence genr. i. q. *to gather together, to collect*, c. acc. Acts xxviii. 3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος. (Comp. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.) So Sept. for תָּרַץ, תִּסְתָּרֶפֶּה ὕδωρ ἐν ἱματίῳ, Prov. xxx. 4.—Of persons, troops, Sept. for מִלְחָמָה Judg. xi. 3. גָּבַר Judg. xii. 4. Also 2 Macc. xiv. 30. Jos. Ant. 11. 6. 13. Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

Συστροφή, ἡς, ἡ, (συστρέφω q. v.) *a turning or winding together*, as συστροφή πνεύματος a whirlwind, Ecclus. xliii. 17. In N. T. *a gathering together of people, a concourse, multitude*, e. g. a public tumult, Acts xix. 40.—genr. Sept. for מִלְחָמָה Judg. xiv. 8. 1 Macc. xiv.

44. Pol. 4. 34. 6. Hdot. 7. 9. 1.—In the sense of *combination, conspiracy*, Acts xxiii. 12 ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι, comp. ver. 13. See in Ποιέω no. 1. b. β. So Sept. for שָׁרָא 2 K. xv. 15. συστρ. ποιεῖν for שָׁרָא Am. vii. 10.

Συσχηματίζω, f. ἴσω, (σχηματίζω, σχῆμα,) to give the same form with, to conform to any thing, Plut. de Profect. in Virt. 12. ed. R. VI. p. 310. 4. In N. T. only Mid. or Pass. to conform oneself, to be conformed to any thing, c. dat. Rom. xii. 2 μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ. 1 Pet. i. 14.—Plut. Numa 20 συσχηματίζονται πρὸς τὸν ἐν φιλία καὶ ὁμονοίᾳ τῇ πρὸς αὐτούς. Plut. de Virt. et Vit. 2. ed. R. VII. p. 382. 9.

Συχάρ v. Σιχάρ, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, Συχέμ, where see fully. John iv. 5. The name Συχάρ is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, שֶׁכֶּם, as the seat of the Samaritan worship. As such it might come from Heb. שָׁרָא *falsehood*, spoken of idols Hab. ii. 18; or also from שָׁרָא *drunkard*, in allusion to Is. xxviii. 1, 7. Comp. Eccus. i. 26 ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις. Test. XII Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σικὴμ λεγομένη πόλις ἀσυνέτων. Comp. the similar change in the name Βεελζεβούλ for Βεελζεβούβ, p. 134. See Wetst. N. T. I. p. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. Συχέμ v. Σιχέμ, ἡ, *Sychem*, Heb. שֶׁכֶּם *Shechem*, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts vii. 16; comp. Sept. Gen. xii. 6. xxxvii. 12. Josh. xx. 7 Συχέμ ἐν τῷ ὄρει τῷ Ἐφραῖμ.—Called also Σίκιμα, ἰμων, Sept. 2 K. xii. 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; Σαλήμ Sept. Gen. xxxiii. 18; later Μαβορθὰ by the inhabitants, and Νεάπολις, *Neapolis* by the Romans, Jos. B. J. 4. 8. 1; also on coins, φλαουία νεάπολις, Flavia Neapolis. For the name *Sychar*, see in Συχάρ. See fully in Wetst. N. T. I. p. 858. Reland Palæst. p. 1004 sq. The ancient Shechem was given to the Levites and was one of the

cities of refuge, Josh. xx. 7. xxi. 21. It was destroyed by Abimelech, Judg. ix. 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. xii. 1, 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John iv. 5, comp. xx. 21. Comp. in Σαμαρείτης. At present it is an inconsiderable village, called *Nablous* or *Naploos* (*Neapolis*), and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald 1824. p. 310. Calmet art. *Shechem*. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. Συχέμ, ὁ, indec. *Sychem*, Heb. שֶׁכֶּם (shoulder) *Shechem*, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts vii. 16. Comp. Gen. c. 34.

Σφαγή, ἡς, ἡ, (σφάζω,) *slaughter*, sc. of animals for food or in sacrifice. Acts viii. 32 ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, quoted from Is. liii. 7 where Sept. for שָׁרָא. Rom. viii. 36 ὡς πρόβατα σφαγῆς, i. e. for slaughter, quoted from Ps. xlv. 23 where Sept. for שָׁרָא שָׁרָא; comp. Sept. for שָׁרָא Zech. xi. 4.—James v. 5 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. like beasts in the day of slaughter, without care or forethought. Sept. εἰς ἡμ. σφαγῆς for שָׁרָא Jer. xii. 3.—Of persons, 2 Macc. v. 6. Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conser. 31. Xen. H. G. 4. 4. 2.

Σφάγιον, ου, τό, (σφάζω,) *a victim*, as slaughtered in sacrifice; Acts vii. 42 μὴ σφάγια . . προσηνέγκατέ μοι, quoted from Am. v. 25 where Sept. for שָׁרָא.—Plut. Pyrrh. 6. Pol. 4. 17. 11. Thuc. 6. 69. Xen. Lac. 13. 3.

Σφάζω, Att. σφάττω, . ξω, to slaughter, to kill, to slay, trans. pp. animals for food or sacrifice, Rev. v. 6 ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον. vers. 9, 12. xiii. 8; comp. Is. liii. 7. So Sept. for שָׁרָא Gen. xliii. 16. Ex. xxii. 1. שָׁרָא Gen. xxxvii. 30. Ex. xxix. 11.—Hom. Od. 1. 92. Palæph. 31. 4. Xen. Cyr. 8. 3. 24.—Of persons, to kill, to slay, c. acc. 1 John iii. 12 bis ὡς ἐσφαξε τὸν ἀδελφὸν αὐτοῦ κ. τ. λ. Rev. vi. 4, 9. xviii. 24. Once hyperbol. of a deadly wound, Rev. xiii. 3 κεφαλῇ

ὡς ἐσφαγμένη εἰς θάνατον. Sept. genr. for שָׁפַח Gen. xxii. 10. 2 K. x. 7. Is. lvii. 5.—1 Macc. i. 2. Ael. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

Σφόδρα, adv. (pp. neut. pl. of adj. σφοδρός eager, vehement, comp. Buttm. § 115. 4,) *vehemently, greatly, very much*, Matt. ii. 10. xvii. 6, 23. xviii. 31. xix. 25. xxvi. 22. xxvii. 54. Mark xvi. 4. Luke xviii. 23. Acts vi. 7. Rev. xvi. 21. Sept. for שָׁפַח Gen. xvii. 18, 19. comp. Sept. Jon. iv. 4, 10. — Jos. Ant. 4. 5. 3. Ael. V. H. 2. 16. Xen. Mem. 2. 10. 2.

Σφοδρῶς, adv. (σφοδρός, comp. in Σφόδρα,) *vehemently, greatly, very much*, Acts xxvii. 18.—Ecclus. xiii. 13. Hdian. 4. 13. 4. Xen. Cc. 5. 4.

Σφραγίζω, f. ἴσω, (σφραγίς,) *to seal, trans.*

a) i. q. *to seal up*, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read, Sept. for שָׁפַח 1 K. xxi. 8. Is. xxix. 11. Dan. xii. 4. Polyæn. p. 414 τὴν μὲν ἐπιστολὴν ἐσφραγισμένην σφραγίδι τῇ Πολυσπέρχοντος. Hence in N. T. trop. of words, i. q. *to keep in silence, not to make known*, c. acc. Rev. x. 4 σφράγισον ἃ ἐλάλησαν αἱ ἐπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. xxii. 10. So Sept. for שָׁפַח Dan. viii. 26.—Stob. Serm. 34. p. 215 σφράγισον τοὺς μὲν λόγους σιγῇ.—Genr. *to seal, to set a seal*, e. g. for the sake of security upon a sepulchre, prison, etc. c. acc. τὸν λίθον Matt. xxvii. 66. seq. ἐπάνω τινός Rev. xx. 3. Sept. for שָׁפַח Cant. iv. 12.—Bel and Drag. vers. 11, 14. Diog. Laert. 4. 59 τὸ ταμιεῖον.—Hence trop. *to secure to any one, to make sure*, i. q. *to deliver over safely*, Mid. c. acc. et dat. Rom. xv. 28 σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον.—Comp. Sept. Deut. xxxii. 34. 2 K. xxii. 4. Philo de Vit. Mos. p. 607. C. See Loesner Obs. e Phil. p. 269.

b) genr. i. q. *to set a seal or mark upon any thing*, in token of its being genuine and approved; e. g. persons, c. acc. Rev. vii. 3 ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Pass. ver. 4 bis, 5—8.—Eurip. Iph. Taur. 1372 or 1383 δεινοῖς δὲ σημάτωντροισιν ἐσφραγισμένοι ἐφεύ-

γόμεν κ. τ. λ.—Often of decrees, documents, *to attest by a seal*, Sept. for שָׁפַח Esth. viii. 8, 10. Job vii. 14. ἐγγυήν Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish*, c. acc. John vi. 27 τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν, sc. as the Messiah; comp. v. 36. Seq. ὅτι, John iii. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι Θεὸς ἀληθὴς ἐστι. So of Christians whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor. i. 22. Pass. Eph. i. 13. iv. 30. —comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

Σφραγίς, ἴδος, ἡ, (prob. φράσσω,) *a seal, i. e.*

a) pp. instrument for sealing, *a signet, signet-ring*, Rev. vii. 2. Sept. for שָׁפַח 1 K. xxi. 8. Cant. viii. 6.—Polyæn. p. 763 τοῖς Περσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστι κ. τ. λ. Pol. 16. 22. 11. Hdot. 3. 41.

b) *a seal*, as impressed upon letters, books, etc. for the sake of privacy and security, Rev. v. 1 σφραγίσιν ἐπτὰ. vers. 2, 5, 9. vi. 1, 3, 5, 7, 9, 12. viii. 1.—Bel and Drag. 17. Hdian. 7. 6. 15, 19. Xen. H. G. 7. 1. 39.—Also *a seal*, impressed as a mark or token of genuineness, Rev. ix. 4; and so of a motto, inscription, 2 Tim. ii. 19. (Act. Thom. § 26 ὁ Θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπιγνώσκει τὰ ἴδια πρόβατα.) Trop. i. q. *a token, pledge, proof*; 1 Cor. ix. 2 ἡ σφραγίς τῆς ἰμῆς ἀποστολῆς ὑμεῖς ἐστε. Rom. iv. 11.—Jos. de Macc. § 7.

Σφυρόν, οὐ, τό, (kindr. with σφῦρα, σφαῖρα,) *the ankle*, comp. Lat. malleolus pedis, Acts iii. 7. — Aristot. H. An. 1. 15. Dem. 442. 15. Xen. H. G. 5. 4. 58.

Σχεδόν, adv. (ἔχω, σχεῖν,) pp. of place, *near*, Hom. Il. 3. 15. ib. 4. 247. comp. in ἔχω g. In N. T. *nearly, almost*, Acts xiii. 44 σχεδὸν πᾶσα ἡ πόλις συνήχθη. xix. 26. Heb. ix. 22.—2 Macc. v. 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

Σχήμα, ατος, τό, (ἔχω, σχεῖν,) Lat. habitus, i. q. *fashion, figure, mien, deport-*

ment, sc. of body, person, Jos. Ant. 7. 8. 4. Ael. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22. In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. vii. 31 σχῆμα τοῦ κόσμου. Phil. ii. 8 σχήματι εὐρεθεὶς ὡς ἄνθρωπος.—Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινοῦ σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθοῦσι. Xen. Cyr. 7. 1. 49.

Σχίζω, f. ἰσω, *to split, to rend, to divide* with violence, trans. pp. wood, Sept. for גרר Gen. xxii. 3. 1 Sam. vi. 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12. In N. T. genr. e. g. rocks Matt. xxvii. 51; the veil of the temple, c. εἰς δύο Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45; the heavens Mark i. 10; a garment Luke v. 36. John xix. 24; a net John xxi. 11. So Sept. and גרר Is. xlviii. 21. Zech. xiv. 4. גרר Is. xxxvii. 1.—Pol. 2. 16. 11 εἰς δύο. Hdot. 2. 17 Νεῖλος μέσσην Αἰγυπτου σχίζων.—Trop. *to split* into parties, factions, *to divide*, Pass. Acts xiv. 4 ἐσχίσθη δὲ τὸ πλῆθος. xxiii. 7.—Diod. Sic. 12. 66 τοῦ πλῆθους σχιζομένου. Luc. Asin. 54. Xen. Conv. 4. 59.

Σχίσμα, ατος, τό, (σχίζω,) *a rent*, Matt. ix. 16 et Mark ii. 21 χεῖρον σχίσμα γίνεται.—So Sept. σχισμή Is. ii. 21. Jon. ii. 7.—Trop. *a division, dissension, schism*, John vii. 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. ix. 16. x. 19. 1 Cor. i. 10. xi. 18. xii. 25.

Σχοινίον, ου, τό, (σχοῖνος bulrush,) pp. a cord made of bulrushes; hence genr. *a cord, rope*, John ii. 15. Acts xxvii. 32 τὰ σχοινία τῆς σκάφης. Sept. for גרר 2 Sam. xvii. 13. 1 K. xx. 31.—Theocr. Id. 21. 11. Dem. 1145. 6.

Σχολάζω, f. ἄσω, (σχολή,) *to have leisure, to be free from labour, vacant, idle*, absol. Sept. for פָּרַח Ex. v. 8, 17. Pol. 11. 25. 7. Xen. CEC. 7. 1. Mem. 3. 9. 9. In N. T.

a) c. dat. commodi, *to have leisure for* any thing, *to give oneself to* any thing, sc. free from other cares and hindrances. 1 Cor. vii. 5 ἵνα σχολάζητε τῇ νηστεία κ. τ. λ.—Hdian. 1. 9. 8. Dem. 594. 16. 16. Xen. Cyr. 7. 5. 39.

b) trop. of place, *to be vacant, empty*, absol. Matt. xii. 44 τὸν οἶκον . . . εὕρισκει

σχολάζοντα, i. e. unoccupied, uninhabited.—Plut. C. Gracch. 12 καὶ τῷ δῆμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξεν τὸν τόπον.

Σχολή, ῆς, ἡ, *leisure, rest, freedom* from labour and business, *vacation*, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9. *leisure* as applied to any thing, i. q. *attention, devotion, study*, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἐν ἄλλο σχολὴν ποιῆται κ. τ. λ. In later usage and N. T. meton. *a school*, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; comp. Jahn § 106. Acts xix. 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινός.—Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητοῦντας. de audiend. Poet. 7. Strabo XIV. 5. p. 463 ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Phr. p. 401.

Σώζω, f. σώσω, (σῶς, obsol. σάος,) perf. pass. σέσωσμαι, aor. 1 pass. ἐσώθην, Buttm. § 100. n. 1. § 114; *to save, to deliver, to preserve* safe from danger, loss, destruction, trans.

a) pp. e. g. persons, Matt. viii. 25 κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. xiv. 30. xxiv. 22. xxvii. 40, 42 bis. Mark iii. 4. xiii. 20. Luke vi. 9. Acts xxvii. 20, 31. al. So τὴν ψυχὴν αὐτοῦ σῶσαι Matt. xvi. 25. Mark viii. 35 bis. Luke ix. 24 bis. Sept. for גָּאַל Judg. vi. 15. 1 Sam. x. 27. גָּאַל 1 Sam. xix. 11. Job i. 15 sq. גָּאַל 2 Chr. xxxii. 14.—1 Macc. ix. 9. Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1.—Seq. ἐκ c. gen. of thing, *to save from, to deliver out of* any peril, etc. John xii. 27. Heb. v. 7 σώζειν αὐτὸν ἐκ θανάτου. (1 Macc. ii. 59. Xen. An. 3. 2. 11.) Once seq. ἐκ c. gen. of place, prægn. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought out safely.

b) of sick persons, *to save* from death, and by impl. i. q. *to heal, to restore to health*; Pass. *to be healed, to recover*; Matt. ix. 21, 22 bis ἡ πίστις σου σέσωκέ σε. καὶ ἐσώθη ἡ γυνή. Mark v. 23, 28, 34. Luke vii. 50. viii. 36. John xi. 12. Acts iv. 9. James v. 15. al.—Diod. Sic. 3. 58. Isæus 36. 12.

c) Spec. of salvation from eternal death, from the punishment and misery

consequent upon sin, *to save*, and by impl. *to give eternal life*; so espec. of Christ, as *the Saviour*, seq. ἀπό c. gen. Matt. i. 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts ii. 40. Rom. v. 9 ἀπὸ τῆς ὀργῆς. Comp. in Ἀπὸ I. 2. d. Opp. κρίνειν *to condemn*, John iii. 17. xii. 47. Of God, prægn. σώζειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ i. q. *to bring safely into his kingdom*, 2 Tim. iv. 18. (c. εἰς pp. Diod. Sic. 3. 48 μόλις εἰς τὴν οἰκίαν σώζονται. Xen. An. 6. 4. 8.) Genr. e. g. Matt. xviii. 11 ἦλθε ὁ υἱ. ἀνθρ. σῶσαι τὸ ἀπολωλός. Rom. xi. 14. 1 Cor. i. 21 σῶσαί τοὺς πιστεύοντας. 1 Tim. iv. 16. Heb. vii. 25. James i. 21. Once c. ἐκ θανάτου James v. 20. Pass. Matt. x. 22 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. xix. 25. xxiv. 13. Mark x. 26. xiii. 13. xvi. 16. Luke viii. 12. xiii. 23. John v. 34. x. 9. Rom. v. 10. 1 Cor. v. 5. 1 Tim. ii. 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, those who have obtained salvation through Christ, Acts ii. 47. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. Comp. Winer § 17. 3.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν παντὶ τῷ βίῳ. § 4. AL.

Σῶμα, ατος, τό, *a body*, as an organized whole made up of parts and members.

a) genr. of any material *body*, e. g. of plants, 1 Cor. xv. 37 οὐ τὸ σῶμα τὸ γεννησόμενον σπείρεις. ver. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, etc. ib. ver. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. ver. 41.—Comp. Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὅλων φύσεως ἐξ ἡλίου καὶ σελήνης ἀπαρτίζεσθαι.

b) spec. *an animal body*, living or dead: (a) Of the human body, diff. from σὰρξ which expresses rather the *material* of the body. E. g. (1) As living, Matt. v. 29, 30 ἵνα . . μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. vi. 25 bis. xxvi. 12. Mark v. 29. xiv. 8. Luke xii. 22, 23. John ii. 21. Rom. i. 24. iv. 19. 1 Cor. vi. 13. xv. 44 σῶμα ψυχικόν . . πνευματικόν. 2 Cor. iv. 10. x. 10. Cor. ii. 23. Heb. x. 5. 1 Pet. ii. 24. al. sæp. Col. i. 22 see in Σὰρξ no. 3. In antith. with ἡ ψυχὴ, Matt. x. 28. Luke xii. 4; or τὸ πνεῦμα, Rom. viii. 10. 1 Cor. v. 3. vii.

34; or where σῶμα, ψυχὴ, πνεῦμα make a periphrasis for the whole *man*, 1 Thess. v. 23. Sept. genr. for נַפְשָׁא Lev. vi. 10. xiv. 10. נַפְשָׁא Gen. xlvii. 18. Dan. x. 6. נַפְשָׁא Dan. iv. 30. —Æl. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1. c. ψυχὴ Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.—As the seat of sinful affections and appetites; comp. in Σὰρξ no. 2. c. Rom. vi. 6 σῶμα τῆς ἁμαρτίας. vii. 24 coll. 23. viii. 13. Col. ii. 11.—So in Plato Phædo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20.—(2) Of *a dead body, corpse*, genr. Matt. xiv. 12 ἦσαν τὸ σῶμα, καὶ ἐθαψαν αὐτό. xxvii. 52, 58 bis, ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ κ. τ. λ. ver. 59. Luke xxiii. 52, 55. xxiv. 3, 23. John xix. 31. Acts ix. 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of man; Matt. xxvi. 26 τοῦτό ἐστι τὸ σῶμά μου, see in Εἰμί I. b. β. Mark xiv. 22. Luke xxii. 19. Rom. vii. 4 διὰ τοῦ σώματος Χριστοῦ i. e. through Christ crucified. 1 Cor. x. 16. xi. 24, 27, 29. Sept. genr. for נַפְשָׁא 1 Sam. xxxi. 10, 12. Neh. iii. 3. נַפְשָׁא Josh. viii. 29. 1 K. xiii. 22, 24.—2 Macc. xii. 39. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.—(β) Spoken of beasts, e. g. living, James iii. 3 καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν, sc. τῶν ἵππων. (Palæph. 7. 1 σῶμα ἔχον ὡς κυνός.) Also of the dead body of a beast, *carcass*, Luke xvii. 37 ὅπου τὸ σῶμα, ἐκεῖ κ. τ. λ. comp. Matt. xxiv. 28 πτώμα. Of victims slain, Heb. xiii. 11; comp. Ex. xxix. 14. Num. xix. 3, 5.—Hom. Il. 23. 169 δρατὰ σώματα. Philo de Viet. off. p. 851. E. ἐξ ἱππέων σωμαίων.

c) meton. to *the body*, as the external man, is ascribed that which strictly belongs to *the person, man*, individual; so with a gen. of pers. forming a periphrasis for *the person* himself. Matt. vi. 22 ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. ver. 23. Luke xi. 34, 36. Rom. xii. 1 παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, i. e. *your persons, yourselves*, comp. vi. 13. Eph. v. 28. Phil. i. 20. Genr. and absol. 1 Cor. vi. 16 ὁ κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα ver. 17) in allusion to Gen. ii. 24 where Sept. εἰς σάρκα μίαν for Heb. נַפְשָׁא. Comp. in Σὰρξ no. 3.—Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν

καὶ παιδίων σώματα. Absol. Sept. Gen. xlvii. 12 κατὰ σῶμα i. e. according to the number of persons. Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔγεμε σωμαίων. With an adj. Æschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ i. e. good soldiers. Espec. of slaves, c. adj. as σώματα δοῦλα Poll. On. 3. 71 or 78. σωμα. αἰχμάλωτα Dem. 480. 10. σ. οἰκετικά Æschin. c. Timarch. p. 42. τὰ σ. τῶν οἰκετῶν ib. p. 120.—Hence in later usage and N. T. absol. for a slave, τὰ σώματα slaves, once Rev. xviii. 13 [γόμον] ἵππων καὶ ῥεδῶν καὶ σωμαίων.—Tob. x. 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. viii. 11. Strab. XIV. p. 985. B, σώματ' ἐμπορεῖν. Pol. 18. 18. 6. Plut. Cimon. 9. See Lob. ad Phr. p. 378.

d) trop. *body*, i. q. *a whole, aggregate, collective mass*, spoken of the Christian church, the whole *body* of Christians collectively, of which Christ is ἡ κεφαλὴ, the head. Col. i. 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. ver. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκκλησία. Rom. xii. 5 οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ. 1 Cor. x. 17. xii. 13, 27. Eph. i. 23. ii. 16. iv. 4, 12, 16 bis. v. 23, 30. Col. ii. 19. iii. 15.—Comp. Jos. Ant. 7. 3. 2 Δαυίδης δὲ τὴν τε κάτω πόλιν περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα, i. e. one whole. Comp. Diod. Sic. 1. 11. fin. τὸ σῶμα τοῦ κόσμου, συγκεῖσθαι πᾶν ἐν τῶν προειρημένων.

e) trop. *body, substance, reality*, opp. ἡ σκιά the shadow, type. Col. ii. 17 ἃ ἐστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 2. 5 σκιὰν αἰτησόμενος βασιλείας, ἧς ἤρπασεν ἑαυτῷ τὸ σῶμα. Luc. Hermot. 79. AL.

Σωματικός, ἡ, ὄν, (σῶμα,) *bodily*, pertaining to the body, Luke iii. 22 σωματικῶς εἶδει. 1 Tim. iv. 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ἔξις. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7.

Σωματικῶς, adv. (σῶμα), *bodily*, i. e. *substantially, really, truly*, Col. ii. 9, coll. ver. 17. Comp. in Σῶμα e.

Σώπατρος, ου, ὁ, *Sopater*, pr. n. o. a Christian at Berea, Acts xx. 4. See in Πύρρος.

Σωρεύω, f. εὔσω, (σωρός heap,) *to heap, to heap up*, trans. Rom. xii. 20 ἄν-

δρακας πυρός σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. xxv. 22 where Sept. for πρηγ prægñ. Comp. in Ἀνδραξ.—Judith xv. 11. Pol. 16. 11. 4. Diod. Sic. 1. 62.—Also *to heap up with any thing*, c. dat. trop. 2 Tim. iii. 6 σεσωρευμένα ἁμαρτίαις, *heaped up with sins*, i. e. laden, burdened.—pp. c. dat. Hdian. 4. 8. 20 λιβάνῳ τοὺς βωμοὺς ἐσώρευσεν. c. gen. Pol. 16. 8. 9.

Σωσθένης, ου, ὁ, *Sosthenes*, pr. n. of a Christian convert, the chief of a synagogue, Acts xviii. 17. 1 Cor. i. 1.

Σωσίπατρος, ου, ὁ, *Sosipater*, pr. n. of a Christian, Rom. xvi. 21.

Σωτήρ, ἥρως, ὁ, (σώζω,) *a saviour, deliverer, preserver*, who saves from danger or destruction, and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for γῴης Judg. iii. 9, 15. Hdian. 3. 12. 4. Plut. Arat. 53 σωτήρ τῆς πόλεως. Xen. H. G. 4. 4. 6 σωτήρες τῆς πατρίδος. Also of the gods, as Ζεὺς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53. σωτήρ Ἀπόλλων Dem. 1072. 18. Διόσκουροι σωτήρες Æl. V. H. 1. 30.—In N. T.

a) of God, Luke i. 47 ἐπὶ τῷ θεῷ τῷ σωτηρί μου. 1 Tim. i. 1. ii. 3. iv. 10 θεῷ ζῶντι, ὅς ἐστι σωτήρ πάντων ἀνθρώπων. Tit. i. 3. ii. 10. iii. 4. Jude 25 μόνῳ θεῷ σωτηρί ἡμῶν. Sept. for abstr. γῴης Is. xvii. 10. Hab. iii. 17. πῦρ Is. xii. 2. γῴης Is. xlv. 15, 21.—Ecclus. li. 1. 1 Macc. iv. 30.

b) of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom. Luke ii. 11 ἐτέχθη ὑμῖν σήμερον σωτήρ. Acts v. 31. xiii. 23. Phil. iii. 20. 2 Pet. i. 1, 11. ii. 20. iii. 2, 18. σωτήρ ἡμῶν 2 Tim. i. 10. Tit. i. 4. ii. 13. iii. 6. σωτήρ τοῦ σώματος, sc. τῆς ἐκκλησίας, Eph. v. 23. σωτήρ τοῦ κόσμου John iv. 42. 1 John iv. 14.

Σωτηρία, ας, ἡ, (σωτήρ,) *safety, deliverance, preservation*, from danger or destruction.

a) pp. and genr. Acts xxvii. 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb.

xi. 7. Acts vii. 25. c. ἐκ, Luke i. 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν. ver. 69 κέρας σωτηρίας i. q. strong deliverer, see in Κέρας a. Sept. for γῶγ Hab. iii. 12. Ex. xiv. 13. 2 Chr. xx. 17. γῶγ Prov. xi. 14. Jer. iii. 23. c. ἀπό for קִצְּבָה 2 Sam. xv. 14.—2 Macc. iii. 32. Jos. Ant. 7. 1. 1. Æschin. 83. 38 σ. τῆς πόλεως. Æl. V. H. 9. 21. Thuc. 1. 65.—Hence genr. *welfare, prosperity*, Phil. i. 19 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν. 2 Pet. iii. 15. 2 Cor. vi. 2 bis, quoted from Is. xlix. 8 where Sept. for γῶγ. Sept. for מִלְּפָנֶיךָ Gen. xxviii. 21. xlv. 17.—Wisd. vi. 26. Hdian. 1. 9. 1. Diod. Sic. 16. 43.—From the Heb. by impl. *victory*, Rev. vii. 10. xii. 10. xix. 1. So Sept. and Heb. γῶγ 1 Sam. xiv. 45. Heb. iii. 8. קִצְּבָה 2 Sam. xix. 3. 2 K. v. 1.

b) in the Christian sense, *salvation*, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke i. 77 δοῦναι γνῶσιν σωτηρίας. xix. 9. —John iv. 22 ἡ σωτηρία i. e. salvation by a Messiah. Acts iv. 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. xiii. 26. xvi. 17. Rom. i. 16. x. 1, 10. xi. 11. xiii. 11. 2 Cor. i. 6, in text. rec. bis. vii. 10. Eph. i. 13. Phil. i. 28. ii. 12. 1 Thess. v. 8, 9. 2 Thess. ii. 13. 2 Thess. ii. 10. iii. 15. Heb. i. 14. ii. 3, 10. v. 9. vi. 9. ix. 28. 1 Pet. i. 5, 9, 10. Jude 3. Meton. a source or bringer of salvation, Saviour, Acts xiii. 47 τέθεικά σε . . τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς, quoted from Is. xlix. 6 where Sept. for γῶγ.

Σωτήριος, ου, ό, ή, adj. (σωτήρ), *saving, bringing deliverance and welfare, healthful*, pp. 3 Macc. vii. 18. Diod. Sic. 14. 30 Δῖ σωτηρίῳ. Luc. D. Deor. 26. 4. Xen. Mem. 3. 3. 10.—In N. T. only in the Christian sense, *saving, bringing salvation*, Tit. ii. 11 ἡ χάρις ἡ σωτήριος. Hence neut. τὸ σωτήριον subst. *salvation*, Eph. vi. 17; also the doctrine of salvation by Christ, Acts xxviii. 28. Sept. for γῶγ Is. xii. 3. li. 6. Meton. for *the Saviour*, Luke ii. 30. iii. 6.—Test. XII Patr. p. 542 ἐξ Ἰουδα ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ Θεοῦ. p. 614.

Σωφρονέω, ῶ, f. ἴσω, (σώφρων,) *to be of sound mind*, intrans.

a) pp. *to be sane, in one's right mind, compos mentis*. Mark v. 15 θεωροῦσι τὸν δαιμονιζόμενον . . σωφρονοῦντα. Luke viii. 25. 2 Cor. v. 13.—Luc. Abdic. 1 τοῖς μὲν ἄλλοις σωφρονεῖ, κατ' ἑμοῦ δὲ μαίνεται. Plato Alcib. II. 2 τὸ μαίνεσθαι ἀρά γε ὑπεναντίον σοὶ δοκεῖ τῷ σωφρονεῖν. de Rep. I. p. 331. C.

b) by impl. *to be sober-minded, to think and act soberly, discreetly*, to use sound judgment and moderation. Rom. xii. 3 φρονεῖν εἰς τὸ σωφρονεῖν. Tit. ii. 6. 1 Pet. iv. 7.—Luc. Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

Σωφρονίζω, f. ἴσω, (σώφρων,) pp. *to make of sound mind; hence to make sober minded, to make think and act soberly, discreetly*, to teach moderation, Hdian. 3. 10. 3 τοὺς νεῖς παιδεύων καὶ σωφρονίζων. Xen. Cyr. 3. 1. 27. An. 5. 9. 28. Hence in N. T. *to moderate, to correct, to teach*, c. acc. et inf. Tit. ii. 4 ἵνα σωφρονίζῃς τὰς νεὰς φιλάνδρους εἶναι κ. τ. λ.

Σωφρονισμός, οὔ, ό, (σωφρονίζω,) pp. *a making of sound mind; hence, a making sober-minded, moderation, correction*, 2 Tim. i. 7 πνεῦμα σοφρονισμοῦ.—Jos. Ant. 17. 9. 2. B. J. 2. 1. 3. Plut. de Puer. educ. 20 πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονισμόν πάνθ' ὅσα κ. τ. λ.

Σωφρόνως, adv. (σώφρων,) *with sound mind, rationally*, Luc. de Saltat. 84. Plato de Rep. I. 6. p. 332. A. In N. T. *with sober mind, soberly*, with moderation; Tit. ii. 12 ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν.—Wisd. ix. 11. Jos. Ant. 5. 5. 2. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

Σωφροσύνη, ης, ή, (σώφρων,) *soundness of mind*, i. e.

a) pp. *sanity*, the being *compos mentis*; Acts xxvi. 25 οὐ μαίνομαι, . . σωφροσύνης ῥήματα ἀποφθέγγομαι.—Xen. Mem. 1. 1. 16 τί σωφροσύνη; τί μανία;

b) by impl. *sober-mindedness, sobriety of mind, moderation* of the desires, passions, conduct; according to Cicero i. q. Lat. *temperatio, moderatio, etiam modestia*, Tuscul. III. 8. So 1 Tim. ii. 9 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτούς. ver. 15.—2 Macc. iv. 37. Æl. V. H. 7. 9. Plato Phædo 13. Xen. Mem. 1. 2. 15,

21, 23. Comp. Sturz Lex. Xenophont. s. v. no. 3.

Σώφρων, ονος, ὁ, ἡ, adj. (σῶς fr. obsol. σάος, φρήν), pp. *of sound mind, sane, compos mentis*; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyt. 3. 1. 15, 16 sq.—In N. T. *sober-*

minded, temperate, i. e. having the mind, desires, passions moderated and well regulated; 1 Tim. iii. 2 δεῖ οὖν τὸν ἐπίσκοπον εἶναι . . σώφρονα. Tit. i. 8. ii. 2, 5.—Æl. V. H. 14. 19. Hdian. 2. 1. 8. Æschin. 25. 37 ἐκ παιδὸς εἰς γῆρας σώφρων. Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.

T.

Γαβέρναι, ὦν, αἱ, Lat. *tabernæ, averts*; only in the phrase Τρεῖς Ταβέρναι, Lat. *Tres Tabernæ*, i. q. *The Three Taverns*, as pr. n. of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundisium. Acts xxviii. 15.—Cic. ad Att. 2. 10 ‘Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.’ ib. 2. 12 ‘Emerseram commode ex Antiati in Appiam ad Tris Tabernas.’ Severus was slain εἰς τι χωρίον ἐλθόντα, ᾧ Τριά Καπηλεῖα προσηγορία, Zosim. II. 10.

Ταβιθά, ἡ, indec. *Tabitha*, the Aramæan name of a female Christian, called in Greek *Dorcas*; see in Δορκάς. Acts ix. 36, 40.

Τάγμα, ατος, τό, (τάσσω,) pp. any thing arrayed in order, *an array*, e. g. a body of troops, a band, cohort, etc. Sept. 2 Sam. xxiii. 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80. In N. T. *order, series*, of time or place, 1 Cor. xv. 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.

Τακτός, ἡ, όν, (τάσσω,) pp. *set in order, arrayed*; hence trop. *set, fixed, appointed*, e. g. τακτῇ δὲ ἡμέρᾳ upon a set day Acts xii. 21.—Sept. Job xii. 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 τακτῇ ἡμέρᾳ. Pol. 29. 11. 8. Xen. H. G. 6. 2. 36 τ. ἀργύριον.

Ταλαιπωρέω, ὦ, f. ἥσω, (ταλαίπωρος,) *to endure toil and hardship*, as arising from severe bodily effort, intrans. Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25. In N. T. trop. *to*

endure affliction, distress; to be afflicted, distressed, miserable; James iv. 9 ταλαιπωρήσατε, i. q. afflict yourselves. Sept. for תַּיִשׁ Jer. iv. 13, 20. Mic. ii. 4.—Dem. 22. 24 λυποῦνται καὶ συνεχῶς ταλαιπωροῦσι. Pol. 3. 60. 3. Thuc. 3. 3. Trans. *to afflict*, Sept. for תַּיִשׁ Ps. xvii. 9. Is. xxxiii. 1.

Ταλαιπωρία, ας, ἡ, (ταλαιπωρέω,) *toil, hardship*, severe bodily effort, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8. In N. T. *affliction, distress, misery*, James v. 1. Rom. iii. 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. lix. 7 where Sept. for תַּיִשׁ. Sept. for תַּיִשׁ Joel i. 5. Am. iii. 10.—2 Macc. vi. 9. Æl. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

Ταλαίπωρος, ου, ὁ, ἡ, adj. (obsol. τλάω, τλήμι, and πῶρος callus; or perh. poet. for ταλαπείριος, from obs. τλάω, πείρα,) pp. *enduring toil and hardship*, as from severe bodily effort; comp. Ταλαιπωρέω. In N. T. trop. *afflicted, wretched, miserable*; Rom. vii. 24 ταλαίπωρος ἐγὼ ἄνθρωπος. Rev. iii. 17. Sept. for תַּיִשׁ Ps. cxxxvii. 8.—Tob. xiii. 11. 2 Macc. iv. 47. Ceb. Tab. 28. Dem. 548. 12. ib. 425. 11.

Ταλαντιαῖος, αία, ον, (τάλαντον,) *weighing a talent, a talent in weight*, Rev. xvi. 21 χάλαζα μεγάλη ὡς ταλαντιαία, i. e. hailstones weighing each a talent.—Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21. Comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in ιαῖος, see Lob. ad Phr. p. 544.

Τάλαντον, ου, τό, (obsol. τλάω to bear,) pp. *scale* of a balance, plur. τὰ τάλαντα *scales* Hom. Il. 8. 69. Then, something *weighed*, a *weight*; and hence a *talent*, as a certain fixed weight for gold, Hom. Il. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minæ, or 6000 drachmæ; and the common Attic talent, which was the most usual, was reckoned equal to 80 Roman pounds, Pol. 22. 26. 19. Liv. 38. 38. According to Arbuthnot, the Attic talent was equal to 56 lbs. 11 oz. 17½ grs. troy; or according to Biester, to 55 lbs. 9.6 oz. troy. The Jewish talent, תַּלְתַּי, contained 3000 shekels of the sanctuary, Ex. xxxviii. 25, 26, comp. Jos. Ant. 3. 6. 7; and according to Arbuthnot, was equal to 113 lbs. 10 oz. 1 pwt. 2½ grs. troy.—Sept. for תַּלְתַּי Ex. 1. c. Zech. v. 7. Jos. Ant. 1. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54.—Further, *the talent* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is usually estimated at £225 sterling, or about 1000 dollars; but the estimate of Arbuthnot is £193 15s. or 860 dollars 25 cts; while Boeckh makes it equal to 1375 Conv. Rix dollars, or about 981 dollars 50 cts. Comp. genr. Boeckh Staatsh d. Ath. I. p. 15, 17. Jahn § 117. Rees' Cyclop. art. *Talent*. So Luc. Navig. 13 δώδεκα Ἀττικὰ τάλαντα. Æl. V. H. 1. 20. Xen. Mem. 2. 5. 2.—In N. T. genr. a *talent*, put for an indefinitely large sum of money, Matt. xviii. 24. xxv. 15, 16 bis, 20 ter, 22, 24, 25, 28 bis.

Ταλιθά, Aramæen. fem. תַּלְתַּי, *talitha*, i. q. κοράσιον, a *damsel*, *maiden*, Mark v. 41. See Buxt. Lex. Chald. Rabb. 875.

Ταμείον, ου, τό, (ταμιεύω, ταμία a steward, manager,) pp. by synec. for ταμιεῖον, Lob. ad Phryn. p. 493; a *store-chamber*, *store-house*; Luke xii. 24 οἷς οὐκ ἔστι ταμείον. sc. κόραξι. Sept. for מֶזְבֶּזֶת Deut. xxviii. 8. Prov. iii. 10, תַּמְזַזְתָּ

Prov. xxiv. 4.—Luc. Rhetor. præc. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence genr. any place of privacy, a *chamber*, *closet*, Matt. vi. 6 ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμείον σου. xxiv. 26. Luke xii. 3. So Sept. for תַּמְזַזְתָּ Gen. xliii. 30. 2 K. vi. 12. Is. xxvi. 20.—Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14. 5 ταμεία καρδίας.

Τανῦν, see in Νῦν no. 1. a.

Τάξις, εως, ἡ, (τάσσω,) pp. 'a setting in order;' hence, *order*, *arrangement*, *disposition*, Pol. 1. 4. 6. Xen. Æc. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18. an *order*, *rank*, in a state or in society, Hdian. 5. 1. 10 ἐκ τῆς ἱππάδος τάξεως i. e. of the equestrian order. Dem. 171. 17. *rank*, *office*, *post*, Jos. Vit. § 71.—In N. T. *order*, i. e.

a) i. q. *arrangement*, *disposition*, *series*, Luke i. 8 ἐν τῇ τάξει τῆς ἡμετέρας αὐτοῦ. 1 Cor. xiv. 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. ii. 5.—Esdr. i. 15. Dem. 32. 18 ὕστερον τῇ τάξει i. e. in order of time. Plut. Marcell. 5 παρὰ τάξιν not orderly.

b) i. q. *rank*, *quality*, *character*; so in the phrase ἱερεὺς κατὰ τάξιν Μελχισεδέκ, i. e. a priest of the same *order*, *rank*, *quality*, as Melchisedek, Heb. v. 6, 10. vi. 20. vii. 11, 17, 21; quoted from Ps. cx. 4 where Sept. for Heb. יְהִיבְרַךְ-לְךָ. Also Heb. vii. 11 οὐ κατὰ τὴν τάξιν Ἀαρών, —2 Macc. ix. 18 ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσιν. Dem. 481. 21 ἐν ἐχθροῦ τάξει in *quality* of a foe. 505. 17 τὴν τοῦ δικαίου τάξιν. 313. 13.

Ταπεινός, ἡ, όν, (perh. from τᾶπης, δάπης, δάπεδον floor,) *low*, *not high*, pp. of things, place, Pol. 9. 43. 3, 6 ταπ. ποταμός. Strabo VI. p. 426 ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἑδάφος. Xen. Eq. 1. 3. Mag. Eq. 5. 7. In N. T. trop.

a) of condition, lot, *low*, *humble*, *poor*, of low degree. Luke i. 52 ὑψώσε ταπεινούς, opp. καθεῖλε δυνάστας. James i. 9, opp. ὁ πλούσιος.—Sept. Job xii. 21. 1 Sam. xviii. 23. Pol. 25. 8. 1. Xen. Cyr. 3. 3. 52.

b) of the mind, *lowly*, *humble*, *modest*, including the idea of affliction, depression of mind, 2 Cor. x. 1 ταπεινός ἐν

ὑμῖν, i. e. timid, modest, opp. θαρρόων. Neut. Rom. xii. 16, see in συναπάγω. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *lowly piety* towards God, like Heb. נָּץ, comp. Gesen. Lex. s. v. James iv. 6 et 1 Pet. v. 5 ταπεινοῖς δὲ [ὁ θεός] δίδωσι χάριν, opp. ὑπερηφάνοις, quoted from Prov. iii. 34 where Sept. for נָּץ. 2 Cor. vii. 6. Matt. xi. 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for נָּץ Is. xi. 4. נָּץ Ps. xviii. 28. Is. lxvi. 2. נָּץ Ps. xxxiv. 19.

Ταπεινοφροσύνη, ης, ἡ, (ταπεινόφρων,) *lowliness of mind, humility, modesty of mind and deportment*. Acts xx. 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. iv. 2. Phil. ii. 3. Col. iii. 12. 1 Pet. v. 5. As feigned, Col. ii. 18, 23.—So ταπεινοφρονέω Sept. for נָּץ Ps. cxxxi. 2.

Ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν), *low-minded, dispirited*, Plut. ed. R. VII. p. 329. 2. p. 857. 7.—In N. T. *of lowly mind, humble-minded, modest*, 1 Pet. iii. 8 in later edit. for φιλόφρονες in text. rec. Sept. for נָּץ Prov. xxix. 23.

Ταπεινόω, ὤ, f. ὠσω, (ταπεινός,) *to make low, to depress*, trans.

a) pp. Luke iii. 5 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. xl. 4 where Sept. for נָּץ.—Strabo V. p. 347. ταπεινοῦται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινουμένων. Dion. Hal. Ant. 2. 5.

b) trop. (a) as to condition, circumstances, *to bring low, to humble, to abase*; c. acc. ἐαυτὸν *to humble oneself*, i. q. to make oneself of low condition, to be poor and needy, 2 Cor. xi. 7, opp. ὑψόω. Phil. ii. 8. Mid. or Pass. id. Phil. iv. 12. Sept. for נָּץ Prov. xiii. 7. נָּץ Is. ii. 9, 12.—Ecclus. vi. 12. 2 Macc. viii. 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4.—(β) in mind, *to make lowly, to humble*, sc. one's pride and lofty thoughts by disappointment; 2 Cor. xii. 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς. Pass. Matt. xxiii. 12. Luke xiv. 11. xviii. 14. Seq. acc. ἐαυτὸν and also Mid. *to humble oneself, to be humbled, to exhibit humility of mind and deportment*, Matt. xviii. 4. xxiii. 12 καὶ ὅστις

ταπεινώσει ἐαυτὸν. Luke xiv. 11. xviii. 14. So with the idea of contrition and penitence towards God, James iv. 10 ταπεινώθητε ἐνώπιον τοῦ θεοῦ. 1 Pet. v. 6. For the Aor. comp. Buttm. § 136. 2. Sept. for נָּץ Is. v. 15. x. 33. נָּץ Gen. xvi. 9. Is. lviii. 3, 5.

Ταπείνωσις, εως, ἡ, (ταπεινόω,) *a making low, humiliation, depression*, Psalt. Sal. 2. 39. Pol. 9. 33. 10. In N. T. 'the being brought low,' *low estate, humiliation*; Luke i. 48 ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Acts viii. 33. James i. 10. Phil. iii. 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, i. q. τὸ σῶμα τὸ ταπεινόν, Buttm. § 123. n. 4. Sept. for נָּץ Ps. cxxxvi. 23. נָּץ 2 Sam. xvi. 12. Neh. ix. 9.—Ecclus. ii. 4, 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπείνωσιν καὶ δουλείαν περιάπτειν. Plato Legg. VII. 123. 375. T. VIII. Comp. Lob. ad Phr. p. 352.

Ταράσσω v. ττω, f. ξω, *to stir up, to trouble, to agitate*, trans.

a) pp. as water in a pool, τὸ ὕδωρ John v. 4, 7. Sept. for נָּץ Ez. xxxii. 2, 13.—Hom. Od. 5. 291 πόντον. Luc. Lexiph. 4 φάρμακον. Plut. ed. R. VII. p. 242 ult.

b) trop. of the mind, *to stir up, to trouble, to disturb*, with various emotions; e. g. with fear, i. q. *to put in trepidation*; Pass. *to be in trepidation*; Matt. ii. 3 ὁ βασιλεὺς ἐταράχθη. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. 1 Pet. iii. 14. Act. c. acc. Acts xvii. 8. Sept. for נָּץ Gen. xlv. 3. Ps. vi. 2, 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to disquiet*, Pass. John xii. 27 ἡ ψυχὴ μου τετάρακται. xiii. 21. xiv. 1, 27. So John xi. 33 ἐτάραξε ἐαυτὸν, i. q. ἐταράχθη τῷ πνεύματι in xiii. 21. (Sept. Gen. xliii. 30. Ps. lv. 5.) With doubt, perplexity, c. acc. Acts xv. 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. i. 7. v. 10.—Luc. Scyth. 3 τεταραγμένος τὴν γνώμην. Xen. Mem. 2. 6. 17.

Ταραχή, ῆς, ἡ, (ταράσσω,) *a stirring up, troubling, agitation*.

a) pp. of water in a pool, etc. John v. 4.—Luc. Halcy. 4 λαῖλαψ καὶ ταραχή sc. of the elements. Comp. Sept. Is. xxiv. 19.

b) trop. of popular excitement, *a stir, commotion, tumult*. Mark xiii. 8 ἔσονται

λιμοὶ καὶ παραχαί.—2 Macc. iii. 30. Jos. B. J. 1. 10. 10. Pol. 3. 9. 9. Xen. Vect. 5. 8.

Τάραχος, ου, ὁ, (τάρασσω,) *stir, commotion, confusion*, pp. i. q. ἀταξία Xen. Œc. 8. 10, coll. 9. In N. T. trop. e. g. from fear, i. q. *consternation, trepidation*, Acts xii. 18. Sept. for πῆλη 1 Sam. v. 9.—Xen. An. 1. 8. 2.—Also of excitement, *tumult, contention*, Acts xix. 23.

Ταρσεύς, έως, ὁ, (Τάρσος,) *a Tarsian, a native or inhabitant of Tarsus*, Acts ix. 11. xxi. 39.—Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ἡ, *Tarsus*, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided it into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo XIV. 5. p. 463 Casaub. Bibl. Repos. IV. p. 139. The city was made free by Augustus, App. B. Civ. 5. 7 Λαοδικέας δὲ καὶ Ταρσέας ἐλευθέρους ἡφίει καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts xxi. 39. xxii. 24, 27 sq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts ix. 30. xi. 25. xxii. 3.—Jos. Ant. 1. 6. 1 Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογώτατη καλεῖται, μητρόπολις οὖσα. Diod. Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.

Ταρταρόω, ὦ, f. ὠσω, a verb formed from Τάρταρος, *Tartarus*, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. Γέεννα, see in "Αἰδής. Jos. Ant. 18. 1. 3. Comp.

Hom. Il. 8. 13, 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 δεσμωτήριον δὲ Τάρταρον καλοῦσιν.—Hence in N. T. *ταρταρόω, to thrust down to Tartarus*, i. q. *to cast into Gehenna*, c. acc. impl. 2 Pet. ii. 4 σειραῖς ζόφου ταρταρώσας.—Comp. εἰς Τάρταρον ῥίπτειν Pom. Il. 8. 13. ἐν Ταρτάρῳ δεδημένοι Jos. c. Ap. 2. 33. So καταταρταρόω, Sext. Empir. Pyrrh. Hyp. 3. 24 ὁ δὲ Ζεὺς τὸν Κρόνον κατεταρτάρωσε. Apollodor. Bibl. I. 1, 2.

Τάσσω v. ττω, f. ξω, *to order, to set in order, to arrange*, genr. Sept. 2 Chr. xxxi. 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, array, 2 Macc. xv. 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop. *to set in a certain order, to constitute, to appoint*, trans.

a) genr. c. εἰς et dat. commodi, 1 Cor. xvi. 15 εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς, i. q. have set or devoted themselves etc. (Xen. Mem. 2. 1. 11 οὐδὲ εἰς τὴν δουλείαν αὐτῶν ἑμαυτὸν τάττω.) Pass. c. εἰς, Acts xiii. 48 ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Seq. ὑπό c. acc. Luke vii. 8 ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος. Absol. Rom. xiii. 1. Sept. for תָּצַק Ez. xlv. 14. תָּצַק 2 K. x. 24. תָּצַק Jer. iii. 19.—Jos. B. J. 7. 8. 2. Pol. 5. 63. 4. Arr. Epict. 2. 17. 25. ὑπό τινα Pol. 5. 65. 7. Diod. Sic. 4. 9.

b) i. q. *to arrange, to appoint*, c. acc. et dat. Acts xxviii. 23 ταξάμενοι δὲ αὐτῷ ἡμέραν, i. e. on their part. Seq. dat. c. inf. Acts xxii. 10 ὧν τέτακται σοι ποιῆσαι. inf. impl. Matt. xxviii. 16. Seq. inf. c. acc. Acts xv. 2 ἔταξαν ἀναβαίνειν Παῦλον κ. τ. λ. Sept. for תָּצַק Job xiv. 13. תָּצַק 2 Sam. xx. 5.—τινὶ τι Ael. V. H. 11. 9. Xen. H. G. 1. 5. 4. τινὶ c. inf. Xen. Lac. 11. 6. c. inf. 1 Macc. xii. 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

Ταῦρος, ου, ὁ, *a bull, bullock*, Matt. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. Sept. for תָּצַק Ex. xxi. 28, 29.—Ecclus. vi. 3. Hdian. 5. 5. 16. Xen. An. 2. 2. 9

Ταῦτά, by crasis for τὰ αὐτά, *the same things*, 1 Thess. ii. 14. κατὰ ταῦτά after the same manner, thus, so, Luke vi. 23, 26. xvii. 30. Comp. in Αὐτός III. a. Buttm. § 74. 2.

Ταῦτα, see in Οὗτος.

Ταφή, ἡς, ἡ, (θάπτω,) *burial, sepulture*; c. dat. commodi, Matt. xxvii. 7 εἰς ταφὴν τοῖς ξένοις, i. q. for burying strangers; see Buttm. § 133, 2, 3, and n. 2. Matt. § 394. Winer § 31. 1. Sept. for קבר Deut. xxxiv. 6. Ecc. vi. 3. קבר Ez. xxxii. 23.—2 Macc. ix. 15. Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. H. G. 3. 3. 1.

Τάφος, ου, ὁ, (θάπτω,) *burial, sepulture*, Jos. Ant. 17. 8. 3. Lys. 190. 17. In N. T. and genr. *a burial-place, sepulchre*, Matt. xxiii. 27, 29. xxvii. 61, 64, 66. xxviii. 1. On Hebrew sepulchres, see in Μνημεῖον. Sept. for קבר Gen. xxiii. 4, 20. 2 Sam. ii. 31.—Æl. V. H. 12. 7. Dem. 1393. 1. Xen. Mem. 2. 2. 13.—Trop. Rom. iii. 13 τάφος ἀνεφγμένος ὁ λάρυγξ αὐτῶν, quoted from Ps. v. 10 where Sept. for קבר; see fully in 'Ανοίγω a.

Τάχα, adv. (ταχύς), *quickly, speedily*, i. q. soon, shortly, Pol. 18. 20. 9. Xen. H. G. 7. 4. 34. In N. T. *readily, lightly*, and hence *peradventure, perhaps*, Rom. v. 7. Philem. 15.—Wisd. xiv. 19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

Ταχέως, adv. (ταχύς), *quickly, speedily*, pp. Xen. Cyr. 1. 4. 20; in N. T. i. q. *soon, shortly*, 1 Cor. iv. 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς. Gal. i. 6. Phil. ii. 19, 24. 2 Tim. iv. 9. Sept. for קמה Judg. ix. 48. Is. viii. 3.—Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6.—In the sense of *hastily*, Luke xiv. 21 ἐξελλθε ταχέως. xvi. 6. John xi. 31. 2 Thess. ii. 2. 1 Tim. v. 22. Sept. for קמה Prov. xxv. 8.—Wisd. xiv. 28.

Ταχινός, ἡ, ὄν, (i. q. ταχύς,) *quick, swift*, e. g. πόδες, Sept. for קמה Is. lix. 7. Wisd. xiii. 2. πτέρυγες Anth. Gr. I. p. 168. In N. T. trop. *swift, speedy*, i. q. near at hand, impending, 2 Pet. i. 14. ii. 1 ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν.—Ecclus. xviii. 26. Anth. Gr. II. p. 91 εἰς ταχινὴν ληθεύονα.

Τάχιον, adv. pp. neut. of ταχίων later comparat. to ταχύς, instead of the earlier θάσσων, comp. Buttm. § 67. 3; disapproved of by the grammarians,

Lob. ad Phr. p. 77. Winer § 11. 2; *more quickly, more swiftly, more speedily*, seq. gen. John xx. 4 προέδραμε τάχιον τοῦ Πέτρου, i. e. he outran Peter.—Diod. Sic. 20. 92.—Elsewhere i. q. *sooner*, the object of comparison being every where implied, e. g. *sooner* than one expected or intended; or better perhaps as in Engl. with the article, *the more speedily, the sooner*. John xiii. 27 ὁ ποιῶν, ποιήσων τάχιον. 1 Tim. iii. 14 ἐλθεῖν πρὸς σε τάχιον. Heb. xiii. 19, 23. See Matth. § 457. Winer § 36. 3.—Wisd. xiii. 9. 1 Macc. ii. 40. Test. XII Patr. p. 628. Diod. Sic. 2. 5.

Τάχιστα, adv. (pp. neut. pl. of ταχίος, superlat. to ταχύς,) *most quickly, most speedily*; e. g. ὡς τάχιστα *the soonest possible* Acts xvii. 15. Comp. Buttm. § 115. 4, 5.—Luc. Rhetor. Præc. 1. Xen. Cyr. 5. 14.

Τάχος, εος, ους, τό, (ταχύς,) *quickness, swiftness, speed*, Hdian. 1. 15. 11. Xen. Cyr. 3. 2. 4. In N. T. only in the phrase ἐν τάχει adv. *quickly, speedily*, i. e. soon, shortly, i. q. ταχέως, see in 'Εν no. 3. b. a. Luke xviii. 8 ποιήσῃ τὴν ἐκδόκησιν αὐτῶν ἐν τάχει. Acts xxv. 4. Rom. xvi. 20. Rev. i. 1. xxii. 6. Rev. ii. 5 in text. rec. where later edit. ταχύ. Also with the idea of *haste*, Acts xii. 7. xxii. 18. Sept. for קמה Deut. ix. 3. קמה xi. 17. טמץ Ps. ii. 12.—Ecclus. xxvii. 3. Jos. Ant. 17. 5. 1. Diod. Sic. 16. 35. Xen. Cyr. 6. 1. 12.

Ταχύς, εἶα, ὅ, *quick, swift, nimble*, as ταχύς πόδας Hom. Il. 13. 249. ἵππος τ. Xen. Mem. 4. 2. 25. In N. T.

a) Masc. ταχύς trop. *quick, swift*, i. q. ready, prompt. James i. 19 ταχύς εἰς τὸ ἀκοῦσαι. So Sept. and γῆ Prov. xxix. 20.—Ecclus. v. 11. Luc. Somn. 1. Hdian. 2. 9. 2. Xen. Cyr. 2. 1. 31.

b) Neut. ταχύ, as adv. i. q. ταχέως, comp. Buttm. § 115. 4; *quickly, speedily*, with haste, Matt. xxviii. 7 ταχὺ πορευθεῖσαι. ver. 8. Mark xvi. 8 in text. rec. John xi. 29. Sept. for קמה 2 Sam. xvii. 16.—Dem. 982. 17. Xen. An. 2. 2. 12.—Also *quickly*, i. q. *soon, shortly*, Matt. v. 25; and with the idea of suddenness, Rev. ii. 5 in later edit. ver. 16. iii. 11. xi. 14. xxii. 7, 12, 20. Sept. for

ΠΠ Ps. cii. 3.—2 Macc. iii. 31. Xen. An. 1. 9. 29.—By impl. *readily, lightly*, Mark ix. 39 *ταχὺ κακολογῆσαι με*.—Ecclus. xix. 4. Xen. Cyr. 5. 1. 4.

Τέ, an enclitic copulative particle, *and*, corresponding to *καί* as Lat. *-que* to *et*, Buttm. § 149. p. 424; found in N. T. chiefly in the writings of Luke and Paul, including the Ep. to the Hebrews; in Matt. only thrice, xxii. 10. xxvii. 48. xxviii. 12; John thrice, ii. 15. iv. 42. vi. 18; James twice, iii. 7 bis; Jude once, ver. 6; in Rev. twice, i. 2. xxi. 12. In general, *καί* is used to couple ideas which follow directly and necessarily from what precedes; while *τέ* is employed when something is subjoined which does not thus directly and necessarily follow; so that, strictly speaking, *καί* connects and *τέ* annexes. Hence *τέ* is the most general of all the copulatives; serving merely to show, that the word after which it stands is to be taken as in some connexion with another either preceding or following. The place of *τέ* is usually after the first word of a clause. See Passow s. v. Herm. ad Vig. p. 835. ad Eurip. Med. p. 331. Matth. § 626. Winer § 57. 3 sq. § 65. 5. p. 461.

a) Simply, i. e. without other particles, where it then serves to annex, as above. Matt. xxviii. 12 *συναχθέντες . . . συμβούλιόν τε λαβόντες*. John iv. 42 *τῇ τε γυναικὶ ἔλεγον*. vi. 18. Acts ii. 3, 33, 37 *εἰπόν τε πρὸς τὸν Πέτρον*. iii. 10. iv. 13, 33. v. 42. viii. 1, 3, 6. xii. 12 *συνιδὼν τε ἦλθεν κ. τ. λ.* xviii. 11. xx. 11. xxiii. 10. xxiv. 27. Rom. ii. 19. 1 Cor. iv. 21. Heb. i. 3. Jude 6. al. So in a parenthesis, Acts i. 15 *ἦν τε ὄχλος ὀνομάτων κ. τ. λ.* Once preceded by *μήτε . . . μήτε*, Acts xxvii. 20.—Wisd. viii. 19. 3 Macc. vi. 32. Hdian. 1. 2. 3. Xen. Cyr. 2. 1. 19. c. *μήτε* prec. Xen. An. 4. 4. 6.—Also repeated as annexing several particulars, *τέ—τέ, and, and*, Lat. *que—que* Acts ii. 46. xvi. 11, 12. xxiv. 23. Heb. vi. 2 *ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου*. Once i. q. *both . . . and*, Acts xxvi. 16. See Passow no. 2. Matth. § 626 init. Viger p. 518.—Wisd. vii. 13. Hdian. 1. 2. 6. Plato Phædr. p. 267. A. Xen. Cyr. 1. 3. 10.

b) Most freq. as strengthening *καί*, either directly before it, as *τε καί*, or with one or more words intervening, *τε . . . καί*, i. q. Lat. *que . . . et*, implying close connexion, *not only—but also, both—and*; see Passow no. 3. Buttm. p. 424. Matth. § 626. So as connecting clauses; Matt. xxvii. 48 *πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ*. Luke xxiv. 20. Acts ix. 18. x. 2. Heb. vi. 4. al.—Wisd. 4. 2. Jos. Ant. 17. 6. 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.—As coupling together infinitives depending on the same verb; Luke xii. 45 *καὶ ἄρξεται . . . ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι*. Acts i. 1.—Luc. D. Deor. 19. 2.—As connecting nouns, etc. e. g. *τε καί*, Luke xxi. 11 *φόβητρά τε καὶ σημεῖα*. Acts ii. 9, 10 *Φρυγίαν τε καὶ Παμφυλίαν*. xxvi. 3. Rom. i. 12, 14. 1 Cor. i. 2, 30. Heb. ii. 4. James iii. 7. al. Adverbs, Acts xxiv. 3 *πάντη τε καὶ πανταχοῦ*. (Sept. Job ix. 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 7. p. 796. D. Xen. H. G. 1. 4. 15, 16.) So where one or more words come between *τέ* and *καί*, as Luke ii. 16 *τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ*. John ii. 15 *τά τε πρόβατα καὶ τοὺς βόας*. Acts i. 8. xxvi. 30. Phil. i. 7. Heb. ix. 2, 19. al. So Luke xxi. 11 *σεισμοὶ τε μεγάλοι . . . καὶ λιμοί*. Rom. i. 16 *Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι*. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before *τέ* is also implied after *καί*, i. e. the *τέ* marks it as belonging equally to both members; e. g. Acts ii. 43 *πολλὰ τε τέρατα καὶ [πολλὰ] σημεῖα*. So the article, Acts i. 13 *ὅ, τε Πέτρος καὶ Ἰάκωβος κ. τ. λ.* xiii. 1. Rom. i. 20. Or a relative, Acts xxvi. 22 *οὐδὲν ἐκτὸς λέγων, ὧν τε οἱ προφῆται ἐλάλησαν . . . καὶ Μωϋσῆς*. Espec. a preposition, Acts xxviii. 23 *ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν*. xxv. 23. Comp. Matth. § 626. Winer p. 461.—Hdian. 6. 3. 2. Æl. V. H. 3. 1. Plato Legg. 7. p. 796. D, *εἰς τε πολιτείαν καὶ ἰδίους οἴκους*.—So two nouns of opposite signification are sometimes connected by *τε καί*, forming then a periphrasis for *all*; Matt. xxii. 10 *πονηροὺς τε καὶ ἀγαθοὺς*. Acts xxiv. 15. xxvi. 22. Heb. v. 14. Comp. Matth. l. c.—comp. Xen. Hi. 1. 2.—Rarely *τε καί* is put in the sense of *que etiam, and also*, Acts xix

27; ἔτι τε καὶ *and further also* Acts xxi. 28; ὁμοίως τε καὶ *and in like manner also* Rom. i. 27. Here καὶ seems to be used merely to strengthen τέ. Comp. Winer § 57. 3. p. 369. Herm. ad Soph. Electr. 873.

c) Sometimes τέ corresponds to δέ in a following clause, where the connexion is then adversative or antithetic, and thus emphatic; e. g. Acts xix. 3 εἰπέ τε πρὸς αὐτούς . . . οἱ δὲ εἶπον. xxii. 8, coll. 10. xxii. 28. Comp. Passow no. 8. Matth. i. c. p. 1276. Stallb. ad Plat. Phileb. p. 36. Winer p. 370.—Plat. Rep. 3. p. 394. C. Xen. Conv. 8. 2.

d) With other particles: (α) τε γάρ, where τε simply annexes and γάρ assigns a reason, comp. above in a. Rom. i. 26 αἶ τε γάρ θήλειαι αὐτῶν. vii. 7. Heb. ii. 11.—Xen. Mem. 1. 1. 3 οὗτοί τε γάρ.—(β) ἰάν τε, pp. *and if*; repeated ἰάν τε . . . ἰάν τε, i. q. *whether . . . or*, Rom. xiv. 8 quater. ἰάν τε γάρ καί, pp. *for though also*, 2 Cor. x. 8; here the force of τέ cannot well be given in English; comp. above in b. fin.—Xen. Mem. 2. 4. 6.—(γ) εἴτε, see in Εἰ III. 3.—(δ) ὅ, τε, ἥ, τε, τό, τε, i. e. the art. with τέ, so written to distinguish it from the adverbs, ὅτε, τότε, etc. and simply expressing the article in connexion with the usage of τέ as above given. E. g. where τέ merely annexes, Acts xix. 12 τὰ τε πνεύματα κ. τ. λ. xxvi. 30. xxvii. 3, 5. Heb. ix. 1. Followed by καὶ after one or more intervening words; see above in b. Acts v. 24 ὅ, τε ἱερεὺς καὶ ὁ στρατηγός. xvii. 10, 14. Eph. i. 10. Heb. ix. 2. Luke xxiii. 12. ὅ, τε γάρ . . . καὶ Heb. ii. 11. Rom. i. 26; see above in a. AL.

Τείχος, εος, ους, τό, *a wall*, espec. of a city, Acts ix. 25 καθῆκαν διὰ τὸ τεῖχος. 2 Cor. xi. 33. Heb. xi. 30 τὰ τεῖχη Ἱεριχώ. Rev. xxi. 12, 14, 15, 17, 18, 19. Sept. for πηῖπ Deut. iii. 5. Josh. vi. 5, 20.—Jos. Ant. 5. 1. 2. Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

Τεκμήριον, ου, τό, (τεκμαίρομαι, τέκμαρ end, limit, goal; also a fixed sign, proof,) *a fixed sign, certain token, infallible proof*, Acts i. 3.—3 Macc. iii. 24. Jos. de Vit. § 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. τεκμήριον· σημεῖον ἀληθές.

Τεκνίον, ου, τό, (dimin. of τέκνον,) *a little child*; trop. as an endearing appellation, τεκνία, *little children*, like Lat. *filiioli, carissimi*, etc. John xiii. 33. Gal. iv. 19. 1 John ii. 1, 12, 28. iii. 7, 18. iv. 4. v. 21.—pp. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

Τεκνογονέω, ῶ, f. ἦσω, (τεκνογόνος child-bearing, from τέκνον, obsol. γένω, γίνομαι,) *to bear children*, or as in Engl. *to be the mother of a family*, including all the duties of the maternal relation, 1 Tim. v. 14; comp. ver. 10, and see in Τεκνογονία.—pp. Anthol. Gr. II. p. 202.

Τεκνογονία, ας, ἡ, (τεκνογονέω,) *the bearing of children*, and so by impl. including all the duties of the maternal relation; 1 Tim. ii. 15 σωθήσεται διὰ τῆς τεκνογονίας, i. e. through the faithful performance of her duties as a mother, in bringing up her household unto God; comp. v. 10.—Chrysost. ad h. l. τεκνογονίαν φησί, τὸ μὴ μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν.

Τέκνον, ου, τό, (τίκτω q. v.) *a child*, male or female, son or daughter.

a) pp. and genr. (α) Sing. *a child*, Luke i. 7 οὐκ ἦν αὐτοῖς τέκνον. Acts vii. 5. Rev. xii. 4. Plur. *children*, Matt. x. 21 τέκνα ἐπὶ γονεῖς. Mark xii. 19. Luke xx. 31. Acts xxi. 5 σὺν γυναιξὶ καὶ τέκνοις. Tit. i. 6. 2 John 4, 13. al. So Sept. plur. for בְּנֵי Gen. iii. 16. xxx. 1. בְּנֵי־יִצְחָק Gen. xxxiii. 6, 7.—pl. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4.—(β) Spec. of *a son*, Sing. Matt. x. 21. xxi. 28 τέκνον, ὕπαγε κ. τ. λ. Phil. ii. 22. Rev. xii. 5. Plur. for *sons*, Matt. xxi. 28 ἄνθρωπος εἶχε δύο τέκνα. Acts xxi. 21. Sept. for בְּנֵי Gen. xvii. 16. xxii. 7. xlviii. 19 בְּנֵי־יִצְחָק Esth. ix. 25.—Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

b) Plur. τέκνα, *children*, in a wider sense, by Hebr. i. q. *descendants, posterity*, Matt. iii. 9 ἐγείραι τέκνα τῷ Ἀβραάμ. Luke i. 17. iii. 8. Acts ii. 39. Rom. ix. 7. ver. 8 bis, comp. in Σάρξ no. 2. a. γ, and in Ἐπαγγελία c. α. Gal. iv. 28, 31. So Sept. for בְּנֵי Ex. x. 2. Josh. xiv. 9. Zech. x. 7, 9. בְּנֵי־יִצְחָק Ps. cix. 13. Jer. xxxi. 17.—Emphat. i. *true children*,

genuine descendants, John viii. 39. 1 Pet. iii. 6.

c) trop. of one who is the object of parental love and care, or who yields filial love and reverence towards another. (α) As a term of endearing address in the Vocative, like Engl. *my child, my son*, Lat. *mi fili, carissime*; so from a friend or teacher, Matt. ix. 2 θάρσει, τέκνον. Mark ii. 5. Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1. Plur. Mark x. 24. So Sept. for יָדָא 1 Sam. iii. 9, 16.—Ecclus. ii. 1. Hdian. 1. 6. 12.—(β) From the Heb. genr. for a *pupil, disciple*, the spiritual child of any one, see in Γεννάω no. 1. a. α, and Πατήρ A. c. 2 Tim. i. 2 Τιμοθέω ἀγαπητῷ τέκνῳ. Philem. 10. 3 John 4. c. ἐν κυρίῳ 1 Cor. iv. 17. ἐν πίστει 1 Tim. i. 2. κατὰ πίστιν Tit. i. 4. Plur. 1 Cor. iv. 14. 2 Cor. vi. 13. Comp. Heb. יָדָא Sept. υἱός, 1 K. xx. 35. 2 K. ii. 3, 5.—(γ) Τέκνα τοῦ Θεοῦ, *children of God*, those whom God loves and cherishes as a father; see in Πατήρ B. a, b; also Γεννάω I. a, β. So of the Jews, John xi. 52; comp. Sept. and יָדָא Is. xxx. 1. Hos. xi. 1 sq. Wisd. xvi. 21, coll. 20. Genr. of the pious worshippers of God, *the righteous, saints, Christians*; John i. 12 ἔδωκεν αὐτοῖς ἰξουσίαν τέκνα Θεοῦ γενέσθαι. Rom. viii. 16, 17, 21. ix. 8. Eph. v. 1. 1 John iii. 1, 2, 10. v. 2.—Sept. Prov. xiv. 27.—(δ) Τέκνα τοῦ διαβόλου, *children of the devil*, i. e. his followers, subjects, vassals, opp. τὰ τ. τοῦ Θεοῦ, once 1 John iii. 10. Comp. יָדָא 2 K. xvi. 7, Sept. υἱός.

d) by Hebr. joined with the name of a city or the like, a *native, an inhabitant*, one born or living in that city. Matt. xxiii. 37 Ἱερουσαλὴμ . . . ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου. Luke xiii. 34. xix. 44. Gal. iv. 25. Rev. ii. 23. So Sept. and יָדָא Joel ii. 23. Zech. ix. 13. Is. lx. 4, 9.—Psalt. Sal. xi. 3.

e) by Hebr. c. gen. *the child of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. xi. 19 et Luke vii. 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. v. 8 τέκνα φωτός, i. q. πεφωτισμένοι. 1 Pet. i. 14 τ. ὑπακοῆς, i. q. ὑπήκοοι. Eph. ii. 3 τ. τῆς ὀργῆς. 2 Pet. ii. 14 τ. κατάρας. So Sept. τέκνα ἀπωλείας for Heb. יָדָא יְהִי Is.

lvii. 4. τ. ἀδικίας for Heb. יָדָא יְהִי Hos. x. 9. Comp. also יָדָא Deut. xxv. 2. 1 K. ii. 26. 2 K. xiv. 14. Winer § 34. 2. n. 2. Gesen. Lex. art. יָדָא no. 4, 8; יָדָא no. 7.—comp. Epiph. Opp. I. p. 380. B, οἱ υἱοὶ τῆς ἀληθινῆς πίστεως. AL.

Τεκνοτροφέω, ὦ, f. ἤσω, (τεκνοτρόφος, from τέκνον, τρέφω,) *to bring up children*, to fulfil the duties of a mother, 1 Tim. v. 10. Comp. in Τεκνογονία.—Hence subst. τεκνοτροφία Aristot. H. An. 1. p. 863. C.

Τέκτων, ονος, ὁ, kindr. with τέχνη, τεύχω, τεκεῖν fr. τίκτω,) pp. *an artificer*; spec. a worker in wood, a *carpenter, joiner*, etc. Matt. xiii. 55. Mark vi. 3. Sept. τέκτων ξύλων for Heb. שָׂרֵי 2 Sam. v. 11. 2 K. xii. 11. Is. xl. 20. τέκτ. σιδήρου 1 Sam. xiii. 19. τ. χαλκοῦ 1 K. vii. 14.—Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. τέκτων· πᾶς τεχνίτης.

Τέλειος, εἶα, εἰον, (τέλος,) pp. 'what has reached its end, term, limit;' hence, *complete, perfect, full*, wanting in nothing.

a) genr. James i. 4 ἔργον τέλειον. ver. 17, 25. 1 John iv. 18 ἡ τελεία ἀγάπη. Comparat. Heb. ix. 11 τελειοτέρας σκηνῆς. Sept. πρόβατον τελ. for יָדָא Ex. xii. 5.—Aquil. Prov. xi. 1 στάθμιον τέλειον. Hom. Il. 1. 66. Diod. Sic. 1. 7 τελεία αὐξήσις. Pol. 1. 4. 8.—Trop. in a moral sense; of persons, Matt. v. 48 bis, τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν . . . τελειός ἐστι, comp. Luke vi. 36. So Matt. xix. 21. Col. i. 28. iv. 12. James i. 4 ἵνα ᾗτε τέλειοι. iii. 2. Of the will of God, Rom. xii. 2. Sept. for יָדָא Gen. vi. 9. xviii. 13. יָדָא 1 K. viii. 62. xi. 4.—Ecclus. xlv. 17. Isocr. Panath. p. 239. C, τελειούς ἀνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετάς.

b) spec. of *full age, adult, full grown*, of persons, pp. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6. In N. T. trop. of persons *full grown* in mind and understanding, ταῖς φρεσὶ 1 Cor. xiv. 20; or in knowledge of the truth, 1 Cor. ii. 6. Phil. iii. 15. Heb. v. 14; or in Christian faith and virtue, Eph. iv. 13. Neut. τὸ τέλειον, *full age*, sc. in knowledge, etc. 1 Cor. xiii. 10, coll. 11.

Τελειότης, ητος, ἡ, (τέλειος,) com-

pletteness, perfectness; Col. iii. 14 σύνδεσμος τῆς τελειότητος, i. q. συνδ. τέλειος, Buttm. § 123. n. 4. Heb. vi. 1 ἐπὶ τὴν τελειότητα φερώμεθα, i. e. leaving the elements, let us go on to something more complete, perfect.—Wisd. vi. 15. xii. 17.

Τελειόω, ὦ, f. ὦσω, (τέλειος,) *to complete, to make perfect*, so as to be full, wanting in nothing, trans.

a) pp. i. q. *to bring to a full end, to finish*, e. g. a work, duty, etc. τὸ ἔργον, τὰ ἔργα, John iv. 34. v. 36. xvii. 4. Mid. c. ἔργον impl. Luke xiii. 32 καὶ τῇ τρίτῃ τελειοῦμαι. Of a race, τὸν δρόμον Acts xx. 24. Perf. Pass. as Mid. c. δρόμον impl. Phil. iii. 12 οὐχ ὅτι . . ἤδη τετελείωμαι sc. τὸν δρόμον, i. e. not that I have already completed my course and arrived at the goal, so as to receive the prize; see Buttm. § 136. 3. Winer § 40. 3 sq. comp. ver. 14, and see in Καταλαμβάνω b. Sept. genr. for כִּמְרָה 1 K. vii. 21. כִּמְרָה 2 Chr. viii. 16.—Ecclus. i. 19. Pol. 8. 36. 2. Plut. Cons. ad Apoll. 17. Philo Alleg. 2. p. 74. C, ὅταν [ὦ ψυχῇ] τελειωθῇς καὶ βραβείων καὶ στεφάνων ἀξιοθῇς.—Of time, Luke ii. 43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. *to fulfil*, John xix. 28 ἵνα τελειωθῇ ἡ γραφή.—Act. Thom. § 10. πρόθεσιν Diod. Sic. lib. 3 fin. Comp. τελείωσις.

b) trop. *to make perfect*, i. q. *to bring to a state of perfectness or completeness*. (α) genr. John xvii. 25 ἵνα ὦσι τετελειωμένοι εἰς ἓν, i. e. prægn. that they may be perfectly united in one. 2 Cor. xii. 9 ἡ γὰρ δύναμίς μου [τοῦ Θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as genuine. James ii. 22. 1 John ii. 5. iv. 12, 17, 18.—Ecclus. vii. 32.—(β) In the Ep. to the Hebrews, in a moral sense, *to make perfect* in respect to sin, to fully cleanse from sin, to make full expiation for any one. Heb. vii. 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. vii. 11. x. 4. Of persons, Heb. ix. 9 δῶρά τε καὶ θυσίαι . . μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. x. 1, 14.—Also, *to make*

perfect sc. in respect to condition, happiness, glory; *to bring to a perfect state* of happiness and glory; pp. *to bring one through to the goal*, so as to win and receive the prize, comp. above in a. So of Christ as exalted to be Head over all things, Heb. ii. 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ παθημάτων τελειῶσαι, i. q. in ver. 9 διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. v. 9. vii. 28. Also of saints advanced to glory, xi. 40. xii. 23.—Comp. Philo above in a.

Τελείως, adv. (τέλειος), *completely, perfectly*. 1 Pet. i. 13 τελείως ἐλπίζατε, i. e. cherish a perfect hope, unwavering confidence.—2 Macc. xii. 42. 3 Macc. iii. 26. Pol. 6. 37. 4.

Τελείωσις, εως, ἡ, (τελειόω,) *completion, perfection*, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T. spoken of a prediction, i. q. *fulfilment*, Luke i. 45. (Judith x. 9.) Also i. q. *perfect expiation*, Heb. vii. 11; comp. in Τελειόω b. β.

Τελειωτής, οὔ, ὁ, (τελειόω,) *a completer, perfecter*, pp. who brings one through to the goal so as to win and receive the prize. Heb. xii. 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, comp. ii. 10 where he is said πολλοὺς υἱοὺς εἰς δόξαν ἀγαγεῖν. Comp. in Τελειόω b. β.

Τελεσφορέω, ὦ, f. ἥσω, (τελεσφόρος bringing to an end, perfecting, ripening, fr. τέλος, φέρω,) *to bring to perfection or maturity*, e. g. fruit, grain, etc. *to ripen*, absol. and trop. Luke viii. 14 οὐ τελεσφοροῦσι. Comp. Matt. xiii. 22.—pp. of fruits Jos. Ant. 1. 6. 3. Philo de Opif. p. 26. D, αὐξουσι καὶ τελεσφοροῦσι. Diod. Sic. 2. 36. Of women with child, Jos. Ant. 3. 11. 6. Artemid. 1. 17.

Τελευτάω, ὦ, f. ἥσω, (τελευτή,) *to end*, i. e. *to finish, to complete*, trans. Eurip. Phœn. 1597 ὦ πάτερ, ὃς ταῦτα τελευτᾷ. Dem. 13. 15. τὸν βίον τελευτᾷν *to end one's life, to die*, Jos. Ant. 12. 1. 1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1. Intrans. *to end*, Jos. Ant. 8. 1. 1. Thuc. 5. 39 τοῦ χειμῶνος τελευτῶντος ἤδη. Xen. H. G. 2. 3. 9.—In N. T. intrans. or c.

τὸν βίον impl. *to end one's life, to die*, Matt. ii. 19 τελευτήσαντος δὲ τοῦ Ἡρώδου. ix. 18 θυγάτηρ μου ἄρτι ἐτελεύτησεν. xxii. 25. Mark ix. 44, 46, 48. (comp. Is. lxvi. 24.) Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Sept. oft for תָּמָּ Gen. xxv. 32. xxx. 1. Prov. xi. 17.—Æl. V. H. 2. 17. Hdian. 8. 5. 18. Xen. Cyr. 8. 7. 1.—Of a violent death, Matt. xv. 4 et Mark vii. 10 θανάτῳ τελευτάτω *let him die the death*, emphat. quoted from Ex. xxi. 17 where Sept. in imitation of Heb. inf. absol. תָּמָּ תָּמָּ *he shall surely die*, or be put to death. Comp. Winer § 58. 3.

Τελευτή, ἥς, ἥ, (τελείω, τέλος,) *an end, limit*, Baruch iii. 25. Dem. 658. 7. τελευτή τοῦ βίου Dem. 481. 14. Xen. Cyr. 8. 7. 2. In N. T. absol. *end of life, death*, Matt. ii. 15 ἕως τῆς τελευτῆς Ἡρώδου. Sept. for תָּמָּ Gen. xxvii. 2. Josh. i. 1. Judg. i. 1.—1 Macc. ix. 23. Hdian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

Τελέω, ὦ, f. ἴσω, (τέλος,) *to end, to finish, to complete, to accomplish*, trans.

a) genr. c. acc. Matt. xiii. 53 ὅτε ἐτέλεσεν ὁ Ἰ. τὰς παραβολὰς. xix. 1 et xxvi. 1 τοὺς λόγους. Luke ii. 39. 2 Tim. iv. 7 δρόμον. Rev. xi. 7. Pass. Luke xii. 50 ἕως οὗ τελεσθῇ sc. τὸ βάπτισμα. John xix. 28, 30 τετέλεσται *it is finished!* i. e. the whole work, all things. Rev. x. 7 ἐτελέσθη τὸ μυστήριον. xv. 1, 8. Sept. for תָּמָּ, תָּמָּ Ruth ii. 21. Ezra ix. 1. נָחַם Neh. vi. 15.—Ecclus. vii. 25. Hdian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. Œc. 1. 4.—Seq. particip. in the participial construction, Buttm. § 144. 4. a. Matt. xi. 1 ὅτε ἐτέλεσε ὁ Ἰ. διατάσσειν, as in Engl. *when Jesus had finished commanding* etc. So prægn. c. part. impl. Matt. x. 23 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ, *ye shall not have finished the cities of Israel*, i. e. ye shall not have finished fleeing or passing through them, for οὐ μὴ τελέσητε διαφευγόντες v. διαβαίνοντες τὰς πόλεις κ. τ. λ. —So Sept. συνετέλεσε διαβαίνων Josh. iii. 17. iv. 1. comp. Luc. Tox. 52 τριταῖος ἐτέλεσε ἐκ Μαχλὺν ἐς Σκύδας. Thuc. 4. 78.—Of time, Pass. *to be ended, fulfilled*, Rev. xx. 3 τελεσθῇ τὰ χίλια ἔτη. vers. 5, 7.

b) i. q. *to accomplish, to fulfil, to execute fully*, e. g. a rule, law, c. acc. τὸν

νόμον Rom. ii. 27. James ii. 8. τὴν ἐπιθυμίαν τῆς σαρκὸς Gal. v. 16. — Act. Thom. § 5 ἵνα τὸ θέλημα τοῦ βασιλέως τελέσω. Luc. Piscat. 52 τελῶμεν τὰ παραγγελμένα.—Of declarations, prophecy, etc. Luke xviii. 31 τελεσθήσεται πάντα τὰ γεγραμμένα κ. τ. λ. Luke xxii. 37. Acts xiii. 29. Rev. xvii. 17. So Sept. and תָּמָּ Ezra i. 1.—Apollod. Bibl. 2. 4. 4. Diod. Sic. 2. 27 νομίσας τετελείσθαι τὸν χρησμόν. ib. 20. 26.

c) by impl. *to pay off, to pay in full*, sc. taxes, tribute, comp. Τέλος d. E. g. τὰ δίδραχμα Matt. xvii. 24. φόρους Rom. xiii. 6.—Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 φόρον. Dem. 1067. 27. Xen. Mem. 2. 9. 1.

Τέλος, εὖς, οὖς, τό, *an end, term, termination, completion*, pp. only in respect to time.

a) genr. and c. gen. Luke i. 33 τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. iii. 13 εἰς τὸ τέλος τοῦ καταργουμένου, i. e. unto the end of the transient shining of Moses' countenance, comp. ver. 7. Heb. vii. 3 μήτε ζωῆς τέλος. 1 Cor. x. 11 τὰ τέλη τῶν αἰώνων, and so 1 Pet. iv. 7 πάντων τὸ τέλος. So Sept. and תָּמָּ Is. ix. 7. Dan. xi. 13. (Soph. Trach. 166. τ. τοῦ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) C. gen. impl. John xiii. 1 εἰς τέλος [sc. ζωῆς] ἠγάπησεν κ. τ. λ. Matt. xxiv. 6 οὐπω ἔστί τὸ τέλος, sc. τῶν πάντων v. τοῦ αἰῶνος τοῦτου. ver. 14. Mark xiii. 7. Luke xxi. 9. ὑπομείνας εἰς τέλος sc. τοῦ ζωῆς v. τῶν παθημάτων, Matt. x. 22. xxiv. 13. Mark xiii. 13. ἕως τέλους sc. τῆς ζωῆς 1 Cor. i. 8. 2 Cor. i. 13. μέχρι τέλους id. Heb. iii. 6, 14. ἄχρι τέλους id. Heb. vi. 11. Rev. ii. 26. In 1 Cor. xv. 24 εἴτα τὸ τέλος i. e. the end of the work of redemption; others meton. *'the last or rest of the dead.'* — Absol. τέλος ἔχειν *to have an end*, i. e. to be ended, trop. to be destroyed, Mark iii. 26 οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.—pp. Xen. An. 6. 5. 2. Cyr. 2. 3. 22.—Adverbially, acc. τὸ τέλος *finally, at last*, 1 Pet. iii. 8. (Æl. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) εἰς τέλος pp. *'to the end,'* i. q. *continually, perpetually, forever*, Luke xviii. 5. 1 Thess. ii. 16. So Sept. for תָּמָּ Job xiv. 20. Ps. lxxix. 5. ciii. 9.—Luc. Navig. 27. Xen. Œc. 17. 10.—Meton. ἡ ἀρχὴ καὶ τὸ τέλος, i. q. πρῶτος καὶ ἔσχατος as

the writer himself explains it, Rev. xxii. 13. xxi. 6. i. 8 in text, rec.—Jos. c. Ap. 2. 22 θεός . . ἀρχὴ καὶ μέσα καὶ τέλος πάντων.

b) trop. *end*, i. q. *event, issue, result*. Matt. xxvi. 58 ἐκάθητο . . ἰδεῖν τὸ τέλος. James v. 11 τὸ τέλος κυρίου, i. e. which the Lord gave.—Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 τὸ τούτου τέλος ἐν θεῷ ἦν, οὐκ ἐν ἐμοί.—Seq. gen. of pers. or thing, i. q. *final lot, ultimate fate*. Rom. vi. 21 τέλος ἐκείνων, θάνατος. ver. 22 τὸ δὲ τέλος, ζωὴν αἰώνιον. 2 Cor. xi. 15. Phil. iii. 19. Heb. vi. 8. 1 Pet. i. 9. iv. 17. Sept. for הָיָה Ecc. vii. 2.—Wisd. iii. 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Æl. V. H. 3. 43.—Of a declaration, prophecy, i. q. *accomplishment, fulfilment*; Luke xxii. 37 καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, i. e. have fulfilment, are fulfilled, i. q. the preced. τελεσθῆναι.—Æschyl. Prom. vinct. 13 ἐντολὴ Διὸς ἔχει τέλος. Dion. Hal. Ant. 1. 19 τέλος ἔχειν σφίσι τὸ θεοπρόπιον ὑπέλαβον. ib. 9. 12 καὶ τέλος εἶχε τοῖς Τυρρῆνοῖς τὰ μαντεύματα. Athen. VIII. p. 341. C. So τέλος λαμβάνειν Jos. Ant. 2. 5. 3. ib. 4. 6. 5.

c) trop. *end*, i. q. *final purpose, that to which all the parts tend and in which all terminate, the chief point, sum*. 1 Tim. i. 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. So Rom. x. 4 τέλος γὰρ νόμου Χριστός εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, where others meton. i. q. ‘the ender, abolisher.’ So Sept. and הָיָה Ecc. xii. 13.—Arr. Epict. 1. 12. 5 τέλος ἐστὶ τὸ ἐπιτεσθαι θεοῖς. Diog. Laert. 2. 87. Cic. ad Att. 12. 6.

d) trop. *a tax, toll, custom, tribute*, pp. what is paid for public *ends*, for the maintenance and expenses of the state. Matt. xvii. 25 τέλη ἢ κῆνσον. Rom. xiii. 7 bis.—1 Macc. x. 31. Jos. Ant. 12. 3. 3. Hdian. 3. 1. 11. Dem. 745. 15. Xen. Vect. 4. 19, 20. In a like sense among the Greeks public officers and magistrates were called τὰ τέλη, Xen. An. 2. 6. 4. Ag. 1. 36. Comp. Sturz Lex. Xen. art. τέλος no. 5.

Τελώνης, ου, ὁ, (τέλος tax, ὠνέομαι,) pp. *a farmer of the taxes or customs*, one who pays to the government a certain sum for the privilege of collecting

the taxes and customs of a district, ὁ πριάμενος τέλος Dem. 745. 15; Lat. *publicanus*, Cic. pro Planc. 9. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchæus ὁ ἀρχιτελώνης Luke xix. 2; comp. Cic. l. c. Sueton. Octav. 24. Dio Cass. p. 38 τοὺς ἱππέας . . πᾶσαι τε γὰρ τελωνίαι δι’ αὐτῶν ἐγένοντο. Jos. Ant. 12. 4. 1, 3, 4 ἐνστάσης δὲ τῆς ἡμέρας, καθ’ ἣν ἔμελλε τὰ τέλη πιπράσκεσθαι τῶν πόλεων, ἡγόραζον οἱ τοῖς ἀξιώμασιν ἐν ταῖς πατρίσι διαφέροντες. Comp. Bœckh Staatsh. d. Ath. I. p. 359, 360 sq. Adam’s Rom. Ant. p. 64. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in sea-ports, on public ways, bridges, etc. These too were called τελῶναι, or also ἐκλέγοντες Dem. 745. 15, Lat. *portitores*; and in countries subject to the Roman yoke they were objects of hatred and detestation, so that none but persons of the lowest rank and worthless character were likely to be found in this employment. Comp. Xeno ap. Di-chæarch. πάντες τελῶναι πάντες εἰσὶ ἄρπαγες. Dio Chrysost. IV. p. 75. B, καπήλους καὶ τελῶνας καὶ πορνοβοσκοὺς. Luc. Nocyom. 11 μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες κ. τ. λ. Artemidor. 1. 23. ib. 4. 42, 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq. Comp. Jahn § 242.—In N. T. in the later sense, *a toll-gatherer, collector of customs, publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society. Matt. v. 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιῆσαι; ver. 47. x. 3 Ματθαῖος ὁ τελωνης, coll. ix. 9. Luke iii. 12. v. 27, 29. vii. 29. xviii. 10, 11, 13. τελῶναι καὶ ἁμαρτωλοὶ Matt. ix. 10, 11. xi. 19. Mark ii. 15, 16. Luke v. 30. vii. 34. xv. 1. ἔθνικὸς καὶ τελώνης Matt. xviii. 17. οἱ τελῶναι καὶ αἱ πόρναι Matt. xxi. 31, 32.

Τελώνιον, ου, τό, (τελώνης,) *a toll-house, custom-house, collector’s office*, Matt. ix. 9. Mark ii. 14. Luke v. 27.—

Suid. τελώνιον· ὁ τόπος ἐν ᾧ καθίσταται ὁ τελώνης. Poli. On. 9. 5. 28 τὰ τελώνια.

Τέρας, ατος, τό, plur. τὰ τέρατα uncontracted, contrary to Attic usage, Winer § 9. p. 61. Buttm. § 54. n. 1; *a wonder, portent, prodigy*, strictly as foreboding something future; in N. T. only plur. and always joined with τὰ σημεῖα.

a) pp. Acts ii. 19 δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, quoted from Joel iii. 2 [ii. 30] where Sept. for תְּרָאָה.—Jos. Ant. 2. 12. 1. Artemid. 1. 73. Xen. Mem. 1. 4. 15.

b) genr. σημεῖα καὶ τέρατα, Engl. *signs and wonders*, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of Moses, Acts vii. 36; of Christ, John iv. 48. Acts ii. 22; of the apostles and teachers, Acts ii. 43. iv. 30. v. 12. vi. 8. xiv. 13. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4; also of false prophets or teachers, Matt. xxiv. 14. Mark xiii. 22. 2 Thess. ii. 9. So Sept. σημ. καὶ τέρατα for Heb. מִוִּשְׁמֵי וּמִפְּעֻלֵּי, of Moses Ex. vii. 3. Deut. vi. 22. vii. 19. Jer. xxxii. 20.—σημ. καὶ τέρατα, of impostors Jos. Ant. 20. 8. 6. genr. Ael. V. H. 12. 57. Pol. 3. 112. 8.

Τέρτιος, ου, ό, *Tertius*, pr. n. of Paul's amanuensis, Rom. xvi. 22.

Τέρτυλλος, ου, ό, *Tertullus*, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts xxiv. 1, 2.

Τεσσαράκοντα, οί, αί, τά, indec. *forty*, Matt. iv. 2. Mark i. 13. Acts i. 3. al. Comp. Buttm. § 70. 4. Sept. for תְּשַׁבְּרָא Gen. v. 13. Ex. xvi. 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. AL.

Τεσσαρακονταετής, έος, οῦς, ό, ή, adj. (έτος), *of forty years*, e. g. τεσσαρακονταετής χρόνος *the time of forty years*, forty years' time, Acts vii. 23. xiii. 18.—Comp. δεκαετής χρόνος Max. Tyr. 6. 89. δεκαετής πόλεμος Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 2. Lod. ad Phr. p. 406 sq.

Τέσσαρες, οί, αί, neat. -ρα, Gen. ὦν, Attic. τέτταρες, neut. -ρα, card. adj. *four*,

Matt. xxiv. 31. Mark ii. 3. Acts x. 11. Rev. iv. 4. al. Comp. Buttm. § 70. 4. Sept. for תְּשַׁבְּרָא Gen. xi. 16. תְּשַׁבְּרָא Gen. ii. 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. AL.

Τεσσαρεσκαιδέκατος, η, ον, ordin. adj. *fourteenth*, Acts xxvii. 27, 33.—Sept. Gen. xiv. 5. Ex. xii. 6. Dion. Hal. Ant. 7. 12. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phr. p. 409. Buttm. § 71. 1.

Τεταρταῖος, α, ον, (τέταρτος,) an adj. marking succession of days, used only adverbially, *on the fourth day*. John xi. 39 τεταρταῖος γάρ ἐστι, i. e. he is now the fourth day dead, four days dead. See Buttm. § 123. n. 3. Winer § 58. 2. Comp. Δευτεραῖος.—Pol. 3. 52. 2 ἡδὴ δὲ τεταρταῖος ὤν. Xen. Cyr. 5. 3. 1.

Τέταρτος, η, ον, ordin. adj. (τέσσαρες), *the fourth*, Matt. xiv. 25. Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7 bis, 8. viii. 12. xvi. 8. xxi. 19. Sept. for תְּשַׁבְּרָא Gen. i. 19.—Hdian. 4. 2. 14.

Τέτρα-, contr. for τέτορα, τέσσαρα, *four*, found only in derivative and compound words; comp. Buttm. § 70. n. 2.

Τετράγωνος, ου, ό, ή, adj. (τέτρα γ. ν. γῶνος, γωνία), *four-cornered, four-square*, Rev. xxi. 16. Sept. for תְּשַׁבְּרָא Ex. xxvii. 1. Ez. xli. 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

Τετράδιον, ου, τό, (dim. of τετράς a tetrad, the number four,) *a quaternion* of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts xii. 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, στρατιώτην δὲ τινα τῶν ἐν τοῖς τετραδίου φυλακῶν καθ' ὁδὸν εὐρών. Comp. Pol. 6. 33. 7 τὸ δὲ φυλάκειόν ἐστιν ἐκ τεττάρων ἀνδρῶν, ὧν οἱ μὲν πρὸ τῆς σκηνῆς, οἱ δὲ κατόπιν παρὰ τοὺς ἵππους ποιοῦνται τὴν φυλακὴν. Veget. "de singulis centuriis quaterni equites et quaterni pedites excubitu noctibus faciant." See in Φυλακή d. In Acts l. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, coll. ver. 6.

Τετρακισχίλιοι, αι, α, (τετράκις adv. χίλιοι,) pp. 'four times one thousand,' i. e. *four thousand*, Matt. xv. 38. xvi. 10. Mark viii. 9, 20. Acts xxi. 38. Comp. Buttm. § 70. 4.—Sept. 1 Chr. xii. 26. Xen. Cyr. 2. 1. 6.

Τετρακόσιοι, αι, α, *four hundred*, Acts v. 36. vii. 6. xiii. 20. Gal. iii. 17. Comp. Buttm. § 70. 4.—Sept. Gen. xxiii. 15, 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

Τετράμηνος, ου, ὁ, ἡ, (τέτρα q. v. μῆν,) *of four months*, John iv. 35 ἐτι τετράμηνός ἐστι [χρόνος] καὶ ὁ θέρισμός ἐρχεται, i. e. *four months' time*. Text. rec. has neut. τὸ τετράμηνον in the same sense.—Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. xix. 2. xx. 47. On the form comp. Lob. ad Phr. p. 549.

Τετραπλόος, οὔς; ὅη, ἡ; ὅον, οὔν; (τέτρα q. v. ἀπλόος,) *fourfold, quadruple*, Luke xix. 8. Comp. Buttm. § 71. 3. § 60. 5. b.—Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

Τετράπους, οδος, ὁ, ἡ, adj. (τέτρα q. v. πούς,) *four-footed, quadruped*, plur. absol. τὰ τετράποδα *quadrupeds*, Acts x. 12. xi. 6. Rom. i. 23. Sept. for πρῆπ Gen. i. 24. Ex. ix. 9, 10. πρῆ Num. xxxv. 5.—Pol. 1. 29. 7. τὰ τ. Jos. Ant. 4. 4. 4. Palæph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms τετράπους and τετράποδος, see Lob. ad Phr. p. 546.

Τετραρχέω, ὦ, f. ἥσω, (τετράρχης,) *to be tetrarch, to rule as tetrarch*, c. gen. Luke iii. 1 ter.—Jos. Vit. § 11. So τετραδαρχεῖσθαι Hermog. 268. 22.

Τετράρχης, ου, ὁ, (τέτρα q. v. ἄρχω,) *a tetrarch*, pp. the ruler of the fourth part of a district or province; Strabo 12. p. 850. C, or p. 567 Casaub. ἕκαστα διελόντες [οἱ Γαλάται] εἰς ὄμερίδας, τετραρχίαν ἑκάστην ἑκάλεσαν, τετράρχην ἔχουσιν ἴδιον. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo l. c. πάλαι μὲν οὖν τοιαύτη τις διατάξις, καθ' ἡμᾶς δὲ εἰς γ', εἰτ' εἰς β' ἡγεμόνας, εἴτα ἕνα ἦκεν ἡ δυναστεία. Thus Herod the

Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archælaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs. Jos. Ant. 18. 5. 1. Comp. in Ἡρώδης, no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke iii. 1. Comp. Wetst. N. T. I. p. 409. — In N. T. spoken only of Herod Antipas, Matt. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. Called also βασιλεύς Matt. xiv. 9. Mark vi. 14; see in Βασιλεύς b.

Τεύχω, see the tenses of Τυγχάνω.

Τεφρώω, ὦ, f. ὥσω, (τέφρα ashes,) *to reduce to ashes*, i. q. *to consume, to destroy*, e. g. cities, c. acc. 2 Pet. ii. 6.—trop. Anthol. Gr. I. p. 167. Hesych. τεφρώσας· σποδῶσας.

Τέχνη, ης, ἡ, (τίκτω, τεκεῖν,) *art*, i. e.

a) pp. *an art, trade, craft*, Rev. xviii. 22 τεχνίτης πάσης τέχνης. Acts xviii. 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Buttm. § 131. 6 sq.—Sept. 1 Chr. xxviii. 21. Jos. Ant. 3. 12. 5. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

b) genr. *art, skill*, Acts xvii. 29 χαράγματι τέχνης. Sept. for πρῆπ 1 K. vii. 14.—Arr. Epict. 2. 14. 2, 5. Hdian. 3. 3. 11. Xen. An. 7. 2. 8.

Τεχνίτης, ου, ὁ, (τέχνη,) *an artisan, artificer, craftsman*; Acts xix. 24 παρεῖχετο τοῖς τεχνίταις ἐργασίαν. ver. 38. Rev. xviii. 22. Sept. for πρῆπ Deut. xxvii. 15. Jer. x. 9.—Eccelus. ix. 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5.—Trop. of God as the builder, founder of the heavenly Jerusalem, Heb. xi. 10 ἡς [πόλεως] τεχνίτης . . ὁ Θεός.—Wisd. xiii. 1.

Τήκω, f. ξω, *to melt, to make liquid*, Sept. Nah. i. 6. Diod. Sic. 1. 63. Hdot. 3. 96. In N. T. Pass. τήκομαι, *to be melted, to melt*, 2 Pet. iii. 12. Sept. for Niph. πρῆ Is. xxxiv. 4.—Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

Τηλαυγῶς, adv. (τηλαυγής *far-shining, radiant*, from τῆλε, ἀγγή,) *radi-*

antly, brightly, i. e. clearly, distinctly, Mark viii. 25 ἐνέβλεψε τηλαυγῶς ἅπαντας. —Diod. Sic. 1. 50 πρὸς τὸ τηλαυγέστερον ὁρᾶν. So τηλαυγής Sept. Job xxxvii. 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

Τηλικούτος, αὐτή, οὗτο, demonstr. correl. pron. pp. a strengthened form of τηλίκος, η, ον, Buttm. § 79. 5, 6; so great, tantus, 2 Cor. i. 10 ἐκ τηλικούτου θανάτου. Heb. ii. 3. James iii. 4. Rev. xvi. 18.—2 Macc. xii. 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

Τηρέω, ὦ, f. ἴσω, (τηρός watching, Æsch. Suppl. 263,) to keep an eye upon, to watch, and hence to keep, to guard, trans.

a) pp. to watch, to observe attentively, to keep the eyes fixed upon, c. acc. Rev. i. 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητεία] γεγραμμένα, i. e. watching the fulfilment of the prophecy. xxii. 7, 9. Sept. ὁ τηρῶν ἄνεμον for τηρῶν Ecc. xi. 4. τηρῶ Prov. xxiii. 26.—Æl. V. H. 2. 17 ὁ μὲν εἰστήκει τηρῶν τοῦτο. Dem. 836. 5. τὸν ἄνεμον Thuc. 1. 65.—Hence trop. to observe, to keep, to fulfil, sc. a duty, precept, law, custom, etc. q. d. to perform watchfully, vigilantly, c. acc. τὰς ἐντολάς Matt. xix. 17. John xiv. 15, 21. xv. 10 bis. 1 John ii. 3, 4. iii. 22, 24. v. 2, 3. Rev. xii. 17. xiv. 12. (Ecclus. xxix. 1.) τὴν ἐντολὴν ἁσπίλον 1 Tim. vi. 14. λόγον, λόγους, John viii. 51, 52, 55. xiv. 23, 24. xv. 20 bis. xvii. 6. 1 John ii. 5. Rev. iii. 8, 10 λόγον τῆς ὑπομονῆς μου, see in Ὑπομονή. (Sept. 1 Sam. xv. 11.) νόμον Acts xv. 5, 24. James ii. 10. παράδοσιν Mark vii. 9. τὸ σάββατον John ix. 16. Genr. c. acc. expr. or impl. Rev. ii. 26 ὁ τηρῶν τὰ ἔργα μου, i. e. the works which I require. Matt. xxiii. 3 bis. xxviii. 20. Acts xxi. 25. Rev. iii. 3. Sept. genr. for τηρῶ Prov. iii. 1, 21. τηρῶ Prov. viii. 34.—Philo Legat. ad Cai. p. 1033 τὴν θρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

b) to keep, to guard, e. g. a prisoner, person arrested, c. acc. Matt. xxvii. 36, 54 τηροῦντες τὸν Ἰησοῦν. Acts xii. 5, 6 φύλακες . . ἐτήρουν τὴν φυλακὴν, comp. Buttm. § 131. 3. Acts xvi. 23. xxiv. 23. xxv. 4, 21 bis. 1 John v. 18 τηρεῖ ἑαυτόν, i. e. is on his guard. Part. Matt. xxviii. 4 οἱ τηροῦντες the keepers, guards.

Of things, τὰ ἱμάτια Rev. xvi. 15. Sept. for τηρῶ Cant. iii. 3. τηρῶ of things Cant. viii. 11, 12.—pers. Test. XII Patr. p. 636. Thuc. 4. 30. things 1 Macc. vi. 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. iv. 3 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος. 2 Tim. iv. 7 τὴν πίστιν τηρήκα. Jude 6 μὴ τηρήσαντες κ. τ. λ. i. e. deserting. Sept. τ. τὴν ἑαυτοῦ ψυχὴν for τηρῶ Prov. xvi. 17.—Jos. B. J. 6. 2. 4. νόμους ἢ τὰς ἰδίας ψυχὰς Diod. Sic. 11. 11. πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7. — So trop. acc. with adjuncts: c. dupl. acc. of pers. and predicate, 2 Cor. xi. 9 bis, ἀβαρῇ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω. 1 Tim. v. 22. James i. 27. (Wisd. x. 5. M. Antonin. 6. 23 or 30 τήρησον σεαυτὸν ἀπλοῦν.) c. adv. 1 Thess. v. 23. c. dat. of pers. Jude 1 τῷ Χριστῷ. Seq. ἐν c. dat. of state, John xvii. 11, 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. Jude 21. seq. ἐκ τινος John xvii. 15. Rev. iii. 10. ἀπό τινος James i. 27. Sept. c. ἀπό τινος for τηρῶ Prov. vii. 5.

c) i. q. to keep back or in store, to reserve, c. acc. e. g. things, John ii. 10 σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. xii. 7. τί τιμι, e. g. ζόφος 2 Pet. ii. 17. Jude 13. (Sept. Cant. vii. 13.) τί εἰς τινα 1 Pet. i. 4. Of persons, 1 Cor. vii. 37 τηρεῖν τὴν ἑαυτοῦ παρθένον i. e. to keep her at home, unmarried, opp. ἐκγαμίζειν in ver. 38. 2 Pet. ii. 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. ii. 9 et iii. 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς κόλασιν τοῦ αἰῶνος τετήρηται. c. dat. Jos. Ant. 1. 3. 7.

Τήρησις, εως, ἡ, (τηρέω q. v.) a watching, keeping, i. e.

c) trop. observance, performance, sc. of precepts, ἐντολῶν 1 Cor. vii. 19.—Ecclus. xxxv. 23. νόμων Wisd. i. 18.

b) i. q. guard, ward, 1 Macc. v. 18. 3 Macc. v. 44; in N. T. meton. place of ward, a prison, Acts iv. 3. v. 18 ἐθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.—Thuc. 7. 86.

Τιβεριάς, ἄδος, ἡ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tabaria. It is situated on the S. W. shore of the Lake of

Gennesareth, about an hour's distance from the place where the Jordan flows out, John vi. 23; and the lake itself is hence sometimes called *the Sea of Tiberias*, John vi. 1. xxi. 1. Comp. in Γεννησαρέτ. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. § 9, 16 sq. Relandi Palæst. p. 1036 sq. Lightfoot Opp. Posth. p. 71 sq. in Opp. T. II. Miss. Herald 1824. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74 sq. Burckhardt's Travels in Syria, etc. p. 320 sq.

Τιβέριος, ου, ὁ, *Tiberius*, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke iii. 1.—Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

Τίθημι, f. θήσω, aor. 1 ἔθηκα, perf. τέθεικα, see Buttm. § 106, 107; for imperf. ἐτίθουν Matt. v. 15. 2 Cor. iii. 13. al. see Buttm. § 106. n. 5. § 107. n. I, 6.—*To set, to put, to place, to lay*, trans. Sept. for תָּשׁ, תָּשׂ, also for תָּךְ.

a) pp. *to set, to put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down. Act. e. g. a light, λύχνον ὑπὸ τὸν μόδιον Matt. v. 15. Mark iv. 21. ὑποκάτω κλίνης Luke viii. 16. εἰς κρυπτήν xi. 33. So a title, ἐπὶ τοῦ σταυροῦ John xix. 9; one's foot, ἐπὶ τῆς θαλάσσης Rev. x. 2. Mid. *to set or put for oneself*, i. e. on one's own part or behalf, by one's own order, etc. Buttm. § 135. 7, 8; e. g. to put persons in prison, εἰς φυλακὴν Acts xii. 4, εἰς τήρησιν iv. 3; also ἐν φυλακῇ Matt. xiv. 3. Acts v. 25, ἐν τηρήσει v. 18; comp. Ἐν no. 4. Of things, *to set* in the proper place, to assign a place, 1 Cor. xii. 18 ὁ θεὸς ἔθετο τὰ μέλη . . ἐν τῷ σώματι κ. τ. λ. Sept. genr. for תָּשׁ Gen. xxx. 42, 43. Ex. xxvi. 35. c. ἐπὶ Num. xxi. 8. Mid. c. ἐπὶ 1 Sam. vi. 11, 15. תָּשׁ c. ἐπὶ Ps. cxxxii. 11. תָּשׁ c. ἐν Gen. i. 17. iv. 13. Mid. ἐν φυλακῇ Gen. xl.

3. xli. 10. xlii. 30.—Æl. V. H. 14. 42 Xen. Cyr. 8. 8. 16. Æc. 19. 7, 9. Mid. Pol. 25. 1. 2. c. ἐπὶ Xen. An. 7. 3. 23.—Spoken of food or drink, *to set on or out*. c. acc. John ii. 10 τὸν καλὸν οἶνον τίθησι.—Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13 Tauchn. Xen. Mem. 3. 14. 1. Lat. *pocula ponere* Virg. Æn. 1. 706.

b) oftener of things, *to put, to lay, to lay down*, where the thing is conceived of as laid or lying down rather than as erect. (a) pp. e. g. θεμέλιον Luke vi. 48. xiv. 29. 1 Cor. iii. 10, 11. (Sept. Ezra vi. 3.) λίθον, πρόσκομμα, Rom. ix. 33. 1 Pet. ii. 6, quoted from Is. xxviii. 16 where Sept. for תָּשׁ; c. dat. incomm. Rom. xiv. 13. (Sept. Ps. cix. 110.) Genr. in the proverbial phrase, Luke xix. 21, 22, αἶρεις ὃ οὐκ ἔθηκας, *taking up what thou hast not laid down*, i. e. taking up what is not thine own.—Diog. Laert. 1. 2. 9 ἂ μὴ ἔθου, μὴ ἀνέλθῃ· εἰ δὲ μὴ, θάνατος ἢ ζημία, i. e. a law of Solon. Xen. Æc. 8. 2.—Of dead bodies, *to lay* in a tomb or sepulchre, c. acc. Mark xv. 47. xvi. 6 ὅπου ἔθηκεν αὐτόν. Luke xxii. 53, 55. John xi. 34. xix. 42. xx. 2, 13, 15. Acts ix. 37. c. εἰς μνημεῖον Acts xiii. 29. Rev. xi. 9. c. ἐν μνημεῖῳ Matt. xxvii. 60. Mark vi. 29. John xix. 41. Acts vii. 16. Sept. c. ἐν for תָּשׁ Gen. 1. 26. תָּשׁ 1 K. xiii. 30, 31.—c. ἐν Test. XII Patr. p. 543. Xen. Cyr. 8. 7. 25.—Seq. ἐπὶ c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts v. 15. (Hdian. 1. 17. 4.) ἐπὶ c. acc. as κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. iii. 13. τὰς χεῖρας ἐπ' αὐτά Mark x. 16. Rev. i. 17 in later edit. (Sept. Job xxi. 5. Ps. cxxxix. 4.) So with ἐπὶ c. acc. impl. τὰ γόνατα τίθεναι sc. ἐπὶ τὴν γῆν, *to place the knees*, i. q. tokneel, Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5; see in Γόνυ. Seq. ἐνώπιόν τίνος Luke v. 18. impl. Mark vi. 56. (Sept. 1 Sam. x. 25. comp. Ez. xvi. 18.) Seq. παρ' ἑαυτῷ 1 Cor. xvi. 2. παρὰ τοὺς πόδας τινός Acts iv. 35, 37. v. 2. πρὸς τὴν θύραν Acts iii. 2. ὑπὸ τοὺς πόδας τινός 1 Cor. xv. 25, quoted from Ps. cx. 1 where Sept. for תָּשׁ; comp. in Πούς β.—In the sense *to lay off* or *aside*, e. g. garments, ἱμάτια John xiii. 4. So Arr. Epict. 1. 24 12 θίς τὴν πλατύσημον. Diod. Sic. 20. 31, 45 τὰ ὕπλα. Comp.

Lat. *ponere vestem* Ov. Met. 3. 1.—(β) Trop. e. g. *τιθέναι τὴν ψυχὴν* to lay down one's life John x. 11, 15, 17, 18 bis. xiii. 37, 38. xv. 13. 1 John iii. 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin. —Seq. ἐπὶ c. acc. Matt. xii. 18 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, i. e. will give or impart unto him, quoted from Is. xlii. 1 where Heb. לַעֲרֹךְ Sept. ἔδωκα. Mid. c. ἐν, 2 Cor. v. 19 θέμενος [ὁ θεός] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for אָרַךְ Is. lxiii. 11. —Mid. Seq. εἰς τὰ ὦτα ὑμῶν, to lay up in your ears, i. q. to let sink in your ears, minds, Luke ix. 44. Seq. εἰς τὴν καρδίαν, to lay to heart, i. q. to resolve, Luke xxi. 14, comp. Sept. Ecc. vii. 22. 1 Sam. ix. 20. Seq. ἐν τῇ καρδίᾳ, to lay up in heart, to lay to heart, i. q. to resolve in mind, to ponder, Luke i. 66; (so Sept. and אָרַךְ 1 Sam. xxi. 13;) also i. q. to resolve, to purpose, Acts v. 4; ἐν τῷ πνεύματι id. xix. 21. Comp. Sept. Dan. i. 8.

c) trop. to set, to appoint, to constitute, often i. q. Engl. to make; e. g. of time, Mid. Acts i. 7 χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority; comp. in 'Εν no. 3. c. β, fin. (ἡμέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) So the lot of any one, τὸ μέρος, seq. μετὰ τινος, Matt. xxiv. 51. Luke xii. 46. Of a decision, decree, law; Acts xxvii. 12 οἱ πλείους ἔθεντο βουλήν, i. e. made a decision, decided, determined. Gal. iii. 19 in later edit. ὁ νόμος . . ἐτέθη, the law was set, made; text. rec. προσετέθη.—So νόμον τιθέναι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. For the difference between τιθέναι νόμον and τίθεσθαι νόμον, see Passow τίθημι A. 3. c. Buttm. § 135. n. 3.—Seq. dupl. acc. of pers. or thing and predicate, Winer § 32. 4. b; so 1 Cor. ix. 18 ἀδάπανον θήσω τὸ εὐαγγέλιον, I may make the gospel without charge, free of expense; comp. for the sense 2 Cor. xi. 7, 8. (Luc. Gymnas. v. Anachar. 16 τοῦ ἀστέρος . . τὸν αἶρα ξηρόν καὶ διακαῆ τιθέντος.) Of persons, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, Matt. xxii. 44. Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13.

x. 13, all quoted from Ps. cx. 1 where Sept. for תָּשָׁ; comp. in Πούς β. Ae. s. xx. 28 ὑμᾶς . . ἔθετο ἐπισκόπους. Rom. iv. 17 πατέρα πολλῶν ἐθνῶν τέθεικά σε, from Gen. xvii. 5 where Sept. for תָּשָׁ. 1 Cor. xii. 28. Heb. i. 2. 2 Pet. ii. 6. In the Pass. construction, c. εἰς ὃ final, 1 Tim. ii. 7. 2 Tim. i. 11. Buttm. § 134. 2. Sept. for תָּשָׁ Jer. i. 5. Lev. xxvi. 31. יָרַךְ Job xi. 13.—Æl. V. H. 13. 6 ὁ οἶνος τίθησι τὰς γυναῖκας τεκνοποιούς. Xen. Cyr. 4. 6. 3.—Once by Hebr. c. acc. et εἰς τι as predicate, Acts xiii. 47 τέθεικά σε εἰς φῶς ἐθνῶν, see in Εἰς no. 3. a. Winer § 32. 4. b. So Sept. for לָרַךְ Gen. xvii. 16. Jer. ix. 11. אָרַךְ Is. xlii. 15. Nah. iii. 6.—Seq. acc. et εἰς final, Mid. 1 Thess. v. 9 οὐκ ἔθετο ἡμᾶς ὁ θεός εἰς ὀργήν, i. e. hath not appointed us to wrath. 1 Tim. i. 12. Pass. 1 Pet. ii. 8. Seq. acc. et ἵνα, John xv. 16 ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε κ. τ. λ.

Τίκτω, f. τέξομαι, aor. 2 ἔτεκον, Buttm. § 114; to bring forth, to bear, sc. offspring, trans.

a) of females, Matt. i. 21, 23 τέξεται δὲ υἱόν. ver. 25. ii. 2 ὁ τεχθεὶς βασιλεύς. Luke i. 31, 57. ii. 6, 7, 11. John xvi. 21. Gal. iv. 27. Heb. xi. 11 in text. rec. Rev. xii. 2, 4 bis, 5, 13. Sept. for תָּלַד Gen. iii. 16. iv. 1.—Æl. V. H. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7.—Metaph. of irregular desire as exciting to sin; James i. 15 ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, i. e. produces, causes sin.—Ecclus. viii. 18. Zenob. Cent. 3. § 28 δίκη δίκην ἔτικτε καὶ βλάβην βλάβη. Anthol. Gr. II. p. 44 ἀφροσύνα τίκτει πολλάκι δυστυχίαν.

b) of the earth, Heb. vi. 7 ἡ γῆ τίκτουσα βοτάνην.—Philo de Opif. p. 30. Eurip. Cyclop. 332 ἡ γῆ . . τίκτουσα ποίαν. Of trees, Philo ib. p. 862.

Τίλλω, f. ἄλλω, to pull, to pluck, to pull out or off, e. g. ears of grain, c. acc. Matt. xii. 1. Mark ii. 23. Luke vi. 1. Sept. תִּל. τρίχας for עֲרַךְ Ezra ix. 3.—Psalt. Sal. xiii. 3. Arr. Epict. 3. 1. 29. Diod. Sic. 5. 21 στάχυν.

Τιμαῖος, ου, ὁ, Timæus, pr. name of a man, Mark x. 46.

Τιμάω, ὦ, f. ἥσω, (τιμή,) to hold worth, to estimate, trans.

a) i. q. *to esteem, to honour, to reverence*, c. acc. (a) genr. 1 Tim. v. 3. χήρας τίμα. 1 Pet. ii. 17 πάντας. Spec. parents Matt. xv. 4, 5. xix. 19. Mark vii. 10. x. 19. Luke xviii. 20. Eph. vi. 2; (So Sept. and תבב Ex. xx. 12. Deut. v. 16.) Kings 1 Pet. ii. 17; God and Christ, John v. 23 quater. viii. 49; also of feigned piety towards God, Matt. xv. 8 et Mark vii. 6 τοῖς χεῖλεσί με τιμᾶ, quoted from Is. xxix. 13 where Sept. for תבב; as also genr. Prov. iii. 9. xiv. 33.—Eccl. iii. 3, 4, 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12. τοὺς θεοὺς Æl. V. H. 2. 31. Xen. Mem. 4. 3. 13.—(β) i. q. *to treat with honour*, to bestow special marks of honour and favour upon any one, c. acc. John xii. 26. Acts xxviii. 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς.—Wisd. xiv. 15. 2 Macc. iii. 2. Jos. Ant. 4. 6. 8 ὑμᾶς τιμᾶν ξενίοις. Xen. An. 1. 9. 14 δώροις ἐτίμα.

b) i. q. *to prize*, to fix a value or price upon any thing; Pass. and Mid. c. acc. Matt. xxvii. 9 bis, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ. Comp. Zech. xi. 12, 13; see in Ἱερεμίας. Sept. for תבב Lev. xxvii. 8, 12, 14.—Jos. Ant. 5. i. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

Τιμή, ἥς, ἡ, (τίω,) *a holding worth, estimation*, viz.

a) i. q. *esteem, honour, respect, reverence*. (a) genr. e. g. as rendered or exhibited towards any person or thing. John iv. 44 προφήτης . . . τιμὴν οὐκ ἔχει. Rom. xii. 10. 1 Cor. xii. 23, 24. Col. ii. 23 οὐκ ἐν τιμῇ τινι sc. τοῦ σώματος. 1 Thess. iv. 4 ἐν τιμῇ i. e. reputably. Heb. iii. 3. 1 Pet. iii. 7. σκεῦος εἰς τιμὴν Rom. ix. 21. 1 Tim. ii. 20, 21. So as rendered to masters, 1 Tim. vi. 1; to magistrates, Rom. xiii. 7 bis; to elders, 1 Tim. v. 17; to Christ, c. δόξα, 2 Pet. i. 17. Rev. v. 12, 13; to God, c. δόξα, 1 Tim. i. 17. vi. 16. Rev. iv. 9, 11. vii. 12. xix. 1 in text. rec. Sept. for תבב Is. xiv. 18. תבב Dan. iv. 27. τ. τῷ κυρίῳ for תבב Ps. xxix. i. xvi. 7.—Ecclus. x. 28. Jos. c. Ap. 2. 27 γονέων τιμή. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20. τῷ θεῷ Jos. Ant. 1. 3. 1. Æl. V. H. 3. 1. Xen. Mem. 1. 3. 3.—(β) Of a state or condition of honour, rank, dignity, joined with δόξα, Heb. ii. 7 δόξῃ

καὶ τιμῇ ἐστεφάνωσας αὐτόν, quoted from Ps. viii. 6 where Sept. for תבב. So as conferred in reward, ver. 9. Rom. ii. 7, 10. 1 Pet. i. 7. ii. 7. Once, an office of honour, Heb. v. 4.—Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1.—(γ) Meton. *honour*, i. q. mark or token of honour, favour, reward, etc. Acts xxviii. 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. Sept. for תבב Dan. ii. 6.—Ecclus. xxxviii. 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

b) i. q. *value, price*. Matt. xxvii. 6 τιμὴ αἵματος *price of blood*. ver. 9 see in Τιμάω a. Acts iv. 34. v. 2, 3. vii. 16 τιμὴ ἀργυρίου. xix. 19. 1 Cor. vi. 20. vii. 23. Sept. for תבב Lev. v. 15, 18. xxvii. 2 sq. תבב Job xxxi. 39. תבב Is. lv. 1.—Jos. Vit. § 31. Æl. V. H. 2. 7. Xen. An. 7. 5. 2.—Meton. a thing of price, and hence collect. *precious things*, Rev. xxi. 24, 26. So Sept. for תבב Ex. xxii. 25.

Τίμιος, α, ον, (τιμή,) *held worth, estimated*, viz.

a) i. q. *esteemed, honoured; estimable, honourable*; Acts v. 34 Γαλαλιῆλ . . . τίμιος παντὶ τῷ λαῷ. Heb. xiii. 4. Sept. for תבב Ezra iv. 10. תבב Ps. cxvi. 15.—Jos. B. J. 5. 13. 1 τῷ δήμῳ τίμιος. Hdian. 6. 9. 14. Xen. Œc. 9. 13.

b) i. q. *valued, prized, precious*. (a) pp. of high price, *costly*, as λίθος τίμιος *a precious stone*, genr. Rev. xvii. 4. xviii. 12, 16. xxi. 11, 19; plur. 1 Cor. iii. 12. ξύλον τίμιον *costly wood* Rev. xviii. 12. Sept. for תבב 1 K. x. 2. 2 Chr. ix. 1, 10.—Hdian. 5. 2. 10 λίθοι τ. Æl. V. H. 7. 8. Xen. An. 1. 2. 27.—(β) trop. *precious, dear, desirable*. Acts xx. 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ. James v. 7. 1 Pet. i. 7, 19. 2 Pet. i. 4. Sept. for תבב Prov. iii. 15. viii. 11.—Wisd. xii. 7. Jos. Ant. 17. 9. 4 φίλων τε Ἡρώδη τιμιώτατος. Hdian. 1. 16. 9.

Τιμιότης, ητος, ἡ, (τίμιος,) *preciousness, costliness*; meton. i. q. *precious things, magnificence*, prob. costly merchandize, Rev. xviii. 19.—Liban. Ep. 1557 προσαγορεύω τὴν τιμιότητά σου.

Τιμόθεος, ου, ὁ, *Timotheus, Timothy*, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the

chosen companion of his journeys and labours in preaching the gospel, Acts xvi. 1, 3. He appears to have been with Paul at Rome, Heb. xiii. 23; but his later history is unknown. Acts xvi. 1. xvii. 14, 15. xviii. 5. xix. 22. xx. 4. 1 Cor. xvi. 10. 2 Cor. i. 19. Phil. i. 1. ii. 19. 1 Thess. i. 1. iii. 6. 2 Thess. i. 1. 1 Tim. vi. 20. 2 Tim. i. 2. Τιμόθεος ὁ συνεργός μου Rom. xvi. 21. Τ. ὁ ἀδελφός 2 Cor. i. 1. Col. i. 1. 1 Thess. iii. 2. Philem. 1. Heb. xiii. 23. Τιμ. τὸ τέκνον μου etc. 1 Cor. iv. 17. 1 Tim. i. 2, 18.

Τίμων, ωνος, ὁ, *Timon*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

Τιμωρέω, ὦ, f. ἦσω, (τιμωρός i. q. τιμάωρος, watching one's honour, i. e. 'helping, vindicating,' also 'avenging, punishing;' from τιμή, ὁράω, οὖρος,) pp. *to watch or protect the honour of any one*, i. e. *to help, to succour, to vindicate*, c. dat. Hdot. 1. 141. Dem. 1388. 16. Xen. Cyr. 5. 2. 8. Also *to avenge, to punish in behalf of any one*, c. dat. Hdian. 4. 13. 6, coll. 3. In N. T. genr. *to punish*, c. acc. Acts xxvi. 11 τιμωρῶν αὐτούς. Pass. Acts xxii. 5.—Wisd. xii. 20. Jos. Ant. 1. 11. 1. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6, i. q. κολάζειν in § 7.

Τιμωρία, ας, ἡ, (τιμωρέω q. v.) *vindication, avengement*, Jos. Ant. 17. 9. 1. Xen. Cyr. 4. 6. 7. In N. T. *punishment*, Heb. x. 29.—2 Macc. vi. 26. Jos. B. J. 7. 2. 1. Xen. Mem. 4. 4. 24.

Τίνω, see in Τίω.

Τίς, neut. τί, Gen. τινός, indef. pron. enclitic, Buttm. § 14. 2. § 77. 1; distinguished by its accent from τίς interrog. q. v.—*One, some one, a certain one*.

a) pp. and genr. of some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: (α) Simply Matt. xii. 47 εἶπε δὲ τίς αὐτῷ. xx. 20 αἰτεῖν τι. Luke viii. 49. ix. 57. xiii. 6. Acts v. 25. al. Plur. τινές Mark xiv. 4. Luke xiii. 1. xxiv. 1. John xiii. 29. Rom. iii. 3. 1 Cor. iv. 18. 1 Tim. vi. 10, 21. Heb. iv. 6. 1 Cor. xv. 12 τινές ἐν ὑμῖν. al.—Hdian. 6. 1. 15. Xen. Cyr.

6. 1. 6. τινές Hdian. 1. 3. 13.—(β) Joined with a Subst. or Adjective taken substantively, i. q. *a certain person or thing some*, Buttm. § 124. 2. Matth. § 487 init. So *after* a subst. Mark v. 25 γυνή τις. Luke viii. 27. ix. 19. x. 31, 38. John vi. 7 βραχύ τι λάβη. Acts v. 1. xxvii. 39. al. Plur. Luke viii. 2 γυναῖκες τινες. xxiv. 22. Acts ix. 19 ἡμέρας τινάς. xvii. 20. 2 Pet. iii. 16 δυσνόητά τινα. (Ceb. Tab. 1 πίναξ τις. Xen. Œc. 8. 3.) Also *before* the Subst. or Adj. Matth. 1. c. no. 4, 6. Matt. xviii. 12 εἰάν γένηται τινι ἀνθρώπῳ. Luke xvii. 12. John iv. 46. Acts iii. 2. ix. 36. Gal. vi. 1. al. Plur. Luke xiii. 31 τινές Φαρισαῖοι. Acts xiii. 1. xv. 2 τινὰς ἄλλους. xxvii. 1. Jude 4. So εἰς τις, Mark xiv. 51 εἰς τις νεανίσκος, comp. in εἰς d. Matth. 1. c. init. (Hdian. 3. 11. 2.) Joined with *names* either proper or gentile; e. g. *before*, Mark xv. 21 παράγοντά τινα Σίμωνα. Acts ix. 43; by apposit. John xi. 1. *After*, Luke x. 33 Σαμαρείτης δὲ τις.—Hdian. 4. 8. 10. Xen. H. G. 5. 4. 3 παρὰ Χάρωνι τινι.—(γ) Seq. genit. of class or of partition, i. e. of which τίς, τινές, expresses a part. Luke xiv. 15 ἀκούσας δὲ τίς τῶν συνανακειμένων. 2 Cor. xii. 17. εἰς τις Mark xiv. 47, comp. in β. Plur. Matt. ix. 3. xxvii. 47. Mark ii. 6. Luke xix. 39. Acts vi. 9. Rom. xi. 17. 2 Cor. x. 12 al.—Hdian. 1. 4. 20. εἰς τις Plato Ion, p. 531. D. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.—In a like sense, seq. ἐκ c. genit. Luke xii. 13 εἶπε δὲ τίς ἐκ τοῦ ὄχλου. John xi. 49. Plur. c. ἐκ, Luke xi. 15 τινές δὲ ἐξ αὐτῶν. John vii. 25. ix. 16. Rom. xi. 14.—Hdian. 5. 3. 18.—(δ) With numerals, where it renders the number indefinite, *about, some*. Luke vii. 19 προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ, i. e. *some two, two or three*. Acts xxiii. 23. Comp. Winer § 25. 2. Matth. § 487. 4.—Thuc. 3. 111 ἐς διακοσίους τινὰς αὐτῶν. 7. 87.—(ε) Distributively, τίς . . . ἕτερος δέ, *one . . . another*, 1 Cor. iii. 4. (Xen. Conv. 2. 6.) Plur. τινές . . . τινές δὲ Luke ix. 7, 8. Phil. i. 15.—(ζ) Sometimes τίς or τινές is omitted where the sense requires it to be supplied; Luke viii. 20 καὶ ἀπηγγέλη αὐτῷ, λεγόντων sc. τινῶν. Mark ii. 1 οἱ ἡμερῶν sc. τινῶν. So *before* a genit. partit. Acts xxi. 16; *before* ἐκ c. gen. Matt. xiii. 47. Luke xxi. 16. John

xvi. 17. Rev. iii. 9. Comp. Winer § 30. 5. p. 164. § 66. 3.

b) genr. *any one, any body, some one or other*, in various constructions and uses; comp. above in a. (α) Simply, Matt. viii. 28. Mark xii. 19 *ἐάν τινος ἀδελφὸς ἀποθάνῃ*. Luke xiv. 8. John x. 28. Acts xix. 38. Rom. v. 7 bis, *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται κ. τ. λ.* James ii. 18. al. Neut. *τι*, Matt. v. 23 *ἔχει τὸ κατὰ σοῦ*. Mark xi. 13. Luke xxii. 35. Acts iii. 5. James i. 7. al. Adv. see below in e. — Xen. Cyr. 2. 3. 4. *τι* Hdian. 6. 1. 4. — (β) Joined with a Subst. or Adj. Rom. viii. 39 *οὔτε τις κτίσις ἐτέρου*. Neut. *τι*, Luke xi. 36 *μὴ ἔχων τι μέρος σκοτεινόν*. Acts viii. 34. So espec. neut. *τι* before adjectives of quality, character, etc. Matth. § 487. 4; e. g. before the adj. Luke xxiv. 41. *ἔχετε τι βρώσιμον*. John i. 47. Acts xvii. 21. xix. 39; after the adj. Mark xvi. 18 *καὶ θανάσιμόν τι πίωνσιν*. John v. 14. Acts xix. 32. — Plato Symp. p. 210. E, *τι θαυμαστόν*. — (γ) Seq. genit. of class or of partition, comp. in a. γ. 1 Cor. vi. 1 *πολὺς τις ὑμῶν*. Acts v. 15. 2 Thess. iii. 8. Neut. *τι* Acts iv. 32 *καὶ οὐδὲ εἷς τί τῶν ὑπαρχόντων αὐτῷ κ. τ. λ.* Rom. xv. 18. Eph. v. 27. Also seq. *ἀπό* c. gen. Luke xvi. 30; *ἐκ* c. gen. Heb. iii. 13 *τις ἐξ ὑμῶν*. James ii. 16. — (δ) *Τίς* stands also for Engl. indef. *one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 11. Matt. xii. 29 *πῶς δύναται τις εἰσελθεῖν κ. τ. λ.* Mark viii. 4. John ii. 25. 1 Tim. i. 8. — Xen. Cyr. 1. 4. 3 *ὥστ' ἐπεθύμει ἂν τις κ. τ. λ.* — (ε) In a similar sense, like Engl. *one, any one*, for *every one*, ἕκαστος, Passow *τις* no. 2. b. John vi. 50 *οὗτός ἐστιν ὁ ἄρτος . . . ἵνα τις ἐξ αὐτοῦ φαγῇ κ. τ. λ.* Acts ii. 45. xi. 29. 1 Cor. iv. 2. Heb. x. 28. — Xen. Cyr. 1. 2. 2. — (ζ) *ἐάν τις*, *if any one*, Matt. xxi. 3. Mark xi. 3. Col. iii. 13. James ii. 14. Rev. xxii. 18. *ἐὰν μή τις*, *unless one*, John iii. 3, 5. Acts viii. 31. Plur. *ἂν τινες*, *if any*, i. q. *whosoever*, John xx. 23 bis. — Luc. D. Deor. 23. 1 *ἦν τις*. — (η) *εἴ τις* *if any one*, see in *Εἰ* I. g. γ. p. 223. — In a hypothetical clause, the simple *τις* is sometimes said to be i. q. *εἴ τις*, but not accurately. 1 Cor. vii. 18 bis, *περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω κ. τ. λ.* *is one called being circumcised*, i. e. be it so

that one is thus called. James v. 13, 14. Comp. Winer § 25. p. 144 sq. — Athen. VI. p. 223 *ὀφθαλμοῖς τις*. Plut. de Puer. educ. 4 *ἀλλ' ἐστὶ τις ἀπόκροτος κ. τ. λ.* (9) Sometimes *τις*, *any one*, is omitted where the sense requires it to be supplied; comp. above in a. ζ. Matt. xxiii. 9 *καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς*. 1 Pet. iv. 12.

c) emphat. *somebody, something*, i. e. some person or thing of weight and importance, *some great one*; Matth. § 487. 5. Winer § 25. 2. Passow no. 3. — (α) Simply, Acts v. 36 *ἀνέστη Θεοδᾶς, λέγων εἶναί τινα ἑαυτόν*. (Theocr. 11. 79. Dem. 150. 19 *σὲ μὲν ἐν τῇ πόλει δεῖ τινὰ φαίνεσθαι*. Epict. Ench. 13.) Neut. 1 Cor. iii. 7 *οὔτε ὁ φυτεύων ἐστὶ τι*. x. 19. Gal. ii. 6. vi. 3 *εἰ γὰρ δοκεῖ τις εἶναί τι*. ver. 15. 1 Cor. viii. 2 *εἰ δὲ τις δοκεῖ εἰδέναι τι*. — Plato Gorg. 83. p. 527. D, *ὥς τι ὄντας*. id. Apol. Socr. 6. p. 21. D, *οὗτος μὲν οἶεταί τι εἰδέναι, οὐκ εἰδώς*. — (β) With an adjective, Acts viii. 9 *Σίμων . . . λέγων εἶναί τινα ἑαυτὸν μέγαν*. Heb. x. 27 *φοβερὰ δὲ τις ἐκδοχὴ κρίσεως*, i. e. a very fearful looking for of judgment. — Eurip. ap. Stob. 173. 11 *δεινὴ τις ὀργή*. Æschin. Dial. Socr. 3. 17 *γαληνὸς τις βίος*.

d) *τις* with a Subst. or Adj. sometimes serves to limit or modify the full signification, like Engl. *somewhat*, i. q. *in some measure, a kind of*, etc. Passow no. 4. Winer § 25. 2. Buttm. § 150. p. 434. Rom. i. 11 *ἵνα τι μεταδῶ χάρισμα ὑμῖν*. ver. 13. 1 Cor. vi. 11. James i. 18 *εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα κ. τ. λ.* — Luc. D. Deor. 6. 1 *συνήμι γὰρ, ὁποῖόν τι τὸ αἰσχρόν κ. τ. λ.* Hdot. 5. 48 *οὐ γάρ τινα πολλὸν χρόνον*. Stob. 366. 42.

e) Neut. *τι* adverbially or as acc. of manner. (α) Simply *in* or *as to something*, *in any way*, Phil. iii. 15 *καὶ εἴ τι ἐτέρως φρονεῖτε* Philem. 18. Hence i. q. *perhaps*, in the formula *εἰ μή τι*, *unless perhaps*, Luke ix. 13. John v. 19. al. see in *Μήτι*. Comp. Buttm. § 150. p. 434. — Luc. D. Deor. 2. 1. *εἰ καὶ τι ἥμαρτον*. ib. 7. 1. Xen. Cyr. 1. 2. 9. *εἰ μή τι* Xen. H. G. 7. 4. 35. — (β) With another acc. neut. as Adverb, thus serving to modify it, comp. in d; *some, somewhat, a little*, comp. Matth. § 487. 4 fin. Passow no. 4. b. E. g. *βραχύ τι*, *some little, a little*, spoken of time Acts

v. 34; of place or rank Heb. ii. 7. Acts xxiii. 20 τὶ ἀκριβέστερον. 2 Cor. x. 8. xi. 16. So μέρος τι, *in some part, partly*, 1 Cor. xi. 18.—Plato Gorg. p. 499. B, πάλαι τι. Xen. Mem. 2. 6. 12 σχεδόν τι. Hi. 1. 21 τὶ ἥδιον. AL.

Τίς, neut. τί, Gen. τίνος, interrog. pron. *who? which? what?* Lat. *quis, quæ, quid?* Sept. τίς for 𐤓, τί for 𐤓. Always written with the *acute* accent on ι, and thus distinguished from τις, τι, indef. see in Τίς, and comp. Buttm. § 13. n. 2. § 77. 1. The place of τίς is usually at the beginning of the interrogative clause, or at most after a particle or the like; but see below in A. a. ζ.

A) Direct, usually with the Indicative; sometimes with the Subjunct. and Optative, which then serve to modify its power; comp. below in f, g.

a) c. Indic. genr. and in various constructions: (α) Simply, Matt. iii. 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κ. τ. λ. xxi. 23 καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark ii. 7. Luke x. 29. John i. 22, 39 τί ζητεῖτε; xiii. 25. Acts vii. 27. xix. 3 εἰς τί οὖν ἐβαπτίσθητε, i. e. *into what*, etc. Heb. iii. 17, 18. Rev. vi. 17. al. sæp. τί ἐστι τοῦτο; *what is this?* what means this? Mark i. 27. ix. 10. Eph. iv. 9. So with a pron. demonstr. in a contracted clause, Matth. § 472. 4. Luke xvi. 2 τί τοῦτο ἀκούω περὶ σοῦ, for τί ἐστι τοῦτο ὁ κ. τ. λ. comp. John xvi. 18. Acts xi. 17. For the phrases: τί πρὸς ἡμᾶς, τί πρὸς σέ, see in Πρὸς III. 3. a. τί ἐμοὶ καὶ σοί, see in Ἐγώ c. Comp. below in δ.—Hdian. 2. 1. 17. Xen. Cyr. 3. 3. 62. τί τοῦτο Luc. D. Deor. 5. 7. c. demonstr. Xen. Mem. 4. 4. 13.—(β) With a Subst. or Adj. taken substantively. Matt. v. 46 τίνα μισθὸν ἔχετε; Mark v. 9. Luke xiv. 31. John ii. 18 τί σημεῖον δεικνύεις; Rom. vi. 21, Heb. vii. 11. Matt. v. 47 τί περισσὸν ποιεῖτε; Mark xv. 14 τί γὰρ κακὸν ἐποίησεν; al.—comp. Xen. An. 7. 6. 4.—(γ) Seq. genit. of class or of partition, i. e. of which τίς, τίνες, expresses a part. Matt. xxii. 28 τίνος τῶν ἐπτὰ ἐσται; Luke x. 36. Acts vii. 52 τίνα τῶν προφητῶν; Heb. i. 5, 13. Also seq. ἐκ c. genit. part. Matt. vi. 27 τίς δὲ ἐξ ὑμῶν κ. τ. λ. John viii. 46. c.

Subst. Matt. vii. 9 τίς ἐστὶν ἐξ ὑμῶν ἀνθρώπος κ. τ. λ. Luke xi. 11.—(δ) After τίς the verb εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς Matt. xxvii. 4. τί ἐμοὶ καὶ σοί John ii. 4. Mark v. 9 τί σοι ὄνομα; Luke iv. 36. Acts vii. 49 ἡ τίς τόπος τῆς καταπαύσεώς μου; x. 21. Rom. iii. 1. viii. 31, 34. James iii. 13. al. So γίνεσθαι Matt. xxvi. 8. John xxi. 21. Comp. Winer § 66. 2.—Xen. Cyr. 3. 3. 62.—(ε) Sing. τί as predicate sometimes refers to a plural neut. as subject; John vi. 9 ταῦτα τί ἐστὶν εἰς τοσαύτους comp. in ζ. Acts xvii. 20, comp. below in g. Comp. Matth. § 488. 7. Winer § 25. 1. p. 145.—Luc. D. Deor. 11. 1. Plat. Theæt. p. 155. C, θαυμάζω, τί ποτ' ἐστὶ ταῦτα.—(ζ) By inversion, τίς is sometimes put after several words in a clause; comp. above init. Matt. vi. 28. John vi. 9 ἀλλὰ ταῦτα τί ἐστὶν κ. τ. λ. xvi. 18. Acts xi. 17. xix. 15 ὑμεῖς δὲ τίνες ἐστέ; Rom. xix. 10. Eph. iv. 9. al. Comp. Matth. § 488. 2.—(η) With other particles: καὶ τίς, *and who? who then?* Mark x. 26. 2 Cor. ii. 2; see in Καί no. 1. e. γ. τίς ἄρα, *who then?* see in Ἄρα I. b. τί γάρ, *what then?* Rom. iii. 3. Phil. i. 18; see in Γάρ I. c. τί οὖν, *what therefore? what then?* see in Οὖν no. 2. d. τι ὅτι, *why?* see in Ὅτι no. 1. b. διὰ τί or διατί, *on account of what? wherefore? why?* see in Διά III. 2. a. εἰς τί, *for what? to what end? wherefore? why?* Matt. xiv. 31. Mark xiv. 4; see in Εἰς no. 3. d. a. But Acts xix. 3 see above in a. πρὸς τί, *for what? for what intent? wherefore?* John xiii. 28; see in Πρὸς III. 3. d. (Xen. Cyr. 6. 3. 20.) ἵνα τί, *that what? to what end? wherefore?* see in Ἰνατί.

b) Neut. τί as adverb of interrogation, or as acc. of manner, interrog. (α) *wherefore? why? for what cause?* i. q. διὰ τί. Matth. § 488. 8. Matt. viii. 26 τί δειλοί ἐστε; Mark xi. 3. Luke vi. 2. John vii. 19. Acts xxvi. 14. 1 Cor. x. 30. al. sæp. Sept. for 𐤓 Ex. xiv. 15. (Xen. An. 2. 4. 3.) So τί καί, *why then?* 1 Cor. xv. 29, 30; see in Καί no. 1. e. γ. τί δέ, *but why?* expressing surprise Matt. vii. 3. Luke vi. 41; also *and why?* continuative, 1 Cor. iv. 7. Comp. Matth. § 488. 9. τί οὖν *why then?* Matt. xvii. 10. John i. 25. Acts

xv. 10. al. see in οὖν no. 2. d.—Also i. q. *to what end?* for what purpose? i. q. εἰς τί, Matt. xxvi. 65. Gal. iii. 19 —ί οὖν ὁ νόμος;—(β) *as to what? how?* in what respect? i. q. κατὰ τί. Matt. xix. 20 τί ἐστὶ ὑστερῶ; Matt. xvi. 26. Mark viii. 36. Luke ix. 25. (Xen. Cyr. 2. 1. 17.) Also i. q. *in what way? how?* Rom. viii. 24 τί καὶ ἐλπίζει; 1 Cor. vii. 16 bis, τί γὰρ οἶδας, γύναι, κ. τ. λ. Acts xxvi. 8. So Matt. xxii. 17 τί σοι δοκεῖ; Mark xiv. 64. Hence intensive, *how! how greatly!* Matt. vii. 14 in later edit. τί στενή ἡ πύλη. Luke xii. 49 τί θέλω, εἰ ἤδη ἀνήφθη. So Sept. for פה Ps. iii. 2. Cant. iv. 10. vii. 7.

c) i. q. πότερος, where two are spoken of, *who or which* of the two? Matt. xxi. 31 τίς ἐκ τῶν δύο. xxvii. 21 τίνα ἀπὸ τῶν δύο. Comp. above in α γ. Matt. ix. 5 τί γὰρ ἐστὶν εὐκοπώτερον κ. τ. λ. xxiii. 17, 19. Luke vii. 42. 1 Cor. iv. 21. See Winer § 25. 1. p. 145. Matth. 488. 4.—Xen. Cyr. 1. 3. 17. Plato Phileb. p. 52. D. comp. Stalb. in Plat. l. c. p. 167.

d) τίς c. Indic. through the force of the context sometimes approaches to the sense of ποῖος, Lat. *qualis*, i. e. *of what kind or sort?* Herm. ad Vig. p. 731. E. g. of persons, Matt. xvi. 13 τίνα με λέγουσι οἱ ἄνθρωποι εἶναι; ver. 15. Mark viii. 27, 29. 1 Cor. iii. 5 τίς οὖν ἐστὶ Παῦλος; James iv. 12. τίς ἄρα Luke i. 66. viii. 25. Neut. Heb. ii. 6 τί ἐστὶν ἄνθρωπος; (Soph. Trach. 311.) Of things, Luke iv. 36 τίς ὁ λόγος οὗτος; xxiv. 17. John vii. 36. 1 Cor. xv. 29.

e) Spec. c. Indic. Fut. τίς expresses: (α) deliberation, Matt. xi. 16 τίνι δὲ οἰμώσω τήν κ. τ. λ. Mark vi. 24. Luke iii. 10 τί οὖν ποιήσομεν; ver. 12. xiii. 18. Acts iv. 16. Comp. Winer § 41. 6. In most of these examples, some MSS. have the Subjunctive.—So rarely c. Indic. Present, John xi. 47. Acts xxi. 22. Comp. Winer § 42. 3. p. 233.—(β) Hence implying the idea, *shall, may, can*. Matt. v. 13 ἐν τίνι ἀλισθήσεται; Luke i. 18 κατὰ τί γνώσομαι τοῦτο; Acts viii. 33. Rom. viii. 33, 35. Comp. Winer l. c.—(γ) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451, Matt. xii. 11 τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει κ. τ. λ. Luke xiv. 5. xi. 5.

where the Subjunct. alternates with the Fut.

f) c. Subjunct. implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Passow no. 2. c. Winer § 42. 4. p. 235, 346. Matt. vi. 31 λέγοντες· τί φάγωμεν, κ. τ. λ. Luke xii. 17 τί ποιήσω; xvi. 3. So Matt. xx. 32 τί θέλετε ποιήσω ὑμῖν; xxvii. 17, 21, 22; see in θέλω b.

g) c. Optat. et ἄν, implying doubt, uncertainty. Acts ii. 12 τί ἂν θελοῖ τοῦτο εἶναι; xvii. 18. Comp. Herm. ad Vig. p. 729. Passow no. 2. a.—Luc. D. Deor. 7. 1. Vitar. Auct. 12.

B) Indirect, where it is often equiv. to ὅστις, ὅ, τι, see Buttm. § 127, 4 and n. 6. Matth. § 488. 1. Winer § 25. 1. Passow no. 3.

a) c. Indicat. after verbs of hearing, inquiring, showing, knowing, and the like; comp. Winer § 42. 4. p. 246. Matth. § 507. 2. So in various constructions and uses: (α) genr. Matt. vi. 3 μὴ γνώτω ἡ ἀριστερά σου τί ποιῇ ἡ δεξιὰ σου. ix. 13 μάθετε τί ἐστὶν. x. 11. xii. 3, 7. xxi. 16. Mark xiv. 36. Luke vi. 47. vii. 39. Acts xxi. 33. Eph. v. 10. 1 John iii. 2. John xix. 24 λάχουμεν περὶ αὐτοῦ, τίνος ἐστὶ. So c. Subst. 1 Cor. xv. 2 τίνι λόγῳ κ. τ. λ. 1 Pet. i. 11; comp. in A. a. β. With εἶναι implied, comp. in A. a. δ. Rom. viii. 27 τί τὸ φρόνημα κ. τ. λ. Eph. iii. 18. Heb. v. 12.—Hdian. 2. 8. 8 τίνα ἔχετε γνώμην. Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke xix. 15 ἵνα γινῶ τίς τί διεπραγματεύσατο, pp. *that he might know, who had gained what?* i. e. *who had gained and what he had gained;* comp. Matth. § 488. 12. fin. Herm. ad Soph. Antig. 20. Aj. 1164.—Xen. Mem. 2. 2. 3 τίνας οὖν ὑπὸ τίνων εὖροιμεν κ. τ. λ.—(β) i. q. πότερος, comp. in A. c. Phil. i. 22 τί αἰρήσομαι οὐ γνωρίζω.—Xen. Cyr. 1. 3. 17.—(γ) i. q. ποῖος, comp. in A. d. John x. 6 οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει. Acts xvii. 19. xxiv. 20.

b) c. Subjunct. implying what *may* or *can* be done, i. e. possibility, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 246. Matth. § 516. 3. Matt. vi. 25 μὴ μεριμνᾶτε τί φάγητε. x. 19. xv. 32. Mark ix. 6 οὐ γὰρ ᾔδει, τί λαλήσῃ. Luke xii. 5, 11, 29. xvii. 8. xix. 48. Rom. viii. 26.

1 Pet. v. 8. So in a double question, Mark xv. 24 βάλλοντες . . . τίς τί ἄρῃ, comp. above in a.

c) c. Optat. after a preceding preterite, and implying doubt, uncertainty; Buttm. § 139. 2, 3. Herm. ad Vig. p. 742. Matt. § 518. Winer § 42. 4. c. p. 247. (a) genr. Luke viii. 9 ἐπηρώτων δὲ αὐτόν . . . τίς εἶη ἡ παραβολὴ αὕτη; xv. 26 ἐπυνθάνετο, τί εἶη ταῦτα; comp. in A. d. ε. xviii. 36. xxii. 23.—Hdian. 2. 8. 5 τίνα γνώμην ἔχοιτε. Xen. An. 4. 5. 10. —(β) With ἄν, as strengthening the idea of uncertainty, comp. Buttm. § 139. 13. Winer § 43. 4. Herm. ad Vig. 729. Luke i. 62 τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν. vi. 11 διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσαιαν τῷ Ἰησοῦ. ix. 46. John xiii. 24. Acts v. 24. x. 17. xvii. 20. xxi. 33. —Xen. Cyr. 1. 4. 12. AL.

Τίτλος, ου, ὁ, Lat. *titulus*, i. e. a title, superscription, John xix. 19, 20.—Hesych. τίτλος· πτυχίον ἐπίγραμμα ἔχον.

Τίτος, ου, ὁ, *Titus*, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. ii. 3; sent by him to Dalmatia, 2 Tim. iv. 10; and also left in Crete to establish and regulate the churches, Tit. i. 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. vii. 6, 13, 14. viii. 6, 16. xii. 18 bis. Gal. ii. 1, 3. 2 Tim. iv. 10. Τίτον τὸν ἀδελφόν μου 2 Cor. ii. 12. Τ. κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός 2 Cor. viii. 23. Τίτῳ γνησιῷ τέκνῳ Tit. i. 4.

Τίω, f. ἰσω, to hold worth, i. q. to respect, to honour, to reverence, e. g. ξεινον Hom. Od. 15. 542. θεούς Il. 8. 540. ib. 9. 238; also to estimate, to prize, Hom. Il. 23. 703, 705. Hence in fut. and aor. 1 Act. and Mid. (and with Pres. τίνω,) to honour sc. by making compensation, atonement, i. q. to atone for, to pay for c. acc. of wrong done, etc. e. g. ὑβριν Hom. Od. 24. 352. φόνον Il. 21. 134.—In N. T. to atone with, to pay, c. acc. of thing offered or suffered in atonement, as δίκην τίσω to pay or suffer punishment, to be punished, Lat. *solvere pœnas*, 2 Thess. i. 9.—Hom. Od. 14. 84. Æl. V. H. 1. 24. 13. 2. Plut.

de sera Num. Vindict. 8 ἔτισεν ὁ Βίσσος τὴν δίκην VIII. p. 191. Reisk.

Τοί, enclit. particle, pp. antique dat. for τῷ, by consequence, consequently, therefore; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, indeed, forsooth, yet, etc. Buttm. § 149. p. 431. Matth. § 627. In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοίνυν.

Τοίγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. by certain consequence, consequently, therefore; see Buttm. § 149. p. 431. 1 Thess. iv. 8 τοιγαροῦν ὁ ἀθετῶν κ. τ. λ. Heb. xii. 1. Sept. for יָד-בְּיָ Job xxii. 10. xxiv. 22. —Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

Τοίγε, see καιτοίγε in Γέ II. ζ.

Τοίνυν, i. e. τοί strengthened by νύν, i. q. indeed now, yet now, therefore; used where one proceeds with an inference, Buttm. § 149. p. 431. Matth. § 627. Usually put after one or more words in a clause, Luke xx. 25 ἀπόδοτε τοίνυν τὰ καίσαρος καίσαρι. 1 Cor. ix. 26. James ii. 24 in text. rec.—Wisd. 1. 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Œc. 10. 2.—More rarely put at the beginning of a clause, Heb. xiii. 13 τοίνυν ἐκέρχόμεθα πρὸς αὐτόν. So Sept. for יָד Is. iii. 10. יָד Is. v. 13.—Jos. Ant. 6. 13. 4. Æl. H. An. 2. 6. Other examples see in Lob. ad Phr. p. 342.

Τοιόσδε, τοιάδε, τοιόνδε, a strengthened form of τοῖος demonstr. correlative to ποῖος οἶος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. *talis*, 2 Pet. i. 17 φωνῆς . . . τοιάσδε.—Jos. Ant. 17. 13. 3 ὄναρ τοιόνδε. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

Τοιοῦτος, τοιαύτη, τοιοῦτο and τοιοῦτον Matt. xviii. 5, a strengthened form of τοῖος demonstr. correl. to ποῖος, οἶος, see Buttm. § 79. 5, 6; of this kind, or sort, such, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε, Passow s. v.

a) genr. e. g. (a) without art. or

corresponding relative, Matt. xviii. 5 ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἔν. Mark iv. 33. John iv. 23. Acts xvi. 24. 1 Cor. xi. 16. James iv. 16. al.—Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1.—With a corresponding relat. e. g. οἶος 1 Cor. xv. 48 bis, οἶος ὁ χοῖκός, τοιοῦτοι καὶ οἱ χοῖκοί, κ. τ. λ. 2 Cor. x. 11. ὁποῖος Acts xxvi. 29. ὡς Philem. 9.—c. οἶος Ecclus. xlix. 16. Xen. Mem. 2. 6. 12. ὅς ib. 2. 8. 3.—(β) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Winer § 17 fin. Comp. in 'Ο, ἡ, τό, C. β. p. 555. Matt. xix. 14 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark ix. 37. Acts xix. 25. Rom. i. 32. 1 Cor. v. 11. Gal. v. 21. 1 Tim. vi. 5. 3 John 8. al.—Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

b) by impl. *such*, i. q. *so great*; (α) without art. or relative, Matt. ix. 8 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark vi. 2. John ix. 16. (Ceb. Tab. 4.) Neut. pl. τοιαῦτα, *such things, so great things*, e. g. good Luke ix. 9; evil, xiii. 2. Heb. xii. 3.—With a relat. corresponding, ὅστις 1 Cor. v. 1; ὅς Heb. viii. 1.—(β) With the art. ὁ τοιοῦτος *such an one*, such a person, one distinguished, e. g. in a good sense, 2 Cor. xii. 2, 3, 5. (Æl. V. H. 11. 9.) In a bad sense, i. q. *such a fellow*, Acts xxii. 22, coll. xxi. 27. 1 Cor. v. 5. 2 Cor. ii. 6, 7. Comp. Matth. § 265. 7. 'Ο, ἡ, τό, p. 555. AL.

Τοῖχος, ου, ὁ, *a wall*, sc. of a house, *paries*, Acts xxiii. 3, see in Κονιάω. Sept. for 𐤒𐤓 Ex. xxx. 3. Lev. xiv. 37.—Æl. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindr. with τεῖχος, which is spoken only of the wall of a city, etc.

Τόκος, ου, ὁ, (τίκτω, τέτοκα,) *a bringing forth, birth*, Hom. Il. 19. 119. *thing born, offspring, child*, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γενόμενος παῖς. Xen. Lac. 15. 5.—In N. T. trop. *gain* from money put out, *interest, usury*, Matt. xxv. 27. Luke xix. 3. Sept. for 𐤒𐤓 Ex. xxii. 25. Lev. xxv. 36, 37.—Jos. c. Ap. 2. 27. Æschin. 68. 26. Dem. xiii. 20.

Τολμάω, ὦ, f. ἥσω, (τόλμα courage, boldness, from obsol. τλάω, ταλάω to bear,) *to have courage, boldness, confi-*

dence to do any thing; to venture, to dare, intrans. c. infin. Matt. xxii. 46 οὐδὲ ἐτόλμησέ τις . . . ἐπερωτῆσαι αὐτόν. Mark xii. 34. xv. 43. Luke xx. 40. John xxi. 12. Acts v. 13 οὐδεὶς ἐτόλμα κολλησθαι αὐτοῖς. vii. 32. Rom. v. 7. xv. 18. 1 Cor. vi. 1. 2 Cor. x. 12. Phil. i. 14. Jude 9. Sept. for 𐤒𐤓 𐤍𐤕 Esth. vii. 5. —2 Macc. iv. 2. Jos. Ant. 17. 13. 4. Dem. 1377. 12. Xen. Mem. 1. 3. 10.—Also *to show oneself bold, to act with boldness, confidence*, c. ἐπὶ τινα *against any one* 2 Cor. x. 2; c. ἐν τινι *in any thing* xi. 21 b.

Τολμηρότερον, adv. (comparat. of τολμηρῶς, Buttm. § 115. 5,) *the more boldly*, with greater confidence and freedom, Rev. xv. 15. — Pol. 1. 17. 17. Luc. Icarom. 10. τολμηρῶς Xen. Conv. 2. 12.

Τολμητής, οὔ, ὁ, (τολμάω,) *one bold, a darer, enterpriser*, Jos. B. J. 3. 10. 2. Thuc. 1. 70. In N. T. in a bad sense, *one over-bold, audacious, presumptuous*, 2 Pet. ii. 10.

Τομός, ἡ, ὄν, (τέμνω,) *cutting, sharp, keen*, Plat. Tim. p. 61. E. In N. T. only comparat. τομώτερος, η, ον, *sharper, keener*, trop. Heb. iv. 12.—Luc. Tox. 11. Phocyl. 116 or 118.

Τομώτερος, see in Τομός.

Τόξον, ου, τό, *a bow*, sc. for shooting arrows, Rev. vi. 2. Sept. oft for 𐤒𐤓 Gen. xxvii. 3. Ps. vii. 13.—Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

Τοπάζιον, ου, τό, (also τόπαζος,) *the topaz* Rev. xxi. 20; a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37 8 or 32. Comp. Rees' Cyclop. art. *Topaz*.—Sept. for 𐤒𐤓 Ex. xxviii. 17. Ez. xxviii. 13.—Diod. Sic. 3. 39 where see. Strabo XVI. p. 1115. A, τὰ τοπάζια. λίθος δὲ ἐστὶ διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος. Comp. Wetst. N. T. II. p. 485.

Τόπος, ου, ὁ, *place, locus*, e. g.

a) as occupied or filled by any person or thing, *spot, space, room*. (α) pp.

Matt. xxviii. 6 τὸν τόπον ὅπου ἐκεῖτο ὁ κύριος, Mark xvi. 6. Luke ii. 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. (Sept. Gen. xxiv. 23.) Luke xiv. 9, 10, 22. John xx. 7. Acts vii. 33. Heb. viii. 7. Rev. ii. 5 κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς. vi. 14. xx. 11. Sept. for דִּירָה Gen. xxiv. 23. 1 K. viii. 6, 7. Prov. xxv. 6.—Luc. Necyom. 17 ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστῳ τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός. Hdian. 2. 14. 10.—So δίδοναι τόπον τινί *to give place to* any one, *to make room*, Luke xiv. 9. Rom. xii. 19. Eph. iv. 27; see fully in Δίδωμι a. γ.—(β) Trop. i. q. *condition, part, character*; 1 Cor. xiv. 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου *he who fills the place of one unlearned*, i. e. who is unlearned; comp. in Ἀναπληρώ d. — Philo Somn. p. 600. E, τὸν ἀγγέλου τόπον ἐπέσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλάκις ἀπολογουμένου τόπον λαμβάνει. — (γ) Trop. *place*, i. q. *opportunity, occasion*. Acts xxv. 16 πρὶν ἢ . . . τόπον τε ἀπολογίας λάβοι κ. τ. λ. Rom. xv. 23 μηκέτι τόπον ἔχων (sc. τοῦ εὐαγγελίζεσθαι) ἐν τοῖς κλίμασι τούτοις. Heb. xii. 17.—Ecclus. iv. 5. Pol. 1. 88. 2 τόπος ἐλέους. Æschin. 84. 39.

b) of a particular *place, spot*, where any thing is done or takes place; Luke x. 32 ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον. xi. 1. xix. 5. John iv. 20. v. 13. vi. 23. x. 40. xi. 30. xviii. 2. xix. 20, 41. 2 Pet. i. 19. Pleonast. Rom. ix. 26 ἐν τῷ τόπῳ οὗ, *in the place where*, i. q. simpl. *where*, quoted from Hos. ii. 1 [i. 10], where Sept. for דִּירָה Sept. genr. for דִּירָה Gen. xxviii. 16, 17. xxxv. 14. Ruth iii. 4.—Pol. 4. 72. 5. Hdian. 1. 8. 11.

c) of a place where one dwells, sojourns, belongs, i. q. *dwelling-place, abode, home*. Luke xvi. 28 εἰς τὸν τόπον τοῦτον τῆς βασάνου. John xi. 6. xiv. 2 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. ver. 3. Acts i. 25 see in Ἰδιος b. γ. Acts xii. 7. Rev. xii. 6, 8, 14. So of a house, dwelling, Acts iv. 31; a temple, Acts vii. 49 τίς τόπος τῆς καταπαύσεως μου, quoted from Is. lxvi. 1 where Sept. for דִּירָה. Hence the temple, as the abode of God, is called ὁ τόπος ἁγίος Matt. xxiv. 15. Acts vi. 13, 14. xxi. 28 bis. So Sept. and דִּירָה Ps. xxiv. 3. דִּירָה Is. lx. 13.

Sept. genr. for דִּירָה Gen. xxix. 26. Num. xxiv. 11. דִּירָה 1 Sam. x. 26. xxiv. 23. 2 Chr. xviii. 15.—Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. οἶκημα § 16.—Of things, *place* where any thing is kept, as a sword, i. q. *a sheath, scabbard*, Matt. xxvi. 52.

d) in a geographical or topographical sense, *a place or part* of a country, of the earth, etc. (α) So of a definite place or spot in a city, district, country. Matt. xxvii. 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστι λεγόμενος κρανίου τόπος. Mark xv. 22 bis. Luke xxiii. 33. John xix. 17. So Luke vi. 17. xxii. 40 coll. ver. 39. John vi. 10. xix. 13. Rev. xvi. 16. Acts xxvii. 8, 29, 41. xxviii. 7. Sept. for דִּירָה Gen. xxii. 2, 14. xxviii. 19.—Ceb. Tab. 16. Diod. Sic. 1. 9. Xen. Cyr. 5. 3. 11.—(β) Of a place as inhabited, a city, village, quarter, etc. Luke iv. 37 εἰς πάντα τόπον τῆς περιχώρου. x. 1 εἰς πᾶσαν πόλιν καὶ τόπον. Matt. xiv. 35. Acts xvi. 3. xxvii. 2. Rev. xviii. 17 in later edit. So ἐν παντὶ τόπῳ *in every place*, every where among men, 1 Cor. i. 2. 2 Cor. ii. 14. 1 Thess. i. 8. 1 Tim. ii. 8.—Sept. 2 Chr. xxxiv. 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4, 6. Xen. H. G. 7. 1. 3.—(γ) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημοι τόποι, Matt. xiv. 13, 15. Mark i. 35, 45. vi. 31, 32, 35. Luke iv. 42. ix. 10, 12. δι' ἀνδρῶν τόπων Matt. xii. 43. Luke xi. 24. κατὰ τοποὺς *in divers places*, quarters, countries, Matt. xxiv. 7. Mark xiii. 8. Luke xxi. 11. So in the sense of a land, country, John xi. 48 ἀροῦσιν ἡμῖν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. xi. 8. Acts vii. 7 λατρεύσουσί με ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. xv. 14, filled out perhaps from Ex. iii. 12.—Hdian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4.—(δ) Trop. of *a place or passage* in a book, Luke iv. 17 εὔρε τὸν τόπον οὗ ἦν γεγραμμένον.—Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz. Lex. Xen. s. v. Suid. τόπος· ἡ ἐκάστου λόγου περιόδος. So χώρα Jos. Ant. 1. 8. 3.

Τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον, a strengthened form for τόσοις,

η, ον, correl. to ὅσος, πόσος, Buttm. § 79. 5, 6; *so great, so much*, etc.

a) pp. of magnitude, intens. *so great*, Matt. viii. 10 οὐδὲ τοσαύτην πίστιν εὕρον. Luke vii. 9. John xii. 37. Rev. xviii. 17. Plur. neut. τοσαῦτα *so great things*, benefits, Gal. iii. 4. With ὅσος corresponding, Heb. i. 4. vii. 22 coll. 20. x. 25. Rev. xviii. 7. xxii. 16 in text. rec.—2 Macc. iv. 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7. c. ὅσος Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4.—So of a specific amount, *so much and no more*, i. q. so little, Acts v. 8 bis, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; κ. τ. λ.—Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

b) of time, *so long*, John xiv. 9 τοσοῦτον χρόνον. Heb. iv. 7.—Hdian. 1. 6. 1. Xen. H. G. 4. 6. 13.

c) of number, multitude, collect. or in plur. *so many, so numerous*; Matt. xv. 33 bis, ἄρτοι τοσοῦτοι . . ὄχλον τοσοῦτον. Luke xv. 29. John vi. 9. xxi. 11. 1 Cor. xiv. 10. Heb. xii. 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

Τότε, adv. demonstr. of time, *then, at that time*, correl. to ὅτε, πότε, Buttm. § 116. 4.

a) in general propositions, marking succession; e. g. after πρῶτον, as Matt. v. 24 πρῶτον διαλλάγηθι . . καὶ τότε ἐλθὼν πρόσφερε κ. τ. λ. xii. 29. Mark iii. 27. John ii. 10. c. ὅταν, 2 Cor. xii. 10 ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. John ii. 10. Simply, Luke xi. 26.—c. ὅταν Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

b) of time past; e. g. with a notation of time preceding, c. ὅτε, Matt. xiii. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος . . τότε ἐφάνη καὶ τὰ ζιζάνια. xxi. 1. John xii. 16. c. ὡς John vii. 10. xi. 6. μετά c. acc. John xiii. 27. So after a participle as noting time, Acts xxvii. 21. xxviii. 1 καὶ διασωθέντες, τότε ἐπέγνωσαν κ. τ. λ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 7. Also as opp. to νῦν, Rom. vi. 21. Gal. iv. 8 coll. 9. ver. 29. Heb. xii. 26. εὐθέως τότε Acts xvii. 14. Simply, where the notation of time lies in the context, and τότε, *then, at that time*, is often i. q. *thereupon, after that*; Matt. ii. 7 coll. 4. ver. 17 τότε ἐπληρώθη τὸ ῥηθέν κ. τ. λ. iii. 5, 13 τότε παραγίνεται ὁ Ἰησοῦς, i. e. after this, coll. ver. 6, 7. Matt. iii. 15. iv. 1. xxvi. 3. John xix. 1, 16. Acts i. 12. x.

46, 48. Heb. x. 7, 9. al. — c. ὅτε Xen. Cyr. 8. 4. 14 coll. 13. ὡς Hdian. 3. 3. 5. Xen. Conv. 1. 14. c. particip. Xen. Cyr. 1. 5. 6. opp. νῦν Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. xiii. 7. Ezra iv. 23, 24. Jos. Ant. 6. 12. 7. Ceb. Tab. 29. Xen. Conv. 1. 14 οὐδὲ τότε.—Also in later usage ἀπὸ τότε, *from then*, from that time, Matt. iv. 17. xvi. 21. xxvi. 16. Luke xvi. 16; see Phryn. et Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for תָּמָּ [תָּמָּ] Ecclus. viii. 12. — With the art. as adj. ὁ τότε κόσμος, *the then world* 2 Pet. iii. 6; comp. Buttm. § 125. 6.—Hdian. 1. 14, 10. Xen. An. 2. 2. 20.

c) of a time future, e. g. c. ὅταν preceded. Matt. xxv. 31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ . . τότε καθίσει ἐπὶ θρόνου κ. τ. λ. Mark xiii. 14. Luke xiv. 10. xxi. 20. John viii. 28. 1 Cor. xiii. 10. xvi. 2. 1 Thess. v. 3. Pleonast. ὅταν . . τότε ἐν ἐκείναις ταῖς ἡμέραις Luke v. 35. (comp. Dem. 288. 21 τότε κατ' ἐκείνον τὸν καιρόν.) c. πρῶτον, Luke vi. 42. opp. ἄρτι 1 Cor. xiii. 12. Simply, Mark xiii. 21 καὶ τότε ἂν τις ὑμῶν εἴπῃ κ. τ. λ. ver. 26, 27. Luke xiii. 26. xxi. 27. 1 Cor. iv. 5. 2 Thess. ii. 8. Sept. simpl. for תָּמָּ Ex. xii. 44, 48.—Luc. D. Deor. 4. 5 εἰσόμεθα τότε, τί πρακτέον. Hdian. 3. 9. 13. AL.

Τὸναντίον, (ἐναντίος q. v.) crasis for τὸ ἐναντίον, Buttm. § 29. n. 3; pp. *the opposite*, 3 Macc. iii. 22. Xen. H. G. 7. 5. 26. In N. T. as adv. *on the contrary, contrariwise*, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9. Comp. Buttm. § 128. n. 4. § 131. n. 6.—Æl. V. H. 3. 12. Xen. Mem. 2. 7. 8.

Τοῦνομα, crasis for τὸ ὄνομα, Buttm. § 128. n. 4; i. q. *by name*, Matt. xxvii. 57; see in ὄνομα a. Comp. Buttm. § 131. 6.—Jos. Ant. 8. 7. 6. Palæph. 40. 3. Luc. D. Deor. 3. 1.

Τουτέστι, crasis for τοῦτ' ἐστὶ, *that is, id est*, i. q. 'which signifies,' used in explanations; so in text. rec. Acts i. 19 Ἀκελδαμὰ, τουτέστι, χωρίον αἵματος. xix. 4. Rom. vii. 18. ix. 8. Philem. 12. Heb. ii. 14. vii. 5. ix. 11. x. 20. xi. 16. xiii. 15. 1 Pet. iii. 20. Sept. for תָּמָּ Job xl. 19. —In later editions every where written separately, τοῦτ' ἐστὶ, and so text. rec.

in Matt. xxvii. 46. Mark vii. 2. Rom. x. 6.—8.—Diod. Sic. 4. 7.

Τοῦτο, see in Οὗτος.

Τράγος, ου, ὁ, *a he-goat, hircus*, Heb. ix. 12, 13, 19. x. 4. Sept. for תַּרְגָּמָא Gen. xxxi. 10. Num. vii. 17 sq. תַּרְגָּמָא Lev. xvi. 5, 7 sq. תַּרְגָּמָא Gen. xxxii. 14.—Luc. D. Deor. 4. 1. Plut. Vit. Thes. 18.

Τράπεζα, ης, ἡ, (pp. τετράπεζα, from τέτρα q. v. and πίζα foot,) *a table*, e. g.

a) genr. for setting on food, taking meals. (α) pp. Matt. xv. 27. Mark vii. 28. Luke xvi. 21. xxii. 21, 30. So of the table for the show-bread, Heb. ix. 2, i. q. ἡ τράπεζα τῆς προθέσεως 1 Macc. i. 22; Sept. for תַּרְגָּמָא Ex. xxv. 23, 27 sq. xxvi. 35. Comp. in Πρόθεσις α. Sept. and תַּרְגָּמָא genr. 1 Sam. xx. 33. 2 Sam. ix. 7, 10.—Palæph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1.—(β) Meton. like Engl. *table*, for that which is set on, i. q. *food, a meal, banquet*. Acts xvi. 34 παρέθηκε τράπεζαν *he set a table*, made ready a meal; comp. in Παρατίθημι α. (Æl. V. H. 2. 17. Hdian. 4. 7. 8.) Rom. xi. 9 γεννηθήτω ἡ τρ. αὐτῶν εἰς παγίδα, quoted from Ps. lxix. 23 where Sept. for תַּרְגָּמָא. 1 Cor. x. 21 bis. So Sept. and תַּרְגָּמָא Ps. xxiii. 5. Prov. ix. 2.—Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

b) spec. *table* of a money changer, *a broker's bench* or *counter*, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. xxi. 12. Mark xi. 15. John ii. 15. See in Κερματιστής, Κολλυβιστής.—Lys. 114. 37. Isæus 105. 119.—Hence genr. *a broker's office, bank*, where money is deposited and loaned out, Luke xix. 23 διδόναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν. See in Τραπεζίτης.—Dem. 895. 5, 15. ib. 1356. 10.—Meton. Acts vi. 2 ταῖς τραπέζαις διακονεῖν, *to serve money-tables*, i. e. to take care of money-affairs, to have charge of the alms, etc.—Jos. Ant. 12. 2. 3 βασιλικὴ τράπεζα.

Τραπεζίτης, ου, ὁ, (τράπεζα b,) *a tabler*, i. e. *a money-changer, broker, banker*, in Lat. also called *trapezita, mensarius*, one who exchanged money, and who also received money on de-

posit at interest in order to loan it out to others at a higher rate; see Boeckh Staatsh. d. Ath. I. p. 139 sq. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816. fin. p. 948 init. Matt. xxv. 27 ἰδεὶ οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζιταις. Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

Τραῦμα, ατος, τό, (τιτρώσκω, kindr. with τιτράω, obsol. τράω,) *a wound*, Luke x. 34. Sept. for γυῖον Gen. iv. 22. Is. i. 6.—2 Macc. xiv. 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

Τραυματίζω, f. ἴσω, (τραῦμα,) *to wound*, trans. Luke xx. 12 τοῦτον τραυματίσαντες ἐξέβαλον. Acts xix. 16. Sept. for γυῖον Cant. v. 7. part. pass. for ἔζηεν Jer. ix. 1. Ez. xxviii. 23.—1 Macc. xvi. 9. Luc. Epigr. 20. T. IV. p. 417. Tauchn. Xen. H. G. 4. 3. 23.

Τραχηλίζω, f. ἴσω, (τράχηλος,) *to twist the neck, to throttle*, as a wrestler his antagonist, Plut. de Curios. 12. ed. R. VIII. p. 69, ὁρᾶτε τὸν ἀθλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον, comp. Æl. V. H. 12. 58. Plut. M. Anton. 33. Also *to bend back the neck*, e. g. of an animal for slaughter, so as to expose the front or throat, Diog. Laert. 6. 61 ἰδε τὸν κριὸν ἀρειμάνιον, ὡς ὑπὸ τοῦ τύχοντος κορασίου τραχηλίζεται. Hence in N. T. trop. *to lay bare, to lay open*, Pass. Part. Heb. iv. 13 πάντα δὲ γυμνά καὶ τετραχληλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ.—Hesych. τετραχληλισμένα· πεφανερωμένα. Comp. Wetst. N. T. II. p. 398.

Τράχηλος, ου, ὁ, *the neck, nape*, Matt. xviii. 6. Mark ix. 42. Luke xvii. 2. Acts xv. 10 see in ζυγός α. Rom. xvi. 4 τὸν ἑαυτῶν τράχηλον ὑπέθηκαν sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke xv. 20 et Acts xx. 37 ἐπέπεσον ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him; comp. Gen. xxxiii. 4 where Sept. for תַּרְגָּמָא, as also xlv. 14. Josh. x. 24. תַּרְגָּמָא Deut. x. 16. Is. xlviii. 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

Τραχύς, εἶα, ὅ, (kind. with ῥάσσω, ῥήσσω,) *rough, uneven*, e. g. ὁδοί Luke iii. 5. Acts xxvii. 29 τραχεῖαι τόποι, i. e. rocks, breakers. Sept. for תַּרְגָּמָא

Is. xl. 4.—Sept. Jer. ii. 25 ὁδὸς τρ. Ceb. Tab. 15. Xen. An. 4. 6. 12.

Τραχωνίτις, ἰδος, ἡ, *Trachonitis*, the north-easternmost of the districts into which the habitable region east of Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. s. v. Ἰτουραία. The name is derived from two mountains called Τράχωνες, Strabo 16. 2. 16, 20. The modern name is *El Ledja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, Travels in Syria, etc. p. 51 sq. 211 sq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke iii. 1; comp. in Ἡρώδης no. 1, 2, and in Ἰτουραία.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

Τρεῖς, οἱ, αἱ, neat. τρία, τά, card. num. *three*, Matt. xii. 40. xiii. 33. xviii. 20. al. Comp. Buttm. § 70. 3.—Sept. for שָׁלֹשׁ Gen. vii. 13. sæp. Xen. An. 6. 6. 36.—For the pr. n. Τρεῖς Ταβέρναι, see in Ταβέρναι. AL.

Τρέμω, (τρέω,) only in pres. and imperf. Passow s. v. Buttm. p. 472; *to tremble*, e. g. from fear, intrans. Matt. v. 23 φοβηθεῖσα καὶ τρέμουσα. Luke viii. 47. Acts ix. 6. Sept. for שָׁחַח Jer. iv. 24. Chald. שָׁחַח Dan. v. 21. vi. 26.—Hdian. 6. 9. 2. Dem. 314. 24.—Hence *to tremble at* any thing, i. q. *to fear*, *to be afraid*, c. part. 2 Pet. ii. 10 οὐ τρέμουνσι βλασφημοῦντες, lit. *they do not tremble speaking evil*, i. q. *they do not fear speaking evil*, are not afraid to speak evil; comp. Buttm. § 144. 4. a. Winer § 46. 1.—c. inf. Soph. Œd. Col. 128 δὲν τρέμομεν λέγειν. Sept. c. acc. for שָׁחַח Is. lxvi. 2, 5. Just. Mart. de Resurr. p. 247 τὴν τοῦ ὀνόματος τοῦ Θεοῦ ἰσχὺν καὶ τὰ δαιμόνια τρέμει.

Τρέφω, f. θρέψω, comp. Buttm. § 18. 2; pp. *to make thick, firm, fast*, as a fluid. γάλα θρέψαι *to curdle milk*, Hom. Od. 9. 246. Genr. and in N. T. *to make thick or fat*, sc. by feeding; and hence i. q. *to feed, to nurse, to nourish*, trans.

a) pp. and genr. c. acc. Matt. vi. 26 ὁ

πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. xxv. 37 πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; Luke xii. 24. Acts xii. 20. Rev. xii. 6, 14. Also i. q. *to pamper*, τὰς καρδίας James v. 5, comp. in Καρδία a γ. Sept. for לִחְבֹּץ Prov. xxv. 22. לִחְבֹּץ 1 K. xviii. 13. חָבַץ Gen. xlviii. 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

b) i. q. *to nurture, to bring up*, Luke iv. 16 Ναζαρέτ, οὗ ἦν τεθραμμένος.—1 Macc. iii. 33. Jos. Ant. 2. 9. 2. Hdian. 1. 7. 5. Plat. Rep. 8. p. 558. D. Xen. Mem. 3. 9. 1.

Τρέχω, f. θρέξομαι, aor. 2 ἔδραμον, Buttm. § 18. 2. § 114. p. 304; *to run*, intrans.

a) pp. and genr. absol. Matt. xxvii. 48 εὐθέως δραμὼν εἰς ἐξ αὐτῶν. Mark v. 6. xv. 36. Luke xv. 20. John xx. 2 τρέχει οὖν καὶ ἔρχεται. ver. 4 ἔτρεχον δὲ οἱ δύο. Seq. ἐπὶ c. acc. loc. Luke xxiv. 12. εἰς final Rev. ix. 9. seq. inf. fin. Matt. xxviii. 8. Sept. for שָׁחַח Gen. xxiv. 28. 2 Sam. xviii. 19. c. ἐπὶ Gen. xxiv. 20. Joel ii. 9.—2 Macc. v. 2. Palæph. 22. 3. Xen. Cyr. 2. 2. 9.—So of those who run in a stadium or public race, 1 Cor. ix. 24 bis, οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν κ. τ. λ. (Hdian. 5. 6. 17. Plut. Mor. II. p. 21. Tauchn. δραμεῖν στάδιον.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause. 1 Cor. ix. 24 οὕτω τρέχετε ἵνα καταλάβητε sc. τὸ βραβεῖον. ver. 26. εἰς κενόν *in vain*, Gal. ii. 2 bis. Phil. ii. 16. καλῶς Gal. v. 7. c. acc. of kindr. subst. Heb. xii. 1 τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα *let us run the race set before us*; see Buttm. § 131. 3, and for the Subj. § 139. n. 7.—c. ἀγῶνα Dion. Hal. Anth. 7. 48. Hdor. 8. 102.—Also of strenuous effort in general, Rom. ix. 16 οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος.—Anth. Gr. IV. p. 134 πίνε καὶ εὐφραίνου· τί γὰρ αὖριον ἢ τί τὸ μέλλον; οὐδεὶς γινώσκει· μὴ τρέχε, μὴ κοπία.

b) trop. of rumour, word, doctrine, *to run, to spread quickly*. 2 Thess. iii. 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ.—Comp. Sept. ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ, for יִרְבֵּץ יִרְבֵּץ Ps. cxlvii. 15.

Τριάκοντα, οἱ, αἱ, τὰ, (τρεῖς, τρία,) *thirty*, Matt. xiii. 8, 23. xxvi. 15. xxvii. 3, 9. Mark iv. 8, 20. Luke iii. 23. John v. 5. vi. 19. Gal. iii. 17. Comp. Buttm. § 70. 4. Sept. for שְׁלֹשָׁים Gen. v. 3, 5, 16.—Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

Τριακόσιοι, αἱ, α, (τρεῖς, τρία,) *three hundred*, Mark xiv. 5. John xii. 5. Comp. Buttm. § 70. 4. Sept. for שְׁלֹשָׁים Gen. vi. 15.—Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

Τρίβωλος, ὁ, ἡ, adj. (τρεῖς, βέλος,) *three-pointed, three-pronged*; Subst. ὁ τρίβωλος, *a caltrop, crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Adam's Rom. Ant. p. 542. Veget. 3. 24. Polyb. lib. 39. no. 2. ed. Schweigh. τριβόλους σιδηροῦς κατασπεῖραι. — In N. T. *tribulus*, *land caltrop*, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, *tribulus terrestris* of Linn. comp. Rees' Cyclop. art. *Tribulus*. Matt. vii. 16. Heb. vi. 8. Sept. for רִיבֹוֹל Gen. iii. 18. Hob. x. 8. חֲרִיבֹוֹל Prov. xxii. 5.—Dioscor. IV. 15. Hesych. τρίβωλος· ἀκάνθης εἶδος. Lat. *tribulus* Virg. Georg. 1. 153.

Τρίβος, οὐ, ὁ, (τρίβω to rub,) *a beaten path, way, high-way*, e. g. εὐθείας ποιεῖτε τὰς τρίβους Matt. iii. 3. Mark i. 3. Luke iii. 4, all quoted from Is. xl. 3 where Sept. for הַדְרֹוֹת. Sept. for הַדְרֹוֹת Gen. xlix. 17. הַדְרֹוֹת Prov. i. 15.—Plut. Sept. Sap. Conv. 18. ed. R. VI. p. 615. 11. Xen. Cyr. 4. 5. 13.

Τριετία, ας, ἡ, (τριέτης, from τρεῖς, τρία, and ἔτος,) *the space of three years, triennium*, Acts xx. 31.—Artemid. 4. 2.

Τρίζω, f, ἰσω, onomatopoetic, *to give out a stridulous, creaking, grating sound, to scream*, Lat. *stridere*, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. Il. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. Il. 23. 101. Od. 24. 5. Luc. Necyom. 11; of the shrieks of women, Plut. C. Mar. 19; later of

the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the back of a wrestler, Il. 23. 714; the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, *to grate, to gnash*, c. acc. Mark ix. 18 τρίζει τοὺς ὀδόντας. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. n. 3.

Τρίμηνος, ου, ὁ, ἡ, adj. (τρεῖς, μῆν,) *of three months, trimestris*, Æschin. 63. 14. In N. T. Neut. τὸ τρίμηνον, *three months, trimestre*, Heb. xi. 23. Sept. for שְׁלֹשָׁה חֳדָיִם Gen. xxxviii. 24. ἡ τριμήνη 2 K. xxiv. 8.—Pol. 5. 1. 12. ib. 32. 12. 1.

Τρίς, adv. (τρεῖς, τρία,) *thrice, three times*, Matt. xxvi. 34, 75. Mark xiv. 30, 72. Luke xxii. 34, 61. John xiii. 38. 2 Cor. xi. 25 bis. xii. 8. So ἐπὶ τρίς *up to thrice*, i. q. *thrice*, Acts x. 16. xi. 10; see fully in Ἐπὶ III. 2. b. p. 304. Sept. τρίς for שְׁלֹשָׁה 1 Sam. xx. 41. 2 K. xiii. 18, 19.—Luc. Tox. 39. Xen. CEC. 2. 4.

Τρίστεγος, ου, ὁ, ἡ, adj. (τρεῖς, στέγη), pp. *three-roofed*; genr. *three-storied*, having three floors or stories, οἶκοι τρίστεγοι Jos. B. J. 5. 5. 5. στοιὰ Dion. Hal. Ant. 3. 68. In N. T. Neut. τὸ τρίστεγον, *the third floor, third story*, Acts xx. 9. Comp. in Ὑπερῶν.—Symm. Gen. vi. 16. So ἡ τριστέγη Artemid. 4. 46.

Τρισχίλιοι, αἱ, α, (τρεῖς, χίλιοι,) *three thousand*, Acts ii. 41. Comp. Buttm. § 70. 4. Sept. for שְׁלֹשָׁה עָשָׂר Ex. xxxii. 28.—Xen. Cyr. 3. 1. 33.

Τρίτος, η, ου, ordin. adj. (τρεῖς,) *the third*, e. g.

a) genr. Matt. xx. 3 περὶ τὴν τρίτην ὥραν. xxii. 26 ὁ τρίτος. xxvii. 64. Luke xii. 38. 2 Cor. xii. 2. Rev. iv. 7. al. Sept. for שְׁלֹשָׁה Gen. i. 13. ii. 14.—Æl. V. H. 7. 5. Xen. An. 2. 2. 4.—So τῇ τρίτῃ ἡμέρᾳ *on the third day* Matt. xvi. 21. Mark ix. 31. al. τῇ ἡμ. τῇ τρίτῃ John ii. 1. τῇ τρίτῃ sc. ἡμ. Luke xiii. 32.—Xen. H. G. 4. 1. 20. τῇ τρίτῃ Cyr. 8. 7. 5.

b) Neut. τὸ τρίτον (a) Subst. c. μέρος impl. *the third part*, seq. gen. of

a whole, Rev. viii. 7 τὸ τρίτον τῶν δένδρων. ver. 8, 9 bis, 10, 11, 12 quinq. ix. 15, 18. xii. 4. non. al. So Sept. for תִּשְׁלֹשׁ Num. xv. 6, 7. 2 Sam. xviii. 2.—(β) Adv. *the third time*, e. g. τὸ τρίτον Mark xiv. 41. John xxi. 17 bis. Simpl. τρίτον Luke xx. 12. xxiii. 22. John xxi. 14. 1 Cor. xii. 28. τρίτον τοῦτο *this third time* 2 Cor. xii. 14. xiii. 1. non al. So Sept. τρίτον for תִּשְׁלֹשׁ Num. xxiv. 10. τρίτον τοῦτο for תִּשְׁלֹשׁ הַיָּמִים Judg. xvi. 15. Num. xxii. 28, 32.—τρίτον Dio Cass. 58. 10. p. 596.—Also ἐκ τρίτου adv. *the third time* Matt. xxvi. 44; see in Έκ no. 2 fin. AL.

Τρίχες, see Θρίξ.

Τρίχινος, η, ον, (θρίξ, gen. τρίχος,) *hairy, made of hair*, σάκκος τρίχινος Rev. vi. 12. Sept. for תְּרִיחִי Zech. xiii. 4.—Xen. An. 4. 8. 3 τριχίνους χιτῶνας.

Τρόμος, ου, ὁ, (τρέμω,) *a trembling*, e. g. from fear, terror, Mark xvi. 8 εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. for תַּרְגָּל Job iv. 14. Is. xxxiii. 14. תַּרְגָּל Ex. xv. 15.—1 Macc. vii. 18. Ecclus. xvi. 20. Hom. Il. 6. 137. ib. 18. 247.—Coupled with φόβος, e. g. φόβος καὶ τρόμος *fear and trembling*, intens. expressing great timidity, diffidence, 1 Cor. ii. 3; or profound reverence, respect, dread, 2 Cor. vii. 15. Eph. vi. 6. Phil. ii. 12. Comp. Sept. Is. xix. 6. Ps. lv. 5.

Τροπή, ῆς, ἡ, (τρέπω to turn,) *a turning, turning back*, e. g. of the heavenly bodies in their courses, at the solstices, etc. James i. 17 οὐκ ἐνι παραλλαγῇ, ἡ τροπῆς ἀποσκίασμα.—Sept. Job xxxviii. 33 τροπαὶ οὐρανοῦ. Deut. xxxiii. 14 ἡλίου τροπῶν. Wisd. vii. 18. Hom. Od. 15. 404 τροπαὶ ἡελίοιο. Pol. 9. 15. 2.—Also a turning back or rout of enemies, 1 Macc. iv. 35. Xen. An. 1. 8. 25.

Τρόπος, ου, ὁ, (τρέπω to turn,) *pr. a turning, turn, direction; hence genr. manner, way, mode*, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῷ. In N. T.

a) genr. in adverbial constructions: (α) Acc. c. κατά, e. g. καθ' ὃν τρόπον, *in what manner*, i. q. *as, even as*, comp. in Κατά no. 4. a. Acts xv. 11. xxvii. 25.

κατὰ πάντα τρόπον *in every way* Rom. iii. 2. κατὰ μηδένα τρόπον *in no way*, 2 Thess. ii. 3.—Sept. Num. xviii. 7. 2 Macc. xi. 31. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5.—(β) Acc. as adv. ὃν τρόπον, *in what manner*, i. e. *as, even as*, Matt. xxiii. 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία. Luke xiii. 34. Acts i. 11. vii. 28. 2 Tim. iii. 8. So too Jude 7 τὸν ὅμοιον τοῦτοις τρόπον. Comp. Buttm. § 115. 4. § 131. 6, and n. 3, 4. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 882. Sept. for תְּרִיחִי Gen. xxvi. 29. Obad. 16.—2 Macc. xv. 39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1. Mem. 2. 1. 23. ὅμοιον τρόπον Luc. Catapl. 6.—(γ) Dat. παντὶ τρόπῳ *in every way*, Phil. 1. 18. Comp. Winer § 133. 3. 2. Winer § 31. 4. Also c. ἐν, as ἐν παντὶ τρόπῳ 2 Thess. iii. 16; comp. in Έν no. 3. b.—dat. 1 Macc. xiv. 35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

b) trop. *turn of mind and life, disposition, manners, mode of thinking, feeling, acting*. Heb. xiii. 5 ἀφιλάργυρος ὁ τρόπος.—Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

Τροποφορέω, ῶ, f. ἦσω, (τρόπος b, φορέω,) *to bear with the turn of any one*, i. e. with his disposition, manners, conduct, c. acc. Acts xiii. 18 text. rec. ἐτροποφόρησεν αὐτούς, from Deut. i. 31 where Sept. Alex. et Compl. for נִשָּׂא. Later edit. ἐτροποφόρησεν.—Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

Τροφή, ῆς, ἡ, (τρέφω q. v.) *food, nourishment, sustenance*, Matt. iii. 4 ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κ. τ. λ. vi. 25. xxiv. 45. Luke xii. 23. John iv. 8. Acts ii. 46. ix. 19. xiv. 17. xxvii. 33, 34, 36, 38. James ii. 15. Trop. *nutriment for the mind, instruction*. Heb. v. 12, 14. Sept. pp. for תְּרִיחִי Job xxxvi. 31. Ps. civ. 27. תְּרִיחִי Ps. cxxxvi. 25. Prov. vi. 8.—Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6.—In the sense of *stipend, hire*, Matt. x. 10 ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke x. 7 et 1 Tim. v. 18 where it is τοῦ μισθοῦ αὐτοῦ.—Xen. Ec. 5. 13.

Τρόφιμος, ου, ὁ, Trophimus, pr. n. of a Christian of Ephesus, Acts xx. 4. xxi. 29. 2 Tim. iv. 20.

Τροφός, οὔ, ὁ, ἡ, (τρέφω,) *a nurser*,
3 H

nurse, 1 Thess. ii. 7. Sept. for תרנן Gen. xxxv. 8. Is. xlix. 23.—Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

Τροφοφορέω, ὦ, f. ἤσω, (τροφός, φορέω,) *to bear as a nurse, to carry in the arms, as a nurse her nursling; trop. i. q. to cherish, to care for, trans.* Acts xiii. 18 in later edit. from Deut. i. 31 where Sept. Cod. Vatic. for Heb. נשן. Comp. in Τροποφορέω.—2 Macc. vii. 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιθάλλει καὶ τροποφορεῖ ἐν πολλῇ στοργῇ.

Τροχιά, ᾱς, ἡ, (τρόχος,) *a wheel-track, rut, Nicand. Theriac. 876 ἀμάξης τροχιά.* Hesych. τροχιαί· αἱ τῶν τροχῶν χαράξεις. In N. T. in a wider sense, *a way, path; trop. Heb. xii. 13 τροχιάς ὁρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, i. e. ways of life and conduct; quoted from Prov. iv. 26 where Sept. for לך, as also Prov. ii. 15. iv. 11.—Suid. τροχιάς· πορείας, τρίβους, ἐργασίας.*

Τροχός, οὔ, ὁ, (τρέχω,) pp. *a runner, i. e. any thing made round for rolling or running; hence genr. a wheel, as of a chariot, Sept. for קרס 1 K. vii. 32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35. In N. T. trop. a course as run by a wheel, or perh. circular course, circuit; James iii. 6 τροχὸν τῆς γενέσεως i. q. course of life, see in Γένεσις a.—Comp. Anacr. 4. 7 τροχὸς ἄρματος γὰρ οἷα, βίος τρέχει κυλισθεῖς. Wetst. N. T. II. p. 670. The grammarians make a distinction between τρόχος wheel, and τροχός course; see Passow in τρόχος fin.*

Τρυβλίον, ου, τό, *a dish, bowl; for eating or drinking; Matt. xxvi. 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ.* Mark xiv. 20. On this mode of eating, see Calmet art. *Eating*, p. 365 sq. Jahn § 147. Sept. for תרנן Ex. xxv. 39. Num. iv. 7.—Jos. Ant. 3. 8. 10. Luc. Tim. 54. Æl. V. H. 9. 37.

Τρυγᾶω, ὦ, f. ἤσω, (τρύγη ripe fruits or grain, fruitage, vintage, harvest,) *to gather in ripe fruits or grain, to harvest, genr. Sept. for תרנן Hos. x. 12, 14. κῆπον τρ. Long. 2. 4. Oftener and in N. T. of vintagers, to gather grapes, c. acc.*

Luke vi. 44 οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. Rev. xiv. 18. 19. So Sept. for תרנן Deut. xxiv. 21. Judg. ix. 7.—Jos. Ant. 1. 6. 3. Dioscor. 5. 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. Æc. 19. 19.

Τρυγών, όνος, ἡ, (τρίζω to murmur, to coo, kindr. τρίζω, q. v.) *a turtle-dove, Luke ii. 24. Comp. in Περιστερά.* Sept. for תרנן Lev. v. 7, 11.—Æl. V. H. 1. 15. H. A. 1. 35, 39.

Τρυμαλία, ᾱς, ἡ, (τρύμη, τρύω to rub through,) *a hole, eye of a needle, i. q. τρύπημα, Mark x. 25. Luke xviii. 25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. xv. 11. Jer. xiii. 4. xvi. 15. Plut. de Puer. educ. 14. ed. R. VI. p. 36. 5.*

Τρύπημα, ατος, τό, (τρύπᾱω to bore, τρύπα, τρύω,) *a hole, eye of a needle, Matt. xix. 24.—Genr. Aristoph. Eccles. 620 or 624. Etymol. Mag. 726. 55. Mæris p. 289, ὁπήν, Ἀττικῶς τρύπημα, Ἑλληνικῶς.*

Τρύφαινα, ης, ἡ, *Tryphæna*, pr. n. of a female Christian at Rome, Rom. xvi. 12.

Τρυφᾶω, ὦ, f. ἤσω, (τρυφή,) *to live delicately and luxuriously, to live in pleasure, intrans. James v. 5. Sept. for תרנן Neh. ix. 25. תרנן Is. lxvi. 11.—Jos. Ant. 4. 7. 3. Æl. V. H. 2. 5. Xen. Ath. 1. 11.*

Τρυφή, ης, ἡ, (τρύπτω to break,) *delicate living, luxury, sc. as breaking down the mind and making effeminate. Luke vii. 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 2 Pet. ii. 13. Sept. for תרנן Prov. xix. 10. Cant. vii. 6.—Test. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdian. 5. 2. 14. Xen. Mem. 1. 6. 10.*

Τρυφῶσα, ης, ἡ, *Tryphosa*, pr. n. of a female Christian at Rome, Rom. xvi. 12.

Τρωάς, ᾱδος, *Troas*, strictly *Alexandria-Troas*, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now *Eski-Stamboul*. Acts xvi. 8, 11. xx. 5, 6. 2 Cor. ii. 12. 2 Tim. iv. 13. —Ptolem. 5. 3. Plin. H. N. 5. 30. The

name *Troas* or *the Troad* strictly belonged to the whole district around Troy.

Τρωγύλλιον, ου, τό, *Trogyllium*, pr. n. of a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts xx. 15.—Strabo 14. 1. 13.

Τρώγω, f. ξομαι, aor. ἔτραγον, (τρώω, τρύω,) *to eat*, pp. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence τρωγάλια, τρωκτά, i. q. fruits, nuts, almonds, and the like, set on as dessert. In N. T. genr. *to eat*, i. q. ἐσθίω, absol. Matt. xxiv. 38 τρώγοντες καὶ πίνοντες *eating and drinking*, i. e. feasting, revelling, comp. in Ἐσθίω c. γ.—Dem. 402. 21 τρώγειν καὶ πίνειν ἡσυχῇ. Pol. 32. 9. 9. Xen. Conv. 4. 8. —Seq. acc. ἄρτον v. ἄρτους by Hebr. John xiii. 18, quoted from Ps. xli. 10 where Heb. לֶחֶם, Sept. ἐσθίω, see fully in Ἄρτος b. Trop. John vi. 58. c. σάρκα vers. 54, 56, 57; see fully in Αἷμα a. β.

Τυγχάνω, f. τεύξομαι, (kindr. with τεύχω,) aor. 2 ἔτυχον, perf. τετύχηκα; also perf. τέτευχα Hdot. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. p. 303. Matth. § 251. Lob. ad Phr. p. 395.—*To hit, to strike, to reach* a mark or object, of a weapon, absol. Hom. Il. 5. 98. Xen. Cyr. 4. 6. 4. c. acc. Il. 5. 582. c. gen. Il. 5. 587. Ael. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, *to fall in with, to meet* casually, of persons, absol. Od. 21. 13. Hes. Theog. 973. Hence in N. T.

1. trans. *to attain unto*, i. q. *to obtain, to gain, to receive*, seq. gen. Matt. § 328. Winer § 30. 5. n. p. 166, 490. Luke xx. 35 καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν. (Dem. Coron. p. 328. B, κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν.) Acts xxiv. 3 πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ. xxvi. 22. xxvii. 3. 2 Tim. ii. 10 ἵνα σωτηρίας τύχωσι. Heb. xi. 35. Perf. Heb. viii. 6 διαφ. τέτευχε λειτουργίας.—2 Macc. iv. 6 εἰρήνης. Diod. Sic. 4. 33 σωτηρίας. Hdian. 2. 3. 25. Xen. Œc. 11. 8. Perf. τέτευχα c. gen. 3 Macc. v. 35 βοηθείας τετευχότες. Diod. Sic. 1. 57. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phr. p. 395.

2. intrans. *to fall out, to happen, to chance*. a) εἰ τύχοι impers. *if so happen, it may be*, i. q. *perchance, perhaps*, comp. in Eī I. 1. So 1 Cor. xiv. 10 et xv. 37, where it is equiv. to *for example*.—Philo de Nom. mut. p. 1067 μουσικὸν μὲν γὰρ, εἰ τύχοι, καὶ γραμματικὸν κ. τ. λ. Dion. Hal. 4. 19. Hdian. 7. 3. 4, 9. Luc. Bis, accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. τυχών, οὔσα, ὄν, (α) as Adj. *happening*, sc. any where and at all times, i. q. *chance, casual, common*; hence οὐ τυχών, *uncommon, special*. Acts xix. 11 δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ θεός. xxviii. 2.—c. οὐ 3 Macc. iii. 7. Jos. Ant. 2. 6. 6. Hdian. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14.—(β) Neut. τυχόν adv. *it may be*, i. q. *perchance, perhaps*; 1 Cor. xvi. 6 πρὸς ὑμᾶς δὲ τυχόν, παραμένω.—Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) before the participle of another verb, τυγχάνω is used in an adverbial sense, much like Engl. *'to happen to be, to chance to be,'* before a participle; e. g. Ceb. Tab. 1 ἐτυγχάνομεν περιπατοῦντες *we happened [to be] walking about, we were by chance walking*, etc. Xen. An. 1. 5. 8 ὅπου ἕκαστος ἐτυχεν ἱστηκώς *where each happened [to be] standing*. Buttm. § 144. n. 8. Matth. § 553. δ. Espec. with ὢν, ὄντες, Xen. Cyr. 2. 2. 11 ἐν τῇ σκηνῇ ἐτύχχανέ τις ὢν *in the tent there happened to be one*, etc. Ag. 2. 2 πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύχχανον. But not unfreq. and especially in later writers, ὢν is here omitted, particularly before a predicate; and then τυγχάνω takes the place of a conditional *to be*, which can often be expressed in English only by *to be* or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xenoph. H. G. 4. 3. 3 πλὴν ὅσοι αὐτῶν φυγάδες τότε ἐτύχχανον *except those who happened [to be] exiles*, Engl. *who were exiles*. Plato Hipp. Maj. p. 299. ult. διὰ ταῦτα τυγχάνει καλή. Aristoph. Eccles. 1141. Palæph. 15. 2 ὅπου ἐτύχχανε ἄρκτος *where there chanced [to be] a bear*, Engl. *where there was a bear*. Jos. Ant. 1. 19. 5 εἶπερ λαβάνου παῖς τυγχάνεις; *dost thou happen [to be] the daughter*

ter of Laban? i. e. art thou perhaps his daughter? ib. 3. 5. 1. ib. 4. 7. 2 Μωϋσῆς δὲ, γηραιὸς ἤδη τυγχάνων, *Moses happening now [to be] an old man*, Engl. being now old. See Matth. 1. c. Lob. ad Phryn. p. 277. Passow s. v. no. 2. —Hence in N. T. Luke x. 30 ἀφέντες [αὐτὸν] ἡμιθανῆ τυγχάνοντα, lit. *leaving him happening [to be] half dead*; Engl. 'leaving him as it were half dead.'

Τυμπανίζω, f. ἴσω, from τύμπανον *tympanum*, a drum, tabret, timbrel, (τύπανον, τύπτω,) consisting in the East of a thin wooden rim covered over with membrane, and hung around with brass bells or rattles, used chiefly by dancing women, Sept. for תִּבְרָךְ Ex. xv. 20. Judg. xi. 34. Æl. V. H. 9. 8. Hdian. 4. 11. 5. But the τύμπανον, *tympanum*, was also an instrument of torture, a wooden frame, prob. so called as resembling a drum or timbrel in form, on which criminals were bound to be beaten to death, 2 Macc. vi. 19, 28, comp. ver. 30; in Jos. de Macc. the same instrument is called τροχός *wheel*, §§ 5, 9. Phot. in Lex. τύμπανον· τὸ τοῦ δημίου ξύλον, ᾧ τοὺς παραδιδόμενους διεχειρίζετο. Luc. Catapl. 6 ἐκ τυμπάνου, Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόνευσον. —Hence τυμπανίζω, *to tympanize*, i. e. *to drum, to beat the drum or timbrel*, Diod. Sic. 3. 59. In N. T. *to scourge upon the tympanum, to torture, to drum to death*; comp. Engl. 'to break upon the wheel'; Pass. Heb. xi. 35 ἄλλοι δὲ ἐτυμπανίσθησαν, comp. 2 Macc. 1. c. —Luc. Jup. Trag. 19 ἀνασκολοπιζόμενους δὲ, καὶ τυμπανιζόμενους. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17. T. VI. p. 220. 14. Reisk. So ἀποτυμπανίζω, 3 Macc. iii. 27 αἰσχίστοις βασάνοις ἀποτυμπανισθήσεται. Jos. c. Ap. 1. 20. Plut. Galb. 8.

Τύπος, ου, ὁ, (τύπτω,) *a type*, i. e. any thing caused, produced, made through the agency of strokes, blows.

a) i. q. *a mark, print, impression*, John xx. 25 bis, τὸ τύπον τῶν ἡλῶν. —Athen. 13. p. 585. C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. qu. 7. § 4.

b) i. q. *figure, form*, e. g. (a) of an image, statue. Acts vii. 43 τοὺς τύπους

οὓς ἐποιήσατε προσκυνεῖν αὐτούς, quoted from Amos v. 26 where Sept. for טִבְרָךְ. —Hdian. 5. 5. 11 τὸν τύπον τοῦ θεοῦ. Diod. Sic. 1. 7. —(β) Trop. *form, manner*, e. g. of the contents of a letter Acts xxiii. 25; of a doctrine Rom. vi. 17. —3 Macc. iii. 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κ. τ. λ. Jambl. Vit. Pythag. c. 16. p. 58. c. 23. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9. —(γ) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. v. 14 ὅς ἐστι τύπος τοῦ μέλλοντος.

c) i. q. *prototype, pattern*. (a) pp. of a pattern or model after which any thing is to be made; Acts vii. 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κ. τ. λ. Heb. viii. 5. Comp. Ex. xxv. 40 where Sept. for תִּבְרָךְ. —Anthol. Gr. II. p. 72. —(β) Trop. *an exemplar, example, pattern*, e. g. to be imitated, followed, Phil. iii. 17 συμμιμηταί μου γίνεσθε . . . καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3. Hence also for admonition, warning, 1 Cor. x. 6, 11.

Τύπτω, f. ψω, *to beat, to strike, to smite*, pp. with repeated strokes, trans.

a) pp. and genr. (a) in enmity, with a staff, club, the fist, etc. c. acc. of pers. Matt. xxiv. 49 τύπτειν τοὺς συνδούλους. Luke xii. 45. Acts xviii. 17. xxi. 32 τύπτοντες τὸν Παῦλον. xxiii. 3. τινὰ ἐπὶ τὴν σιαγόνα Luke vi. 29. εἰς τὴν κεφαλὴν sc. αὐτόν Matt. xxvii. 30. τὴν κεφαλὴν αὐτοῦ καλάμῳ Mark xv. 19. αὐτοῦ τὸ πρόσωπον Luke xxii. 64. τὸ στόμα Acts xxiii. 2. Sept. of pers. for תִּבְרָךְ Ex. ii. 11, 13. xxi. 15. —Æschin. 4. 42 τύπτειν τὸ πατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8. τινὰ εἰς τι Xen. Cyr. 5. 4. 5. —(β) Of those who beat upon their breasts in strong emotion; Luke xxiii. 48 τύπτοντες ἑαυτῶν τὰ στήθη. xviii. 13 ἐτυπτεν [ἑαυτὸν] εἰς τὸ στήθος. —Jos. Ant. 7. 10. 5 τυπτόμενος τὰ στήνα. —(γ) Trop. from the Heb. *to smite*, i. q. *to punish*, to inflict evil, to afflict with disease, calamity, spoken only of God, c. acc. Acts xxiii. 3 τύπτειν σε μέλλει ὁ θεός. So Sept. and תִּבְרָךְ 2 Sam. xxiv. 17. Ez. vii. 9. —2 Macc. iii. 39. Comp. in Πατάσσω c.

b) trop. to strike against, i. e. to offend, to wound, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. viii. 12. Sept. and שָׁרָא 1 Sam. i. 8.—Hom. Il. 19. 125. Hdot. 3. 64 init.

Τύραννος, ου, ὁ, *Tyrannus*, pr.
n. of a man at Ephesus, in whose
school Paul disputed, and thus taught
the Gospel, Acts xix. 9. Comp. in Σχο-
λή. He was prob. a Greek sophist;
since Paul had left the Jewish syna-
gogue.

Τυρβάζω, f. άσω, (τύρβη, Lat. turba,) *to make turbid, to disturb, to stir up*, τὸν πηλόν Aristoph. Vesp. 257. In N. T. trop. *to disturb in mind, to trouble, to make anxious*, Pass. or Mid. Luke x. 41 μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά.—Aristoph. Pax 1006 sq. Athen. 8. 3. p. 336.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος), *Tyrian*; hence ὁ Τύριος *a Tyrian*, Acts xii. 20.—
Hdian. 3. 3. 3.

Τύρος, ου, ἡ, *Tyre*, Heb. צֹר (rock,) Aram. form טִרָא whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Comp. Gesen. Lex. art. צִידון. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. xix. 29, comp. Judg. iii. 3, 4. xviii. 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. v. 11. 1 K. v. 1 sq. 1 Chr. xiv. 1 sq. 2 Chr. ii. 3. ix. 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26—28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. xxvi. 7. At any rate Tyre

appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra iii. 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exped. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidæ and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26. 7; and such it continued to be in the time of the crusades. See genr. Reland Palæst. p. 1046 sq. Gesen. Comm. zu Jesaia c. 23. T. I. ii. p. 707 sq. Rosenm. Bibl. Geogr. II. i. p. 29 sq. For the present state of Tyre or *Sur*, a small village on a peninsula, see Miss. Herald, 1824. p. 277, 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. xxiii. 13. Ez. xxvi. 7. xxviii. 1 sq. xxix. 18.—In N. T. Acts xxi. 3, 7; elsewhere only *Τύρος καὶ Σιδών* Matt. xi. 21, 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.

Τυφλός, ἡ, όν, (perh. for τυφελός, from τύφω q. v.) *blind*, Matt. ix. 27, 28. xi. 5. xii. 22. Luke vii. 21, 22. John ix. 1 sq. Acts xiii. 11. al. Sept. for תִּבְלָן Lev. xix. 14. Job xxix. 15.—Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3.—Trop. in respect to the mind, *blind*, *ignorant*, *stupid*, dull of apprehension; Matt. xv. 14 ὁδηγοί εἰσι τυφλοὶ τυφλῶν. xxiii. 16, 17, 19, 24, 26. Luke iv. 18. John ix. 39—41. Rom. ii. 19. 2 Pet. i. 9. Rev. iii. 17. So Sept. and תִּבְלָן Is. xlii. 16, 18, 19. xliii. 8.—Luc. Vitar. Auct. τυφλός γάρ εἰ τῆς ψυχῆς τόν ὀφθαλμόν. Soph. Œd. Tyr. 371 or 378. Comp. Xen. Mem. 1. 3. 4. AL.

Τυφλώω, $\bar{\omega}$, f. ὥσω, (τυφλός,) *to*

blind, to make blind, trans. Æl. V. H. 13. 24. Hdot. 4. 2. In N. T. only trop. c. acc. John xii. 40 τοὺς ὀφθαλμούς. 1 John ii. 11. 2 Cor. iv. 4 τὰ νοήματα. So Sept. for נָגַל Is. xlii. 19.—Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 τῇ διανοίᾳ τετυφλωμένων. Plato Phædo 48 τὴν ψυχὴν τυφλωθεῖν.

Τυφώω, ὦ, f. ὠσω, (τυφός smoke, vapour, trop. conceit, pride, from τυφώ,) *to smoke, to fume, to surround with smoke*, Jul. Cæsares. τυφούμεθα ὑπὸ τοῦ καπνοῦ. Trop. *to make conceited, proud, to inflate*, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάιος ἑαυτὸν ἐτετύφωσεν. Jos. B. J. 2. 17. 9. Hdian. 6. 5. 24. In N. T. only Pass. *to be conceited, proud, arrogant*, lifted up with pride; 1 Tim. iii. 6 μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ. vi. 4. 2 Tim. iii. 4.—Jos. c. Ap. 1. 3. Æl. V. H. 3. 28 τετυφωμένος ἐπὶ τῷ πλούτῳ. Pol. 3. 81. 1.

Τύφω, f. θυψω, Buttm. § 18. 2; *to make a smoke, fume, vapour*, καπνὸν τύφειν Hdot. 4. 196. *to smoke, to sur-*

round or fill with smoke, vapour, καπνῶ τύφειν τὴν πόλιν Aristoph. Vesp. 457, 1079. *to let burn out in smoke*, i. e. slowly and faintly, Diod. Sic. 3. 29 τύφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον.—In N. T. Pass. Matt. xii. 20 λίνον τυφόμενον, *a smoking wick*, i. e. burning faintly, dimly, quoted from Is. xlii. 3 where Heb. נִתְּנָה, Sept. καπνίζομαι. See fully in λίνον.—Chariton. Aphrod. 6. 3 τυφομένου πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρεφύλαξε τυφομένην ἀδροῦ πυρός ἐτι ζῶσαν φλόγα.

Τυφωνικός, ἡ, ὄν, (τυφών typhon, whirlwind,) *typhonic*, i. e. like a whirlwind, *violent, tempestuous*, e. g. ἀνεμος Acts xxvii. 14.

Τύχικος, ου, ὁ, also Τυχικός, οὔ, *Tychicus*, pr. n. of a Christian teacher, the friend and companion of Paul, Acts xx. 4. Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12.—For the accentuation, see Winer § 6. 1. p. 49.

Τύχον, see in Τυχάνω no. 2. b. β.

Υ.

Υακίνθινος, η, ον, (υάκινθος,) *hyacinthine*, having the colour of the hyacinth, Rom. ix. 17. Sept. for שָׁחַף Ex. xxv. 5. חֲזָחַף Ex. xxvi. 4. —Hom. Od. 6. 231. Luc. pro Imag. 5.

Υάκινθος, ου, ὁ, ἡ, *a hyacinth*, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Æl. V. H. 13. 1. In N. T. a gem of like colour, nearly related to the *zircon* of mineralogists, Rev. xxi. 20. Comp. Plin. H. N. 37. 10 or 41. Rees' Cyclop. art. *Gems*.

Υάλινος, η, ον, (υἶαλος,) *of glass, glassy, transparent*, Rev. iv. 6 θάλασσα υἱαλίνη. xv. 2 bis.

Υαλος, ου, ἡ, (υῶ,) pp. 'any thing transparent like water,' e. g. any transparent stone or gem, as *rock-salt*, Hdot.

3. 24; *crystal*, Sept. for חֲזָחַף Job xxviii. 17; a burning glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 λίθος διαφανής, ἀφ' ἧς τὸ πῦρ ἄπτουσι . . τῇ ὑαλον. In N. T. *glass*, Rev. xxi. 18, 21.—Antiphil. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Diod. Sic. 2. 15. The grammarians prefer the form υἶαλος to the more Ionic υἷαλος in Hdot. et Diod. ll. cc. Lob. ad Phr. p. 309.—On the history of ancient glass, see Strabo XIV. p. 758. Rees' Cyclop. art. *Glass*.

Υβρίζω, f. ἰσω, (ὑβρις,) *to act with insolence, wantonness, wicked violence*, intrans. Luc. D. Deor. 6. 1. Xen. Cyr. 3. 1. 27. c. εἰς τινα *towards any one*, Luc. D. Deor. 12. 1. Dem. 212. 23. In N. T. c. accus. expr. or impl. *to act*

insolently as to or towards any one, i. e. to treat with insolence, contumely, i. q. to injure, to abuse; comp. Matth. § 411. 2. Winer § 32. 1. n. p. 182. Matth. xxii. 6 ὑβρισαν καὶ ἀπέκτειναν sc. αὐτούς. Luke xi. 45. xviii. 32. Acts xiv. 5. 1 Thess. ii. 2. Sept. for ὑβρι 2 Sam. xix. 43.—2 Macc. xiv. 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

Υβρις, εως, ἡ, (perh. ὑπέρ,) pride, haughtiness, arrogance, as an affection or disposition of mind, Sept. for ὑβρις Is. ix. 9 ἐφ' ὕβρει καὶ ὑψηλῇ καρδίᾳ λέγοντες. Prov. xxix. 23. ὑβρις Prov. xvi. 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38. In N. T. as shown in external acts, insolence, contumely, injurious treatment.

a) 2 Cor. xii. 10 ἐν ὑβρεσιν *in contumelies*, sc. as heaped upon one. Sept. for ὑβρις Is. xvi. 6. Nah. ii. 2.—Aristot. Rhet. 2. 2. Dem. 296. 11 τοῦ θανάτου φοβερωτέρας ἡγήσεται τὰς ὑβρεῖς καὶ τὰς αἰτιμίας. Xen. Cyr. 8. 4. 14.

b) meton. *injury, harm, damage*, in person or property, sc. as arising from the insolence or violence of any one, and trop. from the violence of the sea, tempests, etc. Acts xxvii. 10, 21.—Jos. Ant. 3. 6. 4 τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὀμβρῶν ὑβριν ἀπομαχόμεναι. Pind. Pyth. 1. 140 ναυσίστονον ὑβριν ἰδών. Comp. Dem. 522. ult.

Υβριστής, οὔ, ὁ, (ὑβρίζω,) one insolent, contumelious, injurious, Rom. i. 30 ὑβριστὰς, ὑπερηφάνους. 1 Tim. i. 13. Sept. for ὑβρις Is. xvi. 16. ὑβρις Job xl. 6. Is. ii. 12.—Palæph. 1. 8 ὑβριστὰι καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

Υγιαίνω, f. ανῶ, (ὑγιής,) to be sound, healthy, well; to be in good health, intrans.

a) pp. Luke v. 31 οἱ ὑγιαίνοντες *those well*. vii. 10. 3 John 2. Also i. q. *to be safe and sound*, Luke xv. 27. Sept. for ὑγιᾶ Gen. xxix. 6. xliii. 27, 28.—Tob. v. 13, 20. Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

b) trop. e. g. of persons, ὑγιαίνειν τῇ πίστει v. ἐν τῇ πίστει, *to be sound in the faith*, i. e. firm, pure in respect to Christian doctrine and life, Tit. i. 13. ii. 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ὑγιαίνουσα, λόγος ὑγιαίνων,

sound teaching, sound doctrine, i. e. true, pure, uncorrupted, 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9. ii. 1.—Philo de Abr. p. 32. 29 τοὺς ὑγιαίνοντας λόγους. Plut. de aud. Poet. 4. ed. R. VI. p. 72, ὑγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθεῖς.

Υγιής, έος, οὔς, ὁ, ἡ, adj. Dat. ἐε, εἶ; acc. ἐα, ἡ; so acc. ὑγιῇ for the more usual ὑγιᾶ, John v. 11, 15. vii. 23. Tit. ii. 7; also Lev. xiii. 15. Plat. Phædo 39. p. 89. D. comp. Greg. Cor. p. 163. Matth. § 103. n. 1. Winer § 9. 1.—Sound, healthy, well, in good health.

a) pp. of the body or its parts, Matth. xii. 13. xv. 31 βλέποντας . . κυλλοὺς ὑγιεῖς. Mark [iii. 5] v. 34. [Luke vi. 10.] John v. 4, 6, 9, 14. Acts iv. 10. So ποιεῖν τινα ὑγιῇ *to make sound, to heal*, i. q. ὑγιαίνειν, John v. 11, 15. vii. 23; comp. in Ποιέω no. 1. e. β.—Tob. xii. 3. Eccclus. xxx. 13. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

b) trop. λόγος ὑγιής, *sound doctrine*, i. e. true, pure, uncorrupted, Tit. ii. 8.—Anth. Gr. IV. p. 85 λόγος ἔρρει οὐχ ὑγιής. M. Antonin. 8. 29 or 30. Dion. Hal. Ant. 1. 11. ib. 2. 20 δόξας οὐχ ὑγιεῖς.

Υγρός, ά, όν, (ὑδωρ, ὑδωρ,) watery, wet, moist, pp. Hdian. 6. 6. 2. Xen. Œc. 19. 6, 7. In N. T. of a tree or plant, sappy, i. e. fresh, green, opp. ξηρός, Luke xxiii. 31; comp. in Ξηρός. Sept. for ὑγρ Judg. xvi. 7, 8.—Theophr. H. Pl. 5. 10 λέγω δὲ ὑγρά τὰ ἐλαία.

Υδρία, ας, ἡ, (ὑδωρ,) a water-pot, e. g. a large vessel of stone in which water is kept standing, John ii. 6, 7; also a vessel for drawing and carrying water, a pot, bucket, pail, in the East often of stone or earthen ware, John iv. 28. Sept. for ὑδρ Gen. xxiv. 14 sq. Judg. vii. 16, 19.—Jos. Ant. 18. 13. 5. Athen. XIII. p. 589. Xen. H. G. 1. 7. 9.

Υδροποτέω, ῶ, f. ήσω, (ὑδροπάτης, from ὑδωρ, πίνω,) to drink water, to be a water-drinker, intrans. 1 Tim. v. 23.—Athen. II. p. 44. C. Œl. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

Υδρωπικός, ή, όν, (ὑδρωψ dropsy, ὑδωρ,) hydropic, dropsical, Luke xiv. 2.—Pol. 13. 2. 6.

Υδωρ, ὕδατος, τό, (ὕω,) *water*, plur. τὰ ὕδατα *the waters*.

a) pp. Matt. xxvii. 44 λαβὼν ὕδωρ ἀπὸ νίψατο κ. τ. λ. Mark ix. 41. xiv. 13. Luke vii. 44. John ii. 7. Rev. xvi. 12. al. So the instrument of baptism, Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26, 31, 33. iii. 5. Acts i. 5. x. 47. xi. 16. 1 John v. 6, 8. al. Sept. every where for מַיִם Lev. i. 9. Judg. iv. 19. sæp.—Hdian. 7. 12. 7. Dem. 73. 3. Xen. Mem. 3. 13. 3.—In various connexions, e. g. ὕδωρ ζῶν, *living water*, running, see in Ζάω a. γ. πηγαὶ ὑδάτων, see in Πηγὴ a. Of medicinal waters, John v. 3 sq. Of flowing waters, *a stream, river*, e. g. the Jordan, Matt. iii. 16. Mark i. 10. genr. Acts viii. 36 bis, 38, 39. (Sept. Ex. vii. 15. Hdian. 3. 3. 2. Xen. An. 4. 3. 21.) Of a lake or sea, e. g. of Tiberias, Matt. viii. 32. xiv. 28, 29. Luke viii. 24, 25. genr. Rev. i. 15. xiv. 2. al.—Sept. Gen. vi. 17. Luc. Philopat. 13. Xen. H. G. 3. 2. 19.—Of a *watery fluid* found in the pericardium, John xix. 34.

b) trop. as an emblem of spiritual nourishment, i. q. the doctrines and blessings of the Gospel, John iv. 14 ter. ὕδωρ ζῶν iv. 10. vii. 38; comp. in Ζάω a. γ. ὕδωρ ζωῆς Rev. xxi. 6. xxii. 1, 17; see in Ζωή a. β. Rev. vii. 17 see ib.—Comp. Ecclus. xv. 3 ὕδωρ σοφίας ποτίσει αὐτόν. AL.

Υετός, οὐ, ό, (ὕω,) *rain*, Acts xiv. 17 ἡμῖν ὑετοὺς διδούς, i. e. rains, seasons, of rain. xxviii. 2. Heb. vi. 7. James v. 18. Rev. xi. 6. James v. 7 ὑετὸν πρῶτον καὶ ὄψιμον, see in Ὀψιμος. Sept. for מָטָר Gen. vii. 12. 2 K. iii. 17. מָטָר Ex. ix. 33, 34. 2 Sam. i. 21.—Luc. Icarom. 25. Xen. Venat. 5. 3.

Υιοθεσία, ας, ή, (υἱός, θετός, τίθημι,) pp. 'the placing as a son,' *adoption*, Hesych. υιοθεσία· ὅταν τις θετὸν υἱὸν λαμβάνει. comp. Hdian. 5. 7. 1 θείσθαι υἱόν. Diod. Sic. 4. 39 θετὸν υἱὸν ποιῆσθαι. In N. T. trop. *adoption, sonship*, spoken of the state of those whom God through Christ adopts as his sons and thus makes heirs of the promised salvation; comp. in Υἱός B. b. E. g. of the true Israel, the spiritual descendants of Abraham, Rom. ix. 4, comp. ver. 6, 7. Espec. of

Christians, the followers of Jesus, (elsewhere called υἱοὶ τοῦ Θεοῦ, as Rom. viii. 14. Gal. iii. 26. comp. John i. 12;) Rom. viii. 15 πνεῦμα υἱοθεσίας, see in Πνεῦμα p. 677. col. A. Rom. viii. 23. Gal. iv. 5. Eph. i. 5.

Υἱός, οὐ, ό, *a son*, Sept. for בֶּן.

A) Genr. a) pp. *son*, a male child: (a) strictly spoken only of man; Matt. i. 21 τέξεται δὲ υἱόν. ver. 25. vii. 9. Mark vi. 3. ix. 17. al. sæp. Once pleonast. υἱὸς ἀρρῆν Rev. xii. 5. Emphat. opp. νόθος, Heb. xii. 8. Sept. for בֶּן Gen. iv. 16, 24. sæp.—Hdian. 3. 6. 11. Xen. Cyr. 2. 2. 14.—Spoken of one who fills the place of a son, John xix. 26 γύναι, ἰδοὺ ὁ υἱός σου. Also of an adopted son, Acts vii. 21 et Heb. xi. 24, in allusion to Ex. ii. 10 where Sept. and בֶּן.—Hdian. 5. 7. 1, 10, 11. Diod. Sic. 4. 39.—Often the case of υἱός is omitted before a genitive, the article remaining in its place; comp. Buttm. § 125. 5. 'Ο, ή, τό, p. 551. col. B. a. Matt. iv. 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. x. 2. John xxi. 15. al.—1 Macc. ii. 1. Jos. Ant. 14. 13. 3. Xen. An. 3. 3. 20.—(β) By Hebr. of the young of animals, g. g. *foal* of an ass, Matt. xxi. 5 πῶλον υἱὸν ὑποζυγίου, quoted from Zech. ix. 9 where Sept. for חֲמֹר־בֶּן. Sept. Ps. xxix. 1 υἱὸς κριῶν. Comp. Heb. בֶּן-בָּקָר *son of the herd*, i. e. a calf, Gen. xviii. 7, 8.

b) by Hebr. in a wider sense, *son*, i. q. *a descendant*, Plur. *descendants, posterity*; comp. in Τέκνον b. (a) Sing. Matt. i. 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. ver. 20 Ἰωσήφ, υἱὸς Δαβὶδ. Luke xix. 9 καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστι. So the Messiah, as descended from the line of David, is said to be υἱὸς Δαβὶδ, Matt. xxii. 42, 45. Mark xii. 35, 37. Luke xx. 41, 44. Hence υἱὸς Δαβὶδ, *Son of David*, i. q. *Messiah*, Matt. ix. 27. xii. 23. xv. 22. xx. 30, 31. xxi. 9, 15. Mark x. 47, 48. Luke xviii. 38, 39. Comp. Sept. and בֶּן Gen. xxix. 5. Ezra v. 1 coll. Zech. i. 1.—(β) Plur. Acts vii. 16 υἱοὶ Ἑμβόρ, Heb. בְּנֵי Gen. xxxiii. 19. Heb. vii. 5 υἱοὶ Λεβὶ *sons of Levi*, i. q. the Levites; Sept. Num. xxvi. 57. Gal. iii. 7 υἱοὶ Ἀβραάμ, emphat. the true or spiritual posterity of Abraham. Espec. οἱ υἱοὶ Ἰσραήλ, *the sons, descendants of Israel*, i. q.

the Israelites, Matt. xxvii. 9. Luke i. 16. Acts v. 21. vii. 23, 37. Rom. ix. 27. 2 Cor. iii. 7, 13. Rev. xxi. 12. al. So Sept. for לְיִשְׂרָאֵל Ex. xiii. 19. xiv. 2. sæp. חָנָן Ex. xvi. 31. Lev. xvii. 3, 8, 10.—(γ) υἱὸς ἀνθρώπου, i. q. *man*, and also of Jesus as the *Messiah*; see fully in Ἀνθρώπος no. 4.

c) trop. and from the Heb. of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. *a pupil, disciple, follower*, the spiritual child of any one, comp. in Τέκνον c. β. Heb. ii. 10. xii. 5 bis, ὑμῖν ὡς υἱοῖς διαλέγεται υἱέ μου, κ. τ. λ. quoted from Prov. 11 where Sept. and יָדָא. 1 Pet. v. 13 Μάρκος ὁ υἱός μου, comp. Acts xii. 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees, etc. Matt. xii. 27. Luke xi. 19.—Sept. and יָדָא 1 K. xx. 35. 2 K. ii. 3, 5. Prov. ii. 1. iii. 1. iv. 10, 20. al. Ecclus. iv. 11. Comp. among the Greeks *ιατρῶν υἱοί, ῥητόρων υἱοί*, for *ιατροί, ῥήτορες*, spoken of classes, castes, professions, as transmitted from father to son. See Gesen. Lex. יָדָא no. 5. Passow in υἱός.—For υἱός v. υἱοὶ τοῦ Θεοῦ, see below in B.

d) By Hebr. c. genit. *the son of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. See Winer § 34. 2. n. 2. Gesen. Lex. יָדָא no. 4, 8. E. g. seq. genit. of place, condition, connexion, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, bridemen, Matt. ix. 15. Mark ii. 19. Luke v. 34; see in Νυμφῶν. Matt. viii. 12 υἱοὶ τῆς βασιλείας sc. τῶν οὐρανῶν, *sons of the kingdom*, i. e. subjects to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. xiii. 38; comp. in Βασιλεία c. β. Opp. υἱοὶ τοῦ πονηροῦ, *subjects, vassals of Satan*, his followers, imitators, ib. xiii. 38; and so υἱὲ τοῦ διαβόλου Acts xiii. 10.—Comp. Sept. υἱὸς ἐλευθέρων for עֲבָדֵי ה' Ecc. x. 11.—1 Macc. iv. 2 υἱοὶ τῆς ἀκρας.—Seq. genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark iii. 17, see in Βοανεργές. Luke x. 6 υἱὸς εἰρήνης *son of peace*, i. e. friendly, admitting your benediction and re-

ceiving you to hospitality. 1 Thess. v. 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts iv. 36 υἱὸς παρακλήσεως, see in Παράκλησις b. John xii. 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. v. 5. Luke xvi. 8. Opp. υἱοὶ τοῦ αἰῶνος τούτου *sons of this world*, i. e. devoted to this world, ib. xvi. 8. xx. 34. υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. ii. 2. v. 6. Col. iii. 6. Comp. Sept. υἱὸς δυνάμεως for הִיפּוֹ-כַחַץ 2 Sam. xiii. 28. υἱὸς ἀνομίας for חֵץ-יָגֵף Ps. lxxxix. 23.—Seq. genit. of that in which one partakes, to which one is exposed, etc. Luke xx. 36 υἱοὶ τῆς ἀναστάσεως *sons of the resurrection*, partakers in it. Acts iii. 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱὸς τῆς ἀπωλείας *son of perdition*, devoted to destruction, see in Ἀπωλεία b, John xvii. 12. 2 Thess. ii. 3. υἱὸς τῆς γέεννης, i. e. deserving everlasting punishment, Matt. xxiii. 15. Comp. Sept. υἱὸς θανάτου for Heb. חַיֵּי-הַמָּוֶת 1 Sam. xx. 31. 2 Sam. xii. 5. comp. the Hebr. Deut. xxv. 2.—Psalt. Sal. xvii. 17 υἱοὶ τῆς διαθήκης.

B) Spec. υἱὸς τοῦ Θεοῦ, υἱοὶ τοῦ Θεοῦ, *son of God, sons of God*. Spoken

a) of one who derives his human nature directly from God, and not by ordinary generation; e. g. of Adam, impl. Luke iii. 38; of Jesus Luke i. 35.

b) of those whom God loves and cherishes as a father; see in Πατήρ B. a. β. Γεννάω I. a. β. comp. in Τέκνον c. γ. So genr. of the pious worshippers of God, *the righteous, saints*, etc. (a) genr. Matt. xxvii. 54 et Mark xv. 39 ἀληθῶς ὁ ἀνθρ. οὗτος υἱὸς ἦν Θεοῦ, comp. Luke xxiii. 47 where it is δίκαιος ἦν. Matt. v. 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ τοῦ Θεοῦ κληθήσονται. So of one who is *like God*, e. g. in eternal life, Luke xx. 36; in disposition, benevolence, Matt. v. 45. Luke vi. 35 υἱοὶ τοῦ ὑψίστου. Sept. and יָדָא Ps. lxxiii. 15. Deut. xiv. 1.—Wisd. ii. 18. v. 5. Ecclus. iv. 10. Psalt. Sal. xiii. 7.—(β) Spec. of the Israelites, Rom. ix. 26. 2 Cor. vi. 18. So Sept. and יָדָא Is. i. 2. xliii. 6. Jer. iii. 14. Sing. Ex. iv. 22, 23. Hos. xi. 1.—(γ) Of Christians, Rom. viii. 14, 19.

Gal. iii. 26 πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χρ. Ἰ. iv. 6, 7. Heb. xii. 6 sq. Rev. xxi. 7. Comp. in Τέκνον c. γ.

c) Of Jesus Christ, as υἱὸς τοῦ Θεοῦ, *the Son of God*; also υἱὸς τοῦ ὑψίστου *Son of the Most High*, Luke i. 32, comp. Mark v. 7. Luke viii. 28; and simply ὁ υἱός, *the Son*, κατ' ἐξοχήν. (a) In the Jewish sense as *the Messiah, the Anointed*, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in Βασιλεία c. So as joined with ὁ Χριστός in explanation; Matt. xvi. 16 σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ. xxvi. 63. Mark xiv. 61. Luke iv. 41. John vi. 69. xi. 27. xx. 31. Also John i. 50 σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ, comp. Luke i. 32. So too Matt. ii. 15, quoted from Hos. xi. 1 where Sept. for יִשְׂרָאֵל spoken of Israel. Matt. iv. 3 et Luke iv. 3. Matt. viii. 29 et Mark v. 7 et Luke viii. 28. Matt. xiv. 33. xxvii. 40, 43. Mark iii. 11. Luke xxii. 70. John i. 34 coll. 42. ix. 35. Perhaps Acts xiii. 33 et Heb. i. 5 et v. 5 υἱός μου εἶ σὺ, σήμερον γεγέννηκά σε, quoted from Ps. ii. 7 where Sept. for יָחִיד comp. in Γεννάω I. a. β. But these passages belong rather to β below. So Sept. for יָחִיד, e. g. of Solomon whom God calls his son, 2 Sam. vii. 14; also for יְיָ־לִבְיָ־יָחִיד of kings or magistrates, Ps. lxxxii. 6. Comp. Ps. lxxxix. 28.—(β) In the Gospel sense, as *the Messiah, the Saviour*, the Head of the Gospel dispensation; so called as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός b. Λόγος III. Κύριος B. β. Βασιλεία c. Compare also passages like John x. 33—36. Matt. xi. 27. Luke x. 22. John i. 14, 18. Heb. i. 5 sq. iii. 6. So where ὁ πατήρ and ὁ υἱός are mentioned in connexion or antithesis, as in most of the above passages; also Matt. xxviii. 19. Mark xiii. 32. John v. 26. 1 John i. 3. ii. 22. iv. 14. 2 John 3, 9. Genr. Matt. iii. 17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. xvii. v. John iii. 16 οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κ. τ. λ. ver. 17, 18. xvii. 1. Rom. i. 3, 4, 9. v. 10. viii. 3, 29, 32. 1 Cor. i. 9. xv. 28. 2 Cor. i. 19. Gal. i.

16. ii. 20. Eph. iv. 13. Col. i. 13. 1 Thess. i. 10. Heb. i. 2. vi. 6. 2 Pet. i. 17. 1 John i. 7. v. 5. Rev. ii. 18. sæp. AL.

Ὑλη, ης, ἡ, (ὑω, φύω,) *a wood, forest*; Lat. *sylva*, Sept. Job xxxviii. 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31. In N. T. *wood*, i. e. *fire-wood, fuel*, James iii. 5.—Ecclus. xxviii. 10. Jos. Ant. 6. 3. 1. Xen. H. G. 4. 5. 4. In Greek writers also *timber, materials*, Hdot. 4. 10. 2. Xen. H. G. 1. 1. 25.

Ὑμεῖς, plur. see in Σύ.

Ὑμεναῖος, ου, ὁ, *Hymenæus*, pr. n. of a man, an adversary of Paul, 1 Tim. i. 20. 2 Tim. ii. 17.

Ὑμέτερος, α, ου, possess. pron. (ὕμεῖς,) *your*, Lat. *vestri, vestra, vestrum*; comp. Buttm. § 72. 4.

a) pp. of that which *ye have*, which belongs or pertains *to you*; John vii. 6 ὁ καιρὸς ὁ ὑμέτερος. viii. 17 ἐν τῷ νόμῳ τῷ ὑμ. Acts xxvii. 34. Rom. xi. 31. Gal. vi. 13. So Luke vi. 20 ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. xvi. 12 τὸ ὑμέτερον *your own*, that which belongs to you or is assured to you.—Sept. Prov. i. 26. Hdian. 3. 6. 7. Xen. H. G. 6. 3. 6.

b) of that which proceeds *from you*, of which ye are the source, cause, occasion; John xv. 20 καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι. 1 Cor. xv. 31 νῆ τὴν ὑμετέραν καύχησιν ἣν ἔχω, i. e. *my boasting as to you*. 2 Cor. viii. 8.—Hdian. 1. 5. 25. Thuc. 1. 33 τοὺς Λακεδαιμονίους φόβῳ τῷ ὑμέτερω πολεμῶντας. Comp. Matth. § 466. 2.

Ὑμνέω, ῶ, f. ἤσω, (ὕμνος,) *to hymn*, i. e.

a) pp. c. acc. *to sing hymns to any one, to praise in song*, e. g. τὸν Θεόν Acts xvi. 25. Heb. ii. 12. Sept. for πᾶσι Is. xii. 4. ὕμνη 2 Chr. xxix. 30.—Jos. Ant. 7. 12. 3 τὸν Θεόν. Æl. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τοὺς Θεούς.

b) intrans. *to sing a hymn or hymns, to sing praise*, absol. Matt. xxvi. 30 καὶ ὑμνήσαντες ἐξῆλθον. Mark xiv. 26. Sept. for πᾶσι Neh. xii. 24. ὕμνη 2 Chr. xxiii. 13. ὕμνη Ps. lxv. 14. Is. xlii. 10.

Ὑμνος, ου, ὁ, (ὑω, ὑδω,) *a hymn, song of praise*. Eph. v. 19 ψαλμοῖς καὶ

ὕμνοις καὶ ψαλμοῖς πνευμ. Col. iii. 16. Sept. for יִשְׁ Is. xlii. 10. תָּהֵל 2 Chr. vii. 6. Ps. xl. 4.—2 Macc. x. 7. Jos. Ant. 7. 12. 3 εἰς τὸν θεόν. Arr. Exp. Alex. M. 4. 11. 3 εἰς τοὺς θεούς. Hdt. 4. 2. 10.

ὑπάγω, f. ἄξω, (ὑπό, ἄγω,) *to lead, or bring under*, as horses under a yoke, Luc. D. Deor. 25. 3. Hom. Il. 16. 148. *to bring under* a tribunal, i. e. before a judge on his elevated seat, *to arraign, to accuse*, Hdt. 6. 72, 82. Xen. H. G. 2. 3. 28. *to bring under* one's power or will, *to subdue*, Hdt. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46. *to lead or bring down*, εἰς τὸ πεδῖον Jos. Vit. § 24. *to lead or bring away under*, i. e. *from under* any thing, Hom. Il. 11. 163 "Εκτορα δ' ἐκ βελέων ὑπαγε Ζεύς.—In N. T. and later usage intrans. or c. εαυτόν impl. *to go away*, pp. *under* cover, out of sight, strictly with the idea of stealth, stillness, without noise or notice. Comp. in ἄγω no. 3.

a) pp. *to go away, to depart, to withdraw oneself*, sc. so as to be under cover, out of sight. Absol. of persons, Mark vi. 31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. ver. 33. John xviii. 8. Trop. of persons withdrawing themselves from a teacher or party, John vi. 67. xii. 11. Imperat. ὑπαγε, *go thy way, depart*, as a word of dismissal, Matt. viii. 13, 32. xx. 14. Mark vii. 29. x. 52. Luke x. 3. Once infin. John xi. 44. So ὑπαγε εἰς εἰρήνην Mark v. 34, ἐν εἰρήνῃ James ii. 16; see in Εἰς no. 4 fin. As expressing aversion, i. q. *get thee hence, begone*, ὑπαγε Σατανᾶ Matt. iv. 10; elsewhere ὑπαγε ὀπίσω μου Matt. xvi. 23. Mark viii. 33. Luke iv. 8; comp. in ὀπίσω b.—Seq. εἰς local, εἰς τὸν οἶκον Matt. ix. 6. Mark ii. 11. v. 19. Trop. Rev. xiii. 10 εἰς αἰχμαλωσίαν. xvii. 8, 11 εἰς ἀπώλειαν. Seq. πρὸς c. acc. e. g. πρὸς τὸν πατέρα John vii. 33. xiii. 3. xvi. 5, 10, 16, 17. c. πρὸς τ. π. impl. viii. 21 ἐγὼ ὑπάγω. xiv. 28 ὑπάγω . . . πορεύομαι πρὸς τ. π. In a like sense seq. ποῦ *whither*, John viii. 14 bis. xiii. 36. xiv. 5. xvi. 5. ὅπου John viii. 21, 22. xiii. 33, 36. xiv. 4. Once of the wind, c. ποῦ, John iii. 8. Trop. and absol. i. q. *to depart this life, to die*, Matt. xxvi. 24 et Mark xiv. 21 ὁ υἱὸς τοῦ ἀνθρ. ὑπάγει, καθὼς γέγραπται κ. τ. λ.—Thom.

Mag. p. 866 τὸ ὑπάγω μὴ εἶπες ἀντὶ τοῦ ἀπέρχομαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. Anth. Gr. III. p. 57. no. 2. εἰς ἄδην ὑπάγω ib. p. 60. no. 7. Comp. Hdt. 4. 120, 122.

b) genr. i. q. *to go, to go away to* a place, etc. c. εἰς local, εἰς τὴν πόλιν v. κώμην Matt. xxvi. 18. Mark xi. 2. xiv. 13. Luke xix. 30. Matt. xx. 4, 7 εἰς τὸν ἀμπελῶνα. John vii. 3. ix. 11 ὑπαγε εἰς τὴν κολυμβήθραν. xi. 31. vi. 21 εἰς ἡν [γῆν] ὑπῆγον sc. by ship. Seq. μετὰ τινος Matt. v. 41. Luke xii. 58. c. ἐκεῖ John xi. 8. c. ποῦ John xii. 35. 1 John ii. 11. ὅπου Rev. xiv. 4. c. inf. final, John iv. 16. ix. 7 coll. 11. Luke viii. 42. xvii. 14.—By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which already imply motion or action, in order to render the expression more full and complete; see in Πορεύω a. Ἀνίστημι II. d. John xv. 16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε. Matt. xiii. 44. Imperat. Matt. v. 24 ὑπαγε, πρῶτον διαλλάγηθι viii. 4. xviii. 15. xix. 21. xxi. 28. xxvii. 65. xxviii. x. Mark i. 44. vi. 38. x. 21. xvi. 7. Rev. x. 8. xvi. 1.—Arr. Epict. 3. 21. 6 ὑπαγε, ζήτη κ. τ. λ. So i. q. 'to go forwards, to advance,' Pol. 11. 16. 1. Xen. An. 3. 4. 48.

ὑπακοή, ἥς, ἡ, (ὑπακούω,) *a hearing attentively, a listening, audience*, Sept. for תִּשְׁמָע 2 Sam. xxii. 36. Aquil. for תִּשְׁמָע 2 Sam. xxiii. 23. In N. T. *obedience*, Rom. i. 5 εἰς ὑπακοὴν πίστεως, i. e. obedience which springs from faith. v. 19 διὰ ὑπακοῆς τοῦ ἐνός. vi. 16 bis. xv. 18. xvi. 19, 26. 2 Cor. vii. 15. x. 6. Philem. 21. Heb. v. 8. 1 Pet. i. 2. ver. 14 see in Τέκνον e. Seq. genit. of object, 2 Cor. x. v ὑπακοὴν τοῦ Χριστοῦ, i. e. *to or towards* Christ. 1 Pet. i. 22 ὑπ. τῆς ἀληθείας.—Not found in the classics.

ὑπακούω, f. οὔσω, (ὑπό, ἀκουω,) *to hear*, pp. with the idea of stealth, stillness, or with attention, in order to answer, i. q. *to listen*.

a) pp. of a porter or door-keeper, who listens and replies to the knock or call of any one from without, absol. Acts xii. 13 κρούσαντος δὲ αὐτοῦ . . . προσ-

ἦλθε παιδίσκη ὑπακοῦσαι. Dem. 1149. 27. Plut. de Gen. Socr. 31. Plato Crito 1. Xen. Conv. 1. 11 κρούσας τὴν θύραν ἔπει τῷ ὑπακούσαντι εἰσαγγεῖλαι.

b) trop. *to listen to any one, to obey*, seq. dat. expr. or impl. Matth. § 362. no. 2. E. g. dat. of pers. Matt. viii. 27. et Mark iv. 41 ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. Mark i. 27. Luke viii. 25. xvii. 6. Eph. vi. 1, 5. Col. iii. 20, 22. Heb. v. 9. 1 Pet. iii. 6. dat. impl. Heb. xi. 8. Seq. dat. of thing, Acts vi. 7 ὑπήκουον τῇ πίστει. Rom. vi. 12, 16. x. 16. 2 Thess. i. 8. iii. 14. dat. impl. Rom. vi. 17. Phil. ii. 12. Sept. c. dat. for ὑπὸ Gen. xxxix. 10. comp. Deut. xx. 12.—c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. xvi. 3. Xen. Ec. 14. 3; comp. Matth. 362. 4.

Ὑπανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνὴρ), *under a husband, subject to a husband*, spoken of a wife, Rom. vii. 2. Sept. for ὡς ἡ Num. v. 29.—Ecclus. ix. 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

Ὑπαντάω, ὦ, f. ἦσω, (ὑπό, ἀντάω fr. ἀντι), *to come opposite to any one*, i. e. *to encounter, to meet*, pp. with the idea of stealth, unperceived, without noise or notice, comp. in Ὑπό note. Seq. dat. Matt. viii. 28 ἐπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Luke viii. 27. John xi. 20, 30. xii. 18.—Tob. vii. 1. Jos. B. J. 1. 1. 5. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

Ὑπάντησις, εως, ἡ, (ὑπαντάω,) *meeting, encounter*, in N. T. only in the phrase εἰς ὑπάντησιν, used for inf. ὑπαντᾶν, *to meet*; c. dat. John xii. 13 ἐξῆλθον εἰς ὑπάντησιν αὐτῷ. Sept. for ἡνῆκα Judg. xi. 34.—genr. Jos. Ant. 11. 8. 4.

Ὑπαρξίς, εως, ἡ, (ὑπάρχω,) *being, existence*, τοῦ ἀγαθοῦ Plut. adv. Stoic. 18. ed. R. X. p. 403. 13. In N. T. *the being to any one, possession*; meton. *a possession, property, goods, substance*; Acts ii. 45 τὰς ὑπαρξείας ἐπίπρασκον. Heb. x. 34. Sept. for ὡς 2 Chr. xxxv. 7. ἡ Prov. xviii. 11. xix. 14.—Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage for the earlier

τὰ ὑπάρχοντα, comp. Tittm. de Syn. N. T. p. 193.

Ὑπάρχω, f. ξω, (ὑπό, ἄρχω, *to begin*, pp. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1. *to begin doing, to do first*, c. part. Xen. An. 2. 3. 23. ib. 5. 5. 9. c. acc. impl. Dem. 1345. 7. *to begin to be, to come into existence, to arise*, Dem. 408. 22 τὴν ὑπάρχουσαν αἰσχύνην.—Hence genr. and in N. T. *to exist, to be extant, present, at hand*.

a) genr. and absol. Acts xix. 40 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κ. τ. λ. xxvii. 21. xxviii. 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 1 Cor. xi. 18.—Dem. 32. 20 τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει. Xen. Ag. 8. 1 ὑπαρχούσης μὲν τιμῆς κ. τ. λ. Cyr. 3. 3. 52.—Seq. dat. of pers. *to be present to any one*, implying possession, property; comp. in Εἰμί II. e. Acts iii. 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, i. e. silver and gold have I none. iv. 37 ὑπάρχοντος αὐτῷ ἀγροῦ. xxviii. 7. 2 Pet. i. 8. (Sept. Job ii. 4. Ecclus. xx. 16. Jos. Ant. 7. 7. 3. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα subst. *things present, in hand to any one*, i. q. *possessions, property, goods, substance*, c. dat. of pers. as above, Luke viii. 3. Acts iv. 32. c. gen. of pers. Matt. xix. 21 πώλησόν σου τὰ ὑπάρχοντα. xxiv. 47. xxv. 14. Luke xi. 21. xii. 15, 33, 44. xiv. 33. xvi. 1. xix. 8. 1 Cor. xiii. 3. Heb. x. 34. Comp. Matth. § 570. Lob. ad Soph. Aj. p. 577. Schæf. ad Greg. Cor. p. 139. Sept. for ὡς Gen. xxxi. 18. xxxvi. 6, 7. ὡς Gen. xii. 5. 1 Chr. xxviii. 1.—Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

b) simpl. *to be*, i. q. εἰμί, as logical copula connecting the subject and predicate, comp. in Εἰμί II. (α) With a subst. as predicate; Luke viii. 41 καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε. xxiii. 50. Acts ii. 30. iv. 34 ὅσοι γὰρ κτήτορες . . ὑπῆρχον. xvi. 3, 20, 37. xvii. 24, 29. xxi. 20. xxii. 3. 1 Cor. xi. 7. xii. 22. Gal. i. 4. ii. 14. 2 Pet. ii. 19.—Hdian. 6. 7. 2.—(β) With an adj. as predic. Luke ix. 48. xi. 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες. xvi. 14. Acts iii. 2. iv. 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν. vii. 55. xiv. 8. xxvii. 12. Rom. iv. 19. 1 Cor. vii. 26. 2 Cor. iii. 17. xii. 19.

James ii. 15. 2 Pet. iii. 11.—Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1.—(γ) With a participle of another verb as predic. comp. Εἶμι II. f. So with part. perf. pass. as adj. Acts xix. 36. As forming a periphrasis for a finite tense of the same verb; Acts viii. 16 μόνον δὲ βεβαπτισμένοι ὑπῆρχον κ. τ. λ. *only they were baptized*, where ἦν ἐπιπεπτωκός precedes. Comp. Matth. § 559. Winer § 46. 8.—Dem. 305. 23 καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα.—(δ) With an adverb as predic. Acts xvii. 27 τὸν θεὸν . . οὐ μακρὰν . . ὑπάρχοντα.—(ε) With a prep. and its case as predic. e. g. ἐν c. dat. where ὑπάρχει then implies a *being, remaining, living in* any state or place; so ἐν c. dat. of state or condition, Luke vii. 25 οἱ ἐν . . τρυφῇ ὑπάρχοντες. xvi. 23. Acts v. 4. Phil. ii. 6. (Jos. Ant. 7. 15. 2.) ἐν c. dat. of place, Acts x. 12. Phil. iii. 20. πρὸς c. gen. Acts xxvii. 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει.

Ὑπείκω, f. ξω, (ὑπό, εἰκω,) *to give way under, to give under, to yield*, pp. to cease fighting, c. dat. Hdian. 1. 15. 16. Xen. H. G. 5. 4. 45. In N. T. *to yield, to submit to*, c. dat. Heb. xiii. 17.—Jos. de Macc. 6 τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπέικειν. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

Ὑπεναντίος, α, ον, (ἐναντίος,) *opposed, contrary, adverse*, pp. with the idea of stealth, covertness, clandestineness; comp. Ὑπό note. Tittm. de Syn. N. T. p. 157. Seq. dat. Col. ii. 14 δ ἦν ὑπεναντίον ἡμῖν. Subst. οἱ ὑπεναντίοι *opposers, adversaries*, Heb. x. 27. Sept. ὁ ὑπ. for עֲנִי Ex. xxiii. 27. Lev. xxvi. 16. עֲנִי Deut. xxxii. 27. Is. xxvi. 11.—Æl. V. H. 13. 40 ὑπεναντίον τι. Plut. Agesil. 24. Subst. Wisd. xviii. 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

Ὑπέρ, prep. governing the genitive and accusative, with the primary signif. *over*, Lat. *super*, Germ. *über*.

I. With the genitive, pp. of place *where*, i. e. the place *over or above* which any thing is or moves, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 τὰ ὑπὲρ τῶν ὀρμάτων. Of motion *over*, Hdian. 2. 6.

19. Xen. Mem. 3. 8. 9 ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος. So a mountain or hill is said to be *over* a place, to *overhang*, Hdian. 2. 105. Xen. An. 1. 10. 12. Comp. Passow ὑπὲρ A. Buttm. § 147. n. 2. Matth. § 582. Winer § 51. p. 372 sq.—In N. T. only trop.

a) *over*, i. q. *for, in behalf of, for the sake of*, in the sense of protection, care, favour, benefit, i. e. *in commodum* aliquis; pp. as if bending *over* a person or thing and thus warding off what might fall upon and harm it; comp. Buttm. Matth. Winer ll. cc. Passow A. 2.—(α) Genr. John xvii. 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν. Acts xxi. 26 ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. 2 Cor. xiii. 8. Col. i. 7. iv. 12 πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς. Heb. vi. 20. xiii. 17. al.—Æl. V. H. 3. 25 ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι. Xen. Cyr. 2. 1. 21 μαχοῦνται ὑπὲρ τῶν τρεφόντων. An. 7. 7. 21. — Espec. after verbs or words implying prayer *for* any one,

comp. Engl. *to pray over* any one, James v. 14. Seq. gen. of pers. as δεῖσθαι ὑπὲρ τινος Acts viii. 24. εὐχεσθαι James v. 16 προσεύχεσθαι Matt. v. 44. Luke vi. 28. Col. i. 9. (2 Macc. xii. 44.) So δέησις ὑπὲρ τινος Rom. x. 1. 2 Cor. ix. 14. Phil. i. 4. Eph. vi. 19 where ὑπὲρ τινος and περί τινος alternate, comp. Winer § 51. p. 328. προσευχή Acts xii. 5. Rom. xv. 30. Genr. 1 Tim. ii. 1, 2 δέησεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων κ. τ. λ. After verbs implying speaking, pleading, intercession, *for* any one; Acts xxvi. 1 ὑπὲρ σεαυτοῦ λέγειν. Rom. viii. 26 τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν. vers. 27, 34. Heb. vii. 25. ix. 24. (Æschin. Dial. Socr. 1. 8. Xen. Cyr. 2. 1. 13 τὶ εἰπεῖν ὑπὲρ ἡμῶν.) After verbs and nouns implying zeal, care, effort *for* any person or thing, 1 Cor. xii. 25 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. So ζῆλος ὑπὲρ τινος 2 Cor. vii. 7. Col. iv. 13. σπουδὴ 2 Cor. vii. 13. viii. 16. τὸ φρονεῖν Phil. iv. 10. (Xen. Cyr. 1. 6. 12 ἐπιμελεῖσθαι ὑπὲρ τινος.) So εἶναι ὑπὲρ τινος pp. *to be over* any one, sc. for protection, i. q. *to be for* him, to take his part; Rom. viii. 31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἵσται], τίς κατ' ἡμῶν; Mark ix. 40. Luke ix. 50.—Often

after verbs or words implying the suffering of evil or death *for, in behalf of* any one; c. gen. of pers. as *ἀνάθεμα εἶναι ὑπὲρ τινος* Rom. ix. 3. *ἀποθνήσκειν* John xi. 50—52. Rom. v. 6 *Χριστὸς . . ὑπὲρ ἀσεβῶν ἀπέθανε.* ver. 7 bis, 8. xiv. 15. 2 Cor. v. 14, 15 bis. 1 Thess. v. 10. *ἀπολίσθαι* John xviii. 14. *γεύεσθαι θανάτου* Heb. ii. 9. *διδόναι ἑαυτὸν* v. τὸ σῶμα Luke xxii. 19. Tit. ii. 14. 1 Tim. ii. 6. *ἐκχύνειν τὸ αἷμα* Luke xxii. 10. *θύειν τὸ πάσχα* 1 Cor. 5. 7. *κατάρρα γίνεσθαι* Gal. iii. 13. *κλᾶν τὸ σῶμα* 1 Cor. xi. 24. *παραδιδόναι ἑαυτὸν* v. τινά Rom. viii. 32. Gal. ii. 20. Eph. v. 2, 25. *πάσχειν τι* 1 Pet. ii. 21. iii. 18. iv. 1. *ποιεῖν τινα ἁμαρτίαν* 2 Cor. v. 21. *σταυροῦσθαι* 1 Cor. i. 13. *τιθέναι τὴν ψυχὴν* John x. 11, 15. xiii. 37, 38. xv. 13. 1 John iii. 16 bis. Seq. gen. of thing, John vi. 51. Rom. xvi. 4. 2 Cor. xii. 15. —Ecclus. xxix. 15. Xen. An. 7. 4. 9. *ἀποθνήσκειν ὑπὲρ τινος.* — (β) Closely allied to the above is the sense *for, i. q. in the stead of any one, in place of*, comp. Winer p. 328. Passow a, no. 5. Philem. 13 *ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ.* Perh. 2 Cor. v. 20 bis, *ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, κ. τ. λ.* Eph. vi. 20. Here too some refer the passages cited above in *a fin.*—Palæph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

b) i. q. *for*, causal, i. e. in the sense *because of, on account of, propter*, implying the ground, motive, occasion of an action; comp. Matth. Winer, ll. cc. John xi. 4 *ἡ ἀσθενεία οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ,* i. e. *for* the glory of God, in order to manifest his glory. Acts v. 41 *ὑπὲρ τοῦ ὀνόματος αὐτοῦ* *for his name*, for his honour. ix. 16. xv. 26. xxi. 13. Rom. i. 5. xv. 8. 1 Cor. xv. 3 *Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν.* ver. 29 bis. 2 Cor. i. 6. xii. 10, 19 *ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.* [Gal. i. 4.] Eph. iii. 1, 13. Phil. i. 29 bis. Col. i. 24 bis. 2 Thess. i. 4, 5. Heb. v. 1 bis, 3. x. 12. vii. 27. ix. 7. 3 John 7. So after *δοξάζειν* Rom. xv. 9. *εὐχαριστεῖν* Rom. i. 8. 1 Cor. x. 30. 2 Cor. i. 11. Eph. i. 16. v. 20. — Jos. Ant. 3. 8. 6 *ὑπὲρ ἁμαρτάδων.* Isocr. 301. C. Xen. An. 1. 7. 3 *τῆς ἐλευθερίας . . ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.*—Once

i. q. *by virtue of*; Phil. ii. 13 *ὁ Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν . . ὑπὲρ τῆς εὐδοκίας,* *by virtue of his own good-pleasure*, because it is his will; comp. Winer p. 329.

c) *over*, after verbs of speaking and the like, i. q. *upon, about, concerning*; comp. Engl. *to talk over* a matter, *to boast over*; Passow A. no. 3. Matth. Winer, ll. cc. Rom. ix. 27 *Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ.* 1 Cor. iv. 6. 2 Cor. v. 12. vii. 4 *πολλή μοι καύχησις ὑπὲρ ὑμῶν.* ver. 14. viii. 23, 24. ix. 2, 3. xii. 5, 8.—Æl. V. H. 12. 52. Pol. 1. 12. 7 *ἱστορεῖν ὑπὲρ τινος.*—Hence i. q. *as to, in respect to*; 2 Cor. i. 6 *ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν.* ver. 8 *ἀγνοεῖν . . ὑπὲρ τῆς θλίψεως κ. τ. λ.* i. q. *ἀγνοεῖν περὶ τινος* 1 Cor. xii. 1. Phil. i. 7 *τοῦτο φρονεῖν ὑπὲρ ὑμῶν.* 2 Thess. ii. 1.—Jos. An. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 *ἡ βουλή ὑπὲρ Ἀριστάρχου.* Xen. Mem. 4. 3. 12 *προνοεῖσθαι ὑπὲρ τῶν μελλόντων.*

II. With the Accusative, pp. of place *whither*, implying motion or direction *over or above* a place; Hdot. 4. 188 *ῥιπτεύουσι ὑπὲρ τὸν δόμον.* Eurip. Ion. 46. Hdtian. 7. 2. 13 *ὑπὲρ γαστέρα τοῦ ἵππου βρεχομένου.* Pol. 3. 84. 9. Also *over, above, beyond*, Xen. An. 1. 1. 9 *τοῖς θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι.* Comp. Passow ὑπὲρ B. Matth. § 582. b. Winer § 53. c. p. 341.—In N. T. only trop. *over, above*; comp. Winer l. c.

a) implying superiority in rank, dignity, worth; Matt. x. 24 bis, *οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον, κ. τ. λ.* Luke vi. 40. Eph. i. 22 *κεφαλὴν ὑπὲρ πάντα.* Phil. ii. 9 *ὄνομα τὸ ὑπὲρ πᾶν ὄνομα.* Philem. 16.—Luc. Vit. Auct. 2 *τίς ὑπὲρ ἄνθρωπον εἶναι βούλεται*; Æl. V. H. 12. 1. p. 159. Tauchn. Ἀσπασία . . *ὑπὲρ τὰς γυναικάς βασιλικῶς κ. τ. λ.*

b) implying excess beyond a certain measure or standard, and spoken comparatively, i. q. *beyond, more than.* (α) genr. and simply; Matt. x. 37 bis, *ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ κ. τ. λ.* Acts xxvi. 13 *ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . φῶς.* 2 Cor. i. 8 et viii. 3 *ὑπὲρ δύναμιν.* Gal. i. 14 *προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλούς κ. τ. λ.* Eph. iii. 20. *ὑπὲρ ὅ, above what, more than what*, 1 Cor. iv. 6. x. 13. 2 Cor. xii. 6.

Philem. 21.—Sept. 1 Sam. xv. 22. Ecclus. vii. 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 ὑπὲρ δύναμιν. Xen. Mem. 4. 3. 8 πῶς οὐχ ὑπὲρ λόγον;—(β) Pleonast. after comparatives; e. g. after an adj. in the comparat. degree, Luke xvi. 8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. iv. 12. Comp. in Παρά III. d, fin. With a verb, 2 Cor. xii. 13 τί γάρ ἐστιν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; comp. Winer § 53. e.—So Sept. οὐ κρείσσων εἰμί ὑπὲρ τοὺς πατέρας μου, for Heb. ̤ comparat. 1 K. xix. 4; also Judg. xi. 25. Ps. xix. 11.--(γ) Without case, where it then stands as an adverb, i. q. *more, much more*; comp. Buttm. § 147. n. 8. Matth. § 594. 1. Winer § 54. fin. p. 357. 2 Cor. xi. 23 διάκονοι Χριστοῦ εἰσι; ὑπὲρ ἐγώ. Comp. Kypke Obs. ad loc.—For the adverbial forms ὑπὲρ λίαν, ὑπὲρ ἐκ περισσοῦ, see Ὑπερλίαν, Ὑπερεκπερισσοῦ.

NOTE. In composition ὑπὲρ implies: 1. motion or rest *over, above, beyond* a place; as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω. 2. protection, aid, *for, in behalf of*, as ὑπερεντυγχάνω. 3. excess, a surpassing, *over, above, more than*, often with the idea of censure; as ὑπερβάλλω, ὑπερεκτείνω, ὑπερπερισεύω. Hence intens. as ὑπεραυξάνω, ὑπερνικάω.

Ὑπεραίρω, f. αῤῷ, (αῖρω,) *to lift up over or above* any thing, Luc. Amor. 54 ὅσοι τὴν φιλοσοφίας ὀφρὺν ὑπὲρ αὐτοὺς τοὺς κροτάφους ὑπερήρκασι. Intrans. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2. 23. 1. Xen. Mag. Eq. 8. 3.—In N. T. only Mid. ὑπεραίρομαι, trop. *to lift up oneself overmuch, to over-exalt oneself*, to become conceited, arrogant, insolent; absol. 2 Cor. xii. 7 bis, ἵνα μὴ ὑπεραίρομαι κ. τ. λ. Seq. ἐπὶ τινα 2 Thess. ii. 4.—2 Macc. v. 23. Anthol. Gr. IV. p. 11. no. 22.

Ὑπέρακμος, ου, ὁ, ἡ, adj. (ἀκμή point, acme, flower of life), *beyond the flower of life*, past the proper age; 1 Cor. vii. 36 ἐὰν ᾖ ὑπέρακμος sc. ἡ παρθένοσ.—Suid. ὑπέρακμος ὑπερδραμῶν τὴν ὥραν. Found only in N. T.

Ὑπεράνω, ααν. (ὑπέρ, ἄνω), intens. *over above, Engl. up above, high above*;

of place, c. gen. Eph. iv. 10 ὑπεράνω πάντων οὐρανῶν. absol. Heb. ix. 5. Sept. for ̤ Ex. viii. 2. ̤ Ez. xi. 22.—c. gen. Jos. Ant. 3. 7. 2. Æl. V. H. 9. 7. absol. Luc. D. Deor. 4. 2.—Trop. of rank, dignity, c. gen. Eph. i. 21 ὑπεράνω πάσης ἀρχῆς. So Sept. for ̤ Deut. xxvi. 19. xxviii. 1.

Ὑπεραυξάνω, f. ξήσω, (αὐξάνω q. v.) intens. *to over-grow*, i. e. trop. *to increase exceedingly*, in a good sense; intrans. 2 Thess. i. 3 ὑπεραυξάνει ἡ πίστις ὑμῶν.

Ὑπερβαίνω, f. βήσομαι, (βαίνω,) trans. *to make go over*, Xen. Eq. 7. 2. Intrans. *to go or pass over*, e. g. a wall, mountains, c. acc. depending on ὑπὲρ in composit. Sept. 2 Sam. xxii. 30. Hdian. 3. 2. 11. Xen. An. 7. 3. 43. Trop. *to overgo, to overpass*, sc. certain limits, i. q. *to transgress*, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18. νόμον Diod. Sic. 17. 34. Æschin. 58. 30.—In N. T. trop. and absol. *to overgo, to go too far*, i. e. to go beyond right, 1 Thess. iv. 6.

Ὑπερβαλλόντως, adv. (ὑπερβάλλον,) *exceedingly, above measure*, 2 Cor. xi. 23.—Sept. Job xv. 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

Ὑπερβάλλω, f. βαλῶ, (βάλλω,) *to throw or cast over, beyond*, e. g. beyond a certain goal or limit in the accus. Hom. Od. 11. 595 ἀλλ' ὅτε μέλλοι [λαῶν] ἄκρον ὑπερβαλέειν, i. e. Sisyphus. Il. 23. 843. Of a kettle, *to throw over, to boil over*, Hdot. 1. 59. Intrans. *to throw oneself over* a mountain, etc. i. q. *to pass over*, Xen. An. 4. 4. 20. Also *to throw beyond* or farther than another, *to surpass* in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637. Hence genr. *to surpass, to exceed, to excel*, Jos. Ant. 2. 2. 1 πλούτῳ τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωρίους. Xen. H. G. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλον, ονσα, ον, *surpassing, exceeding, super-eminent*, 2 Cor. iii. 10 ἐνεκεν τῆς ὑπερβαλλούσας δόξης. ix. 14 διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ. Eph. i. 19. ii. 7. iii. 19.—2 Macc. iv. 13. Jos. Ant. 4. 2. 2. Hdian. 3. 10. 12. Xen. Hi. 11. 2.

Ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω q. v.)

a throwing, casting, shooting beyond, Soph. Œd. Tyr. 1196 καθ' ὑπερβολὴν τοξεύσας. Then, a passing over, e. g. a river, mountain, Pol. 10. 1. 8. Xen. An. 1. 2. 25.—In N. T. trop. excess, super-eminence, excellence, 2 Cor. iv. 7 ἡ ὑπερβολὴ τῆς δυνάμεως. xii. 7.—Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὁμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4.—With a prep. in an adverbial sense: καθ' ὑπερβολὴν, i. q. *exceedingly, super-eminently*, Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. 2 Cor. iv. 17 see below. Also i. q. *par excellence*, 1 Cor. xii. 31 καὶ ἐτι καθ' ὑπερβολὴν ὁδόν, a way *par excellence*, i. e. a far better way. Comp. in Κατά II. 1. d. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. *exceedingly*; hence intens. by Hebr. καθ' ὑπερβολὴν εἰς ὑπερβολὴν q. d. *exceeding exceedingly*, in the highest possible degree, 2 Cor. iv. 17. Gesen. Lehrs. p. 693. 2. Stuart § 456, coll. 438.—Æl. V. H. 4. 20. ib. 12. 1. p. 160. Tauchn. εἰς ὑπερβολὴν τιμᾶν.

Υπερείδον, (εἶδω q. v.) aor. 2 to ὑπεροράω, to see or look out over, e. g. τὴν θάλασσαν Hdot. 7. 36 fin. In N. T. trop. to overlook, not to regard, i. q. to bear with, not to punish, c. acc. Acts xvii. 30 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός. Sept. for עָלָה Lev. xx. 4.—Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφεῖναι τοὺς πλημμελήσαντας, ἔπαινον ἤνεγκε τοῖς ὑπεριδοῦσι. So i. q. to neglect, Tob. iv. 3. Æl. V. H. 3. 22. to despise, Xen. Ag. 8. 4.

Υπερέκεινα, adv. (ἐκεῖνος, Buttm. § 115. n. 5), pp. 'beyond those'; hence *beyond, over beyond*, c. art. τὰ ὑπερέκεινα ὑμῶν sc. μέρη, the parts beyond you, 2 Cor. x. 16. Comp. Buttm. § 125. 6, 7. Bos Ellips. ed Schæf. p. 287. — Thom. Mag. p. 336 ἐπέκεινα ῥήτορες λέγουσιν ὑπερέκεινα δὲ, μόνοι οἱ σύρφακες.

Υπερεκπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ), pp. intens. *over superabundantly*, comp. in Περισσός b; i. q. *very abundantly*, above all measure, most vehemently; Eph. iii. 20 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα. 1 Thess. iii. 10. v. 13.—Sept. for Chald. ܡܬܝܬܝܢ Dan. iii. 23.

Υπερεκτείνω, f. ενῶ, (ἐκτείνω,) to stretch out overmuch, beyond measure, trop. c. acc. of pers. 2 Cor. x. 14 οὐ ὑπερεκτεινόμεν ἑαυτοὺς we stretch not ourselves out too far, i. e. do not go beyond our measure, τὸ μέτρον τοῦ κανόνος in ver. 13.—Luc. Eunuch. 2 κεκραγότες καὶ ὑπερεκτεινόμενοι, Schol. ὑπερφιλονεικοῦντες. Other editions read ὑπερδιατεινόμενοι.

Υπερεκχύνομαι, Pass. (ἐκχέω, ἐκχύνω, q. v.) to be poured out over, as from a vessel, i. q. to run over, to overflow, absol. Luke vi. 38 μέτρον ὑπερεκχυνόμενον. Sept. for רָשָׁה Joel ii. 24. Sept. ὑπερεκχέομαι for גָּשָׁה Prov. v. 16.

Υπερεντυγχάνω, f. τεύξομαι, (ἐντυγχάνω q. v.) to intercede for any one, in his behalf; seq. ὑπὲρ τινος, Rom. viii. 26. Comp. Winer § 56. 2. a.

Υπερέχω, f. ξω, (ἔχω,) trans. to hold over, e. g. any thing over the fire, Hom. Il. 2. 246; also for protection, τὴν χειρὰ τινι v. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pp. to hold oneself over, i. q. to be over, to be prominent, to jut out over or beyond, Sept. Ex. xxvi. 13. 1 K. viii. 8. Æl. V. H. 9. 13. Xen. Cyr. 7. 5. 8. Comp. i. a. ἔχω f.—In N. T. trop. to hold oneself above, i. q. to be superior, better, to surpass, to excel, intrans.

a) genr. pp. c. gen. of pers. also c. dat. of manner, Phil. ii. 3 ἀλλήλους ἡγουμένοι ὑπερέχοντας ἑαυτῶν. Comp. Matth. § 358. Buttm. § 132. 5. 3.—Hdian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11.—Seq. acc. Phil. iv. 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν. Comp. Matth. § 358 note.—Diod. Sic. 3. 22. Plat. Phædo 50. p. 102. D. Xen. H. G. 6. 1. 4. p. 236. Tauchn.—Part. τὸ ὑπερέχον as subst. excellence, super-eminence, i. q. ὑπεροχή, Phil. iii. 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schæf. ad Greg. Cor. p. 139.

b) in rank, dignity, part. ὑπερέχων, οὔσα, ον, superior, higher, Rom. xiii. 1 ἔξουσία ὑπερέχουσα. 1 Pet. ii. 13.—Wisd. vi. 5. Pol. 28. 4. 9. Hdian. 4. 9. 4.

Υπερηφανία, ας, ἡ, (ὑπερήφα-

νος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27.—In N. T. from the Heb. *arrogance, pride*, with the accessory idea of impiety, ungodliness, Mark vii. 22. So Sept. for $\pi\eta\eta$ Ps. xxxi. 24. Is. xvi. 6. $\eta\eta$ Ps. lix. 13. Prov. viii. 13. $\eta\eta$ Deut. xvii. 12.—Tob. iv. 17. 1 Macc. i. 23. Jos. Ant. 1. 11. 1.

Υπερήφανος, ου, ό, ή, adj. (υπερ, φαίνω), *appearing over, conspicuous above* other persons or things; so pp. υπερηφανής, Xen. Mag. Eq. 5. 7 τοὺς μέν ὁρᾷ τὰ δόρατα ἔχειν, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ υπερηφανῆ. Elsewhere trop. *conspicuous, distinguished, splendid*, as οἰκίας τῶν πολλῶν υπερηφανωτέρας Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Æl. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25.—In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness. Luke i. 51 διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας. Rom. i. 30. 1 Tim. iii. 2. James iv. 6. 1 Pet. v. 5. So Sept. for $\pi\eta\eta$ Ps. xciv. 2. cxi. 6. $\eta\eta$ Ps. cxix. 21. Jer. xliii. 2. $\eta\eta$ Job xxxviii. 15. Is. ii. 12.—Wisd. xiv. 6. Ecclus. xxiii. 7. Jos. Ant. 4. 8. 17.

Υπερλίαν, adv. (λίαν,) *over-much*, i. e. *very exceedingly, super-eminently*; c. art. ό υπερλίαν adj. *the most eminent, the very chief*, τῶν υπερλίαν ἀποστόλων 2 Cor. xi. 5. xii. 11. Comp. Buttm. § 125. 6.—On such compounds, see Lob. ad Phr. p. 45—48. So ὑπεράγαν 2 Macc. x. 4.—ὑπέρευ Dem. 228. 17. Xen. Hi. 6. 9.

Υπερνικάω, ὦ, f. ήσω, (νικάω,) *to more than conquer*, absol. Rom. viii. 37. —Leo Tact. 14. 25 νικᾷ καὶ μὴ ὑπερνικᾷ. Soer, Hist. Ecc. 3. 21 νικᾷν καλόν, ὑπερνικᾷν δὲ ἐπίφθονον.

Υπέρογκος, ου, ό, ή, adj. (ὄγκος), *over-swollen, much swollen*, Æl. V. H. 13. 1. Xen. H. G. 5. 4. 58. In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. ii. 18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι. Jude 16 τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. Sept. for $\eta\eta$ Ex. xviii. 22. $\eta\eta$ Ex. xviii.

26. $\eta\eta$ Dan. xi. 36.—Comp. ὑπερογκον φρόνημα Plut. Lucull. 21.

Υπεροχή, ής, ή, (υπερέχω q. v.) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; peak, summit of a mountain, ib. 10. 31. 1. In N. T. trop. *prominence, eminence*, e. g.

a) of station, authority, power; 1 Tim. 2. 2 βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων.—2 Macc. iii. 11. Pol. 5. 41. 3. Diod. Sic. 4. 41.

b) genr. of things, i. q. *superiority, excellence*, 1 Cor. ii. 1 καθ' ὑπεροχὴν λόγῳ.—Pol. 5. 41. 1. In evil, 2 Macc. xiii. 6. Jos. Ant. 6. 4. 3.

Υπερπερισεύω, f. εύσω, (περισεύω q. v.) *to superabound over, much more*, in a comparative sense, absol. Rom. v. 20 οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισεύσεν ἡ χάρις, comp. ver. 15. Without comparison, Pass. *to be made to superabound over much*, i. e. *to superabound greatly, exceedingly*, in any thing, c. dat. 2 Cor. vii. 4 ὑπερπερισεύομαι τῇ χαρᾷ, i. e. I am exceeding joyful.—Not found in the classics.

Υπερπερισσῶς, adv. (περισσῶς), q. d. *over-superabundantly*, i. e. *very exceedingly, beyond all measure*, ἄπαξ λεγ. Mark vii. 37 ὑπερπερισσῶς ἐξεπλήσσοντο.

Υπερπλεονάζω, f. άσω, (πλεονάζω q. v.) *to superabound*, to be exceedingly abundant, intrans. 1 Tim. i. 14.—Psalt. Salom. v. 19.

Υπερυψόω, ὦ, f. ώσω, (υψόω,) intens. *to make high above, to raise high aloft*; only trop. *to highly exalt*, sc. over all, c. acc. Phil. ii. 9 θεός αὐτὸν ὑπερύψωσε. Sept. pass. for $\eta\eta$ Ps. xcvi. 9. comp. Sept. xxxvii. 35.—So in praise, Sept. Dan. iv. 34. Song of 3 Childr. 28, 29.

Υπερφρονέω, ὦ, f. ήσω, (υπέρφρων over-thinking, high-thinking, from φρήν,) *to think over much of oneself, to be high-minded*, i. q. to be proud, arrogant, intrans. Rom. xii. 3 μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν.—Jos. Ant. 1. 11. 1 οἱ Σοδομίται πλούτῳ . . . ὑπερφρονοῦντες. Pol. 6. 18. 7.

Υπερφύος, α, ον, (υπερ, as πατρυός from πατήρ,) *over, upper*, e. g. of a

chamber, Plut. Pelop. 35 ὁ δὲ θάλαμος ἐν ᾧ καθεύδειν εἰώθεσαν, ὑπερῶος ἦν. Philo de Vit. Mos. 2. p. 662 οἰκήματα ἐπίπεδα καὶ ὑπερῶα, sc. in the ark. Luc. Asin. 45.—Often in N. T. Neut. τὸ ὑπερῶον, *an upper chamber*, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ἀνάγαιον q. v. In Greek houses it occupied the upper story; among the Hebrews it seems to have been on or connected with the flat roof of their dwellings, Heb. פֶּתַח Sept. ὑπερῶον 1 K. xvii. 19, 22. 2 K. iv. 10; comp. Acts x. 9. See Calmet art. *House* p. 509. Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67, quoted in Miss. Herald 1823. p. 267, 268, where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street; comp. Acts xx. 8 sq. where the ὑπερῶον at Troas is also ἐν τῷ τριστέγῳ. In N. T. Acts i. 13 εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοντες κ. τ. λ. ix. 37, 39. xx. 8.—Jos. Vit. § 30. Luc. Tox. 61. Asin. 45. Lys. 93. 46. Hom. Il. 2. 514.

Υπέχω, f. ὑφέξω, (ἔχω,) *to hold under*, e. g. the hand, Hom. Il. 7. 188; a vessel, etc. Hdot. 2. 151. Plut. M. Anton. 9. Trop. *to hold out under*, i. e. *towards* or *before* any one, e. g. οὐας, *to give ear*, Simonid. Fr. 7. 16. λόγον, εὐθύνας, *to render account*, Pol. 18. 35. 3. Plut. J. Cæs. 33. δίκην τινί, *to render satisfaction*, *to make atonement*, Soph. Œd. Tyr. 552. Hence in N. T. genr. δίκην ὑπέχειν, *to pay* or *suffer punishment*; Jude 7 πόλεις . . . πρὸς αἰωνίου δίκην ὑπέχουσιν.—2 Macc. iv. 48. Hdian. 1. 8. 12. Pol. 12. 8. 5. 5 θανάτου κρίσιν, Xen. Mem. 2. 1. 8 τούτου δίκην ὑπέχειν.

Υπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω q. v.) *listening*, *obedient*, c. dat. Acts

vii. 39 ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι. 2 Cor. ii. 9 εἰς πάντα. absol. Phil. ii. 8. —Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22. absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

Υπηρετέω, ὦ, f. ἦσω, (ὑπηρέτης,) pp. *to do the service of* an ὑπηρέτης, q. v. Hence genr. *to act for* any one, *to minister*, *to serve*, *to subserve*, seq. dat. Acts xiii. 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας. xx. 34 ταῖς χρείαις μου . . . ὑπηρέτησαν αἱ χεῖρες αὐταί. xxiv. 23.—Wisd. xvi. 21, 24. Jos. Ant. 3. 8. 1. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7. Œc. 21. 8.

Υπηρέτης, ου, ὁ, (ὑπό, ἐρέτης, ἐρέσω,) pp. *an under-rower*, genr. *a common sailor*, *hand*, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρεσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. *a hand*, *agent*, *minister*, *attendant*, who does service under the direction of any one; in N. T. spoken

a) of those who wait on magistrates or public bodies and execute their decrees, *a lictor*, *officer*, like the modern *constable*, *beadle*, e. g. as the attendant on a judge, Matt. v. 25, i. q. πράκτωρ in Luke xii. 58. So of the attendants or beadles of the Sanhedrim, Matt. xxvi. 58. Mark xiv. 54, 65. John vii. 32, 45, 46. xviii. 3, 12, 18, 22. xix. 6. Acts v. 22, 26. —comp. Jos. 4. 3. 1. genr. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. H. G. 2. 3. 54. ib. 3. 1. 27. Of the Roman *lictors*, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. 178 sq.

b) of the attendant in a synagogue, who handed the volume to the reader, and returned it to its place, Luke iv. 20. Comp. Jahn § 372. IV.

c) genr. *a minister*, *attendant*, *associate* in any work, John xviii. 36. Acts xiii. 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. So of a *minister* of the word or of Christ, Luke i. 2. Acts xxvi. 16. 1 Cor. iv. 1.—Wisd. vi. 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρέτην Θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρέται καὶ συνεργοὶ οὗτοι Κλεομένους. Xen. An. 1. 9. 27.—Others in Luke i

2, render ὑπηρεταὶ λόγου *associates* or *aiders in the matter*; comp. Xen. An. 1. 9. 18 κράτιστοι ὑπηρεταὶ παντὸς ἔργου.

Ὑπνος, ου, ό, *sleep*, Matt. i. 24. Luke ix. 32. John xi. 13. Acts xx. 9 bis. Sept. for πρῶ Gen. xxviii. 16. Ecc. v. 11. —1 Macc. vi. 10. Hdian. 2. 1. 12. Xen. Hi. 6. 9.—Trop. of spiritual *sleep*, torpor, sloth, Rom. xiii. 11.—Psalt. Sal. 3. 1 ἵνα τί ὕπνοις ψυχῇ, καὶ οὐκ εὐλογεῖς τὸν κύριον.

Ὑπό, prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification *under*.

I. With the Genitive, pp. of place whence, i. e. *from under* which any thing comes forth, Hom. Od. 9. 141 ῥέει κρήνη ὑπὸ σπείους. Hes Theog. 669 Ζεὺς . . . ὑπὸ χθονὸς ἦκε φοῶσδε. Also of loosing or freeing *from under* anything; Il. 8. 543 ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ. 9. 248 ἐρύεσθαι ὑπὸ Τρώων. ib. 21. 553. Also a place where, *under* which, like ὑπό c. dat. Plato Legg. 5. p. 728. A, ὅ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός. Trop. after passive and neuter to verbs mark the subject or agent *from under* whose hand, power, agency, causation, the action of the verb proceeds, in Engl. *from*, *by*, *through*; comp. Buttm. § 134. 2. § 147. n. 3. Matth. § 592. Winer § 51. p. 316. In this sense only is ὑπό c. gen. found in T. T.

a) with *Passive* verbs, c. gen. of pers. Matt. i. 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου. ii. 16 ἐνεπαίχθη ὑπὸ τῶν μάγων. iii. 6 ἐβαπτίζοντο ὑπ' αὐτοῦ. iv. 1 ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. v. 13. Mark i. 13. ii. 3. Luke v. 15. viii. 14 ὑπὸ μεριμνῶν . . . συμπνίγονται. xiv. 8. John x. 14. Acts iv. 36. xxiii. 27. bis. Rom. xv. 15. 1 Cor. vii. 25. 2 Cor. i. 16. Gal. i. 11. al. sæpiss. Seq. gen. collect. Luke xxi. 20. Acts xv. 4 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. viii. 19. Seq. gen. of thing, Matt. viii. 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. xiv. 24. Luke vii. 24 κάλαμον ὑπὸ ἀνέμου σαλεύομενον. John viii. 9. Acts ii. 24. xxvii. 41. Rom. xii. 21. 1 Cor. x. 9. 2 Cor. v. 4. James iii. 4, 6. 2 Pet. i. 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being

sent forth unto him *from* (by) the radiant glory, i. e. by the divine Majesty, from God himself. 2 Pet. ii. 7, 17. Jude 12. Rev. vi. 13.—Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4. c. gen. of thing, Æl. V. H. 13. 1 init. μαζῶν βαρυνομένων ὑπὸ τοῦ γάλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

b) with *Neuter* verbs having a passive power; e. g. after γίνομαι and εἶναι signifying *to be made, done*; so γίνομαι, Luke ix. 7 τὰ γινόμενα ὑπ' αὐτοῦ. xiii. 17. xxiii. 8. Acts xii. 5. xx. 3. xxvi. 6. Eph. v. 12. c. εἶναι Acts xxiii. 30. impl. 2 Cor. ii. 6. (γίν. Xen. An. 7. 1. 30. impl. Xen. Hi. 1. 28. ib. 7. 6.) So πάσχειν τι ὑπό τινος, Matt. xvii. 12. Mark v. 23. 1 Thess. ii. 14.—Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9. —In like manner after some *transitive* verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπό τινος *to receive*, i. e. *to have given of* or *from* any one, i. q. *to suffer*, 2 Cor. xi. 24. ὑπομένειν τι ὑπό τινος id. Heb. xii. 3. ἀποκτεῖναι . . . ὑπὸ τῶν θηρίων i. q. *to cause to be killed by beasts*, Rev. vi. 8.—Hdian. 7. 10. 9 γνόντες [ταῦτα] ὑπὸ τῆς φήμης. Comp. Buttm. § 147. n. 3. Passow A. 1. b. AL.

II. With the Accusative, p. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Buttm. 1. c. Matth. § 593. Winer § 53 k. p. 344.

a) pp. of place whither, after verbs of motion or direction, *under, beneath*, e. g. τιθέναι λύχνον ὑπὸ τὸν μόδιον Matt. v. 15. Mark iv. 21. Luke xi. 33. ὑπὸ τὴν κλίνην Mark iv. 21. ὑπὸ τὴν στέγην εἰσέρχεσθαι Matt. viii. 8. Luke vii. 6. ἐπισυνάγειν ὑπὸ τὰς πτέρυγας. Matt. xxiii. 37. Luke xiii. 34. So Mark iv. 32. James ii. 3.—Palæph. 10. 2 λύχνους καταφέρων ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Hdot. 7. 88. Xen. An. 1. 10. 14.—Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. xvi. 20. 1 Cor. xv. 25, 27. Eph. i. 22; comp. in Πούς β. Rom. vii. 14, comp. in Πιπράσκω. Gal. iii. 22, 23, comp. in Συγκλείω. James v. 12, comp. in Πίπτω e. 1 Pet. v. 6, see in Ταπεινός b. β.—Æl.

V. H. 6. 11. Isocr. p. 142. B, ἀπάσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν ὑποπεσούσης.

b) of place where, after verbs implying a being or remaining *under* a place; e. g. c. εἶναι, John i. 49 ὄντα ὑπὸ τὴν σκυῆν. 1 Cor. x. 1. impl. Luke xvii. 24 bis. Acts ii. 5 τῶν ὑπὸ τὸν οὐρανόν. iv. 12. Rom. iii. 13. Col. i. 23. Jude vi. ὑπὸ ζόφον τετήρηκεν.—Sept. 1 K. xix. 5. Palæph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31.—Trop. of what is *under* the power or authority of any person or thing; gen. Matt. viii. 9 bis, ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτον στρατιώτας. Luke vii. 8 bis. Gal. iii. 25. iv. 2. (Esdr. iii. 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) Seq. acc. of thing, implying state or condition *under* any thing; 1 Tim. vi. 1 ὑπὸ ζυγὸν δοῦλοι. So ὑπὸ νόμον Rom. vi. 14, 15. 1 Cor. ix. 20 ter. Gal. iv. 4, 5, 21. v. 18. ὑπὸ χάριν Rom. vi. 14, 15. ὑφ' ἁμαρτίαν Rom. iii. 9. ὑπὸ κατάραν Gal. iii. 10. ὑπὸ τὰ στοιχεῖα τοῦ κ. Gal. iv. 3.—Hdian. 1. 4. 20.

c) of time when, *under*, i. e. *at*, *during*, Lat. *sub*, once Acts v. 21 ὑπὸ τὸν ὄρθρον.—Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Æl. V. H. 14. 27. Thuc. 1. 100. ὑπὸ νύκτα Sept. Jon. iv. 10. Thuc. 7. 22. ὑπὸ τὴν ἐωθινήν Pol. 53. 4. Comp. Matt. § 593.—C. Accus. *non al.*

NOTE. In composition ὑπὸ implies: 1. place, i. e. motion, or rest *under*, *beneath*, as ὑποβάλλω, ὑποδέω, ὑποπόδιον, 2. subjection, dependence, the being *under* any person or thing, as ὑπανδρος, ὑποτάσσω. 3. succession, the being *behind*, *after*, as ὑπολείπω, ὑπομένω. Comp. ὑπειπεῖν to speak after, to *subjoin*, Dem. 797. 14; also Pol. 6. 31. 1. Lat. *subsequi*. So in Engl. what goes before or beyond is said to *overgo*, and by antith. what falls short or behind may be said to *undergo*. 4. Ὑπό in composition also implies something done or happening *under-hand*, covertly, by stealth, unperceived, without noise or notice; also *a little*, somewhat, by degrees; like Lat. *sub* e. g. ὑπονοέω, ὑποπνέω, comp. in ὑπαντάω, ὑπεναντίος. Comp. Lat. *subirascor*, *subridere*. See Passow ὑπό E. Viger. p. 672 sq.

Ὑπόβαλλω, f. βαλῶ, (βάλλω,) *to cast or throw under*, e. g. under-foot, Xen. Œc. 18. 5; under a person, λῖτα Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7. *to put or thrust under*, e. g. a child to another mother, *to substitute*, Dem. 563. 5. Xen. Venat. 7. 3. *to thrust under* one's notice, *to suggest*, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55. In N. T. of persons, *to thrust under*, *to suborn*, to put forward by collusion, trans. Acts vi. 11.—Aristid. de Parathegm. p. 618. App. B. Civ. I. p. 663 ὑπεβλήθησαν κατηγοροί. So ὑπόβλητος Jos. B. J. 5. 10. 4.

Ὑπογραμμός, οὔ, ὁ, (ὑπογράφω *to underwrite*, *to write a copy*, comp. Plato Protag. 44. p. 326. D,) pp. *a writing-copy*, ὑπογραμμοὶ παιδικοί Clem. Alex. see Passow s. v. In N. T. trop. *a copy*, *pattern*, *example*, for imitation, 1 Pet. ii. 21.—2 Macc. ii. 28. Clem. Ep. I. ad Corinth. p. 40 ed. Lond. [Παῦλον] ὑπομονῆς μέγιστον ὑπογραμμόν.

Ὑπόδειγμα, ατος, τό, (ὑποδείκνυμι,) pp. 'what is shown,' i. q. *a pattern*, *example*.

a) genr. as set before any one; either for imitation, John xiii. 15 ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κ. τ. λ. James v. 10; or for warning, Heb. iv. 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. ii. 6.—Ecclus. xlv. 16. 2 Macc. vi. 28, 31. Jos. B. J. 6. 2. 1. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα Phryn. et Lob. p. 12.

b) meton. *a copy*, *likeness*, taken from an original; Heb. viii. 5. ix. 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in ver. 24.—Aquil. for Heb. תַּבְרִית Deut. iv. 17.

Ὑποδείκνυμι, f. ξω, (δείκνυμι,) *to show or point out*, pp. under-hand, by stealth, privately, i. q. *to give to understand*, *to signify*, *to let be known*, Sept. תַּבְרִית Esth. ii. 20. Hdot. 1. 189. Xen. Mem. 4. 3. 13. Genr. i. q. *to show*, *to let see*, Ecclus. xlix. 8 ὁρασιν δόξης ἦν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. *to show*, sc. by words or example, *to teach*, *to signify*, seq. acc. et dat. c. ὅτι, Acts xx. 35 πάντα ἐπέδειξα ὑμῖν ὅτι κ. τ. λ. Seq.

dat. of pers. c. infin. Matt. iii. 7 et Luke iii. 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κ. τ. λ. Seq. dat. c. orat. indir. Luke vi. 47. xii. 5. Acts ix. 16. Sept. for ἡ 2 Chr. xv. 3.—Ecclus. xlviii. 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

ὑποδέχομαι, f. ξομαι, depon. Mid. (δέχομαι), *to take to oneself*, pp. as if placing the hands or arms *under* a person or thing; hence genr. *to take* or *receive to oneself*, favourably, kindly, e. g. εὐχάς Hes. Theog. 419. Usually and in N. T. of guests, *to receive hospitably*, *to welcome*, *to entertain*, c. acc. Luke x. 38 Μάρθα ὑπέδεξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. xix. 6 ὑπέδεξατο αὐτὸν χαίρων. Acts xvii. 7. James ii. 25.—Tob. vii. 8. Jos. Ant. 11. 3. 2. Palæph. 5. 1. Æl. V. H. 4. 9. Xen. Mem. 2. 3. 13. Also, *to undertake*, *to promise*, Hdot. 9. 21, 22. Thuc. 1. 71.

ὑποδέω, f. ἴσω, (δέω,) *to bind under*, as sandals under the feet, *to put on* sandals, slippers, etc. *to shoe*, Plut. ed. R. IX. p. 46. 1, ὑποδήσας τὴν γυναῖκα κρηπίσι.—In N. T. only Mid. ὑποδεομαι, *to bind under* or *put on one's own* sandals; Perf. *to have bound on one's* sandals, etc. i. q. *to be shod*; so seq. acc. σανδάλια Mark vi. 9, comp. Winer § 64. p. 490. Acts xii. 8 ὑπόδησαι τὰ σανδάλιά σου. Comp. Buttm. § 135. 4. Seq. acc. of part, Eph. vi. 15 ὑποδησάμενοι τοὺς πόδας. Buttm. § 135. 5.—c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6. c. acc. of part Æl. V. H. 1. 18. Thuc. 3. 22.

ὑπόδημα, ἄτος, τό, (ὑποδέω,) pp. 'what is bound under' sc. the foot, *a sandal*, a sole of wood or hide bound on with thongs, i. q. σανδάλιον q. v. In later usage ὑπόδημα κοῖλον and also ὑπόδημα simply, is put for the Roman *calceus* or *shoe* which covered the whole foot; so Jos. B. J. 6. 1. 8, of thick nailed shoes of the Roman soldiers, *caliga*. See the Commentators on Aristoph. Plut. 483, 4. Passow s. v. Comp. Adam's Rom. Ant. p. 419 sq. Genr. Matt. x. 10. Luke x. 4. xv. 22 ὑποδήματα εἰς τοὺς πόδας. xxii. 35. Acts vii. 33 λῦσον τὸ ὑπόδημα τῶν ποδῶν σου, i. e. take off thy sandal or shoe, quoted from

Ex. iii. 5 where Sept. for ὕγ, as also Deut. xxv. 9. Josh. v. 15. Is. v. 27.—Hdian. 5. 5. 21. Æl. V. H. 7. 11. Plut. Conjug. Præc. 30 bis. Xen. Cyr. 8. 2. 5. Œc. 10. 2.—Hence τὰ ὑποδήματα τινος *basstáσαι to bear the sandals* of any one Matt. iii. 11, also λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων τινός *to unbind one's sandals*, Mark i. 7. Luke iii. 16. John i. 27. Acts xiii. 25, expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. Comp. Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in Σανδάλιον. Plut. Sympos. 7. 8. 4 τοῖς τὰ ὑποδήματα κομιζοῦσι παιδαρίοις. Diog. Laert. 6. 44 πρὸς τὸν ὑπὸ τοῦ οἰκέτου ὑποδοῦμενον. Terent. Heauton. 1. 1. 72 'domum revertor . . accurrent servi, soccos detrahent,' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit ementi calceum, portat post eum quæ ei necessaria ad balneum, exuit eum, . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quæ servus præstat hero, etiam discipulus præstat præceptori, præter solutionem calcei ejus.' See Wetstein N. T. and Lightfoot Hor. Heb. ad Matt. iii. 11.

ὑπόδικος, ου, ὁ, ἡ, adj. (δίκη), pp. 'under process, under sentence,' i. q. *condemned, guilty*; Rom. iii. 19 ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ, i. e. before or in the sight of God, comp. Matth. § 388. a.—Act. Thom. 5. Luc. Phalar. alt. 13. Dem. 518. 3 ὑπόδικος ἔστω τῷ παθόντι.

ὑποζύγιον, ου, τό, (neut. of adj. ὑποζύγιος under a yoke, yoked, from ζυγός,) *a draught-animal, beast of burden*, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. *an ass*, Matt. xxi. 5 quoted from Zech. ix. 9 where Sept. for ἡ 2 Pet. ii. 16, in allusion to Num. xxii. 28 sq. where Heb. ἵλη, Sept. ἡ ὄνος.—Sept. for ἡ 2 Pet. Ex. xxiii. 4, 5. Josh. vi. 21. Diod. Sic. 19. 20 ὑποζυγίων πλήθος, opp. ἵππους.

ὑποζώννυμι, f. ζώσω, (ζώννυμι,) *to undergird*, i. e. of persons, *to gird under the breast*, ὑπὸ τοῦς μαστοὺς 2

Macc. iii. 19. Æl. V. H. 10. 22. In N. T. of a ship, *to undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts xxvii. 17.—Pol. 27. 3. 3.

Υποκάτω, adv. (κάτω,) i. q. Engl. *under-neath*, spoken of place, c. gen. Mark xi. 11. vii. 28 ὑποκάτω τῆς τραπέζης. Luke viii. 16. John i. 51 ὑποκάτω τῆς σκεπῆς. Rev. v. 3, 13. vi. 9. xii. 1. Trop. ὑποτάσσειν ὑποκάτω τῶν ποδῶν τινος Heb. ii. 8, see in Πούς β. Sept. for ἡπῆ Ez. xxiv. 5. ἡπῆ 1 K. vi. 6. Ez. xl. 19.—Pol. 3. 55. 2. Diod. Sic. 1. 72.

Υποκρίνομαι, depon. Mid. (κρίνω), pp. *to give judgment under* a cause or matter, *to give a judicial answer*; hence genr. *to answer, to reply*, used by the earliest writers instead of the later and more usual ἀποκρίνομαι, Hom. Il. 7. 407. Hdot. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1. *to interpret* dreams, sc. in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, *to answer upon the stage, to play a part, to act*, Luc. de Merc. cond. 30. Æl. V. H. 14. 10. Diod. Sic. 13. 97 ὑποκρίνεσθαι τραγωδίαν Εὐριπίδου Φοινίσσας.—Hence genr. and in N. T. *to play the hypocrite, to dissemble, to feign*, c. acc. et inf. Luke xx. 20 ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι.—2 Macc. vi. 21, 24. Jos. Vit. § 9. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

Υπόκρισις, εως, ἡ, (ὑποκρίνομαι q. v.) pp. *answer, response*, e. g. of an oracle Hdot. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. *stage-playing, acting*, the histrionic art, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἶδος ὑποκρίσεως.—In N. T. *hypocrisy, dissimulation*, Matt. xxiii. 28. Mark xii. 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke xii. 1. Gal. ii. 13. 1 Tim. iv. 2. 1 Pet. ii. 1.—2 Macc. vi. 25. Jos. Ant. 2. 6. 10. Pol. 35. 2. 13.

Υποκριτής, οὔ, ὁ, (ὑποκρίνομαι,) *a stage-player, actor*, Luc. Piscat. 33. Æl. V. H. 3. 30. Xen. Mem. 2. 2. 9. In N. T. *a hypocrite, dissembler*, sc. in respect to religion, piety, Matt. vi. 2, 5,

16. vii. 5. xv. 7. xvi. 3. xxii. 18. xxiii. 13—15, 23, 25, 27, 29. xxiv. 51. Mark vii. 6. Luke vi. 42. (xi. 44.) xii. 56. xiii. 15. Sept. for ἡπῆ Job xxxiv. 30. xxxvi. 13. So Aquil. et Theod. Job xv. 34. xx. 5.—Not found in this sense in classic writers; Eustath. in Il. ἡ, p. 564. 8, ὑποκριτῆς παρὰ τοῖς ὑστερογενέσι ῥητόρσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅπερ φρονεῖ.

Υπολαμβάνω, f. λήψομαι, (λαμβάνω,) *to take under* any person or thing, i. e. *to take up* by placing oneself *underneath*; trans.

a) pp. *to take or receive up*, c. acc. Acts i. 9 νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Hdot. 1. 24 τὸν δὲ [Ἀρίωνα] δελφῖνα λέγουσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ Ταίναρον. Comp. Jos. Ant. 4. 8. 48 fin.

b) trop. *to take up* the discourse, *to continue*; hence *to answer, to reply*; absol. Luke x. 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. for ἡπῆ oft in Job ii. 4. iv. 1. vi. 1. Dan. iii. 9.—Æl. V. H. 14. 8 ὑπολαβὼν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

c) trop. *to take up* in thought, *to suppose, to think*, comp. in comm. Engl. *I take it*; absol. Acts ii. 15 οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, κ. τ. λ. Sep. ὅτι, Luke vii. 43.—Sept. Job xxv. 3 c. ὅτι. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

Υπολείπω, f. ψω, (λείπω,) *to leave behind*, see in Υπό note no. 3; Pass. *to be left behind, to remain*; Rom. xi. 3 καὶ γὰρ ὑπελείφθην μόνος, quoted from 1 K. xix. 10, 14, where Sept. for ἡπῆ, ἡπῆ. Sept. for ἡπῆ Ex. x. 19. Judg. vii. 3.—Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14. Xen. Cyr. 1. 4. 27.

Υπολήνιον, ου, τό, (ληνός,) *the under-vat* of a wine-press, into which the juice of the grapes flowed; see in Ληνός b. Mark xii. 1. Sept. for ἡπῆ Is xvi. 10. Joel iii. 13. Hagg. ii. 17.

Υπολιμπάνω, a lengthened form for ὑπολείπω q. v. found only in pres. and imperf. Buttm. § 112. 13; *to leave behind*, trans. 1 Pet. ii. 21 ὑπολιμπάνων ὑπογραμμόν.—In the sense *to fail par-*

tially,' Dion. Hal. Ant. 1. 23. καταλιμπάνω Act. Thom. § 43.

Υπομένω, f. ενῶ, (μένω.) 1. intrans. *to remain behind*, after others are gone; see in Υπό note no. 3. Luke ii. 43 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ. Acts xvii. 14 ἐκεῖ.—Jos. Ant. 6. 5. 2. Ael. V. H. 5. 5 αὐτὸς ὑπέμεινε οἴκοι. c. ἐν Dem. 671. 15. absol. Xen. Conv. 9. 7.

2. trans. *to remain under* the approach or presence of any person or thing, i. q. *to await*, Tob. v. 7 ὑπόμεινόν με. Jos. Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec. a hostile attack, *to await, to sustain*, Jos. Ant. 7. 4. 1 ὑπομένειν τῶν πολεμίων φάλαγγας. Hdian. 5. 3. 26. Xen. An. 6. 5. 26. Hence in N. T. trop. *to bear up under, to be patient under, to endure, to suffer*, c. acc. 1 Cor. xiii. 7 πάντα ὑπομένει. 2 Tim. ii. 10. Heb. x. 32 πολλὴν ἀθλήσιν ὑπεμείνατε. xii. 2, 7. ver. 3, comp. in Υπό I. b. James i. 12. Sept. for ܡܕܢܝܢ Mal. iii. 2.—Diod. Sic. 1. 3 τὸν πόνον. Ael. V. H. 1. 34. Xen. Mem. 2. 1. 17.—Absol. or neut. i. q. *to endure, to hold out, to persevere*, e. g. πᾶς δὲ ὁ ὑπομείνας εἰς τέλος Matt. x. 22. xxiv. 13. Mark xiii. 13. So c. dat. Rom. xii. 12 τῇ θλίψει ὑπομένοντες. 2 Tim. ii. 12. James v. 11. 1 Pet. ii. 20 bis. Sept. for ܡܕܢܝܢ Dan. xii. 12.—Jos. Ant. 12. 3. 1 μέχρι δ' ἐσχάτου πολεμοῦντες ὑπέμειναν. Luc. Prometh. 21 ὑπόμεινε οὖν καρτερῶς. Thuc. 1. 76.

Υπομιμνήσκω, f. ὑπομνήσω, (μιμνήσκω q. v.) *to recall to one's mind*, pp. privately, silently, by hints or suggestions, *to suggest to one's mind*, i. q. genr. *to put in mind of, to remind, to bring to remembrance*.

a) Act. in various constructions: c. dupl. acc. of pers. and thing, John xiv. 26 ὑπομνήσει ὑμᾶς πάντα. Winer § 30. 7. Matth. § 347. n. 2. Comp. Buttm. § 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.) Seq. acc. of pers. c. περὶ τούτων, 2 Pet. i. 12. Comp. Matth. § 347. n. 1. Seq. acc. of pers. c. inf. Tit. iii. 1; or c. ὅτι Jude 5.—c. inf. Plut. Apophth. Antig. 6. T. II. p. 28. Tauchn. c. ὅτι Ael. V. H. 4. 17.—Seq. acc. of thing, e. g. precepts, duties, 2 Tim. ii. 14 ταῦτα ὑπομίμνησκε. Also evil deeds, with the idea of cen-

sure, reprehension, 3 John 10 ὑπομνήσω αὐτοῦ τὰ ἔργα. Comp. Matth. § 347. n. 2.—Hdian. 6. 2. 11. Dem. 316. 10 ὑπομιμνήσκειν τὰς ἰδίας εὐεργεσίας μικροῦ δεῖν ὁμοίον ἐστὶ τῷ ὀνειδίζειν.

b) Mid. i. q. *to call to mind, to recollect, to remember*, c. gen. Luke xxii. 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κ. Comp. Matth. § 347. b. Buttm. § 132. 5. 3.—Luc. Catapl. 4. Ael. V. H. 5. 19.

Υπόμνησις, εως, ἡ, (ὑπομιμνήσκω,) *a putting in mind, a reminding, remembrance*.

a) trans. ἐν ὑπομνήσει *by putting in mind*, by way of remembrance, 2 Pet. i. 13. iii. 1.—2 Macc. vi. 16. Thuc. 4. 95.

b) intrans. *recollection, remembrance*; so ὑπόμνησιν λαμβάνειν *to take remembrance of*, i. q. *to remember*, 2 Tim. i. 5; comp. ver. 4.—So ὑπόμνησιν ποιῆσθαι Act. Thom. § 38. Genr. Wisd. xvi. 11. Jos. Ant. 4. 3. 4. Pol. 1. 1. 2.

Υπομονή, ἡς, ἡ, (ὑπομένω,) *a remaining behind, abode*, Sept. 1 Chr. xxix. 15. Dion. Hal. Ant. 1. 44. In N. T. trop. *a bearing up under, patient endurance*, comp. in Υπομένω no. 2.

a) pp. c. gen. of thing borne, as evils, etc. 2 Cor. i. 6 ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων.—Jos. Ant. 2. 2. 1 πόνων ὑπομονή. Pol. 4. 51. 1 ὑπ. τοῦ πολέμου. Diod. Sic. 5. 34.

b) genr. i. q. *patience, perseverance, constancy*, sc. under suffering, in faith and duty; absol. Luke viii. 15 καρποφύρουσιν ἐν ὑπομονῇ. Rom. viii. 25. 2 Cor. vi. 4. xii. 12. Col. i. 11. Heb. x. 36. xii. 1. James i. 3, 4. 2 Pet. i. 6 bis. Rev. ii. 3. Seq. gen. of that in or as to which one perseveres, Rom. ii. 7 καθ' ὑπομονὴν ἔργου ἀγαθοῦ. 1 Thess. i. 3 τῆς ὑπομονῆς τῆς ἐλπίδος. Comp. Winer § 30. 2. Seq. gen. of pers. Luke xxi. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 2 Thess. i. 4. iii. 5. James v. 11. Rev. i. 9. ii. 2, 19. xiii. 10. xiv. 12. iii. 10 τὸν λόγον τῆς ὑπομονῆς μου, i. e. the precept of constancy towards me.—Psalt. Salom. ii. 40 χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. Diod. Sic. 11. 9 τὴν ἐν τοῖς κινδύνοις ὑπομονήν.—Spec. *patience* as a quality of mind, the bearing of evils and suffering with tranquil mind, Rom.

v. 3 ἡ θλίψις ὑπομονὴν κατεργάζεται. ver. 4. Rom. xv. 4, 5 ὁ θεὸς τῆς ὑπομονῆς, i. e. who bestows patience. 1 Tim. vi. 11. 2 Tim. iii. 10. Tit. ii. 2.—Sept. for *patient hope*, Heb. תַּיִרָה Ezra x. 2. תַּיִרָה Ps. ix. 19. comp. Ecclus. ii. 13. xvi. 13.

Υπονοέω, ὤ, f. ἤσω, (νοέω,) Lat. *susplicere, suspectare*, i. q. *to suspect, to surmise*, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73. In N. T. i. q. *to conjecture, to suppose, to deem*, c. acc. impl. Acts xxv. 18 ὡν [i. e. τούτων ἄ] ὑπενόουν ἰγώ. c. acc. et inf. Acts xiii. 25. xxvii. 27. —Judith xiv. 14. Plut. de Garrul. c. 14 οὐχ ὑπονοοῦντος, ἀλλ' εἰδότος ἐφαίνετο. Xen. Cyr. 3. 3. 20.

Υπονοία, ας, ἡ, (ὑπονοέω,) *under-thought*, i. e. *suspicion, surmise*, 1 Tim. vi. 4 ὑπόνοιαι πονηραί.—Ecclus. iii. 24. Jos. B. J. 1. 11. 5. Pol. 5. 15. 1. Dem. 1178. 2.

Υποπιάζω, Dor. for ὑποπιέζω, (πιέζω q. v.) *to press under, to suppress, to oppress*, in MSS. for ὑπωπιάζω, Luke xviii. 5. 1 Cor. ix. 27.—So ὑποπιέζω Clem. Alex. Pæd. 3. 16. Plut. IX. p. 647. 17. Reisk.

Υποπλέω, f. εὔσομαι, (πλέω q. v.) *to sail under*, i. e. under the lee or shelter of an island or shore. seq. acc. depending on ὑπό in composit. Acts xxvii. 4, 7 ὑπεπλεύσαμεν τὴν Κρήτην. Comp. Matth. § 426. 3. Buttm. § 147. n. 11, 12. Winer § 56. 2, 3.

Υποπνέω, f. εὔσω, (πνέω q. v.) *to blow gently, softly*, of the wind, Acts xxvii. 13. Comp. in Υπό note.

Υποπόδιον, ου, τό, (pp. neut. of adj. ὑποπόδιος under foot, from πούς,) *a footstool*, James ii. 3 κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου. Anthropopath. of God, whose footstool is the earth, τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ Matt. v. 35 et Acts vii. 49; comp. Is. lxvi. 1 where Sept. and דָּתָה. For the phrase τιθέναι τοὺς ἑχθροὺς ὑποπόδιον τῶν ποδῶν τινος, quoted from Ps. cx. 1 where Sept. for דָּתָה, see in Πούς β. Matt. xxii. 44. Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13. x. 13. Sept. genr. for דָּתָה Ps. xcix. 5. Lam. ii. 1. שָׁבַב 2 Chr. ix. 18. —Sext. Empir. adv. Matth. 1. 246.

Chares ap Athen. 12. 9. Athen. 5. p. 192. E. Eustath. ad Od. δ', 1482. 3. Hesych. θρανίον· ὑποπόδιον. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

Υπόστασις, εως, ἡ, (ὑφίστημι to underset,) pp. 'what is set or stands under,' *a foundation, substructure*, Sept. Ez. xliii. 11 ὑπ. τοῦ οἴκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10. αἵματος ὑπόστασις καὶ ἰλύς Galen. de Temper. 2. 5. Tom. III. p. 66. F; a thick broth or sauce, καρύκευμα, Athen. IV. p. 133; also lees, dregs, excrement, ἡ ἐν πιθῷ τοῦ οἴνου ὑπόστασις, ἐνέδρα, Pacat. in Lob. ad Phr. p. 73. Trop. *foundation, origin, beginning*, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 ὑπ. τῆς ἐπιβολῆς. ib. 15. 70. *purpose begun, undertaking*, Diod. Sic. 16. 32, 33.—In N. T.

a) meton. *well-founded trust, firm expectation, confidence*, pp. foundation or ground of trust and confidence. Heb. iii. 14 τὴν ἀρχὴν τῆς ὑποστάσεως, i. e. our first hope or confidence, sc. in Christ, i. q. τὴν πρώτην πίστιν 1 Tim. v. 12; comp. Heb. x. 35. So Heb. xi. 1 ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, *faith is confidence as to things hoped for*; so Engl. Vers. marg. Comp. below in c. 2 Cor. ix. 4 καταισχυνθῶμεν ἡμεῖς . . ἐν τῇ ὑποστάσει ταύτῃ, in later edit. comp. in b, c. So Sept. for הִתְהַלַּח Ps. xxxix. 8. תַּיִרָה Ruth i. 12. Ez. xix. 5.

b) meton. of that quality which leads one to stand under, endure, or undertake any thing, *firmness, boldness, confidence*. 2 Cor. xi. 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως in this boldness of boasting, this confident boasting. So 2 Cor. ix. 4 in text. rec. comp. in a. See also in c.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37. Tauchn. ἡ δὲ ἐν βασάνοις ὑπόστασις τῆς ψυχῆς. Pol. 4. 50. 10. ib. 6. 55. 2 ὑπόστασις καὶ τόλμα.

c) trop. *hypostasis*, Lat. *substantia*, i. e. what really exists under any appearance, *substance, reality, essential nature*. Heb. i. 3 χαρακτήρ τῆς ὑποστάσεως αὐτοῦ sc. θεοῦ, i. e. the express image or counterpart of God's essence or being, i. q. of God himself. So Heb. xi. 1; according to Chrysostom and others;

comp. above in a.—Wisd. xvi. 21. Test. XII Patr. p. 633 πᾶσα ἡ ὑπόστασις τῶν σπλαγχνῶν. Artemid. 3. 14 φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μή. Aristot. de Mund. c. 4. p. 1210. Diod. Sic. 1. 38 νέφους ὑποστάσεις, real clouds, clouds.—Hence in 2 Cor. ix. 4 et xi. 17 some take it in the sense of *subject, matter, thing*, ἐν τῇ ὑποστάσει ταύτῃ *in this matter*, i. q. ἐν τῷ μέρει τούτῳ. ix. 3.

ὑποστέλλω, f. ἐλῶ, (στέλλω q. v.) *to send or draw under*, e. g. a sail, to contract, to furl, Pind. Isth. 2. 59. In N. T. c. ἑαυτὸν or Mid. *to draw oneself back*, pp. under cover, out of sight; hence genr. *to shrink or draw back, to withdraw oneself*, sc. from timidity, not openly and boldly. Gal. ii. 12 ὑπέστειλεν ἑαυτὸν. Heb. x. 38 ἐὰν ὑποστείληται, quoted from Sept. Hab. ii. 4 where Heb. הִשָּׁב. —Pol. 1. 16. 10 ὁ δὲ βασιλεὺς ὑπεστείλας ἑαυτὸν ὑπὸ τὴν Ῥωμαίων σκέπην. Mid. Jos. B. J. 3. 8. 1.—Seq. acc. of thing, pp. *to draw back as to any thing*, i. q. *to keep back, to suppress*, from timidity, clandestinely. Acts xx. 20 οὐδὲν ὑπεστείλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κ. τ. λ. So c. οὐδὲν impl. ver. 27.—Jos. B. J. I. 20. 1 μηδὲν τῆς ἀληθείας ὑποστείλαμενος ἀντικρὺς εἶπε. Diod. Sic. 13. 70. Dem. 54, ult. Plato Apol. Socr. 10 οὔτε μέγα οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστείλαμενος.

ὑποστολή, ἥς, ἡ, (ὑποστέλλω,) *a shrinking or drawing back*, from timidity, clandestinely, Heb. x. 39, comp. ver. 38.—Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. ὑποστολή· δειλία, φυγή.

ὑποστρέφω, f. ψω, (στρέφω,) *to turn behind*, i. e. *back, to turn about*, trans. e. g. ἱππους Hom. Il. 5. 581, comp. 505; see in ὑπό note. In N. T. intrans. or c. ἑαυτὸν impl. see in ἄγω no. 3; *to turn back, to return*, either from a short distance or from a journey, etc. Absol. Mark xiv. 40 ὑποστρέψας εὔρεν αὐτοὺς κ. τ. λ. Luke ii. 43. xvii. 18. xxiii. 48, 56. Acts viii. 28 ἦν δὲ ὑποστρέφων *was returning*. Sept. for חָשַׁב Josh. ii. 23.—Jos. Ant. 11. 2. 2. Palæph. 1. 6. Xen. An. 6. 6. 38.—With adjuncts of place, etc. εἰς c. acc. Luke i. 56. ii. 39, 45. iv. 14.

Gal. i. 17. al. εἰς c. acc. of state, εἰς διαφθοράν Acts xiii. 34. (Sept. Gen. 1. 14. Æl. V. H. 3. 29. c. acc. of state, ib. 3. 18.) ἀπό c. gen. Luke iv. 1. Heb. vii. 1. ἐκ c. gen. Acts xii. 25. διὰ c. gen. Acts xx. 3. Sept. for חָשַׁב, c. ἀπό Gen. 1. 14. ἐκ Ruth i. 6. AL.

ὑποστρωννύω, v. ὠννυμι, f. ὑποστρώσω, (στρωννύω, ὠννυμι,) *to strow underneath*, trans. Luke xix. 36. Sept. for שָׁטַח lviii. 5.—Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

ὑποταγή, ἥς, ἡ, (ὑποτάσσω,) *subordination*, i. e. *subjection, submission*, 2 Cor. ix. 13 see in Ὁμολογία. Gal. ii. 5 οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, i. e. *as to subjection*, so as to submit to them. 1 Tim. ii. 11. iii. 4.—Ignat. ad Eph. § 2. In the Greek Grammarians ὑποταγή is the *subordinate mode*, i. e. the Subjunctive.

ὑποτάσσω, v. ττω, f. ξω, (τάσσω,) *to range or put under, to subordinate, to make subject*, trans.

a) Act. and also in Pass. *to be subjected, to be subject, subordinate*; construed c. acc. et dat. expr. or impl. Rom. viii. 20 bis, τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα. 1 Cor. xiv. 32, see in Πνεῦμα p. 676. col. B. 1 Cor. xiv. 34, comp. Eph. v. 24. 1 Cor. xv. 27 ter, 28 ter, comp. in Πούς. Eph. i. 22. v. 24. Phil. iii. 21. Heb. ii. 5, 8 ter. 1 Pet. iii. 22. Sept. for חָשַׁב Ps. viii. 7, comp. in Πούς. חָשַׁב Ps. xlvii. 4. חָשַׁב Dan. xi. 39.—2 Macc. viii. 9, 22. Jos. Ant. 8. 5. 3. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. οἱ ὑποτασσόμενοι, soldiers, Pol. 3. 13. 8; subjects, ib. 3. 18. 3. Diod. Sic. 1. 55.

b) Mid. *to submit oneself, to be subject, to be obedient*, seq. dat. Luke ii. 51 ἦν ὑποτασσόμενος αὐτοῖς. x. 17, 20. Rom. viii. 7. x. 3 τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. xiii. 1, 5. 1 Cor. xvi. 16. Eph. v. 21, 22 αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθαι. Col. iii. 18. Tit. ii. 5, 9. iii. 1. Heb. xii. 9. James iv. 7. 1 Pet. ii. 13, 18. iii. 1, 5. v. 5 bis. Sept. for חָשַׁב Ps. lxii. 6, coll. ver. 2.—Palæph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 ὁ Πρωταγόρας ἐκουσίως ὑποταγεῖς τοῖς Πέρσiais.

ὑποτίθημι, f. θήσω, (τίθημι,) *to set or put under, to lay under*, e. g. a prop, support, Xen. Cyr. 7. 5. 12. In N. T.

a) pp. c. acc. τιθέναι τὸν τράχηλον, *to lay down one's neck*, sc. under the sword or axe of the executioner, i. q. to hazard one's life, Rom. xvi. 4.—Æl. V. H. 10. 16 ὑποθήσω τὴν κεφαλὴν sc. for one to strike. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77. trop. Ecclus. li. 26.

b) Mid. ὑποτίθεμαι, *to bring under the mind or notice of any one, to suggest, to put in mind of*, as a teacher or otherwise, c. acc. et dat. 1 Tim. iv. 6.—Jos. B. J. 2. 8. 7. Pöl. 1. 22. 3. Plato Euthyphr. 11. p. 9. D, σκόπει, εἰ τοῦτο ὑποθέμενος, οὕτω ῥᾶστά με διδάξεις ὃ ὑπέσχου.

ὑποτρέχω, aor. 2 ὑπέδραμον, (τρέχω q. v.) *to run under*, e. g. under a tree, Plut. Apophth. Themist. 13. T. II. p. 37. Tauchn. ταῖς πλατάνοις, αἷς ὑποτρέχουσι χειμαζόμενοι. In N. T. of a ship, *to run under the lee or shelter of an island or coast*; c. acc. as in ὑποπλέω. Acts xxvii. 16 νησίον δέ τι ὑποδραμόντες.—c. dat. Plut. de Virt. Mul. II. p. 191. Tauchn. Comp. Wetst. N. T. II. p. 642.

ὑποτύπωσις, εως, ἡ, (ὑποτυπώω *to form or copy slightly, to sketch*, Aristot. Ethic. 1. 7 ὑποτυπῶσαι πρῶτον, εἰθ' ὕστερον ἀναγράφειν,) *a form, sketch*, imperfect delineation, trop. 2 Tim. i. 13 ὑπ. ὑγιαίνοντων λόγων.—Poll. On. 7. 128 ζωγράφων ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτύπωσις . . . σκιὰν ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo II. p. 182. B, ἀναλαμβάντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320.—Meton. *a sketch, pattern*, for imitation, 1 Tim. i. 16 πρὸς ὑποτύπωσιν.—Hesych. πρὸς ὑποτύπωσιν πρὸς σημεῖον.

ὑποφέρω, aor. 1 ὑπήνεγκε, (φέρω,) *to underbear*, i. e. to bear up from underneath, *to support, to sustain*, e. g. ὄπλα, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57. In N. T. trop. *to bear up under, to endure*, e. g. evils, c. acc. πειρασμόν 1 Cor. x. 13. διωγμούς 2 Tim. iii. 11. λύπας 1 Pet. ii. 19. Sept. for נִשָּׂא Ps. lxix. 8. Prov. xviii. 14.—

2 Macc. ii. 28. Jos. B. J. 6. 3. 3. Pöl. 1. 1. 2. Xen. Conv. 8. 40.

ὑποχωρέω, ὦ, f. ἤσω, (χωρέω q. v.) *to give place covertly, to withdraw oneself under cover*, without noise or notice, intrans. c. εἰς local, Luke ix. 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον. Sept. Judg. xx. 37. Jos. Vit. § 29 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isæus 58. 19 εἰς Σικυῶνα. Xen. Cyr. 3. 1. 2.

ὑπωπιάζω, f. ἄσω, (ὑπώπιον part under the eyes, the face, from ὑπό, ὦψ,) *to strike under the eyes, to beat the face black and blue*, Engl. *to give a black eye*, Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in Lun. 4 ἔλεγεν, ὑπωπιάζειν [al. ὑποπιέζειν] αὐτοὺς τὴν σελήνην, σπιλῶν καὶ μελασμῶν ἀναπιμπλάντας. Comp. Wetst. N. T. I. p. 779.—In N. T. genr. i. q. *to maltreat*, trans. spoken of the body, *to subject to hardship, to mortify*, τὸ σῶμά μου 1 Cor. ix. 27.—Trop. *to weary with prayers, entreaties*, Engl. *to beat out*, c. acc. Luke xviii. 5. Comp. Lat. obtundo Ter. Adelph. 1, 2. 33.—See ὑποπιάζω

ὑς, ὅς, ὁ, ἡ, *a swine*, 2 Pet. ii. 22; see in Βόρβορος. Sept. for נִשָּׂא Deut. xiv. 8.—Æl. V. H. 10. 5. Xen. Mem. 4. 3. 10.

ὑσσωπος, ου, ἡ, (Heb. זִיזַן,) *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. v. 13 [iv. 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names זִיזַן and ὕσσωπος, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. *origanum* or wild marjoram, *origanum cretense*, called by the Arabs *Zattar*, (*ocimum zatarhendi*), and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria, etc. p. 572. R. Tanchum of Jerus. "זִיזַן nomen est origani (saturcia, savory) et Kornith, i. e. stoechadis, quæ est species origani." See fully in Gesen. Thesaur. Ling. Heb. p. 57. Hyssop was much used in the ritual

purifications and sprinklings of the Hebrews, comp. זֶרְבָב Sept. ὕσσωπος Ex. xii. 22. Lev. xiv. 4. 6. Num. xix. 18. Ps. li. 8. Jos. Ant. 4. 4. 6.—In N. T. of a stalk or stem of hyssop, John xix. 29, i. q. κάλαμος in Matt. xxvii. 48. et Mark xv. 36. Also of a bunch of hyssop for sprinkling, Heb. ix. 19; comp. Sept. and זֶרְבָב Lev. xiv. 4, 6, 49, 51, 52.—Jos. Ant. 2. 14. 6 ὕσσωπον κόμας.

Ὑστερέω, ὦ, f. ἦσω, (ὕστερος,) *to be last, behind, posterior*, e. g. in place, ὑστέρησαν τῇ διώξει Thuc. 1. 134; in time, absol. Hdot. 1. 70. c. gen. Xen. An. 1. 7. 12.—In N. T. trop. of dignity, condition, strength, and the like, *to be behind, inferior, to lack*; in later usage also depon. Pass. ὑστεροῦμαι id. Passow s. v. fin. On the construction comp. Lob. ad Phr. p. 237.

a) of dignity, etc. absol. i. q. *to be the worse*, 1 Cor. viii. 8 οὔτε ἐὰν μὴ φάγομεν ὑστερούμεθα. Seq. genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. xi. 5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. xii. 11.—So ὑστερίζειν Xen. Mem. 3. 5. 13.

b) genr. i. q. *to lack, to fail*, e. g. (a) *to fail of any thing, to come short of, to miss, not to reach*, seq. gen. expr. or impl. Rom. iii. 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, *all have come short of that glory which is from God*, have failed to obtain the divine favour, etc. Heb. iv. 1 ὑστερηκέναι sc. τῆς καταπαύσεως ταύτης. Once seq. ἀπό c. gen. prægn. Heb. xii. 15.—c. gen. Pol. 5. 101. 4. Thuc. 3. 31. c. ἀπό comp. Ecclus vii. 34.—(β) i. q. *to want, to be without, to lack*; seq. gen. Luke xxii. 35 μή τινος ὑστερήσατε; (Jos. Ant. 15. 6. 7 μηδὲ οἶνον μηδὲ ὕδατος ὑστερηθῆναι. Diod. Sic. 13. 110.) Seq. ἐν c. dat. of that *in which* one is wanting, 1 Cor. i. 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phr. p. 237. Ecclus. xi. 12. Seq. acc. of thing *as to which*, Matt. xix. 20 τί ἐτι ὑστερῶ; *what lack I yet?* comp. Mark x. 21 et Luke xviii. 22. (Sept. τί ὑστερῶ ἐγώ, for לֹא־חָסַר Ps. xxxix. 5. לֹא־חָסַר Deut. xv. 8.) Absol. i. q. *to be in want, to suffer need*, Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.—Ecclus.

xiii. 4.—(γ) Intrans. of things, *to fail, to be lacking, wanting*, absol. John ii. 3 ὑστέρησαντος οἶνου. c. dat. Mark x. 21 ἐν σοι ὑστερεῖ, comp. Luke xviii. 22. Sept. for לֹא־חָסַר Neh. ix. 21. Ps. xxiii. 1.—Dioscor. 5. 87 ὑστερούσης σποδοῦ.

Ὑστέρημα, ατος, τό, (ὕστερέω,) *that which is wanting, want, lack*.

a) genr. seq. gen. of thing, Phil. ii. 30 τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. xvi. 17. Col. i. 24 τὰ ὑστέρηματα τῶν θλίψεων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. iii. 10. Sept. for לֹא־חָסַר Judg. xviii. 10. xix. 19, 20. לֹא־חָסַר Ps. xxxiv. 9.

b) absol. or c. gen. of pers. *want, need, poverty*, Luke xxi. 4, coll. Mark xii. 44. 2 Cor. viii. 13, 14. ix. 12. xi. 9.

Ὑστέρησις, εως, ἡ, (ὕστερέω,) *the being in want, want, need, poverty*, Mark xii. 44, coll. Luke ii. 1, 4. Phil. iv. 11 οὐκ ὅτι κατ' ὑστέρησιν λέγω.

Ὑστερος, α, ον, (kindr. with ὕψος,) a defective comparative, Buttm. § 69. 2. Ausf. Sprachl. § 69. 2; *latter, last, hindmost*, e. g. in place, Hom. Il. 5. 17. comp. Xen. Cyr. 5. 3. 42. In N. T. only of time:

a) genr. 1 Tim. iv. 1 ἐν ὑστέροις καιροῖς, *in the latter times*, in after times; comp. in Ἐσχατος b. β. Sept. for לֹא־חָסַר 1 Chr. xxix. 29.—Pol. 2. 41. 9. Xen. H. G. 7. 2. 10.

b) Neut. ὕστερον as adv. (a) seq. gen. *last, after*, Matt. xxii. 27 et Luke xx. 32 ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή, *last of all*, after all. So Sept. for לֹא־חָסַר Jer. xxxi. 19.—Xen. H. G. 3. 2. 22.—(β) Absol. i. q. *at last, afterwards*; Matt. iv. 2 ὕστερον ἐπείνασε. xxi. 29, 32, 37. xxv. 11. xxvi. 60. Mark xvi. 14. Luke iv. 2. John xiii. 36. Heb. xii. 11. Sept. for לֹא־חָסַר Prov. v. 4.—Jos. Ant. 2. 15. 1. Æl. V. H. 5. 13. Xen. Conv. 1. 14.

Ὑφαντός, ἡ, όν, (ὕφαινω *to weave*), *woven*, John xix. 23 χιτῶν ὑφαντός δι' ὅλου, comp. in Ἀόρατος. Sept. for לֹא־חָסַר Ex. xxxix. 21, 26. לֹא־חָסַר Ex. xxvi. 32. xxviii. 6.—Jos. Ant. 3. 2. 4. Thuc. 2. 97.

Ὑψηλός, ἡ, όν, (ὕψι, ὕψος,) *high, elevated, lofty*.

a) pp. as ὄρος ὑψηλόν Matt. iv. 8. xvii. 1. Mark ix. 2. Luke iv. 5. Rev. xxi. 10. τεῖχος ὑψ. ver. 12. Sept. for עֲבֵי Gen. vii. 19. Is. ii. 15. עֲבֵי Is. ii. 14. Ez. xx. 28. — Palæph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25. — From the Heb. τὰ ὑψηλά, *high places, the heights*, put for *the highest heavens*, Heb. i. 3; comp. in Οὐρανός d. β. So Sept. for עֲבֵי Ps. xciii. 4. Is. xxxiii. 5. In a like sense spoken of Christ, comparat. ὑψηλότερος τῶν οὐρανῶν γενόμενος, *being made higher than the heavens*, i. e. exalted above the heavens, Heb. vii. 26; comp. Eph. iv. 10 ἐπάνω πάντων οὐρανῶν. — Symbol. by Hebr. Acts xiii. 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, *with a high arm*, with the arm uplifted as if about to destroy the enemy; thus emblematic of threatening might. So Sept. for Heb. יָמֵי עֲבֵי Ex. vi. 6. Deut. iv. 34. Ez. xx. 33, 34. Comp. Sept. χεὶρ ὑψηλή for עֲבֵי Ex. xiv. 8. Num. xxxiii. 3. For the force of the figure, see Is. v. 25. ix. 12. xiv. 26.

b) trop. *high*, i. e. *highly esteemed*, regarded with pride, Luke xvi. 15 τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ. Rom. xii. 16 μὴ τὰ ὑψηλά φρονοῦντες, *high things*, pride, opp. τὰ ταπεινά *humility*; comp. in Συναπάγω. So Sept. λαλεῖν ὑψηλά, Heb. עֲבֵי, 1 Sam. ii. 3; comp. Ecc. vii. 8. Is. ix. 8. — Theocr. Id. 16. 98 ὑψηλὸν κλέος. Dion. Hal. Ant. 10. 49 λόγον ὑψηλόν. Luc. Hermot. 5 ὑψηλά φρονεῖν.

Ὑψηλοφρονέω, ὦ, f. ἦσω, (ὑψηλός, φρονέω,) *to be high-minded, to be proud, arrogant*, intrans. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16.

Ὑψιστος, η, ον, (ὑψι, ὕψος,) a defect. superlat. Buttm. § 69. n. 1. Matth. § 133; *highest, most elevated, loftiest*.

a) pp. as ὕψιστον ὄρος Hdian. 3. 3. 2; in N. T. only from the Heb. τὰ ὕψιστα, *the highest places, the heights*, put for *the highest heavens*, comp. in Οὐρανός d. β. Matt. xxi. 9 ὡσαννά ἐν τοῖς ὕψιστοις. Mark xi. 10. Luke ii. 14. xix. 38. So Sept. for עֲבֵי Job xvi. 19; for sing. עֲבֵי Ps. lxxi. 19. — Ecclus. xliii. 9.

b) trop. ὁ ὕψιστος, *the Most High*, spoken of God as dwelling in the highest heavens, and as far exalted above

all other beings; comp. in Οὐρανός d. Mark v. 7. Luke i. 32, 35, 76. vi. 35. viii. 28. Acts vii. 48. xvi. 17. Heb. vii. 1. So Sept. for Heb. עֲבֵי Deut. xxxii. 8. 2 Sam. xxii. 14. Ps. ix. 3. xxi. 8. Chald. עֲבֵי Dan. iv. 14, 21. vii. 25. — Ecclus. xli. 8. 2 Macc. iii. 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

Ὑψος, εος, ους, τό, (ὑψι,) *height, elevation*.

a) pp. Eph. iii. 18 καὶ βάθος, καὶ ὕψος. Rev. xxi. 16. Sept. for עֲבֵי 1 Sam. xvii. 4. עֲבֵי Gen. vi. 15. — Hdian. 4. 2. 3. Xen. An. 3. 4. 7. — From the Heb. *the height, on high*, put for *heaven, the highest heaven*, the abode of God, comp. in Οὐρανός d. So ἐξ ὕψους *from on high*, from God, Luke i. 78. xxiv. 49. εἰς ὕψος *to on high*, to God, Eph. iv. 8, quoted from Ps. lxviii. 19 where Sept. for עֲבֵי. Sept. ἐξ ὕψους, Heb. עֲבֵי, Ps. xviii. 17. cxliv. 7. — genr. Ecclus. xvii. 26. xliii. 10. Act. Thom. § 10.

b) trop. *elevation, dignity*, James i. 9. Sept. for עֲבֵי Job v. 11. עֲבֵי 2 Chr. i. 1. xvii. 12. — 1 Macc. i. 4. Luc. Tim. 5. Hdian. 1. 13. 12.

Ὑψόω, ὦ, f. ὥσω, (ὕψος,) *to heighten*, i. e. *to raise high, to elevate, to lift up*, trans.

a) pp. of the brazen serpent and also of Jesus on the cross, John iii. 14 bis, καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν, οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. viii. 28. — So Test. XII Patr. p. 739 ἐπὶ ξύλου ὕψωθήσεται. Genr. Sept. for עֲבֵי Gen. vii. 17. Dan. xii. 7. עֲבֵי 2 Chr. xxxiii. 14. Anth. Gr. I. p. 241 τάφον ὕψωσαντο. IV. p. 18 θρόνους. — Hence Jesus is further said ὕψωθῆναι ἐκ τῆς γῆς, i. q. *to be lifted up from the earth and exalted to heaven*, with allusion to the death of the cross, John xii. 32, 34. Also, τῇ δεξιᾷ τοῦ Θεοῦ ὕψωθείς *exalted to [at] the right hand of God*, Acts ii. 33. v. 31. Comp. Heb. vii. 26 in Ὑψηλός a; see also Mark xvi. 19. 1 Pet. iii. 22. Heb. i. 3. viii. 1. xii. 2. Others render trop. *exalted by the right hand of God*, as in b; but see Winer § 31. 2. p. 174. For this dative of place whither, comp. ἔρχεσθαι τῇ πόλει Fa-

bric. Pseud. V. T. I. p. 594. ὑποδέχεται τῇ οἰκίᾳ Luc. Asin. 39. Winer l. c.

b) trop. to elevate, to exalt, i. e. (α) genr. to raise to a condition of prosperity, dignity, honour, etc. Luke i. 52 καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς. Acts xiii. 17. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Pass. ὑψωθείσεται Matt. xxiii. 12. Luke xiv. 11. xviii. 14. Matt. xi. 23 et Luke x. 15 Καπερναοὺμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα, exalted to heaven, either in external prosperity, or more espec. in respect to the privileges of the Gospel, as the abode of Jesus; comp. in Καπερναοὺμ, also in Οὐρανός a. Sept. for מִצְרַיִם Job xxxvi. 7. מִצְרַיִם Num. xxiv. 7. 1 K. xiv. 7. מִצְרַיִם Josh. iii. 7.—Ecclus. xv. 5. Diog. Laert. 1. 3. 2. Pol. 5. 26. 12.—(β) Reflex. ὑψώω ἑμαυτόν, to exalt oneself, to be proud, arrogant, Matt. xxiii. 12. Luke

xiv. 11. xviii. 14. So Sept. Pass. or Mid. for מִצְרַיִם Is. iii. 16; comp. ὑψώθη ἡ καρδία τινός for יָבֹל מִצְרַיִם Ps. cxxx. 1. Prov. xviii. 12. 2 Chr. xxvi. 16.

ὕψωμα, τος, τό, (ὑψώω, perf. pass. ὕψομαι,) pp. 'something made high, elevated,' i. e. a high place, height, elevation. Rom. viii. 39 οὔτε ὕψωμα, οὔτε βάθος, prob. put for heaven, comp. in ὕψος. (Epiph. adv. Haer. 1. 1. 1.) Trop. of a proud adversary, under the figure of a lofty tower or fortress build up proudly by the enemy, 2 Cor. x. 5 πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνωσέως τοῦ θεοῦ. —Plut. Sept. Sap. Conv. 3. ed. R. VI. p. 564, τοὺς ἀστέρας ὑψώματα καὶ ταπεινώματα λαμβάνονται ἐν τοῖς τόποις οὓς διεξίασι. Trop. exaltation, Judith x. 8. xiii. 6; pride, Sept. Job xxiv. 24.

Φ

Φάγομαι, ἔφαγον, see in ἔσθιω.

Φάγος, ου, ό, (φαγεῖν,) an eater, glutton, Matt. xi. 19 ἄνθρωπος φάγος καὶ οἰνοπότης. Luke vii. 34.—Eustath. in Il. p. 1630. 15. ib. 1737. 50. Written also φαγός, see Lob. ad Phryn. p. 434.

Φαιλόνης, ου, ό, by metath. for φαινόλης, Lat. penula, a cloak, or great coat with a hood, used chiefly on journeys or in the army, 2 Tim. iv. 13. See Adam's Rom. Ant. p. 419. For the metathesis see Buttm. § 19. n. 2. Matth. § 16. 2. c. Written also in MSS. and edit. φαιλώνης, φελόνης, φελώνης.—Athen. III. p. 97. E, οὐ σὺ εἰ, ό καὶ τὸν καινὸν φελόνην (εἴρηται γὰρ, ὧ βέλτιστε, καὶ ό φαινόλης) εἰπών. παῖ Λεῦκε, δός μοι τὸν ἄχρηστον φαινόλην, where comp. Schweigh. So φαινόλη Artemid. 2. 3. Arr. Epict. 4. 8.—Others suppose it to be a travelling-case for books, etc. He-

sych. φαιλόνης. εἰλητάριον μεμβράϊνον, ἢ γλωσσόκομον.

Φαίνω, f. φανῶ, aor. 2 pass. ἐφάνην, (φάω, φάος, φῶς,) pp. to lighten, to give light, to illuminate.

1. intrans. to give light, to shine forth, to shine as a luminary or light, absol. Rev. i. 16 ὡς ό ἥλιος φαίνει. viii. 12. Seq. ἐν c. dat. of place, 2 Pet. i. 19 ὡς λύχνῳ φαίνοντι ἐν ἀύχμηρῳ τόπῳ. Rev. xxi. 23. Sept. for נִרְאָה Gen. i. 17. Ex. xiii. 22.—Theocr. Id. 2. 11 Σελάνα, φαῖνε καλόν. Anth. Gr. I. p. 183. 1.—Trop. of spiritual light and truth, comp. in Σκότος b. John i. 5 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. v. 35. 1 John ii. 8.

2. trans. to bring to light, to let appear, to show, c. acc. τέρας Hom. Il. 2. 324. σήματα 2. 353. Xen. Cyr. 6. 4 13 τὰ ἱερὰ ἡμῖν οι θεοὶ φαίνουσιν. Oftener and in N. T. only Pass. or Mid. φαίνομαι, aor. 2 ἐφάνην, to come to light, to appear, to be or become visible.

a) strictly i. q. to *shine forth, to shine*, c. ἐν of place, Rev. xviii. 23 φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι. trop. Phil. ii. 15 ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Sept. for פִּלְגִּי Is. lx. 2.—pp. 2 Macc. xii. 9. Luc. D. Deor. iv. 3. Xen. Conv. 1. 9 ὅταν φέγγος τι ἐν νυκτὶ φανῇ.

b) genr. to *appear, to be seen*, seq. dat. of pers. expr. or impl. (α) Of persons, Matt. i. 20 ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. ii. 13, 19. Mark xvi. 9. Sept. for פִּלְגִּי Num. xxiii. 3.—2 Macc. iii. 33. Jos. Ant. 7. 7. 3. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43.—With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 771. Passow no. 2. c. Matt. vi. 16 ὅπως φανῶσι ἄνθρωποις νηστεύοντες. ver. 18. xxiii. 28 ὑμεῖς . . . φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι. c. dat. impl. 2 Cor. xiii. 7. c. particip. impl. Matt. vi. 5 ὅπως ἂν φανῶσι τοῖς ἀνθρ. sc. προσεύχοντες.—c. part. Test. XII Patr. p. 530. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1. c. adj. Hdian. 3. 14. 15. Xen. H. G. 4. 3. 10 ὁ ἥλιος μηνοειδὴς ἔδοξε φανῆναι. c. dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.—Absol. to *appear, to make his appearance*, Luke ix. 8. 1 Pet. iv. 18.—(β) Of things, e. g. τὰ ζιζάνια Matt. xiii. 26. 2 Macc. i. 33.) Of an event, Matt. ix. 33 ἐν τῷ Ἰσραὴλ. So τὰ φαινόμενα, *things visible*, apparent to the senses, Heb. xi. 3. With a predicate, see above in α; Matt. xxiii. 27. Rom. vii. 13 ἵνα φανῇ ἁμαρτία . . . κατεργαζομένη θάνατον. Comp. Winer p. 285.—Espec. of things appearing in the sky, air, etc. phenomena, Matt. ii. 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. xxiv. 27, 30. James 4. 14.—Hom. Il. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 ἀστραπαὶ καὶ βρονταὶ . . . τούτων δὲ φανέντων.

c) trop. as referred to the mental eye, to *appear, to seem*, seq. dat. pers. c. predic. Mark xiv. 64 τί ὑμῖν φαίνεται; Seq. ἐνώπιόν τινος Luke xxiv. 11.—c. dat. Esdr. ii. 21. Hom. Od. 1. 318. Aristoph. Eccl. 870. c. inf. Xen. Cyr. 2. 2. 20.

Φάλεγ, ὁ, indec. *Phaleg*, Heb. פֶּלֶג (part) *Peleg*, pr. n. m. the son of Eber, Luke iii. 35. Comp. Gen. xi. 16 sq.

Φανερός, ἁ, ὄν, (φαίνω,) *apparent, visible, conspicuous*, Xen. Mem. 1. 1. 10

πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν sc. Socrates. Usually, and in N. T. *apparent, manifest, known*; e. g. φανερόν εἶναι, to *be manifest, known*, Acts iv. 16. Rom. i. 19. Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. (Ecclus. vi. 24. 2 Macc. vi. 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) φανερόν γίνεσθαι to *be or become apparent, manifest, well known*, Mark vi. 14. Luke viii. 17. Acts vii. 13. 1 Cor. iii. 13. xi. 19. xiv. 25. Phil. i. 13. (1 Macc. xv. 9. 2 Macc. i. 33. Pol. 1. 18. 14.) φανερόν ποιεῖν τινα, to *make one manifest, known, to disclose*, Matt. xii. 16. Mark iii. 12.—2 Macc. xii. 41. Jos. Ant. 3. 4. 2.—Neut. c. prep. εἰς φανερόν ἐλθεῖν, to *become manifest, known, to be brought to light*, Mark iv. 22. Luke viii. 17. (εἰς τὸ φ. Luc. Calumn. 9.) ἐν φανερώ, adverbially, comp. in Ἐν no. 3. a. a; *manifestly, openly*, Matt. vi. 4, 6, (18); also i. q. *externally, outwardly*, Rom. ii. 28 bis.—Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

Φανερώω, ὦ, f. ὠσω, (φανέρος,) to *make apparent, manifest, known; to manifest, to show openly*, trans.

a) of things, Act. c. acc. John ii. 11 ἐφάνέρωσε τὴν δόξαν αὐτοῦ. 1 Cor. iv. 5. 2 Cor. ii. 14 ἐν παντὶ τόπῳ. Col. iv. 4. Tit. i. 3. c. acc. et dat. John xvii. 6. Rom. i. 19 ὁ γὰρ θεὸς αὐτοῖς [τοῦτο] ἐφάνέρωσε. Pass. Mark iv. 22 οὐ γὰρ ἐστὶ τι κρυπτόν ὃ ἐὰν μὴ φανερωθῇ. John iii. 21 ἵνα φανερωθῇ τὰ ἔργα. ix. 3. Rom. iii. 21. xvi. 26. 2 Cor. vii. 12. Eph. v. 13 bis, τὰ δὲ πάντα . . . φανεροῦνται. πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστὶ, *whatever is made manifest, is itself light*. 2 Tim. i. 10. Heb. ix. 8. 1 John iii. 2 οὐπω ἐφανερώθη τί ἐσόμεθα. Rev. iii. 18. xv. 4. ἐν τούτῳ 1 John iv. 9. ἐν τῷ σώματι 2 Cor. iv. 10, 11. c. dat. Col. i. 26. Sept. Act. for פִּלְגִּי Jer. xxxiii. 6.—Suid. φανεροῦν. εἰς φῶς ἄγειν.

b) of persons, (α) reflex. c. ἐαυτόν, or Mid. φανεροῦμαι, aor. 1 pass. ἐφανερώθην as Mid. Buttm. § 136. 2; to *manifest oneself, to show oneself openly, to appear*. Reflex. c. dat. John vii. 4 φανέρωσον σεαυτὸν τῷ κόσμῳ *show thyself to the world, appear publicly*. Mid. c. ἐμπροσθέν τινος, 2 Cor. v. 10 πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθέν τοῦ

βηματος τοῦ Χρ.—Espec. of those appearing from heaven or from the dead; reflex. c. dat. John xxi. 1 bis, ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς κ. τ. λ. Mid. c. dat. John xxi. 14 τοῦτο ἡδὴ τρίτον ἐφανέρωθη ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John i. 2 καὶ ἐφανέρωθη ἡμῖν. Mark xvi. 12, 14. absol. Col. iii. 4 bis, ὅταν ὁ Χρ. φανερωθῇ κ. τ. λ. 1 Tim. iii. 16. Heb. ix. 26. 1 Pet. i. 20. v. 4. 1 John i. 2 καὶ ἡ ζωὴ ἐφανέρωθη, i. e. Christ as the source of eternal life. ii. 28. iii. 2, 5, 8. —(β) Pass. *to be manifested, to become or be made manifest, known*, c. dat. John i. 31 ἵνα φανερωθῇ τῷ Ἰσραήλ. 2 Cor. v. 11. ἐν c. dat. ib. v. 11. ἐν παντὶ εἰς ὑμᾶς xi. 6. Seq. ὅτι, 2 Cor. iii. 3. 1 John ii. 19.—In the sense ‘to become known, conspicuous,’ Hdot. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.

Φανερώς, adv. (φανερὸς), *manifestly, openly*, i. e. clearly, evidently, Acts x. 3; publicly, Mark i. 45 φανερώς εἰς πόλιν εἰσελθεῖν. John vii. 10.—Jos. Ant. 5. 6. 2. Hdian. 7. 11. 7. Xen. An. 1. 9. 19.

Φανέρωσις, εως, ἡ, (φανερῶω,) *manifestation, a making known*, φ. τῆς ἀληθείας 2 Cor. iv. 2. φ. τοῦ πνεύματος i. q. revelation, 1 Cor. xii. 7.

Φανός, οὔ, ὁ, (φαίνω,) *a light*, e. g. *a torch, lantern*, John xviii. 3 μετὰ φανῶν καὶ λαμπάδων.—Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέτρεχον ἐκ τῶν σκηνῶν ἅπαντες ἄθροοι, φανοὺς ἔχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryn. et Lob. p. 59 sq. Hesych. Ἀττικοὶ δὲ λυχνοῦχον ἐκάλουν, ὃν ἡμεῖς φανόν.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פְּנֹֻּ֑ל (face of God) *Penuel*, pr. n. of the father of Anna, Luke ii. 36.

Φαντάζω, f. σω, (φαίνω,) strictly a frequentative, implying oft repeated action, Buttm. § 119. 5. 2; *to make appear, to make visible, to show*, rare in the Act. Callistr. Stat. 14 φαντάζων τὴν αἰσθησιν. Alex. Aphrod. τοῦτο φαντάζοντα ὡς κατ’ ἀλήθειαν. Usually and in N. T. Pass. φαντάζομαι, *to appear, to be seen, to be visible*; hence Neut. part. τὸ φανταζόμενον i. q. τὸ φαινόμε-

νον, *the phenomenon*, i. e. *the sight, the spectacle*, Heb. xii. 21; comp. Ex. xix. 16 sq. See Buttm. § 128. 2. Winer § 46. 4.—Wisd. vi. 11. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζόμενους τοῖς ἀνθρώποις ἐν ἱερῶν ζώων μορφαῖς. Eurip. Androm. 877.

Φαντασία, ας, ἡ, (φαντάζομαι,) *an appearing, appearance*, Pol. 11. 27. 7. Diod. Sic. 20. 11. In N. T. *appearance, show, pomp*, Acts xxv. 23. Sept. for פְּרִי־זֶזֶךְ Zech. x. 1.—Pol. 10. 40. 6. Elsewhere also i. q. *phantasy, fancy*, Sept. Hab. ii. 18, 19. Epict. Ench. 1. 5. Luc. Vit. Auct. 21.

Φάντασμα, ατος, τό, (φαντάζομαι,) *a phantasm, phantom, apparition*, spoken of a spirit, spectre, ghost, Matt. xiv. 26. Matt. vi. 49.—Jos. Ant. 1. 20. 2. ib. 5. 8. 2. Artemid. 1. 2. Of phantasms in dreams, Wisd. xvii. 15. Jos. B. J. 3. 8. 3.

Φάραγξ, αγγος, ἡ, (kindr. with φάρυγξ,) *a gorge, ravine, valley*, a narrow and deep pass or valley between high rocks; Luke iii. 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. xl. 4 where Sept. for נָחַל, as also xxii. 1. Josh. xv. 8. Sept. for נַחֲלִי Is. viii. 7. הַנָּחַל Gen. xxvi. 17. Deut. ii. 24.—Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. H. G. 7. 2. 13.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹ֑ה, pp. *the king*, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts vii 10 ἐναντίον Φαραὼ βασιλέως Αἰγύπτου ver. 13, 21. Rom. ix. 17. Heb. xi. 24.—Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ’ Αἰγυπτίους βασιλεία σημαίνει. The Heb. פַּרְעֹה is strictly from a Coptic word signifying *the king*; but is so inflected as to appear to come from the Heb. root פָּרָא; whence also פָּרָא a leader, prince. See Gesen. Lex. in פָּרָא. Bibl. Repos. 1. p. 581.

Φαρές, ὁ, indec. *Phares*, Heb. פָּרָ֑ז (breach), pr. n. of one of the sons of Judah by Thamar, Matt. i. 3 bis. Luke iii. 33. Comp. Gen. c. 38.

Φαρισαῖος, ου, ὁ, *a Pharisee*,

one of the sect of the Pharisees, Heb. פְּרוּשִׁים, פְּרוּשִׁים, *the Separate*, see Buxtorf Lex Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖοι q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. v. 20 sq. xii. 2 sq. xix. 3 sq. xxiii. 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, etc. Matt. ix. 11. xxiii. 2 sq. Mark vii. 3 sq. Luke xviii. 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts xxiii. 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1 2 sq. B. J. 2. 8. 14. Jahn § 316—320.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. xxiii. 13 sq. Luke xvi. 14. al. Yet there were doubtless exceptions, and individuals among them appear to have been men of probity and even of genuine piety; e. g. Gamaliel Acts v. 34; Simeon Luke ii. 25; Joseph of Arimathea Luke xxiii. 51; Nicodemus John vii. 50, coll. xix. 39. AL.

Φαρμακεία, ας, ἡ, (φαρμακεύω, φαρμακον a medicine, poison, magic potion or formula,) *the preparing and giving of medicine*, Engl. *pharmacy*, Diod. Sic. 17. 31. Xen. Mem. 4. 2. 17. *a poisoning*, Pol. 6. 13. 4. In N. T. *magic art, sorcery, enchantment*, Gal. v. 20. Rev. ix. 21. xviii. 23. Sept. for לְהַטִּיחַ לְהַטִּיחַ Ex. vii. 11, 22. מַשְׁפִּיחַ Is xlvii. 9, 12.—Wisd. xii. 4. xviii. 13. Luc. Merc. cond. 40. So φαρμακεύω Hdot. 7. 114. comp. Aristoph. Plut. 302. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

Φαρμακεύς, έως, ό, (φαρμακεύω,) *a pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1. *a poisoner*, Jos. Vit. § 31. Plut. Artax. 19. In N. T. *a magician, sorcerer, enchanter*, πόρνοις καὶ φαρμακεύσι Acts xxi. 8 in text. rec. Others φαρμακός q. v.—Luc. Merc. cond. 40 μοιχὸν ἢ φαρμακεία σε. Comp. in Φαρμακεία. See Lob. ad Phryn. p. 316.

Φαρμακός, οὔ, ό, ἡ, (φάρμακον,) *i. q. φαρμακεύς* Lob. ad Phr. p. 316; *a poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4. In N. T. *a magician, sorcerer, enchanter*, Rev. xxi. 8 in later exit. xxii. 15. Sept. for מַשְׁפִּיחַ Ex. ix. 12. מַשְׁפִּיחַ Ex. vii. 11. Deut. xviii. 10. Dan. ii. 2.—Jos. Ant. 9. 6. 3 τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλέσαι.

Φάσις, εως, ἡ, (φημί,) *speech, word, report*, Acts xxi. 31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 κοινῶς δὲ φάσεις ἐκαλοῦντο παῖσαι αἱ μηνύσεις τῶν λανθανόντων ἀδικημάτων.

Φάσκω, imperf. ἔφασκον, defect. *to say, to affirm*, i. q. φημί, seq. inf. c. acc. Acts xxiv. 9. xxv. 19. Rev. ii. 2. Seq. inf. c. nom. Rom. i. 22; comp. Buttm. § 142. 2. 1. Sept. for מַשְׁפִּיחַ Gen. xxvi. 20.—2 Macc. xiv. 27, 32. Jos. Ant. 3. 15. 2 Hdian. 3. 12. 21. Xen. Mem. 1. 2. 29. On φάσκω and φημί comp. Buttm. § 109. I. n. 2.

Φάτνη, ης, ἡ, *a crib, manger*, Luke ii. 7, 12, 16. xiii. 15 οὐ λυεῖ . . . τὸν ὄνον ἀπὸ τῆς φάτνης. Sept. for מַשְׁפִּיחַ Job xxxix. 9. Is. i. 3.—Jos. Ant. 8. 2. 4. Luc.

Tim. 14 καθάπερ τὴν ἐν τῇ φάτνῃ κύνα.
Xen. Eq. 4. 1 τοῦ ἵππου σῖτον κλαπῆναι
ἐκ τῆς φάτνης.

Φαῦλος, η, ον, (comp. Germ. *faul*,
flau,) *bad, ill, worthless*, physically, as
food, a garment, Hdian. 4. 12. 4. Xen.
Mem. 1. 6. 2. ib. 3. 11. 13. In N. T.
morally, *bad, evil, wicked*; πᾶν φαῦλον
πράγμα James iii. 16. τὰ φαῦλα *evil deeds*
John iii. 20. v. 29. φαῦλον λέγειν Tit.
ii. 8. Sept. for פָּרָץ Prov. xxii. 8.—
Luc. Hermot. 82 φαῦλον οὐδὲν ποιήσουσιν.
Jos. Vit. § 9 φαῦλος τὸν βίον. Pol. 4. 45.
1. Xen. Mem. 2. 3. 17.

Φέγγος, εος, ους, τό, (kindr. φάος,) *light, brightness, shining*, espec. of the
moon, see Passow s. v. whence in Mod.
Gr. φεγγάριον the moon. Matt. xxiv. 29
et Mark xiii. 24 σελήνη οὐ δώσει τὸ φέγγος
αὐτῆς, comp. Is. xiii. 10. Of a lamp,
Luke xi. 33. Sept. for פָּרָץ of the stars
Joel ii. 10; of the sun 2 Sam. xxiii. 4.
—Of fire, 2 Macc. xii. 9; of the moon
Xen. Venat. 5. 4. genr. Jos. Ant. 2. 14.
5. Xen. Conv. I. 9.

Φείδομαι, f. είσομαι, depon. Mid.
to spare, e. g. *to abstain from using*,
to use sparingly, *to save*, c. gen. Hes.
Op. 603 or 606 σίτου. Xen. Mem. 1. 2.
32. έξουσίας Plut. Cato Maj. 8. In N. T.
also

a) *to spare*, i. q. *to abstain from doing*
any thing, *to forbear*, absol. 2 Cor. xii.
6 φείδομαι δέ sc. τοῦ καυχᾶσθαι. Sept. c.
inf. for חָנַן 2 Sam. xii. 4, 6.—c. gen. of
action, Hdian. 7. 9. 22. c. τοῦ et inf.
Xen. H. G. 7. 1. 24.

b) *to spare*, i. q. *to abstain from treat-*
ing with severity, *to treat with forbear-*
ance, tenderness, c. gen. Buttm. § 132.
5. 3. Acts xx. 29 μὴ φειδόμενοι τοῦ ποι-
μνίου. Rom. viii. 32 ἰδίου υἱοῦ οὐκ ἐφείσα-
το. xi. 21 bis. 1 Cor. vii. 28. 2 Cor. i. 23.
2 Pet. ii. 4, 5. c. gen. impl. 2 Cor. xiii.
3. Sept. for חָנַן 1 Sam. xxiv. 11. Neh.
xiii. 22. חָנַן 2 Chr. xxxvi. 15, 17. חָנַן
Gen. xxii. 12, 16.—Wisd. xi. 26. Dion.
Hal. Ant. 5. 10 ἐγὼ τῶν ἐμῶν οὐ φεισάμε-
νος τέκνων. Hdian. 2. 13. 15. Xen. Cyr.
4. 2. 1.

Φειδομένως, adv. (φείδομαι), *spar-*
ingly, i. e. *frugally*, not *bountifully*, 2

Cor. ix. 6 bis.—Plut. Alex. M. 25 φει-
δομένως χρῆσθαι τοῖς παροῦσι.

Φέρω, f. οἶσω, aor. 1 ἤνεγκα, aor. 1
pass. ἠνέχθην, *to bear*, Lat. *fero*, trans.

a) pp. *to bear as a burden or the like*,
to bear up, *to have or take upon one-*
self, Luc. Contempl. 11 τί καὶ ἐπὶ τῶν
ῥμῶν φέρουσι. Hdian. 2. 11. 18. Xen.
Mem. 3. 13. 6 φορτίον φέρειν . . πότε-
ρον κενός, ἢ φέρων τι. ib. 2. 2. 5. In
N. T. only trop. (a) *to bear up under*,
to bear with, to endure, e. g. evils, c. acc.
Rom. ix. 22 θεὸς ἤνεγκεν σκεύη ὀργῆς.
Heb. xii. 20. xiii. 13 τὸν ὀνειδισμόν αὐτοῦ
φέροντες. So Sept. ὀνειδισμόν φ. for
נִשְׁחָ Ez. xxxiv. 29. xxxvi. 15. genr.
Gen. xxxvi. 7. Deut. i. 12.—Jos. Ant. 17.
13. 2. Æl. V. H. 9. 33 ὀργήν. Hdian. 4.
13. 4 τὰς ὑβρεῖς. Xen. Mem. 4. 8. 1.—(β)
to bear up any thing, to uphold, i. q. *to*
have in charge, to direct, to govern, c.
acc. Heb. i. 3 φέρων τε τὰ πάντα τῷ ῥή-
ματι κ. τ. λ. So Sept. and נִשְׁחָ Num.
xi. 14. Deut. i. 9. Chrysost. ad h. 1.
φέρων κυβερνῶν, διαπίπτοντα συγκρατῶν.
—Plut. Lucull. 6 Κέσσηγον ἀνθούντα τῇ
δόξῃ τότε καὶ φέροντα τὴν πόλιν. A
late usage, comp. Passow φέρω no.
2.

b) *to bear*, with the idea of motion,
i. q. *to bear along or about, to carry*,
Luke xxiii. 26 τὸν σταυρὸν φέρειν ὀπισθεν
τοῦ Ἰησοῦ. Sept. for נִשְׁחָ Is. xxx. 6.
xl. 11.—Æl. V. H. 3. 22 [Αἰνείας] τὸν
πατέρα . . τοῖς ῥμοῖς ἔφερεν. 10. 21 τὸν
Πλατῶνα ἢ Περικτιόνη ἔφερεν ἐν ταῖς
ἀγκάλαις. Hdian. 4. 15. 8. Xen. An. 3.
4. 32.—Pass. φέρομαι, *to be borne along*,
e. g. as in a ship before the wind, *to be*
driven, Acts xxvii. 15, 17. (Test. XII Patr.
p. 670 χειμαζόμενοι ἐπὶ τὸ πέλαγος ἐφε-
ρομεθα. Diod. Sic. 20. 16.) Trop. i. q.
to be moved, incited, 2 Pet. i. 21 ὑπὸ
πνεύματος ἁγίου φερόμενοι.—Sept. Job
xvii. 1 πνεύματι φερόμενος. Jos. B. J. 6.
5. 2 φερόμενοι τοῖς θυμοῖς. Plut. ed. R.
VI. p. 487. 8.—Mid. φέρομαι, *to bear*
oneself along, i. q. *to move along, to rush*,
as a wind, Acts ii. 2 ὥσπερ φερομένης
πνοῆς. Trop. i. q. *to go on, to advance*,
in teaching, ἐπὶ τὴν τελειότητα Heb. vi. 1.
Sept. pp. ὑδὼρ βιαίως ἄνω φερόμενον for
חֲזָ Jer. xviii. 14. חֲזָ Is. xxviii. 15, 18.
—Diog. Laert. 10. 104. 25 διὰ τοῦ πνεύμα-

τος πολλοῦ φερομένου. comp. Xen. Ven. 10. 21.

c) *to bear*, with the idea of motion to a place, i. q. *to bear hither, thither, to bring*. (a) Of things, seq. acc. expr. or impl. Genr. Mark vi. 28. Luke xxiv. 1 ἤλθον ἐπὶ τὸ μνημα, φέρουσαι ἃ ἡτοίμασαν ἁρώματα. John xix. 39. Acts iv. 34, 37. v. 2. 2 Tim. iv. 13 φέρε καὶ τὰ βιβλία. Seq. ἀπό partit. John xxi. 10 ἐνέγκατε [τι] ἀπὸ τῶν ὀψαρίων. Psss. Matt. xiv. 11. Mark vi. 27. Also c. dat. of pers. τί τινι, Matt. xiv. 11 καὶ ἤνεγκε [αὐτήν] τῇ μητρὶ αὐτῆς. Mark xii. 15 φέρετέ μοι δηνάριον. impl. ver. 16. John ii. 8. iv. 33 μή τις ἤνεγκεν αὐτῷ φαγεῖν; So c. ὧδε added, Matt. xiv. 18. Seq. εἰς c. acc. of place, Rev. xxi. 24, 26. Spoken of the finger or hand, i. q. *to reach hither*, John xx. 27 bis. Sept. genr. for נָחַץ Gen. xliii. 2. Neh. viii. 3, 4. c. dat. Gen. xxvii. 14, 17. c. εἰς 1 Sam. xxxi. 12. —Hdian. 8. 1. 13 προσίασιν οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίονου φέροντες. Xen. Cyr. 2. 2. 9. c. dat. Xen. Cyr. 2. 4. 1.—Trop. of a voice or declaration, Pass. *to be borne, brought, to come*, φωνῆς ἐνεχθείσης αὐτῷ . . ἐξ οὐρανοῦ 2 Pet. i. 17, 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθείσης πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. i. 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, etc. *to bring forward, to present*, seq. κατὰ τινος, John xviii. 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts xxv. 7. 2 Pet. ii. 11, coll. Jude 9. (Comp. Æl. V. H. 3. 14.) Of a doctrine, prophecy, i. q. *to announce, to make known*, τὴν διδαχὴν 2 John 10. προφητείαν 2 Pet. i. 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερείων φέροντων νίκην, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, i. q. *to adduce, to show, to prove*; Pass. Heb. ix. 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. —Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεῖα φέρουσι, καὶ μάλιστα τὴν κ. τ. λ.—(β) Of persons, c. acc. *to bear, to bring*, e. g. the sick, Mark ii. 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke v. 18. Acts v. 16. Seq. dat. τινά τινι, Matt. xvii. 17 φέρετέ μοι αὐτὸν ὧδε. Mark

vii. 32. viii. 22. πρὸς c. acc. Mark i. 32. ix. 17, 19, 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring, to lead*, c. acc. et ἐπὶ, Mark xv. 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John xxi. 18 ὅπου. So of beasts, Luke xv. 23. Acts xiv. 13. Sept. for נָחַץ Neh. xii. 27. Ezra viii. 17. c. πρὸς 1 K. i. 13.—Trop. and absol. a way or gate is said *to lead* [one] any whither, τὴν πύλιν τὴν φέρουσαν εἰς τὴν πόλιν Acts xii. 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πύλη φέρουσα ἐπὶ τὸν λιμένα. Xen. H. G. 7. 2. 7.

d) *to bear*, as trees or fields their fruits, i. q. *to yield*, καρπὸν, Mark iv. 8. John xii. 24. xv. 2 ter, 4, 5, 8, 16. Sept. for נָחַץ Ez. xvii. 8. Joel ii. 22.—Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

Φεύγω, f. ζομαι, aor. 2. ἔφυγον, *to flee, to fly*, to betake oneself to flight, intrans.

a) pp. and genr. Matt. viii. 33 οἱ δὲ βόσκοντες ἔφυγον. xxvi. 56. Mark v. 14. xiv. 50. Luke viii. 34. John x. 12, 13. Acts vii. 29. Seq. ἀπό c. gen. Mark xvi. 8 ἔφυγον ἀπὸ τοῦ μνημείου. xiv. 52. John x. 5. James iv. 7 φεύζεται ἀφ' ὑμῶν. Seq. ἐκ out of, Acts xxvii. 30. ἐκ τοῦ πλοίου. εἰς c. acc. Matt. ii. 13 φεύγε εἰς Αἴγυπτον. x. 23. Mark xiii. 14 εἰς τὰ ὄρη. Luke xxi. 21. Rev. xii. 6. ἐπὶ τὰ ὄρη Matt. xxiv. 16. Sept. for נָחַץ Ex. xiv. 5. 2 Pet. Gen. xxxix. 12. Josh. x. 16. c. ἀπό Ex. iv. 3. ἐκ Jer. li. 6. εἰς Gen. xix. 10. Jer. l. 16.—Hdian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11. c. ἀπό 1 Macc. iv. 5. Xen. Cyr. 7. 2. 4. ἐκ 2 Macc. v. 8. Palæph. 43. 3. εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24. ἐπὶ Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death, c. ἀπό Rev. ix. 6. Also of heaven and earth, etc. *to flee away*, i. q. *to vanish suddenly*, c. ἀπό Rev. xvi. 20. xx. 11. Comp. Ps. cxiv. 3, 5.

b) i. q. *to flee from, to escape*; seq. ἀπό c. gen. Matt. iii. 7 et Luke iii. 7 φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. Matt. xxiii. 33.—c. ἐκ Xen. H. G. 4. 4. 4.—Trans. c. acc. Heb. xi. 34 ἔφυγον στόματα μαχαίρας. impl. xii. 25.—Hom. Il. 2. 401. θάνατον. Hdian. 2. 1. 23 κίνδυνον.

c) trop. *to flee*, i. q. *to avoid, to shun*, i. q. ἀπό c. gen. 1 Cor. x. 14 φ. ἀπὸ τῆς εἰδωλολατρείας. Eccus. xxi. 2 φ. ἀπὸ τῆς ἀμαρτίας.—Trans. c. acc. 1 Cor. vi. 18 φ. τὴν πορνείαν. 1 Tim. vi. 11. 2 Tim. ii. 22.—Æl. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὁμιλίας ἔφευγε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχροὶ φεύγειν.

Φῆλιξ, ικος, *Felix*, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51—58, after Cumanus and before Festus; see Bibl. Repos. II. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I, (see Δρουσίλλα,) by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. II. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5—9. B. J. 2. 13. 2, 7.—Paul was brought before Felix, and left by him in prison; Acts xxiii. 24, 26. xxiv. 3, 22, 24, 25, 27 bis. xxv. 14.

Φήμη, ης, ῆ, Dor. φάμα, (φημί,) whence Lat. *fama*, Engl. *fame*, i. e. *word, report, rumour*, common fame, Matt. ix. 26. Luke iv. 14. Sept. for πυγμῶ Prov. xvi. 1.—Æl. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

Φημί, enclit. and defect. Imperf. ἔφην, (obsol. φάω,) pp. 'to bring to light by speech,' genr. *to say, to speak, to utter*; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον q. v.

a) genr. and usually followed by the express words; Matt. xxvi. 34 ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν, λέγω σοι κ. τ. λ. ver. 61. Luke vii. 44. Acts viii. 36. x. 28, 31. c. acc. 1 Cor. x. 15 κρίνατε ὑμεῖς ὁ φημι.—

Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.—Hence as interposed in the middle of a clause quoted, like Engl. *said I, said he*, Lat. *inquam*; Matt. xiv. 8 ὁ δὲ μοι, φησὶν, ὧδε ἐπὶ πίνακι κ. τ. λ. Acts xxiii. 35. xxv. 5, 22. 1 Cor. vi. 16. 2 Cor. x. 10. Heb. viii. 5.—Hdian. 2. 1. 16. Xen. Cæc. 9. 14. Mem. 3. 11. 15. Comp. Sturz Lex. Xenoph. s. v. φάναι no. 16.

b) as modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. (α) Before interrogations, for *to ask, to inquire*; Matt. xxvii. 23 ὁ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts xvi. 30. xxi. 37.—Xen. Mem. 1. 2. 41 sq.—(β) Before replies, *to answer, to reply*; Matt. iv. 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται κ. τ. λ. xiii. 29. John i. 23. Acts ii. 38. al. With ἀποκριθεὶς added, Matt. viii. 8. Luke xxiii. 3.—Xen. Mem. 1. 2. 41 sq.—(γ) Emphat. i. q. *to affirm, to assert*, Rom. iii. 8. 1 Cor. vii. 29. x. 19. xv. 50.—Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. AL.

Φῆστος, ου, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. II. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal. Acts xxiv. 27. xxv. 1, 4, 9, 12—14, 22—24. xxvi. 24, 25, 32.

Φθάνω, f. άσω, aor. 1 ἔφθασα, *to go or come before, first*, sc. in being or doing any thing.

a) pp. c. acc. i. q. *to precede, to anticipate*; 1 Thess. iv. 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. comp. Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, *before, sooner than*; Buttm. § 144. n. 8. On the construction of φθάνω generally, see Buttm. § 150. p. 440 sq. Matth. § 533. Herm. ad Vig. p. 763 sq.

b) genr. aor. 1 ἔφθασα, *to have come first, already*, by anticipation; seq. ἄχρι c. gen. 2 Cor. x. 14 ἄχρι γὰρ ὑμῶν

ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ, *for even as far as to you have we already come in preaching the Gospel*, comp. ver 16. Seq. εἰς τι, trop. i. q. *to have already attained unto*, Rom. ix. 31. Phil. iii. 16. Seq. ἐπὶ τινά, *to have already come to or upon any one*, Matt. xii. 28 et Luke xi. 20 ἄρα ἐφθασαν ἐφ' ὑμᾶς ἡ βασ. τοῦ θεοῦ. 1 Thess. ii. 16 ἡ ὀργή. Sept. for Chald. ܠܡܕܢ, c. ἕως Dan. iv. 8. vii. 13. εἰς Dan. iv. 18, 19. ἐπὶ Dan. iv. 21. ܡܕܢ Ecc. viii. 14. —Seq. ἕως c. gen. Test. XII Patr. p. 530. εἰς pp. Xen. Cyr. 5. 4. 9.

Φθαρτός, ἡ, ὄν, (φθείρω, perf. pass. ἑφθαρμαι,) *corruptible, perishable, mortal*, Rom. i. 23 φ. ἄνθρωπος. 1 Cor. ix. 25 φ. στέφανος. xv. 53, 54. 1 Pet. i. 18, 23. —Wisd. ix. 15. 2 Macc. vii. 16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10. ed. R. VI. p. 404, τί θανμαστόν . . εἰ τὸ φθαρτὸν ἑφθαρται.

Φθέγγομαι, f. γέομαι, depon. Mid. (φέγγος), *to sound*, pp. *to emit a brilliant sound, clang, tone, as a trumpet*, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for ܡܕܢ Am. 1. 2. Xen. An. 1. 8. 18. Comp. D'Orville ad Charit. p. 409. —In N. T. i. q. *to speak*, absol. Acts iv. 18. ὑποζύγιον . . ἐν ἀνθρώπου φωνῇ φθεγγόμενον 2 Pet. ii. 16. c. acc. ὑπέρογκα 2 Pet. ii. 18. —Hdian. 4. 6. 12. Xen. Conv. 2. 7. ἄλλοτρία γλώττη Philostr. Vit. Soph. 1. 16. 13. c. acc. Ecclus. xiii. 22. Xen. Mem. 4. 2. 6.

Φθείρω, f. ἐρῶ, aor. 1 pass. ἐφθάρην, *to spoil, to corrupt, to destroy*, genr. *to bring into a worse state*, trans. c. acc. 1 Cor. iii. 17 bis, εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός. 2 Cor. vii. 2. Mid. Jude 10. Sept. for ܡܕܢ Gen. vi. 11. Is. liv. 16. Jer. xiii. 9. —Wisd. xvi. 27. Plut. Consol. ad Apoll. 10, see in Φθαρτός. Xen. H. G. 5. 3. 3. Of a virgin dishonoured, Dion. Hal. Ant. 2. 67. —Trop. in a moral sense, *to corrupt, to deprave*, c. acc. 1 Cor. xv. 33 φθείρουσι ἡθῆ χρηστὰ ὁμιλίας κακαί, from Menander, see below. Eph. iv. 22. Rev. xix. 2. Prægn. 2 Cor. xi. 3 μήπως . . οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος κ. τ. λ. —Poet. Gnom. ed. Tauchn. p. 187, φθείρουσιν ἡθῆ χρήσθ' ὁμιλίας κακαί. Xen. Mem. 1. 5. 3.

Φθινοπωρινός, ἡ, ὄν, (φθινοπώρινον autumn, from φθίνω to fail, and ὀπώρα q. v.) *autumnal*; Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and verdure. —Plut. Symp. 8. 10. 2. φ. ἰσημερία, the autumnal equinox, Pol. 4. 37. 2.

Φθόγγος, ου, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. xiv. 17. Poet. for *the voice* Rom. x. 18, quoted from Ps. xix. 5 where Sept. for ܡܕܢ. —Wisd. xix. 18. Arr. Epict. 3. 6. Plut. Conjug. Præc. 11 φθόγγοι δύο σύμφωνοι

Φθονέω, ὦ, f. ἥσω, (φθόνος,) *to envy*, c. dat. Gal. v. 26 ἀλλήλοις φθονοῦντες. James iv. 2 in some edit. for φονεύω. —Jos. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

Φθόνος, ου, ὁ, *envy*, Matt. xxvii. 18. Mark xv. 10. Rom. i. 29. Phil. i. 15. 1 Tim. vi. 4. Tit. iii. 3. James iv. 5. Plur. φθόνοι *envyings*, bursts of envy, Gal. v. 21. 1 Pet. ii. 1. —1 Macc. viii. 16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

Φθορά, ᾶς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*, genr. *the bringing or being brought into a worse state*; e. g. of the air, τοῦ ἀέρος Hdian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος. In N. T. spoken.

a) of death, slaughter; 2 Pet. ii. 12 ζῶα . . εἰς ἄλωσιν καὶ φθοράν. Also of mortality, mortal nature, a dying away; Rom. viii. 21 ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. xv. 42, 50. Sept. for ܡܕܢ Ps. ciii. 4. Jon. ii. 7. —Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64. —Trop. of spiritual death, condemnation, misery, Gal. vi. 8. Col. ii. 22 see in Ἀπόχρησις.

b) trop. in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. i. 4. ii. 12 ἐν τῇ φθορᾷ αὐτῶν. ver. 19. —Wisd. xiv. 12, 25.

Φιάλη, ης, ἡ, *a bowl, goblet*, having more breadth than depth. Rev. v. 8 φιάλας χρυσᾶς γεμούσας θυμιαμάτων. xv. 7. xvi. 1—4, 8, 10, 12, 17. xvii. 1. xxi. 9. Sept. for ܡܕܢ a bowl for sprinkling, Ex. xxvii. 3. Num. vii. 13 sq.

Jos. Ant. 3. 6. 6. Luc. Tox. 25. Xen. Conv. 2. 23.

Φιλάγαθος, ου, ό, ή, adj. (φίλος, αγαθός), *loving good, a lover of good, loving right, upright*, Tit. i. 8.—Wisd. vii. 22. Plut. Præc. conjug. 17.

Φιλαδέλφεια, ας, ή, *Philadelphia*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus. With this kingdom it came under the power of the Romans; and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A. D. 17. It is still a considerable town; called by the Turks *Allah Shahr* or *Allah Sheyr*. See Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Miss. Herald 1821. p. 253 sq.—Rev. i. 11. iii. 7.

Φιλαδελφία, ας, ή, (φιλάδελφος,) *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren, Rom. xii. 10. 1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 bis.—pp. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

Φιλάδελφος, ου, ό, ή, adj. (φίλος, αδελφός), *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. iii. 8.—pp. 2 Macc. xv. 14. Plut. Solon. 27. Xen. Mem. 2. 3. 17.

Φίλανδρος, ου, ή, adj. (φίλος, άνήρ), *loving one's husband*, spoken of a wife, Tit. ii. 4.—Luc. Halc. 8. Plut. Brut. 13. Plut. Amator. 23. ed. R. IX. p. 81. 9, φιλότεκνοι καί φίλανδροι.

Φιλανθρωπία, ας, ή, (φιάνθρωπος,) *philanthropy, love of man*, i. q. benevolence, humanity, Acts xxviii. 2. Tit. iii. 4.—2 Macc. vi. 22. Jos. Ant. 7. 6. 1. Hdian. 2. 13. 6. Xen. Cyr. 1. 4. 1.

Φιλανθρωπώς, adv. (φιάνθρωπος), *philanthropically, humanely*, with kindness, Acts xxvii. 3.—2 Macc. ix. 27. Pol. 1. 68. 13. Dem. 411. 10.

Φιλαργυρία, ας, ή, (φιλάργυρος,) *love of money, covetousness*, 1 Tim. vi. 10.

Sept. for γϣη Jer. viii. 10.—Ceb. Tab. 23. Hdian. 6. 9. 17. Diod. Sic. 5. 26.

Φιλάργυρος, ου, ό, ή, adj. (φίλος, άργυρος), *money-loving, covetous*, Luke xvi. 14. 2 Tim. iii. 2.—Jos. de Macc. 3. AEl. V. H. 9. 1. Xen. Mem. 3. 1. 10.

Φίλαυτος, ου, ό, ή, adj. (φίλος, αύτοῦ), *self-loving, selfish*, 2 Tim. iii. 2.—Jos. Ant. 3. 8. 1. Aristot. Repub. 2. 5. Plut. Arat. 1.

Φιλέω, ὦ, f. ήσω, (φίλος,) *to love*, trans.

a) genr. c. acc. of person, i. q. to have affection for; Matt. x. 37 bis, ό φιλῶν πατέρα ή μητέρα κ. τ. λ. John v. 20 ό πατήρ φιλεῖ τόν υῖόν. xi. 3, 36. xv. 19. xvi. 27 bis. John xx. 2. xxi. 15—17 ter. 1 Cor. xvi. 22. Tit. iii. 15 ἐν πίστει, i. e. with Christian love. Rev. iii. 19. Sept. for ϣη Gen. xxxvii. 3. Prov. viii. 17.—Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, i. q. *to be fond of, to like*, c. acc. Matt. xxiii. 6 φιλοῦσί τε τήν πρωτοκλισίαν. Luke xx. 46. Rev. xxii. 15. With the idea of overweening fondness, ό φιλῶν τήν ψυχήν αύτοῦ John xii. 25. Sept. for ϣη Gen. xxvii. 4, 9. Prov. xxix. 3.—Wisd. viii. 2. AEl. V. H. 12. 15 init. Xen. Œc. 20. 27, 29.

b) spec. to show one's love by a kiss; hence, *to kiss*, c. acc. Matt. xxvi. 48 δν άν φιλήσω, αυτός έστι. Mark xiv. 44. Luke xxii. 47. Sept. for ϣη Gen. xxvii. 26, 27. Ex. xviii. 7.—Tob. x. 13. AEl. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. Hist. 1. 8 καί έφίλουν δέ ήμās τοῖς στόμασιν.

c) seq. infin. *to love to do any thing*. i. q. to do willingly, gladly, and by impl. *to be wont to do, solere*. Matt. vi. 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι, *they love to pray* in public, are wont to do it. Comp. Winer § 58. 4. p. 390. So Sept. for η ϣη c. inf. Is. lvi. 10.—AEl. V. H. 14. 37 φιλῶ δέ μηδὲ τὰ άγάλματα . . άργῶς όρᾶν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

Φίλη, ης, ή, (pp. fem. of φίλος,) *a female friend*, Luke xv. 9.—Aquil. for πϣη Cant. i. 15. ii. 2. Xen. Mem. 3. 11. 16.

Φιλήδονος, ου, ό, ή, adj. (φίλος,

ἡδονή), *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. iii. 4. — Pol. 40. 6. 11. Plut. Cato Maj. 9.

Φίλημα, ατος, τό, (φιλέω b,) *a kiss*, pp. *a love-token*, as given in salutation, comp. Ex. xviii. 7; also in Προσκυνέω. Jahn § 175. Luke vii. 45 φίλημά μοι οὐκ ἔδωκας. xxii. 48. Sept. for πρῶτῃ Prov. xxvii. 6. Cant. i. 2.—Luc. Asin. 17 φιλήμασιν ἡσπάζοντο ἀλλήλους. Æl. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spoken of the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἁγίων Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. φίλημα ἀγάπης 1 Pet. v. 14.

Φιλήμων, ονος, ὁ, *Philemon*, pr. n. of a Christian of Colosse, Philem. 1; comp. ver. 10 and Col. iv. 9. He was converted under the preaching of Paul, and a church met in his house, vers. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

Φιλητός, οὔ, or Φίλητος, ου, ὁ, *Philetus*, pr. n. of an opposer of Paul, 2 Tim. ii. 7.

Φιλία, ας, ἡ, (φίλος,) *love, friendship, fondness*, c. gen. of object, James iv. 4 ἡ φιλία τοῦ κόσμου. Sept. for πρῶτῃ Prov. x. 12. xv. 17.—Jos. Ant. 11. 3. 1. Dem. 19. pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππήσιος, ου, ὁ, *a Philippian*, Phil. iv. 15.

Φίλιπποι, ων, αἱ, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts xvi. 12. xx. 6. Phil. i. 1. 1 Thess. ii. 2.—It was anciently called Κρήνιδες, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippi. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts xvi. 12 it is called a colony, see in Κολωνία. Plin. H. N. 4. 11 *intus Philippi colonia*. It is there said also to be πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις,

i. e. *a chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain πρώτη of its geographical position, *the first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east.—Comp. Diod. Sic. 16. 8. Strabo VII. p. 511. B. Dio Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. p. 393. For its site and the present state of its ruins, see Miss. Herald. 1836 p. 334 sq.

Φίλιππος, ου, ὁ, *Philip*, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John i. 44—47, 49. vi. 5, 7. xii. 21, 22 bis. xiv. 8, 9. Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

2. *Philip the Evangelist*, ὁ εὐαγγελιστής, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cesaræa, Acts vi. 5. xxi. 8. After the death of Stephen he preached the Gospel at Samaria, Acts viii. 5, 6, 12, 13; comp. ver. 14. It was he also who baptized the Ethiopian treasurer, Acts viii. 26, 29—31, 34, 35, 37—40; comp. ver. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Cesaræa Philippi took its name, Matt. xvi. 13. Mark viii. 27; see in Κατάρχεια no. 1. Comp. in Ἡρώδης no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip Herod*, called by Josephus only Ἡρώδης, also a son of Herod the Great by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in Ἡρωδίας; and lived a private life, having been disinherited by his father. Matt. xiv. 3. Mark vi. 17. Luke iii. 19.—See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

Φιλόθεος, ου, ὁ, ἡ, (φίλος, θεός,) *loving God, pious*; subst. *a lover of God*, 2 Tim. iii. 4.—Poll. On. 1. 20. Luc.

Calumn. 14 πρὸς τὸν εὐσεβῆ καὶ φιλό-
θεον.

Φιλολογος, ου, ὁ, *Philologus*, pr. n.
of a Christian at Rome, Rom. xvi. 15.

Φιλονεικία, ας, ἡ, (φιλονεικος,) *love*
of quarrel, eager contention, Dem. 1440.
22. Thuc. 1. 41. *emulation, ardour*,
Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18. In
N. T. *quarrel, contention, strife*, Luke
xxii. 44.—2 Macc. iv. 4. Æl. V. H. 12.
64. Pol. 5. 93. 9. Thuc. 8. 76.

Φιλόνεικος, ου, ὁ, ἡ, adj. (φίλος,
νεῖκος), *loving quarrel, fond of strife, con-*
tentious. 1 Cor. xi. 16.—Jos. Ant. 15.
6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

Φιλοξενία, ας, ἡ, (φιλόξενος,) *love to*
strangers, hospitality, Rom. xii. 13.
Heb. xiii. 2.—Plut. Vit. Thes. 14, 23.
Pol. 4. 20. 1.

Φιλόξενος, ου, ὁ, ἡ, adj. (φίλος,
ξένος), *loving strangers, hospitable*, 1 Tim.
iii. 2. Tit. i. 8. 1 Pet. iv. 9.—Palæph.
5. 1. Plut. Cimon. 10. Xen. H. G. 6.
1. 3.

Φιλοπρωτεύω, f. εὐσω, (φιλόπρωτος,)
to love to be first, to affect pre-eminence,
3 John 9.—Only in N. T. Comp. φιλό-
πρωτος Artemid, 2. 33. Plut. Sol. 29.
Alcib. 2.

Φίλος, η, ου, pp. Pass. *loved, dear,*
befriended, Hom. Od. 2. 363 φίλε τέκνον.
Jos. Ant. 4. 3. 3 πάνθ' ὅσα φίλα τούτοις
ἦν. Hdian. 7. 9. 14. Also Act. *loving,*
friendly, kind, Jos. Ant. 6. 2. 1 θεὸς εὐ-
μενὴς ἀρχεται γίνεσθαι καὶ φίλος. ib. 7.
9. 2. Dem. 480. 9. Thuc. 7. 1.—In N. T.
Subst. ὁ φίλος, *a friend*, Buttm. § 123. 3.
Luke vii. 6 ἐπεμψε πρὸς αὐτὸν . . φίλους.
xi. 5 bis 6, 8. xii. 4. xiv. 12. xv. 6, 29.
xvi. 9. xxi. 16. xxiii. 12. John xi. 11.
xv. 13—15. xix. 12 φίλος τοῦ Καίσαρος
i. e. a favourer of Cæsar, loyal to him.
Acts x. 24. xix. 31 ὄντες αὐτῷ φίλοι,
i. e. friends to him. xxvii. 3. James ii. 23
φίλος θεοῦ. ἱν. 4 φ. τοῦ κόσμου. 3 John
15 bis. In the sense of *companion,*
associate, Matt. xi. 19 φ. τελωνῶν κ. τ. λ.
Luke vii. 35. John iii. 29 φ. τοῦ νυμφίου,
a bridegroom, see in Νυμφών. As a word
of courteous address, Luke xiv. 10. Sept.
for עֲרֵב Esth. v. 10. Prov. xiv. 20. עֲרֵב

Ex. xxxiii. 11. Job ii. 11. עֲרֵב companion
Dan. ii. 13, 17, 18.—Jos. Ant. 17. 11. 1.
Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem.
2. 4. 1 sq. c. dat. Xen. Mem. 2. 1. 33.
—For ἡ φίλη *a female friend* Luke xv.
9, see Φίλη.

Φιλοσοφία, ας, ἡ, (φιλοσοφίω,
φιλόσοφος,) pp. *love of wisdom*, Hdian.
1. 2. 6; then, *philosophy*, knowledge
natural and moral, knowledge of things
human and divine, comp. in Σοφία b.
Æschin. Dial. Socr. 2. 22. Hdian. 4. 5.
13. Xen. Conv. 1. 5; spoken of the
wisdom and learning of the Chaldeans,
Diod. Sic. 2. 29.—In N. T. *philosophy*,
i. e. the Jewish theology or theological
learning, pertaining to the interpretation
of the law and other scriptures, and to
the traditional law of ceremonial obser-
vances, Col. iii. 8; comp. ver. 16 et 1
Tim. vi. 20. Comp. Jahn § 106. — So
Philo, πατριος φιλοσοφία, i. e. Jewish
theology, Leg. ad. Cai. p. 1014. D. de
Somn. p. 1125. D.

Φιλόσοφος, ου, ὁ, ἡ, adj. (φίλος,
σοφία), pp. *loving wisdom*; then as subst.
a philosopher, an inquirer after know-
ledge natural and moral, in things human
and divine; spoken in N. T. of Greek
philosophers, Epicureans and Stoics,
who spent their time in inquiries and
disputations respecting moral science,
Acts xvii. 18.—Arr. Epict. 3. 23. 30.
Hdian. 1. 9. 7. Xen. Vect. 5. 4 σοφιστὰι
καὶ φιλόσοφοι.

Φιλόστοργος, ου, ὁ, ἡ, adj. (φίλος,
στοργή *love of kindred*), *tenderly loving,*
kindly affectioned, pp. towards one's kin-
dred; in N. T. towards Christian breth-
ren, Rom. xii. 10.—pp. Jos. Ant. 7. 10.
5. Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

Φιλότεκνος, ου, ὁ, ἡ, adj. (φίλος,
τέκνον), *loving one's children*, Tit. ii. 4.
—Luc. Tyrann. 4. Plut. Agesi. 25. Plut.
Amator. 23, see in Φίλανδρος.

Φιλοτιμέομαι, οὔμαι, f. ἥσομαι,
depon. Mid. or Pass. (φιλότιμος *loving*
honour, ambitious, from φίλος, τιμή,) *to*
love honour, to be ambitious, Luc. Icarom.
17. Dem. 1046. 7. In N. T. seq. infin.
to be ambitious of doing any thing, to
exert oneself, to strive, sc. from a love

and sense of honour; as in Engl. *to make it a point of honour* to do so and so. Rom. xv. 20 οὕτω δὲ φιλοτιμούμενον εὐ-αγγελίζεσθαι κ. τ. λ. 2 Cor. v. 9. 1 Thess. iv. 11 παρακαλοῦμεν ὑμᾶς . . φιλοτιμεῖσθαι ἡσυχάζειν κ. τ. λ.—Jos. Ant. præm. § 3. ib. 15. 9. 5. Æl. V. H. 9. 29. Diod. Sic. 1. 1 init. Xen. Mem. 2. 9. 3.

Φιλοφρόνως, adv. (φιλόφρων), *in a friendly-minded manner, kindly, courteously*, Acts xxviii. 7.—2 Macc. iii. 9. Jos. Ant. 17. 9. 7. Plut. Solon. 5. Xen. Mem. 3. 10. 4.

Φιλόφρων, ονος, ό, ή, adj. (φίλος, φρήν), *friendly-minded, kind, courteous*, 1 Pet. iii. 8 in text. rec. where later edit. ταπεινόφρων.—Plut. Amator. 19. T. IV. p. 500. Tauchn. Xen. Mem. 3. 1. 6.

Φιμόω, ω, f. ώσω, (φιμός a muzzle,) *to muzzle*, trans.

a) pp. as oxen treading out grain; 1 Cor. ix. 9 et 1 Tim. v. 18 οὐ φιμώσεις βοῦν ἀλοῶντα, quoted from Deut. xxv. 4 where Sept. for פָּדַף. Comp. Jahn § 64. Calmet art. *Thrashing*.

b) trop. *to muzzle*, i. q. *to stop the mouth, to put to silence*; Pass. *to be silenced, silent, to hold one's peace*. (α) Spoken of persons, Matt. xxii. 34 ὅτι ἐφίμωσε τοὺς Σαδδουκαίους. 1 Pet. ii. 15. Pass. Matt. xxii. 12. Mark i. 25 et Luke iv. 35 φιμώθητι.—Jos. B. J. præm. § 5. ib. 1. 22. 3. Luc. Mort. Peregr. 15. Sext. Empir. adv. Logic. II. 275.—(β) Of winds and waves, Pass. *to be still, hushed*; Mark iv. 39 πεφίμωσο. On this Perf. imperat. comp. Buttm. § 137. n. 11.—Jos. de Macc. § 2 fin.

Φλέγων, ονος, ό, Phlegon, pr. n. of a Christian at Rome, Rom. xvi. 14.

Φλογίζω, f. ίσω, (φλόξ,) *to inflame, to set on fire*, pp. Sept. for פָּלַח Ps. xcvi. 3. Sept. Dan. iii. 28. Ecclus. iii. 30. Soph. Philoct. 1199.—In N. T. trop. *to inflame, to fire* with passion, discord, hatred; spoken of the tongue, c. acc. James iii. 6 bis.

Φλόξ, γός, ή, (φλέγω,) *flame*, Luke xvi. 24 ἐν τῇ φλογὶ ταύτῃ. So φλόξ πυρός *flame of fire*, i. e. fiery flame, or flaming fire, Acts vii. 30. Rev. i. 14. ii. 18. xix. 12. ἐν πυρὶ φλογός id. 2 Thess. i.

8. Comp. in Πῦρ a. Sept. for פָּלַח Is. xxix. 6. פָּלַח Joel i. 19. פָּלַח Ex. iii. 2.—Ecclus. viii. 13 ἐν πυρὶ φλογός. Æl. V. H. 5. 6. Xen. Conv. 2. 24.—Of lightning, Heb. i. 7 πυρὸς φλόγα, quoted from Ps. civ. 4 where Heb. פָּלַח שֶׁן, Sept. Vatic. πῦρ φλέγον. Sept. for פָּלַח Is. xxx. 30.

Φλυαρέω, ω, f. ήσω, (φλύαρος,) pp. 'to overflow with talk,' i. q. *to prate, to trifle*, intrans. Æschin. Dial. Socr. 2. 16. Xen. An. 3. 1. 26. In N. T. c. acc. *to prate about or against*; 3 John 10 λόγοις πονηροῖς φλυαρῶν ἡμᾶς.

Φλύαρος, ου, ό, ή, adj. (φλύω, Lat. fluo), pp. *overflowing* sc. with talk; hence subst. *a prater, tattler, trifler*, 1 Tim. v. 13.—Arr. Epict. 3. 25. 8. Æschin. Dial. Socr. 3. 18. Luc. Asin. 10.

Φοβερός, ά, όν, (φοβέω,) *fearful, terrible, frightful*; Heb. x. 27 φοβερά δέ τις ἐκδοχή κρισέως. ver. 31. xii. 21. Sept. for פָּוֶדָּ Gen. xxviii. 17. Deut. x. 17.—2 Macc. i. 24. Jos. Ant. 3. 5. 3. Dem. 505. 12. Xen. An. 5. 2. 23.

Φοβέω, ω, f. ήσω, (φόβος,) *to put in fear, to terrify, to frighten*, Hdtian. 1. 8. 4. Xen. Cyr. 7. 1. 48 αἱ κάμηλοι ἐφόβουν τοὺς ἵππους.—Often and in N. T. only Mid. or Pass. φοβέομαι, οὔμαι, aor. 1 pass. ἐφοβήθη and fut. 1 pass. φοβηθήσομαι often in Mid. sense, pp. 'to put oneself in fear,' i. q. *to fear, to be afraid, to be terrified, affrighted*, either from fear simply or from astonishment; see Buttm. § 135. 3, 4. § 136. 2.

a) pp. and genr. in various constructions: (α) Intrans. and absol. Rom. xiii. 4 ἐὰν δὲ κακὸν ποιῇς, φοβοῦ. So μὴ φοβοῦ *fear not* Mark v. 36. Luke i. 13, 30. al. μὴ φοβεῖσθε Matt. xiv. 27. Mark vi. 50. al. ἐφοβοῦντο Mark x. 32. xvi. 8. ἐφοβήθη Matt. xiv. 30. Acts xxii. 29, ἐφοβήθησαν σφόδρα Matt. xvii. 6. xxvii. 54, etc. Heb. xiii. 6 κύριος ἐμοὶ βοηθός καὶ οὐ φοβηθήσομαι, quoted from Ps. cxviii. 6 where Sept. for פָּוֶדָּ; as also Gen. xv. 1. 1. 19. Ex. ii. 14. (Palæph. 32. 2. Æl. V. H. 3. 43. Thuc. 4. 68. Xen. Cyr. 3. 3. 30.) Seq. accus. of a cognate noun; comp. Buttm. § 131. 3. Winer § 32. 2. So 1 Pet. iii. 14 τὸν δὲ φόβον αὐτῶν μὴ φοβηθήτε, *fear not their fear*,

i. e. which they would inspire. ver. 6 μὴ φοβ. μηδεμίαν πτόησιν. Emphat. Mark iv. 41 et Luke ii. 9 ἐφοβήθησαν φόβον μέγαν.—(β) Trans. c. acc. comp. Buttm. § 135. 3, 4. Winer § 39. p. 208. E. g. c. acc. of person, Matt. x. 26 μὴ οὖν φοβηθῇτε αὐτούς. xiv. 5 ἐφοβήθη τὸν ὄχλον. Mark xii. 12. Luke xx. 19. John ix. 22. Acts ix. 26. Rom. xiii. 3 τὴν ἐξουσίαν coner. Gal. ii. 12. al. So Sept. for נָחַד Num. xxi. 34. Deut. iii. 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) Seq. acc. of thing, τὸ διάταγμα Heb. xi. 23. τὸν θυμὸν τοῦ βασιλέως ver. 27. μὴδὲν Rev. ii. 10.—Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. H. G. 4. 4. 8. τί Xen. Cyr. 2. 4. 22.—(γ) Seq. ἀπό c. gen. *to fear from, to be afraid of* any one, Matt. x. 28 μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα. Luke xii. 4. So Sept. for נָחַד Deut. i. 29. Lev. xxvi. 2. Ps. iii. 5. נָחַד Jer. x. 2.—(δ) Seq. μή, *lest*; see in Μή II. p. 518. Acts xxvii. 17 φοβοῦμενοί τε, μὴ εἰς τὴν σύρτιν ἐκπέσωσι. Also seq. μήπως id. ver. 29. 2 Cor. xi. 3. xii. 20. Gal. iv. 11 φοβοῦμαι ὑμᾶς, μήπως κ. τ. λ. i. e. *as to you*. Seq. μήποτε id. Heb. iv. 1.—Seq. μή Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10. μήποτε Sept. Gen. xxxii. 11.—(ε) Seq. infin. *to fear to do any thing, to scruple, to hesitate*; Matt. i. 20 μὴ φοβηθῇ παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου. ii. 22. Mark ix. 32. Luke ix. 45. So Sept. for נָחַד Gen. xix. 30. xlv. 3. Ex. xxxiv. 30.—Plut. Galba 27. Xen. An. 1. 3. 17.

b) morally, *to fear*, i. q. *to reverence, to honour*, c. accus. (α) genr. Mark vi. 20 ἐφοβεῖτο τὸν Ἰωάννην. Eph. v. 33 ἵνα φοβῇται τὸν ἄνδρα. So Sept. and נָחַד Lev. xix. 3. Josh. iv. 14.—Plut. Galba 3. Hdian. 3. 13. 6.—(β) Spec. τὸν θεὸν v. τὸν κύριον φοβεῖσθαι, *to fear God, to reverence*, e. g. *to stand in awe of God, the punisher of wrong, so as not to do evil*; Luke xviii. 2 τὸν θεὸν μὴ φοβοῦμενος, καὶ ἄνθρωπον μὴ ἐντρέπομενος. ver. 4. xxiii. 40. Col. iii. 22. 1 Pet. ii. 17. (Sept. Ex. i. 17, 21. Lev. xix. 14.) Also by Hebr. in the sense of religion, piety, i. q. *to worship, to adore God*, Luke i. 50 καὶ τὸ ἔλεος αὐτοῦ . . . τοῖς φοβουμένοις αὐτόν. Acts x. 2, 22, 35. Rev. xi. 18. xiv. 7. xv. 4. xix. 5. So οἱ φοβοῦμενοι τὸν θεόν, i. q. *proselytes*, Acts xiii.

16, 26; comp. in Σέβω. Sept. and נָחַד Deut. iv. 10, 29. vi. 2, 13, 24. xxviii. 58. 1 Sam. xii. 14. etc. AL.

Φόβητρον, ου, τό, (φοβέω,) *something fearful, a fearful sight, terrible portent*; Luke xxi. 11 φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ. Sept. for נָחַד Is. xix. 17.—Anth. Gr. III. p. 45. Luc. Philopat. 9.

Φόβος, ου, ὁ, (φέβομαι,) *fear, terror, affright*.

a) pp. and genr. Matt. xiv. 26 ἀπὸ τοῦ φόβου ἔκραξαν. Luke i. 12 φόβος ἐπέπεσεν ἐπ' αὐτόν. ii. 9 ἐφοβήθησαν φόβον μέγαν, see in Φοβέω a. viii. 37. xxi. 26. Rom. viii. 15. 2 Cor. vii. 5 φόβοι *fears*. ver. 11. 1 Tim. v. 20. 1 John iv. 18 ter. Seq. gen. of pers. or thing feared, i. e. which inspires fear, Matt. xxviii. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου. John vii. 13. xix. 38. xx. 19. 1 Pet. iii. 14 comp. in Φοβέω a. Heb. ii. 15 φ. τοῦ θανάτου. Rev. xviii. 10, 15. Meton. *a terror*, an object of fear, Rom. xiii. 3. Sept. for נָחַד Gen. ix. 2. Jon. i. 10, 15. תַּיִד Deut. xi. 25. Ps. liii. 6. φόβοι for נָחַד Job xx. 25.—Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21.—Including the idea of *astonishment*, amazement; Matt. xxviii. 8 μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark iv. 41. Luke i. 65. v. 26. vii. 16. Acts ii. 43. v. 5, 11. xix. 17. Rev. xi. 11.

b) in a moral sense, *fear*, i. q. *reverence, respect, honour*; e. g. of persons, Rom. xiii. 7 bis, ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς . . . τῷ τὸν φόβον, φόβον.—Elsewhere of God or Christ, φόβος τοῦ θεοῦ v. κυρίου, i. e. a deep and reverential sense of accountability to God or Christ; 2 Cor. v. 11 εἰδότες οὖν τὸν φόβον τοῦ κυρίου κ. τ. λ. vii. 1. Eph. v. 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Simply, c. τοῦ θεοῦ etc. impl. 1 Pet. ii. 18 coll. Eph. v. 21. Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμφῳ, 1 Cor. ii. 3. 2 Cor. vii. 15. Phil. ii. 12. Eph. vi. 5. (Sept. for נָחַד 2 Chr. xix. 9. Ps. ii. 11. תַּיִד Ps. xxxvi. 1.) By Hebraism, i. q. *religion, piety*, φ. τοῦ κυρίου Acts ix. 31. φ. τοῦ θεοῦ Rom. iii. 18. Simpl. 1 Pet. i. 17. iii. 2, 15. So Sept. נָחַד Ps. xix. 10. cxi. 10. Prov. i. 7, 29. viii. 13. ix. 10. xiv. 28, 29.—Eccclus. i. 12, 18. xl. 26.

Φοίβη, ης, ἡ, *Phæbe*, pr. n. of a Christian female, an almoner (διάκονος) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. xvi. 1.

Φοινίκη, ης, ἡ, (φοίνιξ palm-tree,) *Phenice, Phenicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in Τύρος. The Phenicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus, now Beyroot, Acco, now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1 sq.—Acts xi. 19. xv. 3. xxi. 2.

I. Φοίνιξ, ικος, ὁ, sometimes written φοῖνιξ, a palm-tree, the date-palm, *Phoenix dactylifera* of Linnæus, and called by him one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, עִיר הַפַּחַמִּים, Sept. πόλις φοινίκων, Deut. xxxiv. 3. Judg. i. 16. 2 Chr. xxviii. 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing. See Jahn § 75. Rees' Cyclop. art. *Palmæ, Phoenix, Dates*.—John xii. 13. Rev. vii. 9. Sept. for פַּחַמִּים ll. cc. Neh. viii. 17.—2 Macc. x. 7 Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

II. Φοίνιξ, ικος, ἡ, *Phoenix*, a

city on the S. E. coast of Crete, with a harbour, Acts xxvii. 12.

Φονεύς, ἑως, ὁ, (φονεύω,) a man-slayer, murderer, Matt. xxii. 7. Acts iii. 14. vii. 52. xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15.—Wisdom. xii. 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

Φονεύω, f. εὐσω, (φόνος,) to kill a person, to slay, to murder; absol. οὐ φονεύσεις Matt. v. 21. xix. 18. Rom. xiii. 9. μὴ φονεύσης Mark x. 19. Luke xviii. 20. James ii. 11. (Sept. for נָצַח Ex. xx. 13. Deut. v. 17.) Genr. Matt. v. 21. James ii. 11. iv. 2 see in ζηλώω b. Seq. accus. Matt. xxiii. 31 τῶν φονευσάντων τοὺς προφήτας. ver. 35. James v. 6. Sept. for נָצַח Deut. iv. 42. Josh. xx. 5, 6. נָצַח Neh. iv. 11.—Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

Φόνος, ου, ὁ, (obsol. φένω,) a killing of men, murder, slaughter; Mark xv. 7 φόνον πεποιήκεισαν. Luke xxiii. 19, 25 στάσιν καὶ φόνον. Acts ix. 1. Rom. i. 29. Heb. xi. 37 ἐν φόνῳ μαχαίρας. Plur. φόνοι murders Matt. xv. 19. Mark vii. 21. Gal. v. 21. Rev. ix. 21. Sept. for נָצַח bloodshed Ex. xxii. 2. Prov. i. 18. φ. ποιεῖν Deut. xxii. 8. φ. μαχαίρας for נָצַח Ex. xvii. 3. Deut. xiii. 15.—2 Macc. iv. 35. Jos. Ant. 4. 8. 16. Æl. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

Φορέω, ὦ, f. ἦσω, (φέρω,) pp. a frequentative form implying the repetition or continuance of the simple action expressed by φέρω, Passow s. v. Lob. ad Phr. p. 585; to bear about sc. with or on oneself, to wear, trans. Matt. xi. 8 τὰ μαλακὰ φοροῦντες. John xix. 5 στέφανον. Rom. xiii. 4 τὴν μάχαιραν. 1 Cor. xv. 49 bis. James ii. 3 τὴν ἐσθῆτα.—Ecclus. xi. 3. Jos. Ant. 3. 7. 2. Pol. 6. 22. 1. Xen. Cæc. 17. 3.

Φόρον, ου, τό, Lat. *forum*, only in pr. n. Φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, according to the Itinerary of Antoninus 43 Roman miles from Rome, in or near the Pontine marshes. Acts xxviii. 15. Comp. Wetst. N. T. II. p. 654 sq. Hor. Sat. 1. 5. 3. Cic. ad Att. 2. 10, see in ταβέρναι.

Φόρος, ου, ὁ, (φέρω,) pp. 'what is borne, brought;' hence, a tax, tribute,

imposed upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandise and travellers. Luke xx. 22 φόρον δοῦναι. xxiii. 2. Rom. xiii. 6 φόρους τελεῖτε. ver. 7 bis. Sept. for נָשָׂא Judg. i. 30. 2 Sam. xx. 24. נָשָׂא Ezra iv. 20.—1 Macc. iii. 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοις τὸ ἐπ' ἔτος. Hdian. 6. 2. 3. Xen. Conv. 4. 32.

Φορτίζω, f. ἴσω, (φόρτος,) *to burden, to load*, to lay a burden upon any one, pp. Anthol. Gr. IV. p. 289. ult. In N. T. trop. as of the burden of the Jewish ritual, c. dupl. acc. Luke xi. 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Buttm. § 131. 5. Winer § 32. 4. Pass. Part. Matt. xi. 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, *ye weary and heavy laden*, sc. with the burden of sin and suffering.

Φορτίον, ου, τό, (φόρτος,) *a burden, load*; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330.

a) pp. and as spoken of a ship, *lading, freight, cargo*, Acts xxvii. 10 in later edit. for φόρτος in text. rec.—Of a ship, Jos. Ant. 14. 14. 3. Xen. Ec. 8. 12. Genr. Sept. Is. xlvi. 1. Æl. V. H. 9. 14. Xen. Mem. 3. 13. 6.

b) trop. (α) of the Jewish ceremonial law as a *burden* upon its followers, Matt. xxiii. 4. Luke xi. 46 bis, comp. in Φορτίζω. Of the precepts and requisitions of Christ, in antithesis, Matt. xi. 30. Comp. in Ζυγός.—Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βαστάσαι Ζήνωνος φορτίον.—(β) Of the burden of one's faults, sins, Gal. vi. 5. Comp. Sept. and נָשָׂא Ps. xxxviii. 5.

Φόρτος, ου, ὁ, (φέρω,) pp. 'what is borne,' i. q. *a burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts xxvii. 10 in text. rec. Comp. in Φορτίον α.—Luc. Navig. 18 τὸ πλοῖον . . . καὶ ὁ φόρτος.

Φορτουνάτος, ου, ὁ, *Fortunatus*, pr. n. of a Christian, 1 Cor. xvi. 17.

Φραγέλλιον, ου, τό, Lat. *flagellum*, i. e. *a whip, scourge*, John ii. 15.—Schol.

in Aristoph. Acharn. 724, ἵμαντας δὲ, λώρους, φραγέλλια. Hesych. σκυτάλαι τῶν ὅχλων φραγέλλια, λῶροι.

Φραγελλώω, ὦ, f. ὠσω, (φραγέλλιον,) Lat. *flagello*, i. e. *to flagellate, to scourge*, c. acc. Matt. xxvii. 26. Mark xv. 15.—Test. XII Patr. p. 728 φραγελλώσας με.

Φραγμός, οὔ, ὁ, (φράσσω,) *a fence, a hedge*, as enclosing any thing; e. g. *a thorn-hedge* around a vineyard, besides which there was often a wall; Matt. xxi. 33 φραγμὸν αὐτῷ περιέθηκε. Mark xii. 1. The language is here borrowed from Is. v. 2, 5, where Sept. for רָיָה and רָיָה . Comp. Jahn § 67. Harmer's Observ. III. p. 179 sq. Luke xiv. 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, *into the highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. ii. 14, see in Μεσότοιχον. Sept. also for רָיָה Num. xxii. 24. Ecc. x. 8.—Plut. Cimon. 10 τῶν ἀγρῶν τοὺς φραγμοὺς ἀφείλεν. Xen. Venat. 11. 4.

Φράζω, f. ἄσω, q. d. *to phrase it*, i. e. *to say, to speak, to tell*, to declare in words, trans. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15.—In N. T. *to tell*, i. q. *to explain, to interpret*, τὴν παραβολὴν Matt. xiii. 36. xv. 15. Sept. for רָיָה Job vi. 24. רָיָה Job xii. 8.—Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

Φράσσω v. ττω, f. ξω, *to enclose with a fence, hedge, wall, for protection, to fence around, to hedge in*, trans. Sept. for רָיָה Hos. ii. 6. Xen. Cyr. 2. 4. 25; a city with walls, *to fortify*, Hdian. 8. 2. 13; a defile with troops, *to shut up*, Plut. Cato Maj. 13. So the ears with wax, etc. *to stop*, τὰ ὦτα Sept. for רָיָה Prov. xxi. 13. Luc. Nigr. 19.—In N. T. only in reference to the mouth, φράσσειν τὸ στόμα, *to stop the mouth*, viz.

a) pp. as of wild beasts, Heb. xi. 33 ἔφραξαν στόματα λεόντων, i. e. rendered them harmless, powerless; comp. Dan. vi. 22.—M. Antonin. 12. 1 ὁ δὲ Φύλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῇ, ἢ ἐφόρει, ἔφραξε τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

b) trop. i. q. *to silence, to put to silence*;

Rom. iii. 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. xi. 10 ἡ καύχησις αὕτη οὐ φραγήσεται. 2 Macc. xiv. 36. So ἐμφράσσειν τὸ στόμα Dem. 406. 5.

Φρέαρ, ατος, τό, *a well, pit*, for water, dug in the earth, and thus strictly distinguished from πηγή fountain; though a *well* may also be called a *fountain*; comp. in Πηγή b, and Gesen. Lex. art. פְּרַעַר. Jahn § 45. So Luke xiv. 5. John iv. 11 τὸ φρέαρ ἐστὶ βαθύ. ver. 12. Sept. for פְּרַעַר Gen. xvi. 14. xxvi. 15, 18 sq.—Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25.—Trop. of any *pit, abyss*, e. g. in Hades, the bottomless pit, Rev. ix. 1, 2 ter. So Sept. φρέαρ διαφθοράς for חַרְבִּי פְּרַעַר Ps. lv. 24.

Φρεναπατάω, ῶ, f. ἤσω, (φρήν, ἀπατάω,) *to deceive the mind of any one*, i. q. genr. *to deceive*, trans. Gal. vi. 3 ἐαυτὸν φ.—Hesych. φρεναπατᾶ· χλευάζει. Not found in profane writers.

Φρεναπάτης, ου, ὁ, (φρεναπατάω,) *a mind-deceiver*, i. q. genr. *a deceiver*, Tit. i. 10.—Etymol. Mag. 811. 3. Not found in profane writers.

Φρήν, ενός, ἡ, pp. *the diaphragm, midriff, præcordia*, often in Plur. Hom. Il. 10. 10. Od. 9. 301. Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. *the mind, the soul*, including the intellect, disposition, feelings, etc. 1 Cor. xiv. 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσίν . . . ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. Sept. for חֵן Prov. vii. 7. ix. 4. Chald. שְׂרָרָה Dan. iv. 31, 33.—Hdian. 3. 11. 17. Dem. 780. 21 νοῦ καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς. Xen. Conv. 8. 30.

Φρίσσω v. ττω, f. ξω, (φριξ,) *to be rough, uneven, jaggy*, sc. with bristling points, *to bristle*, intrans. e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of hair, etc. *to bristle, to stand on end*, Hes. Op. 538 or 542; also of animals, *to bristle up the hair, mane, etc.* Hes. Scut. 391. Plut. Aristid. 18. In N. T. of persons, *to shudder, to quake*, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end,

intrans. James ii. 19 τὰ δαιμόνια . . φρίσσουσι.—Sept. Dan. vii. 15. Judith xvi. 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικῶς ἀκούω.

Φρονέω, ῶ, f. ἤσω, (φρήν,) *to have mind, intellect, to think, to be compos mentis*, Hom. Il. 6. 79. Æl. V. H. 14. 29. Xen. Mem. 1. 3. 12. In N. T. and usually, *to mind, to be minded, to have in mind*, spoken generally of any act or emotion of the mind.

a) genr. i. q. *to think, to mean*, to be of opinion; seq. acc. of thing implying *manner of thinking*, Acts xxviii. 22 ἀκοῦσαι ἃ φρονεῖς. Rom. xii. 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. iv. 6. Gal. v. 10. τοῦτο φρονεῖν ὑπὲρ ὑμῶν Phil. i. 7. With an adv. or the like, 1 Cor. xiii. 11 ὡς νήπιος ἐφρονουν. Rom. xii. 3 φρονεῖν εἰς τὸ σωφρονεῖν.—Wisdom. xiv. 30. Jos. B. J. 5. 7. 4 οὐδὲν ὑγιὲς φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

b) as including the affections, emotions, *to be minded, to think, to feel in mind*, seq. accus. (a) genr. Phil. ii. 5 τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν ὃ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. iii. 15 bis. So τὰ ὑψηλὰ φρονεῖν Rom. xii. 16; see in Ὑψηλός b. (μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτό v. τὸ ἐν φρονεῖν, *to be of one mind, one accord, to think the same thing*, Rom. xii. 16. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2 bis. iii. 16. iv. 2.—τὰ αὐτά Jos. B. J. 5. 7. 4. τὸ αὐτό Dion. Hal. Ant. 4. 20. Hdian. 1. 60.—(β) *to think*, i. q. *to mind, to favour*, pp. to set the mind and affections upon, to be devoted to, etc. Matt. xvi. 23 et Mark viii. 33 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. viii. 5 φ. τὰ τῆς σαρκός. Phil. iii. 19 τὰ ἐπίγεια. Col. iii. 2 τὰ ἄνω.—1 Macc. x. 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. H. G. 4. 8. 24.

c) *to mind*, i. q. *to regard, to care for*, seq. ὑπὲρ τινος Phil. iv. 10 bis. (2 Macc. xiv. 8.) Of time, *to regard, to keep*, τὴν ἡμέραν Rom. xiv. 6 quater; comp. Gal. iv. 10.

Φρόνημα, ατος, τό, (φρονέω,) pp. 'what one has in mind, what one thinks and feels;' hence, *mind, thought, feeling*,

will; Rom. viii. 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος. ver. 6 bis, 7 τὸ φρόνημα τῆς σαρκὸς κ. τ. λ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

Φρόνησις, εως, ἡ, (φρονέω,) *mind, thought, thinking*, viz.

a) i. q. mode of thinking and feeling, Luke i. 17 ἐν φρονήσει δικαίων.—Luc. Amor. 47 ἡ θεοῖς γείτων ἡρωϊκὴ φρόνησις.

b) i. q. *understanding, prudence*, Eph. i. 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for פִּרְיָ Prov. i. 2. vii. 4. פִּרְיָ Prov. iii. 13. viii. 1. פִּרְיָ 1 K. iii. 28. iv. 29.—Jos. Ant. 8. 7. 5. Luc. Halcy. 6. Xen. Men. 1. 2. 10. Cic. de Off. 1. 43 “*prudentia enim, quam Græci φρόνησιν dicunt, est rerum expetendarum fugiendarumque scientia.*”

Φρόνιμος, η, ον, (φρονέω,) *having mind, thinking, prudent, wise*; Matt. vii. 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρόνιμῳ. x. 16. xxiv. 45. xxv. 2, 4, 8, 9. Luke xii. 42. 1 Cor. iv. 10. x. 15. Comparat. φρονιμώτερος Luke xvi. 18. Also παρ' ἑαυτοῖς φρόνιμοι, i. e. wise in their own conceit, Rom. xi. 25. xii. 16. impl. 2 Cor. xi. 19. Sept. for פִּרְיָ 1 K. iii. 12. Is. xlv. 25. παρ' ἑαυτῶ Prov. iii. 7. פִּרְיָ Prov. xiv. 6. xviii. 15.—Ecclus. xx. 27. Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

Φρονίμως, adv. (φρόνιμος,) *with mind, thinkingly*, i. e. *prudently, wisely*, Luke xvi. 8.—Xen. Ag. 1. 17.

Φροντίζω, f. ἴσω, (φροντίς forethought, care, from φρονέω, φρήν,) *to be thoughtful, provident; to take care, to be watchful*; seq. inf. Tit. iii. 8 ἵνα φροντίζωσι καλῶν ἔργων προϊστασθαι. Sept. c. gen. for פִּרְיָ Ps. xl. 18.—2 Macc. ii. 26. Xen. Mem. 3. 11. 12. c. ἵνα Pol. 2. 8. 8. c. ὅπως Xen. Mem. 2. 4. 2. c. gen. Æl. V. H. 14. 11. Xen. Mem. 1. 4. 11.

Φρουρέω, ῶ, f. ἥσω, (φρουρός a watchman, guard, from προοράω,) *to watch, to keep watch*, absol. Thuc. 8. 35. In N. T. and genr. seq. accus. *to watch, to guard, to keep.*

a) pp. as of a military watch, 2 Cor.

xi. 32 ἐξάρχης . . ἐφρούρησε τὴν πόλιν. Trop. as of a prisoner, Gal. iii. 23.—Judith iii. 6. Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

b) trop. *to keep, to preserve* in any state; Phil. iv. 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. i. 5 τοὺς φρουρούμενους εἰς σωτηρίαν.

Φρυάσσω v. ττω, f. ξω, (kindr. βρύω, βρύζω,) in profane writers only Depon. Mid. φρυάσσομαι v. ττομαι, *to rage, to be fierce*, pp. of animals, as of horses fierce for contest, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ἵπποις γαυριῶσι καὶ φρυαττομένοις πρὸς τοὺς ἀγῶνας. Of persons acting with pride and insolence, 2 Macc. vii. 34. 3 Macc. ii. 2. Diod. Sic. 4. 74.—In N. T. once Act. aor. 1, *to rage*, to make a noise and tumult, intrans. Acts iv. 25 ἵνατί ἐφρύαξαν ἔθνη, quoted from Ps. ii. 1 where Sept. for פִּרְיָ.

Φρύγανον, ου, τό, (φρύγω, φρύσσω,) *a dry stick or twig, dry brushwood*, Acts xxviii. 3 φρυγάνων πληθεύς. Sept. for פִּרְיָ Is. xl. 24. xlvii. 14.—Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.

Φρυγία, ας, ἡ, *Phrygia*, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia, and Isauria; and W. by Caria, Lydia, and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the South, and Phrygia Minor or Epictetus (acquired) on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygiana Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits. Acts ii. 10. xvi. 6. xviii. 23. [1 Tim. vi. 23.]—Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

Φύγελλος, ου, ὁ, *Phygellos*, pr. n

of a man who deserted Paul, 2 Tim. i. 15.

Φυγή, ἥς, ἡ, (φεύγω,) *flight*, Matt. xxiv. 20. Mark xiii. 18. Sept. for 𐤒𐤓 Jer. xlix. 23. 𐤒𐤓 Jer. xxv. 35.—2 Macc. xii. 22. Hdian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

Φυλακή, ἥς, ἡ, (φυλάσσω,) *watch, guard*, i. e.

a) pp. the act of keeping watch, guarding; Luke ii. 8 φυλάσσοντες φυλακάς, *keeping watch or guard, excubias agentes*; comp. Buttm. § 131. 3. Sept. for 𐤒𐤓𐤕𐤓 𐤒𐤓 Num. i. 53. iii. 7, 29 sq.—φυλακάς φύλαττειν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. genr. Jos. Ant. 14. 7. 1. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

b) meton. of persons set to watch, a watch, guard, collect. guards; Acts xii. 19 διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

c) meton. the place where watch is kept: (a) i. q. *watch-post, station*, pp. Sept. for 𐤒𐤓𐤕𐤓 Hab. ii. 1. Xen. H. G. 5. 4. 49. Comp. Bar. iii. 34. In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. xviii. 2 bis. Comp. Is. xxxiv. 11 sq. Jer. l. 39. li. 37. Others, i. q. *hold, den, cage*, in which they are imprisoned, as in β; but less well.—(β) Of the place where any one is watched, guarded, *ward, custody, a prison*, genr. Matt. v. 25 εἰς φυλακὴν βληθήσῃ. xiv. 3 ἔθετο ἐν φυλακῇ. ver. 10 ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. xviii. 30. xxv. 36, 39, 43, 44. Mark vi. 17, 28. Luke iii. 20. xii. 58. xxi. 12. xxii. 33. xxiii. 19, 25. John iii. 24. Acts v. 19 τὰς θυράς τῆς φυλακῆς. vers. 22, 25. viii. 3. xii. 4—6, 17. xvi. 23, 24, 27, 37, 40. xxii. 4. xxvi. 10. Rev. ii. 10. In the sense of *imprisonment*, 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Sept. genr. for 𐤒𐤓𐤕𐤓 Gen. xl. 3 sq. xlii. 17. Lev. xxiv. 12. 𐤒𐤓 Neh. iii. 25. Jer. xxxii. 2. 𐤒𐤓 1 K. xxii. 27.—Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφιεῖσαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. iii. 19. Rev. xx. 7. Comp. 2 Pet. ii. 4. Jude 6. See in Ταρταρόω, and comp. Act.

Thom. § 10. Tholuck Bergpred. on Matt. v. 25. p. 205.

d) meton. of time, a *watch* of the night, i. e. a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke xii. 38 bis, ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. xiv. 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτός. xxiv. 43. Mark vi. 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. 𐤒𐤓𐤕𐤓, Sept. φυλακή, Judg. vii. 19. Ps. xc. 6. Comp. Gesen. Lex. art. 𐤒𐤓𐤕𐤓. Buxt. Lex. Chald. Rab. 2454. Jahn § 101. Sturz Lex. Xenoph. art. φυλακή, no. 4. Potter's Gr. Ant. II. p. 74. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρωί; comp. Mark xiii. 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Veget. R. M. 3. 8, "in quatuor partes ad clepsydrum sunt divisæ vigiliæ, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. See Τετράδιον. — Jos. Ant. 18. 9. 6 περὶ φ. τετάρτην. Arr. Exped. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περὶ τὴν δευτέραν φ. Xen. An. 4. 1. 5.

Φυλακίζω, f. ἴσω, (φυλακή,) *to put in ward, to imprison*, trans. Acts xxii. 19.—Wisd. xviii. 4. Act. Thom. § 45 ὁ φυλακιζόμενος ἐν δεσμωτηρίῳ. Not found in profane writers.

Φυλακτήριον, ου, τό, (φυλακτήρ, φυλάσσω,) *a watch-post, guarded place*, Hdot. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection, safe-guard*, Dem. 71. 24. Plut. Arat. 25; hence, *an amulet*, Plut. de Is. et Osir. 65, 68. ed. R. VII. p. 484, 487. Horapoll. 1. 24. In N. T. plur. τὰ φυλακτήρια, *phylacteries*, Heb. 𐤒𐤓𐤕𐤓 prayer-fillets, later Heb. 𐤒𐤓𐤕𐤓 prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, as Ex. xiii. 1—10, 11—16. Deut. vi. 4—9. xi. 13—21; and which the Jews usu-

ally bind in different ways around the forehead and left wrist while at prayer, following a literal interpretation of Ex. xiii. 6. Deut. vi. 8. xi. 18. The Rab- bins have many minute precepts re- specting them. Comp. Gesen. Lex. art. נִשְׁבָּרִים. Buxt. Lex. Chald. Rab. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13.—Matt. xxiii. 5 πλατύνουσι δὲ τὰ φυλακτήρια. Comp. Lightf. Hor. Heb. in loc.

Φύλαξ, ακος, ό, (φυλάσσω,) a *watcher, keeper, guard*; Acts v. 23. xii. 6, 19. Sept. for נִשְׁבָּרִים Gen. iv. 9. Is. lxii. 6.—Jos. Ant. 7. 11. 7. Hdian. 3. 3. 12. Xen. Ath. 3. 4.

Φυλάσσω v. ττω, f. ζω, to *watch*, not to sleep, Hom. Od. 20. 53; to *keep watch* by night, Hom. Od. 5. 466. ib. 22. 195. In N. T.

a) intrans. to *watch, to keep watch*, seq. acc. of the cognate noun; Luke ii. 8 φυλάσσοντες φυλακάς. See fully in Φυλακή a.

b) trans. c. acc. to *watch, to guard, to keep*, e. g. (α) Persons or things from escape or violence; persons, Luke viii. 29 ἐδεσμεῖτο . . φυλασσομένος. Acts xii. 4 φ. αὐτόν sc. τὸν Πέτρον. xxviii. 16 ἐν τῷ πραιτωρίῳ xxiii. 35. Acc. τί, Luke xi. 21. Acts xxii. 20 τὰ ἱμάτια. Sept. for נִשְׁבָּרִים 1 Sam. xix. 11. Gen. ii. 15. iii. 24.—τινά Hdian. 1. 17. 3. Xen. Cyr. 4. 2. 40. τί, Palæph. 19. 1. Æl. V. H. 2. 4. Xen. Ag. 4. 1.—(β) Of persons or things kept in safety, to *keep, to preserve*, e. g. persons, John xvii. 12 οὗς δέδωκάς μοι ἐφύλαξα. 1 Pet. ii. 5. ὑμᾶς ἀπαι- στούς Jude 24. ἀπὸ τοῦ πονηροῦ 2 Thess. iii. 3. Acc. τί, 1 Tim. vi. 20. 2 Tim. i. 14. c. εἰς ἡμέραν 2 Tim. i. 12. εἰς ζωὴν John xii. 25. Sept. for נִשְׁבָּרִים Prov. vi. 22. Ex. xxiii. 20. c. ἀπό for נִשְׁבָּרִים Ps. cxli. 9.—τινά Wisd. xix. 6. Hdian. 4. 4. 9. c. ἀπό Xen. Cyr. 1. 4. 7. τί Dem. 25. 23. c. εἰς καιρόν Æl. V. H. 9. 21.—(γ) Mid. and once Re- flex. to *keep oneself from* or *as to* any thing, to *be on one's guard*, i. q. to *be- ware of, to avoid*; e. g. seq. ἀπό τινος, once reflex. 1 John v. 21 φυλάξατε ἑαυ- τοὺς ἀπὸ τῶν εἰδώλων. Mid. Luke xii. 15. (Reflex. Test. XII Patr. p. 648.

Mid. Ecclus. xxii. 26. Xen. Cyr. 2. 3. 9.) Mid. seq. accus. q. d. to *guard against*, Acts xxi. 25. 2 Tim. iv. 15 δὲ καὶ σὺ φυ- λάσσου. Comp. Winer § 32. p. 182. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) Seq. ἵνα μή, 2 Pet. iii. 17 φυλάσσεισθε, ἵνα μή . . ἐκπέσητε κ. τ. λ. —ὅπως μή Xen. Mem. 1. 2. 37. μή Epict. Ench. 34.

c) trop. to *keep*, i. q. to *observe*, not to violate, e. g. precepts, laws, etc. c. acc. Luke xi. 28 τὸν λόγον τοῦ Θεοῦ. Acts vii. 53. xvi. 4 τὰ δόγματα. xxi. 24 τὸν νόμον. Rom. ii. 26. Gal. vi. 13. 1 Tim. v. 21. Mid. πάντα ταῦτα ἐφυλαξάμην, *all these have I kept of myself*, Matt. xix. 20. Mark x. 20. Luke xviii. 21. Sept. for נִשְׁבָּרִים Ps. cv. 45. Prov. iv. 4. sæp. נִשְׁבָּרִים Prov. vi. 20. xxviii. 7. נִשְׁבָּרִים 1 K. xi. 38. נִשְׁבָּרִים Deut. v. 15.—Ecclus. xxi. 11. Jos. Ant. 7. 14. 2. Hdian. 1. 7. 12. Xen. H. G. 1. 7. 30.

Φυλή, ἥς, ἡ, (φῦλον, φύω,) a *tribe*, pp. a *race, lineage, kindred*, i. e.

a) i. q. φῦλον, a *nation, people*, as descended from a common ancestor. Matt. xxiv. 30 πᾶσαι φυλαὶ τῆς γῆς, *all the tribes [nations] of the earth*. Rev. i. 7. Pleonast. v. 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. vii. 9. xi. 9. xiii. 7. xiv. 6. So Sept. for נִשְׁבָּרִים Gen. xii. 3. Ep. xx. 32. Am. iii. 2. Mic. ii. 3.—Ecclus. xvi. 4, coll. 6. Xen. Cyr. 8. 3. 25 κατὰ φυλάς, others κατὰ φύλα. ib. 8. 5. 7. Comp. Sturz. Lex. Xen. φυλή no. 4.

b) spec. a *tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation. Matt. xix. 28 et Luke xxii. 30 κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ. Luke ii. 36 ἐκ φυλῆς Ἀσὴρ. Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Heb. vii. 13, 14. James i. 1. Rev. v. 5. vii. 4, 5 ter, 6 ter, 7 ter, 8 ter. xxi. 12. Sept. for נִשְׁבָּרִים Ex. xxxi. 2, 6. sæp. נִשְׁבָּרִים Ex. xxiv. 4. Deut. i. 13. sæp.—Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰουδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

Φύλλον, ου, τό, (φύω,) a *leaf*, Plur. τὰ φύλλα *leaves, foliage*, Matt. xxi. 19. xxiv. 32. Mark xi. 13 bis. xiii. 28.

Rev. xxii. 2. Sept. for πῦρ Gen. iii. 7. viii. 11. Neh. viii. 17.—Æl. V. H. 9. 24. Diod. Sic. 2. 49. Dem. 615. 10.

Φύραμα, ατος, τό, (φυράω et φύρω to mix by stirring or kneading, to stir or knead together, Plat. Theæt. 4. p. 147. C. Hes. Op. 61,) *a kneaded mass*, genr. *a mass, lump*; e. g. of potter's clay prepared for moulding, Rom. ix. 21. So *a mass of dough*, proverbially, 1 Cor. v. 6 et Gal. v. 9; see in Ζύμη. Trop. Rom. xi. 16 see in Ἀπαρχή a. 1 Cor. v. 7. Sept. for πῦρ Num. xv. 20, 21. πῦρ Ex. viii. 3. xii. 34.—M. Antonin. 7. 68. Of a kind of cake Athen. 9. p. 402.

Φυσικός, ή, ον, (φύσις,) *physical, natural*, i. e. from or by nature, Test. XII Patr. p. 648 τυφλοῖ τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1. In N. T. *natural*, according to nature, φυσικὴ χρῆσις Rom. i. 26, 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, 2 Pet. ii. 12.—Arr. Epict. 2. 20. 6 φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους Luc. Somn. s. Gall. 27. Diod. Sic. 3. 61 or 62.

Φυσικῶς, adv. (φυσικός), *physically, naturally*, i. e. from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, i. e. by the natural senses.—Diog. Laert. 10. 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20. 5.

Φυσιόω, ῶ, f. ὠσω, in N. T. i. q. φυσιάω, (φυσάω, φῦσα, φύω,) pp. *to blow, to puff, to pant*; so φυσίαω intrans. of horses, Hom. Il. 4. 227. ib. 16. 506. In N. T. φυσιόω trop. *to puff up, to inflate* with pride and vanity, absol. 1 Cor. viii. 1 ἡ γνῶσις φυσιοῖ. Pass. or Mid. 1 Cor. iv. 18, 19. v. 2. xiii. 4. ὑπὲρ τινος 1 Cor. iv. 6. ὑπό τινος Col. ii. 18.—Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ Θεοῦ φυσιοῦμενοι. Ignat. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῦσθε μὴ προσέχειν τοῖς φυσιοῦσίν με. Hesych. φυσιοῦμεθα. ἐπαιρόμεθα, τυφούμεθα.—In the classic writers φυσιόω comes from φύσις, and signifies *to make natural*, Simplic. in Epict. p. 219. Comp. Passow s. v.

Φύσις, εως, ή, (φύω,) *physis, nature*, pp. generative and productive power, vis genitrix; like Lat. *natura* from *nascor*. Hence

a) *nature*, i. q. natural source or origin, *generation, birth, descent*. Gal. ii. 15 ἡμεῖς φύσει Ἰουδαῖοι. Rom. ii. 27 ἡ ἐκ φύσεως ἀκροβυστία. — Pol. 3. 12. 3 τὸν αὐτοῦ κατὰ φύσιν υἱόν. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσθα. Plato Menex. p. 245. D. IV. p. 198. Tauchn. φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες.

b) *a nature*, as generated, produced, naturally existing, *a being, genus, kind*. James iii. 7 bis, πᾶσα γὰρ φύσις θηρίων . . . δεδάμασται τῇ φύσει τῇ ἀνθρώπινῃ. Gal. iv. 8 τοῖς μὴ φύσει οὖσι θεοῖς, i. q. οἱ λεγόμενοι θεοί in 1 Cor. viii. 5.—3 Macc. iii. 29 πᾶσα θνητὴ φύσις. Epict. Ench. 27 οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται. Sophocle. Antig. 346. Œd. R. 869 θνατὰ φύσις ἀνέρων. Xen. Venat. 3. 1. So of plants, Diod. Sic. 2. 49.

c) *the nature* of any person or thing, the natural constitution, the innate disposition, qualities, etc. (α) Of persons, in a moral sense, i. q. the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. ii. 3 τέκνα φύσει ὀργῆς. Rom. ii. 14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. i. 4 θείας κοινωνοὶ φύσεως, partakers of the divine [moral] nature, i. e. regenerated in heart and disposition.—Wisdom. vii. 20. Jos. Ant. 3. 8. 1 φύσει πάντας εἶναι φιλάτους. Dem. 774. 8, 11 ἡ μὲν φύσις, ἀν' ἣ πονηρὰ, πολλάκις φαῦλα βουλεύεται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ἡ τοῦ χωρίου φύσις. Xen. Œc. 16. 2 τὴν φ. τῆς γῆς.—Spec. *a natural feeling* of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. xi. 14 οὐδὲ αὕτη ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι; *doth not your own natural feeling teach you*, etc. It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women long. Among the Hebrews, comp. the law of the Naza-

rite Num. vi. 1 sq. Judg. xiii. 5. 1 Sam. i. 11; genr. Ez. xlv. 20; for women, Is. iii. 24. Judith x. 3. Luke vii. 38. For the Greek custom, comp. espec. Plut. Quæst. Rom. 14. ed. R. VII. p. 82. Hdot. 1. 82. Phocylid. 199 sq.—(β) Genr. i. q. *the nature of things*, the order and constitution of nature; e. g. *κατὰ φύσιν according to nature*, natural, Rom. xi. 21, 24 bis. *παρὰ φύσιν contrary to nature*, unnatural, Rom. i. 26. xi. 24. Comp. Wetst. N. T. II. p. 24 sq.—*κατὰ φ.* Luc. Vit. Auct. 23. Xen. Mem. 3. 11. 11. *παρὰ φ.* Athen. 13. p. 605. D, οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. II. p. 306. 17 ὁ δὲ παιδεραστής . . . τὴν παρὰ φύσιν ἡδονὴν διώκει. Xen. Hi. 1. 22.

Φυσίωσις, εως, ἡ, (φυσιώω q. v.) *a puffing up, inflation*, trop. with pride and vanity, 2 Cor. xii. 20.—Hesych. *φυσίωσις· ἐπαρσις, ὑψηλοφροσύνη.*

Φυτεία, ας, ἡ, (φυτεύω,) *a planting*, the act of planting, τῆς ἀμπέλου Sept. Mic. i. 6. Jos. Ant. 12. 3. 4. Xen. Œc. 19. 12. In N. T. *a plant*, i. q. *φύτευμα*, trop. Matt. xv. 13 *πᾶσα φυτεία κ. τ. λ.* i. e. referring to the Pharisees as professing to be teachers of the divine will and law. Others, doctrine.—Psalt. Salom. xiv. 3 ἡ φυτεία αὐτῶν ἐρριζομένη εἰς τὸν αἰῶνα. pp. Athen. V. p. 207. E.

Φυτεύω, f. εὔσω, (φυτόν, φύω,) *to plant*, trans. Matt. xxi. 33 ἐφύτευσεν ἀμπέλωνα. Mark xii. 1. Luke xx. 9. 1 Cor. ix. 7. Luke xiii. 6 *σुकην*. absol. xvii. 28. Pass. Luke xvii. 6. Sept. for *γρη* Gen. ix. 20. Deut. vi. 11. *להש* Ps. i. 3.—Diod. Sic. 3. 62. Dem. 1275. 9. Xen. Œc. 4. 21. ib. 20. 4.—Trop. Matt. xv. 13, see in *φυτεία*. So of a teacher planting the word of divine truth, absol. 1 Cor. iii. 6, 7, 8.

Φύω, f. φύσω, *to generate, to produce, to bring forth, to let grow*, e. g. plants, etc. Hom. II. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1. 10. *καρπὸν* Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, *ἀνδρας φύειν to beget, to bear*, Hdot. 9. 122. Eurip. Phœn. 34. Pass. *φύομαι*, also Act. aor. 2 *ἔφυν* and perf. *πέφυκα* as intrans. *to be generated, produced, to spring up, to grow*, e. g. plants, etc.

Sept. Prov. xxvi. 9. Xen. Mem. 4. 3. 10. *ἔφυν* Xen. Œc. 19. 8. *πέφυκα* Xen. Cyr. 7. 5. 11; of persons, *to be born, to grow up, to be by nature*, Plut. ed. R. VI. p. 234. 1. *ἔφυν* Luc. Gymnas. s. Anarch. 20. Xen. Mem. 2. 3. 4. *πέφυκα* Hdian. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 *σκοπῶν, ὅπως ὁ κόσμος ἔφυν*. See Buttm. § 114. p. 306. Matth. § 254.—In N. T.

a) Pass. aor. 2 *ἔφυν*, part. *φυείς, to spring up, to grow*, e. g. a plant, see above, Luke viii. 6 *καὶ φυν ἐξηράνθη*, se. τὸ σπέρμα v. τὸ φυτόν. ver. 8 *φυν ἐποίησε καρπὸν*. This form of the Aor. is used only by late writers, instead of the earlier *ἔφυν*, see above; Buttm. l. c. Winer § 15. p. 81.—Schol. in Apoll. Rhod. 2. 354 *ἐξ ἧς [χολῆς] φυνῆναι τὸ καλούμενον ἀκόνιτον φάρμακον*. So *συμφυείς* Philo de Vit. Mos. II. p. 174. 12; comp. in *Συμφύω*.

b) Act. intrans. *to spring up, to grow up*. Heb. xii. 15 *ρίζα πικρίας ἄνω φύουσα*, quoted from Deut. xxix. 17 where Sept. for Heb. *תרם*.—Eccelus. xiv. 18.

Φωλεός, οὔ, ὁ, *a hole, burrow, lurking-place* of animals, Matt. viii. 20. Luke ix. 58.—Act. Thom. § 31. Æl. H. An. 6. 3. Plut. T. Græch. 9.

Φωνέω, ὦ, f. ἤσω, (φωνή,) *to sound, to utter a sound, voice, cry*.

a) pp. and absol. (α) of animals, e. g. a cock, *to crow*, Matt. xxvi. 34, 74, 75. Mark xiv. 30, 68, 72 bis. Luke xxii. 34, 60, 61. John xiii. 38. xviii. 27.—Æsop. Fab. 119. Tauchn. Of other birds, Sept. Jer. xvii. 11. Is. xxxviii. 14. Of beasts, *to cry*, Zeph. ii. 14. Of a trumpet, Sept. for *γρη* Am. iii. 6. 1 Macc. ix. 12.—(β) Of persons, *to cry out, to exclaim, to call out*; Luke viii. 8 *ἔφώνει· ὁ ἔχων ὦτα κ. τ. λ.* ver. 54 *ἔφωνήσε λέγων*. xvi. 24. Acts x. 18. So c. dat. of cogn. noun, Luke xxiii. 46 *φωνήσας φωνῇ μεγάλῃ*. Acts xvi. 28. c. dat. pers. *to whom*, Rev. xiv. 18. Sept. for *νη* Dan. iv. 11. *γρη* 1 Chr. xv. 16.—Esdr. viii. 92. Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

b) trans. *to cry or call to any one*, i. q. *to speak to, to address, to call*, c. acc. (α) genr. with the words spoken, as : title, etc. i. q. *to call, to name*, John xiii

13 ὑμεῖς φωνεῖτε με· ὁ διδάσκαλος καὶ ὁ κύριος.—Comp. Hom. Od. 4. 77.—(β) As implying invitation to approach or come, Matt. xx. 32 ἐφώνησε αὐτούς. Mark iii. 31. ix. 35 ἐφώνησε τοὺς δώδεκα. xv. 49 ter. Luke xvi. 2. John i. 49. ii. 9. iv. 16. ix. 18, 24. xi. 28 bis. xviii. 33. Acts ix. 41. x. 7. c. dat. αὐτῷ Luke xix. 15, i. q. πρὸς αὐτόν, comp. Winer § 31. 2. p. 174. Matth. § 401. 3. (c. πρὸς Tob. v. 8.) Seq. ἐκ, *to call one out of* any place. John xii. 17; comp. xi. 43. Also, *to invite* to a feast; Luke xiv. 12; *to call out* to any one for help, Matt. xxvii. 47 et Mark xv. 35 Ἠλίαν φωνεῖ.—Soph. Aj. Αἴαντα φωνῶ, coll. ver. 89. ib. 543. Theocr. Id. 2. 109.

Φωνή, ἦς, ἥ, (obsol. φάω, kindr. φημί,) *a sound, tone*, as given forth or uttered.

a) genr. and spoken of things; e. g. of a trumpet or other instrument, Matt. xxiv. 31. 1 Cor. xiv. 7, 8. (Sept. for ἦρ Ez. ii. 6, 13. Dan. iii. 5, 7, 10.) Of the wind, John iii. 8. Acts ii. 6 coll. ver. 2. Sept. 1 Sam. xii. 18. Of rushing wings, chariots, waters, etc. Rev. ix. 9. xiv. 2. xviii. 22. xix. 6. (Sept. and ἦρ Ez. i. 24. iii. 13. xxvi. 10. Nah. iii. 2.) Of thunder, φωνὴ βροντῆς Rev. vi. 1. xiv. 2. xix. 6. φωναὶ καὶ βρονταὶ Rev. iv. 5. viii. 5. xi. 19. al. (Sept. and ἦρ Ex. xix. 16. xx. 18. 1 Sam. vii. 10. Ecclus. xliii. 17.) So φωνὴ ῥημάτων, i. e. the thunders in which the words of the law were proclaimed, Heb. xii. 19. Comp. Ex. xix. 19.—Poll. On. 4. 11. p. 397 εἴποις δ' ἂν τὸ φθέγμα τῆς σάλπιγγος φωνήν. Jos. Ant. 12. 2. 1 τῶν Σύρων γραμμάτων χαρακτηρ καὶ φωνή. Xen. Mem. 1. 4. 6 τὴν ἀκοὴν δέχεσθαι πάσας φωνάς.

b) spec. *a voice, cry*, spoken of persons. (α) pp. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνῇ μεγάλῃ Matt. xxvii. 46, 50. Mark v. 7. xv. 34. Luke viii. 28. John xi. 43. Acts viii. 7. Rev. vi. 10. al. ἐν μεγάλῃ φωνῇ Rev. xiv. 15. μετὰ μεγάλης φωνῆς Luke xvii. 15. Sept. for ἦρ Neh. ix. 4. Job ii. 12. c. ἐν 2 Sam. xix. 4. (Hdian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφιέναι φ. μεγάλην *to utter a loud cry*, to cry with a loud voice, Mark xv. 37. αἶρειν v. ἐπαίρειν φωνήν

to lift up the voice, i. q. to cry or call aloud, Luke xi. 27. xvii. 13. Acts ii. 14. iv. 24. xiv. 11. xxii. 22; see in Αἶρω, Ἐπαίρω. (Dem. 301. 10.) Luke xxiii. 23 ἐπέκειντο μεγάλαις φωναῖς. So where the *voice* of one speaking, crying out, wailing, is said to be, to come, etc. φωνὴ ἐγένετο Luke ix. 36. Acts vii. 31; πρὸς τινα Acts x. 13. φ. φέρεται τινι 2 Pet. i. 17, comp. in Φέρω c. Seq. ἐκ c. gen. as φωνὴ ἐγένετο v. ἔρχεται v. ἐξέρχεται ἐκ τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. iii. 17. Luke iii. 22. John xii. 28. al. ἐκ τῆς νεφέλης Mark ix. 7. Luke ix. 35. ἐκ πάντων Acts xix. 34. Seq. ἀπό c. gen. id. Rev. xvi. 17. (Sept. c. ἐκ Is. lxvi. 6. c. ἀπό Zeph. i. 11.) Also ἀκούειν φωνήν v. φωνῆς, *to hear a voice*, Matt. ii. 18. Acts ix. 4, 7. Rev. vi. 6. Seq. ἐκ c. gen. as ἐξ οὐρανοῦ 2 Pet. i. 18. ἐκ τῶν τεσσ. κερ. Rev. ix. 13. ἐκ τοῦ στόματος Acts xxii. 14. Rev. i. 10 ἤκουσα ὀπίσω μου φωνήν μεγ. ver. 12 βλέπειν τὴν φωνήν, see in Βλέπω no. 1. b. Sept. Gen. iii. 8, 10. iv. 22. (Dem. 240. 12.) Seq. gen. of pers. Matt. iii. 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. xii. 19. Mark i. 3. John v. 25 φ. τοῦ υἱοῦ τοῦ Θεοῦ. ver. 28, 37. Acts xii. 14 φ. τοῦ Πέτρου. ver. 22. 1 Thess. iv. 16. Heb. xii. 26. Rev. v. 11. xix. 1 φ. ὄχλου. xix. 6.—Sept. Gen. xxvii. 22. 1 Sam. xxiv. 17. Palæph. 7. 1. Xen. Apol. 12.—So of song, c. gen. φωνὴ κιθαρωδῶν Rev. xviii. 22. φ. νυμφίου καὶ νύμφης ver. 23. So Sept. Jer. xvi. 8. xxv. 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke i. 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in Ὁφθαλμός a. γ. Thus, ἀκούειν τῆς φωνῆς τινος, *to hear* [and obey] *one's voice*, i. e. to obey the person himself, John x. 16, 27. Heb. iii. 7, 15. iv. 7. So Sept. Gen. iii. 17. xvi. 3. xxvii. 13.—Trop. Gal. iv. 20 ἀλλάξαι τὴν φωνήν μου, *to change my voice*, i. q. Engl. *to change one's tone*, to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.—(β) Meton. what is uttered by the voice, *word, saying*, Acts xiii. 27 τὰς φωνὰς τῶν προφητῶν. xxiv. 21.—Æl. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Venat. 13. 16.—(γ) Meton. manner of speaking, *speech, language, dialect*, 1 Cor. xiv. 10

τοσαῦτα γένη φωνῶν ἐν τῷ κόσμῳ. ver. 11. Sept. and 𐤒𐤓 Gen. xi. 1.—Jos. Ant. 8. 5. 3 ἡ φωνή Ἑλληνική. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. AL.

Φῶς, φωτός, τό, (contr. for φάος, from φάω,) *light*, pp. with the idea of shining, brightness, splendour.

a) pp. and genr. (α) Of *light* in itself, 2 Cor. iv. 6 ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι. Matt. xvii. 2 λευκά ὡς τὸ φῶς. ver. 5 νεφέλη φωτός, i. e. a bright cloud; text. rec. νεφ. φωτεινή. So Sept. and 𐤒𐤓 Gen. i. 3, 4, 18. — Luc. Philoptr. 13. Xen. Conv. 6. 7.—(β) As emitted from a luminous body; e. g. a lamp, etc. φ. λύχνου Luke viii. 16. Rev. xviii. 23; of the sun, φ. τοῦ ἡλίου Rev. xxii. 5. Sept. for 𐤒𐤓 Is. xxx. 26. Jer. xxv. 10. Ez. xxxii. 7. 𐤓𐤒 Is. iv. 5. Hab. iii. 10.—Andoc. 9. 38 φ. τοῦ ἡλίου. Di-od. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. — (γ) Of *day-light*, *day*, John xi. 9, 10 opp. ἡ νύξ, comp. in Ἐν no. 1. c. John iii. 20 bis, ὁ φαῦλα πράσ-σων, μισεῖ τὸ φῶς κ. τ. λ. ver. 21. ἐν τῷ φωτὶ *in the light*, openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. x. 27. Luke xii. 3. So Eph. v. 13 bis, opp. σκότος in ver. 11; comp. in Φανερόω. Sept. and 𐤒𐤓 1 Sam. xxv. 34, 36. Job iii. 16.—Æl. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. comp. Ag. 9. 1.—(δ) Of the dazzling light, splendour, *glory*, which surrounds the throne of God, in which God dwells; 1 Tim. vi. 16 φῶς οἰκῶν ἀπό-σιτον sc. ὁ θεός. Rev. xxi. 24. Comp. Ps. civ. 2. Is. lx. 1, 19, 20. Wisd. vii. 26. See in Δόξα b. β. — Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν . . φωτὶ καθαρῷ τὸν ἅπαν-τα χρόνον ὁμαλῶς περιλαμπόμενον.—Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts ix. 3 φῶς ἀπὸ τοῦ οὐρανοῦ, coll. ver. 5. xxii. 6, 9, 11. xxvi. 13; of angels Acts xii. 7. 2 Cor. xi. 14; of glorified saints, Col. i. 12 κλη-ρος τῶν ἀγίων ἐν τῷ φωτί.—Comp. Xen. Cyr. 4. 2. 15.

b) meton. *a light*, a luminous body, e. g. (α) a lamp or torch, Acts xvi. 29 αἰτήσας δὲ φῶτα. Sept. and 𐤒𐤓 Ps. cxix. 105.—Xen. H. G. 5. 1. 8.—(β) A

fire, Mark xiv. 54 θερμαινόμενος πρὸς τὸ φῶς. Luke xxii. 56.—1 Macc. xii. 29. Xen. Cyr. 7. 5. 27.—(γ) Of the heavenly luminaries, sun, moon, and stars, James i. 17 ἀπὸ πατρὸς τῶν φώτων, see in Πατήρ fin. Sept. and 𐤒𐤓 Jer. iv. 23.—So of the sun Dem. 1396. 15.—(δ) Trop. τὸ φῶς τὸ ἐν σοί, i. e. *the mind, conscience*, corresponding to ὁ λύχνος et ὁ ὀφθαλμός, Matt. vi. 23. Luke xi. 35. Comp. Tholuck Bergpred. in Matt. l. c.

c) trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity, and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. (α) Genr. i. q. true knowledge of God and spiritual things, Christian piety; John iii. 19 ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. viii. 12 τὸ φῶς τῆς ζωῆς. Acts xxvi. 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς. Rom. xiii. 12. 2 Cor. vi. 14. Eph. v. 9. 1 John ii. 8. υἱοὶ τοῦ φωτός, i. e. Christians, Luke xvi. 8. John xii. 36. 1 Thess. v. 5. τέκνα φωτός id. Eph. v. 8. ih. ἡτέ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, i. q. φωτι-ζόμενοι. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John ii. 9, 10. As exhibited in the life and teaching of any one; Matt. v. 16 λαμπάτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ. John v. 35.) Sept. πορευθῶμεν ἐν τῷ φωτὶ κυρίου, for 𐤒𐤓 Is. ii. 5.) So where the idea of holiness predomi- nates; as of God and those conformed to him, 1 John i. 5 ὁ θεός φῶς ἐστι. ver. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. ii. 9 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμ. αὐτοῦ φῶς. Matt. iv. 16 bis, ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα κ. τ. λ. quoted from Is. ix. 1 where Sept. for 𐤒𐤓. Acts xxvi. 23. So Sept. and 𐤒𐤓 Ps. xxxvi. 10. Is. lviii. 8, 10.—Sc i. q. welfare, deliverance, Anth. Gr. I. p. 63.—(β) Meton. *a light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. ii. 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. v. 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts xiii. 47 τέθεικά σε εἰς φῶς ἐθνῶν, quoted from Is. xlix. 6 where Sept. and 𐤒𐤓; also xlii. 6. Espec. of Jesus as the

great Teacher and Saviour of the world, who brought life and immortality to light in his gospel (2 Tim. i. 10); Luke ii. 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. John i. 4, 5, 7, 8 bis, 9. iii. 19 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον. viii. 12 φ. τοῦ κόσμου. ix. 5. xii. 35 bis, 36 bis, 46.—Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀνατελεῖ ὑμῖν αὐτὸς κύριος, φῶς δικαιοσύνης. p. 746 sq.

Φωστήρ, ἥρος, ὁ, (φῶς, φώσκω,) pp. a light, light-giver, in profane writers i. q. a window, Hesych. φωστήρ. θυρίς. In N. T. a light, luminary, Phil. ii. 15 φαίνετε ὡς φωστῆρες ἐν κόσμῳ. So Sept. of the heavenly luminaries, for ἡμέρα Gen. i. 14, 16.—Wisd. xiii. 2 φ. οὐρανοῦ. Psalt. Sal. xviii. 12. Theoph. ad Autol. 2. p. 94.—Meton. brightness, shining, spoken of the divine glory, δόξα, Rev. xxi. 11. Comp. in φῶς a. δ.

Φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω), light-bearing, light-giving, shining, radiant, e. g. ὄμματα φωσφόρα Plut. de Fortun. 3. ed. R. VI. p. 370. 8. ἄστρον αἰθέριον καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4. ed. R. IX. p. 646 ult. In N. T. subst. ὁ φωσφόρος, Phosphorus, Lat. Lucifer, as pr. name of the morning star, the day-star; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. i. 19; comp. in φῶς c. — pp. Plut. de Pacit. Philos. 2. 15. φωσφόρος ἀστήρ Aristoph. Ran. 346.

Φωτεινός, ἡ, ὄν, (φῶς,) light, i. e. giving light, shining, bright, Matt. xvii. 5 νεφέλη φωτεινή in text. rec. Others νεφ. φωτός.—Ecclus. xvii. 31. Xen. Mem. 4. 3. 4.—Trop. of the body, full of light, Matt. vi. 22. Luke xi. 34, 36 bis. Comp. Act. Thom. § 6.

Φωτίζω, f. ἰσω, (φῶς,) to light, to lighten, i. e.

1. intrans. to give light, to shine, c.

ἐπί, Rev. xxii. 5 κύριος ὁ θεὸς φωτιεῖ ἐπ' αὐτούς, where for the Attic. fut. see Buttm. § 95. 7, 9 Text. rec. φωτίζει αὐτούς, as in no. 2. So Sept. for ἡμέρα, Num. viii. 2. Prov. iv. 18.—Ecclus. xliii. 9. Theoph. ὁ ἀνθραξ οὐ φωτίζει ὥσπερ ἡ φλόξ.

2. trans. to give light to, to shine upon, to enlighten, c. acc.

a) pp. Luke xi. 36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε. Rev. xxi. 23. Pass. Rev. xviii. 1. Sept. for ἡμέρα Is. lx. 19.—Diod. Sic. 3. 48 ὁ ἥλιος . . φωτίζει τὸν κόσμον.

b) trop. c. acc. of pers. to light, to enlighten, to impart moral and spiritual light to any one, to enlighten the mind or mental eyes of any one, comp. in φῶς c. John i. 9 ὁ [φῶς] φωτίζει πάντα ἄνθρωπον. Pass. Eph. i. 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας. Heb. vi. 4. x. 32. Sept. and ἡμέρα Ps. cxix. 130. Bar. i. 8.—Hence i. q. to teach, to instruct; Eph. iii. 9 φωτίσαι πάντας, τίς ἡ οἰκονομία κ. τ. λ. So Sept. for ἡμέρα Judg. xiii. 8. 2 K. xii. 2. xvii. 27.—Diog. Laert. 1. 57. ib. 4. 67. Hesych. ἐφώτισεν. ἐδίδαξεν.

c) seq. acc. of thing, i. q. to bring to light, to make known; 1 Cor. iv. 5 ὃς καὶ φωτίσει τὰ κρυπτά τοῦ σκότους. 2 Tim. i. 10 φωτίσαντος δὲ ζωὴν κ. τ. λ. — Arr. Epict. 1. 4. 31 τὴν ἀλήθειαν. Pol. 23. 3. 10.

Φωτισμός, οὔ, ὁ, (φωτίζω,) a lighting, giving light, shining, pp. Sept. for ἡμέρα, ἐν φωτισμῷ πυρός Ps. lxxviii. 14. xliv. 3. Job iii. 9. Hesych. φωτισμός. αὐγή, τηλαυγές, καταναζών.—In N. T. trop. of moral and spiritual light, illumination, comp. in φῶς c. E. g. seq. gen. of that which illumines, 2 Cor. iv. 4 εἰς τὸ μὴ αὐγάζειν τὸν φωτισμὸν τοῦ εὐαγγελίου.—Seq. gen. of that which is illumined, 2 Cor. iv. 6 πρὸς φωτισμὸν τῆς γνώσεως.—Sept. for ἡμέρα Ps. xxvii. 1. Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου, τὸ δοθὲν ἐν ὑμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπου.

X.

Χαίρω, f. χαίρῃσω, later and in N. T. χαρήσομαι Luke i. 14. John xvi. 20, 22. Phil. i. 18. Sept. Hab. i. 15. Zeph. x. 7; aor. 2 ἐχάρην from the Passive; see genr. Buttm. § 114. p. 307. Matth. § 225. Winer § 15. p. 81. — *To joy, to rejoice, to be glad*, intrans.

a) pp. in various constructions: (α) absol. Matt. v. 12 χαίρετε καὶ ἀγαλλιᾶσθε. Luke vi. 23. xv. 32. xxii. 5. xxiii. 8 ἐχάρη λίαν. John iv. 36. viii. 56 καὶ εἶδε, καὶ ἐχάρη. xvi. 20, 22. Acts xi. 23. xiii. 48. Rom. xii. 15 bis, χαίρειν μετὰ χαίροντων. 1 Cor. vii. 30 bis. 2 Cor. vii. 7. xiii. 9, 11. Phil. ii. 17. 1 Thess. v. 16. 3 John 3. Rev. xix. 7. Once seq. ἵνα *to the end that*, 1 Pet. iv. 13; comp. in ἵνα, 1. A. b. Part. χαίρων, *joying, rejoicing*, 2 Cor. vi. 10 αἰεὶ δὲ χαίροντες. (Sept. for פָּרַח 1 K. iv. 20. viii. 67.) Joined with another verb or participle, Part. χαίρων may often be rendered *joyfully, gladly*; as Col. ii. 5 χαίρων καὶ βλέπων, i. q. *joyfully beholding*, by Hendiadys. Luke xv. 5. xix. 6 ὑπεδέξατο αὐτὸν χαίρων. ver. 37. Acts v. 41. viii. 39. Comp. Buttm. § 144. n. 8. Sept. for פָּרַח Joel ii. 21. Hab. i. 15. פָּרַח 1 Sam. xix. 5. Zech. iv. 10. —Ceb. Tab. 8. Luc. Philopatr. 24 bis. Dem. 437. 7. χαίρων adv. Luc. Tim. 34. Xen. An. 5. 6. 32.—(β) With the cognate noun χαρά, e. g. in acc. intens. Matt. ii. 10 ἐχάρησαν χαρὰν μεγάλην. So Sept. for פָּרַח פָּרַח פָּרַח Jon. iv. 6. comp. 1. K. i. 40. See Buttm. § 131. 3. —In the dat. John iii. 29 χαρὰ χαίρει, intens. *he rejoiceth greatly*; and so without emphasis 1 Thess. iii. 9. See Winer § 58. 3. Matth. § 408. n.—(γ) Seq. dat. of cause, i. e. of that *in* or *over* which one rejoices; Rom. xii. 12 τῇ ἐλπίδι χαίροντες. Comp. Buttm. § 133. 3. 3. Matth. § 399. c. This is the usual Greek construction.—Sept. Prov. xvii. 19. Æl. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4.—(δ) Seq. acc. of cause; Phil. ii. 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, *for the same cause also do ye joy*. Rom.

xvi. 19 χαίρω τὸ ἐφ' ὑμῖν. Comp. Matth. § 414. Passow in χαίρω no. 3.—Hom. Il. 21. 347. Dem. 323. 6 τὸ ταῦτ' ἀν-πεῖσθαι καὶ ταῦτ' αἰρεῖν.—(ε) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 4. a. Matth. § 555. Herm. ad Vig. p. 776. Mark xiv. 11 ἀκούσαντες ἐχάρησαν. John xx. 20 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. Phil. ii. 28. —Hom. Il. 19. 185 χαίρω ἀκούσας. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.—Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. iv. 13 ἵνα . . . χαρήτε ἀγαλλιώμενοι. Comp. Winer § 46. 7.—(ζ) Seq. ὅτι, marking cause or occasion, *that, because*. Luke x. 20 χαίρετε δὲ, ὅτι τὰ ὀνόματα κ. τ. λ. John xiv. 28. Acts v. 41. 2 Cor. vii. 9 νῦν χαίρω, οὐχ ὅτι . . . ἀλλ' ὅτι κ. τ. λ. ver. 16. 2 John 4. (Sept. Ex. iv. 31.) So ἐν τούτῳ ὅτι Luke x. 20. ἐν κυρίῳ ὅτι Phil. iv. 10. δι' ὑμᾶς ὅτι John xi. 15. Comp. below.—(η) With prepositions expressing the cause or occasion of joy; e. g. ἐπὶ c. dat. comp. Ἐπὶ Il. 3. c. ε. Matth. xviii. 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ κ. τ. λ. Luke i. 14. xiii. 17. Acts xv. 31. 1 Cor. xiii. 6. xvi. 17. 2 Cor. vii. 13. Rev. xi. 10. (Sept. Prov. ii. 14. Hab. iii. 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) ἐν c. dat. *to rejoice in*, comp. Ἐν no. 3. c. γ. Phil. i. 18 bis, ἐν τούτῳ χαίρω καὶ χαρήσομαι. Col. i. 24. ἐν τούτῳ ὅτι Luke x. 20, comp. above in ζ. (Sept. Zech. x. 7. Jacobs Epigr. Gr. I. 60, ἐν δὲ γάλακτι χαίρων.) Also ἐν κυρίῳ χαίρειν, *to rejoice in the Lord*, i. e. in union and communion with him, Phil. iii. 1. iv. 4 bis. ἐν κυρίῳ ὅτι iv. 10. Comp. in Κύριος b. β. διὰ c. acc. John iii. 29 χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ τυμφίου. 1 Thess. iii. 9. δι' ὑμᾶς ὅτι John xi. 15. Seq. ἀπό c. gen. 2 Cor. ii. 3 ἵνα μὴ λύπην ἔχω ἀφ' ὧν εἶδει με χαίρειν, where it is strictly for χαρὰν ἔχειν corresponding

to λύπην ἔχω, comp. 3 John 4. Comp. Ἀπό III. 2. b.

b) Imperat. and Infin. as a word of salutation or greeting. (α) Imper. χαῖρε, χαίρετε, in a personal salutation, pp. *joy to thee! joy to you!* i. q. *hail!* Lat. *salve!* Matt. xxvi. 49 χαῖρε Παββί. xxvii. 29 χαῖρε ὁ βασιλεύς. xxviii. 9. Mark xv. 18. Luke i. 28. John xix. 3.—Luc. D. Deor. 22. 1. Æl. V. H. 4. 17. Xen. Cyr. 5. 3. 18.—(β) Infin. χαίρειν, pp. fully λέγω χαίρειν *to wish joy, to bid hail!* i. q. *to salute*, 2 John vers. 10, 11. Absol. χαίρειν, like Engl. *greeting!* i. q. *to send greeting*, at the beginning of an epistle, Acts xv. 23. xxiii. 26. James i. 1. Sept. absol. for חַיְוֹ Is. xlviii. 22. lvii. 21.—So εἰπὼν χαίρειν Anthol. Gr. II. p. 182. αἰῶν χαίρειν ib. IV. p. 279. absol. 2 Macc. i. 10 χαίρειν καὶ ὑγιαίνειν. Jos. Ant. 11. 1. 3. Æl. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44, in Ῥώννυμι.

Χάλαζα, ας, ἡ, (χαλάω,) *hail*, pp. ‘something let go, let fall.’ Rev. viii. 7. xi. 19. xvi. 21 bis. Sept. for חַלָּץ Ex. ix. 18, 19 sq.—Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. Œc. 18.

Χαλάω, f. άσω, aor. 1 Pass. ἐχαλάσθην, (obsol. χάω,) *to let go, to relax, to loosen*, τὰ ἴστια Sept. for חַלָּץ Is. xxxiii. 23. τὰ δεσμά Xen. Eq. 5. 4. In N. T. *to let down, to lower*, trans. Mark ii. 4 χαλῶσι τὸν κράββατον. Luke v. 4 τὰ δίκτυα. ver. 5. Acts ix. 25. xxvii. 17, 30. Pass. 2 Cor. xi. 33. Sept. for חַלָּץ Jer. xxxviii. 6.—Test. XII Patr. p. 578. Alciaphr. Eph. I. 1.

Χαλδαῖος, ου, ὁ, *a Chaldean*, Plur. οἱ Χαλδαῖοι *the Chaldeans, Chaldees*, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. i. 3. xi. 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαιῶν Acts vii. 4. So חַלְדָּיִם Gen. xi. 28. Sept. γῆ Χαλδαιῶν for גְּרָרָה Jer. xxiv. 5. xxv. 12. See Gesen. Lex. art. חַלְדָּיִם.

Χαλεπός, ἡ, ὄν, pp. *heavy, difficult*, i. e.

a) of things, *hard, burdensome, perilous*, connected with toil, suffering,

peril; 2 Tim. iii. 1 καιροὶ χαλεποί.—Wisd. iii. 19. Jos. Ant. 13. 16. 5 νόσον χαλεπήν. Dem. 127. 26. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα. Conv. 4. 37.

b) of persons, *harsh, stern, cruel*, Hdian. 3. 8. 6 ἐχθρὸς χαλ. Xen. An. 2. 6. 9. Hence in N. T. of demoniacs, *fierce, furious, raving*, Matt. viii. 28.—So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

Χαλιναγωγέω, ὦ, f. ἤσω, (χαλινός, ἄγω,) pp. ‘to lead or guide with a bit;’ hence *to rein in, to bridle*, i. q. *to check, to moderate, to restrain*, c. acc. James i. 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ. iii. 2 ὄλον σῶμα.—Luc. Tyrann. 4 τὰς ἡδονῶν ὀρέξεις χαλιναγωγεῖν. de Saltat. 70. Comp. Kypke Obs. II. p. 421. Loesner Obs. e Phil. p. 459.

Χαλινός, οὔ, ὁ, (χαλάω,) *a bit, curb*, James iii. 3 τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. Rev. xiv. 20. Sept. for חַלָּץ 2 K. xix. 28. Is. xxxvii. 29.—2 Macc. x. 29. Philo de Agric. p. 201. B, χαλινούς ἐμβαλόντες. Æl. V. H. 9. 16. Xen. Eq. 10. 6—13.

Χάλκεος, έα, εον, contr. χαλκοῦς, ἡ, οὔν, (χαλκός,) *of copper or brass, brazen*, Rev. ix. 20. Sept. for חַלָּץ Ex. xxvi. 11, 37. חַלָּץ 2 Sam. xxii. 35.—Hdian. 6. 4. 6. Xen. An. 5. 2. 29.

Χαλκεύς, έως, ὁ, (χαλκός,) pp. *a brazier, coppersmith*; then genr. of any worker in metals, *a smith*, 2 Tim. iv. 14. Sept. χαλκεὺς χαλκοῦ καὶ σιδήρου, for חַלָּץ Gen. iv. 22. חַלָּץ 2 Chr. xxiv. 12.—Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξιώσει τὸ σιδήριον. Luc. D. Deor. 17. 2, of Vulcan. Xen. H. G. 3. 4. 17 χαλκεῖς, comp. Ag. 1. 26 where it is σιδηρεῖς.

Χαλκηδών, ὄνος, ὁ, *chalcedony*, a gem, including several varieties, one of which is the modern *carnelian*; Rev. xxi. 19; later edit. καρχηδών carbuncle.—Eriphan. ἀνθραξ . . . γίνεται δὲ ἐν καρχηδόνι τῆς Λιβύης. ἔστι δὲ ὁ χαλκηδόνος καλούμενος λίθος παραπλήσιος τούτῳ. Plin. H. N. 37. 8. or 15. Comp. Rees’ Cyclop. art. *Chalcedony* and *Gems engraved*.

Χαλκίου, ου, τό, (χαλκός,) i. q. χαλκείον, a brazen vessel, Mark vii. 4.—Poll. On. 6. 109. Xen. Œc. 8. 19.

Χαλκολίβανον, ου, τό, Rev. i. 15. ii. 18, Vulg. *aurichalcum*, i. e. *white brass, fine brass*, a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions; see Rees' Cyclop. art. *Ori-chalcum*.—Suid. χαλκολίβανον· εἶδος ἡλεκτρον τιμιώτερον χρυσοῦ· ἐστὶ δὲ τὸ ἡλεκτρον ἀλλότυπον χρυσίου μεμιγμένον ὑέλφ καὶ λιθείᾳ. The ἡλεκτρον, *electrum*, of the ancients, here meant, was not *amber*, but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. H. N. 33 4 or 23. Buttmann über das Elektron, in his Mythol. II. p. 337 sq. Passow art. ἡλεκτρον.—In a similar connexion Ez. i. 4, 27, and espec. viii. 2, stands Heb. *ἡרֹשֶׁת*, *burnished brass*, Sept. and Vulg. ἡλεκτρον, *electrum*; but in Ez. i. 7 it is *ἡרֹשֶׁת נֹחָשׁ* id. Sept. *ἑξαστράπτων χαλκός*. Hence Gesenius suggests, that χαλκολίβανον may be explained from χαλκὸν λιπαρόν, i. q. *ἡרֹשֶׁת*; Heb. Lex. s. v.—Others regard it as from Greek χαλκός and λιβανός pp. *whiteness*, from Heb. *לבן* to be white, i. q. *white* or *shining brass*; so Bochart Hieroz. 6. 16. Tom. II. p. 883 sq. Eichhorn in Apoc. i. 15.

Χαλκός, οὔ, ὁ, pp. *ore, metal*, of any kind, Hesych. χαλκός· ὁ σιδήρεος. Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργύρου ἔλεγον. Comp. Passow s. v. Genr. and in N. T. *copper, brass*, espec. as wrought and tempered for arms, utensils, etc.

a) pp. as Rev. xviii. 12 *πᾶν σκεῦος ἐκ χαλκοῦ καὶ σιδήρου*. Sept. for *נְחֹשֶׁת* Gen. iv. 22. Ezra viii. 26.—Palæph. 10. 2. Xen. Cyr. 6. 4. 1.

b) meton. any thing made of copper or brass; e. g. 1 Cor. xiii. 1 *χαλκὸς ἡχῶν*, *sounding brass*, i. e. a trumpet or cymbal. Also *brass* or *copper coin, money*, Matt. x. 9. Mark vi. 8. xii. 41.—Liban. Ep. 1211. Luc. Contempl. 11 *οἶδα γὰρ τὸν χαλκὸν, ὁβολὸν ἐκλέγων*. So χαλκοῦς Pol. 5. 26. 23. Dem. 1283. 4.

Χαλκοῦς, see Χάλκεος.

Χαμαί, adv. Lat. *humī*, to or on the ground, John ix. 6 *ἐπτυσσε χαμαί*. xviii. 6 *ἔπεσον χαμαί*. Sept. for *פָּצְעוּ* Job i. 20. Dan. viii. 12.—Judith xii. 14. Jos. Ant. 7. 7. 1. Luc. D. Mort. 20. 2. Xen. Ag. 2. 14.

Χαναάν, ὁ, indec. *Canaan*, Heb. *כְּנָעַן*, the ancient name of Judea or Palestine, pp. 'the low lands,' in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. xxxiii. 51. Josh. xxii. 9. Jos. Ant. 2. 15. 3. Also spec. of Phenicia, the northern part of Canaan at the foot of Mount Lebanon, whose inhabitants call themselves *כְּנָעַן* on coins, Is. xxiii. 11 in Heb. and Sept. So too the Carthaginians, as a colony of the Phenicians, called themselves *Chanani*, August. in Expos. Ep. ad Rom. See Gesen. Lex. art. *כְּנָעַן*. Rosenm. Bibl. Geogr. II. i. p. 69.—In N. T. genr. Acts vii. 11. xiii. 19 *ἔθνη ἐπὶ τῇ Χαναάν*, see in Deut. vii. 1.—Jos. Ant. 1. 6. 2 *Χαναναίαν τὴν νῦν Ἰουδαίαν καλουμένην*

Χαναναῖος, α, ον, (Χαναάν,) *Canaanitish*, Plur. οἱ Χαναναῖοι the *Canaanites*, Heb. *כְּנָעַנִים* collect. pp. 'the lowlanders,' as inhabiting the plains of the Jordan and sea-coast, opp. to the inhabitants of the highlands, Num. xiii. 29. Josh. xi. 3; comp. in Χαναάν. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. xii. 6. xxiv. 3. xxxiv. 30. Josh. xvii. 12. Judg. i. 27 sq. Also spec. of the Phenicians, Judg. i. 32, coll. ver. 31; see in Χαναάν. See Rosenm. Bibl. Geogr. II. i. p. 251 sq. Calmet art. *Canaanites*.—In N. T. of a Phenician woman, *γυνὴ Χαναναία* Matt. xv. 22; comp. Mark vii. 26 where it is *Συροφοινίκισσα* q. v. Sept. *אַνְּθִי. Χαναναῖος* for *כְּנָעַנִים* Gen. xxxviii. 2.

Χαρά, ᾤς, ἡ, (χαίρω,) *joy, rejoicing, gladness*.

a) genr. Matt. ii. 10 *ἐχάρησαν χαρὰν μεγάλην*, see in Χαίρω α. β. Luke i. 14 *ἐστὶ χαρά σοι καὶ ἀγαλλίασις*. xv. 7, 10. John iii. 29 bis *χαρὰ χαίρει κ. τ. λ.*

see in Χαίρω a. β. John xv. 11 bis. xvi. 20—22, 24. xvii. 13. Acts viii. 8. xiii. 52. xv. 3. Rom. xiv. 17 χαρὰ ἐν πνεύματι ἁγίῳ *joy in the Holy Ghost*, i. e. the joy which the Holy Spirit imparts by his influences; and so xv. 13. 2 Cor. i. 24. ii. 3. vii. 4, 13. viii. 2. Gal. v. 22. Phil. i. 25 χαρὰ τῆς πίστεως *joy of faith*, i. e. in and arising from the faith of the Gospel. ii. 2, 29. 1 Thess. i. 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. xiv. 17 above. 1 Thess. iii. 9. 2 Tim. i. 4. Philem. 7 in some edit. James iv. 9. 1 Pet. i. 8. 1 John i. 4. 2 John 12. ἀπὸ χαρᾶς *from or for joy* Matt. xiii. 44. Luke xxiv. 41. Acts xii. 14. μετὰ χαρᾶς *with joy*, joyfully, rejoicingly, Matt. xiii. 20. xxviii. 8. Mark iv. 16. Luke viii. 13. x. 17. xxiv. 52. Acts xx. 24. Phil. i. 4. Col. i. 11. Heb. x. 34. xii. 11. xiii. 17. ἐν χαρᾷ *in joy*, joyfully, Rom. xv. 32. Sept. for נִשְׂמָחָה Jer. xv. 16. Jon. iv. 7. e. μετὰ 1 Chr. xxix. 22. נִשְׂמָחָה Zech. viii. 19.—Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32. μετὰ χαρᾶς Xen. Hi. 1. 25.

b) meton. i. q. *cause, ground, occasion of joy*, Luke ii. 10. Phil. iv. 1 χαρὰ καὶ στέφανός μου. 1 Thess. ii. 19, 20. James i. 2. 3 John 4.

c) meton. i. q. *enjoyment, fruition of joy, bliss*, Matt. xxv. 21, 23 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου, i. e. the bliss prepared for thee of thy Lord. Heb. xii. 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς.—Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ θεοῦ] ἀναπαύσθ, καὶ εἰς τὴν χαρὰν αὐτοῦ εἶσθ. ib. § 7.

Χάραγμα, ατος, τό, (χαράσσω,) pp. something graven, sculptured, e. g.

a) i. q. *a graving, sculpture, sculptured work*, as images, idols, Acts xvii. 29.—Anthol. Gr. IV. p. 33.

b) i. q. *a mark cut in or stamped, a stamp, sign*, Rev. xiii. 16, 17. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 4.—Anacr. 55. 2 πυρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος.

Χαρακτήρ, ῆρος, ό, (χαράσσω,) pp. *a graver, graving tool*, Lat. *cælum*, Steph. Byzant. in Λακεδαιμῶν. Usually, something graven, cut in, stamped, etc. *a character*, e. g. a letter, mark, sign,

Jos. Ant. 12. 2. 1. Luc. Hermot. 44. Diod. Sic. 3. 67; *stamp* on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66. In N. T. *impress, image, form*; Heb. i. 3 χαρακτήρ ὑποστάσεως τοῦ πατρὸς, i. e. the express image or counterpart of God's essence or being; comp. in Ὑποστασις c.—Hesych. χαρακτήρ. ὁμοίωσις. Philo Quod det. potior. p. 170 τύπον τινὰ καὶ χαρακτήρα θείας δυνάμεως. de Plant. Noë p. 217. Luc. Amor. 38, 44 οὐδὲ ἔσοπτρα τῶν ἀντιμόρφων χαρακτήρων ἀγράφους εἰκόνας. Sext. Empir. adv. Log. I. 251. Trop. Plut. Thes. 7 ἐμφανῆ χαρακτήρα τῆς εὐγενείας. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

Χάραξ, ακος, ό, (χαράσσω,) *a pointed stake, pale*, e. g. for vines Geopon. IV. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61 sq. *a pale, palisade*, Lat. *vallus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70. In N. T. *a rampart, mound*, Lat. *vallum*, i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades, Luke xix. 43. Comp. Adam's Rom. Ant. p. 373. Sept. for נִשְׂמָחָה Is. xxxvii. 33. Ez. iv. 2.—Jos. Vit. § 43 βαλλόμενος χάρακα πρὸ τῆς Πτολεμαίων πόλεως. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

Χαρίζομαι, f. ἵσομαι, depon. Mid. (χάρις,) pp. *to gratify*, to do what is grateful and pleasing to any one, c. dat. of pers. Æl. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5.—In N. T. seq. acc. c. dat. of pers. *to gratify one with any thing*, i. e. *to give, to grant, to bestow*, sc. as a matter of gratification, favour. Aor. 1 Pass. ἐχαρίσθην in pass. sense Acts iii. 14. 1 Cor. ii. 12. Phil. i. 29; also fut. 1 Pass. χαρισθήσομαι Philem. 22; see Buttm. § 113. n. 6.

a) genr. Luke vii. 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, i. e. he gave them sight. Rom. viii. 32. 1 Cor. ii. 12. Gal. iii. 18. Phil. i. 29. ii. 9.—2 Macc. vii. 22. Jos. Ant. 7. 8. 4. Hdian. 1. 17. 3. Pol. 16. 24. 9.

b) i. p. *to give up any thing to any one*. (a) Of persons, i. q. *to deliver up*

or *over*, in answer to the demand or prayer of any one; Acts iii. 14 *ὑπήσα-σθε ἄνδρα φονέα χαρισθῆναι ὑμῖν*. xxvii. 24: Philem. 22. Also to the power and malice of any one for harm or destruction, Acts xxv. 11, 16 *εἰς ἀπώλει-αν*.—Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10. 6 init.—(β) Of things, e. g. a debt, i. q. *to remit, to forgive*, not to exact; Luke vii. 42, 43 *ὃ δὲ πλεῖον ἐχαρί-σατο*. Genr. of wrong, sin, *to forgive*, not to punish, 2 Cor. ii. 7, 10 ter. xii. 13 *χαρίσασθέ μοι τὴν ἀδικίαν ταύτην*. Eph. iv. 32 bis. Col. ii. 13. iii. 13 bis.—Dion. H. Ant. 5. 4 *φρονίμων μὲν ἀνθρώπων ἔργον ἰστί ταῖς φιλίαις χαρίζεσθαι τὰς ἑχ-θρας*.

Χάριν, adv. see in Χάρις e.

Χάρις, ιτος, ἡ, acc. χάριν, (χαίρω,) *grace*, Lat. *gratia*, pp. what causes joy, pleasure, gratification.

a) *grace*, i. e. of external form or manner; pp. of person, gracefulness, elegance, Eccclus. xxvi. 15. Hom. Od. 2. 12. Ael. V. H. 12. 1 post init. *Ἀσπασία . . χαρίτων μὲν ἀφθονίαν εἶχεν*.—In N. T. only of words, discourse, i. q. *gratefulness, agreeableness, acceptableness*; Luke iv. 32 *ἐπὶ τοῖς λόγοις τῆς χάριτος*, i. e. gracious words, Buttm. § 123. n. 4. Eph. iv. 29 *ἵνα δῶ χάριν τοῖς ἀκούουσι*, i. e. that it may minister what is acceptable unto the hearers, *δοῦναι χάριν* i. q. *χαρίντα εἶναι*. Col. iv. 6 *λόγος ἐν χάρι-τι*, i. q. *λόγος χαρίεις*. So Sept. and ᾯ Ps. xlv. 3.—Eccclus. xxi. 16. Hom. Od. 8. 175. Dem. li. 9.

b) *grace*, i. e. in disposition, feeling towards any one, i. q. *favour, kindness, good-will, benevolence*. (α) genr. Luke ii. 40, 52 *προέκοπτε χάριτι παρὰ θεῶ καὶ ἀνθρώποις*. (Sept. Ex. xxxiii. 12.) Acts ii. 47 *ἔχοντες χάριν πρὸς ὅλον τὸν λαόν*, *having favour with all the people*. iv. 33. vii. 10 *ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραώ*. (So Gen. xxxix. 21.) So εὕρισκεν χάριν *to find grace or favour*, παρὰ θεῶ Luke i. 30. *ἐνώπιον τοῦ θεοῦ* Acts vii. 46. impl. Heb. iv. 16. (Sept. Gen. vi. 18. xviii. 3. Esth. ii. 16. al.) Also καταθέσ-θαι χάριν τινί, *to lay down* [Engl. *to lay up*] *favour with any one, to gain favour*, Acts xxv. 9. xxiv. 27 *χάριτας καταθέσθαι τοῖς Ἰουδαίοις*, where for the plur. comp.

the Engl. phrase, 'to be in one's *good graces*.' Meton. object of favour, something acceptable, 1 Pet. ii. 19, 20 *τοῦτο χάρις παρὰ θεῶ*, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. ii. 3. v. 4. Col. iii. 20.—genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5. καταθ. χάριν Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26.—(β) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where χάρις is joined with εἰρήνη, ἔλεος, and the like in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου Ἰ. Χρ. Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3; and so in the introduction to most of the epistles. Rev. i. 4. Also ἡ χάρις τοῦ κυρίου Ἰ. Χ. in the benedictions at the close of most of the epistles, Rom. xvi. 20, 24. 1 Cor. xvi. 23. 2 Cor. xiii. 13. Gal. vi. 18. al. Simpl. ἡ χάρις in a like sense, Eph. vi. 24. Col. iv. 18. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15. Heb. xiii. 25.—Of Christ, genr. Acts xv. 11 *διὰ τῆς χάριτος τοῦ κ. Ἰ. Χρ. πιστεύομεν σω-θῆναι*. 2 Cor. viii. 9. 1 Tim. i. 14.—Of God, genr. i. q. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; comp. above in a. So c. τοῦ θεοῦ or the like, Acts xiv. 3 *τῷ λόγῳ τῆς χάριτος αὐτοῦ*, *the word of his grace*, i. e. the gospel, i. q. *τὸ εὐαγγέλιον τῆς χ. τοῦ θεοῦ* xx. 24. Acts xiv. 26 et xv. 40 *παρ-δοθεὶς τῇ χάριτι τοῦ θεοῦ*. Rom. iii. 24 *δικαιούμενοι δωρεάν τῇ αὐτοῦ χάριτι*. 1 Cor. xv. 10 ter. 2 Cor. i. 12. ix. 14. xii. 9 *ἀρκεῖ σοι ἡ χάρις μου*. Gal. i. 15. Eph. i. 6. Heb. ii. 9. 1 Pet. iv. 10. al. With τοῦ θεοῦ or the like implied, Acts xviii. 27 *τοῖς πεπιστευκόσι διὰ τῆς χάριτος*. Rom. iv. 16. xi. 5 comp. in Ἐκλογή. xi. 6 quater. xii. 6. 2 Thess. ii. 16. Heb. ii. 9 *χάριτι θεοῦ* i. e. through the gracious counsel of God. iv. 16. al. Here too be- long the phrases ἐν χάριτι τῇ τοῦ Ἰ. Χρ. Rom. v. 15, ἐν χάριτι Χρ. Gal. i. 6, i. e. *the grace of God through Christ*; also Heb. x. 29 *τὸ πνεῦμα τῆς χάριτος* *the Spirit of grace*, i. e. which is the gift and earnest of the divine favour.—(γ) Spec. of the divine grace and favour as exercised in conferring gifts, graces

benefits on man: 2 Cor. iv. 15 ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ. viii. 1 τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. James iv. 6 bis. 1 Pet. v. 5. —Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, etc. Eph. iv. 7. 1 Pet. i. 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. ver. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; c. τοῦ Θεοῦ Rom. v. 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά. Gal. ii. 21. Tit. ii. 11. iii. 7. 1 Pet. v. 12. χάρις ζωῆς 1 Pet. iii. 7. Simpl. id. Rom. i. 5. v. 2, 17, 20, 21. vi. 1, 14, 15 οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. Gal. v. 4. Eph. ii. 5, 8 χάριτί ἐστε σεσωσμένοι. 1 Pet. i. 13. al.

c) *grace*, i. e. in act and deed, act of grace, i. q. *favour* conferred, *a kindness, benefit, benefaction*. (α) genr. Rom. iv. 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts xxv. 3 αἰτούμενοι χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his prejudice, viz. that he might be sent for to Jerusalem. So of *a gift, alms*, 1 Cor. xvi. 3 ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 2 Cor. viii. 4, 6, 7, 19.—Dion. Hal. Ant. 2. 15 fin. Hdian. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. Hi. 8. 4.—(β) Of the divine favours, benefits, blessings, gifts, conferred on man through Christ and his Gospel; genr. John i. 14 πλήρης χάριτος καὶ ἀληθείας. ver. 16 bis χάριν ἀντὶ χάριτος, see in Ἀντί no. 1. ver. 17. Acts xi. 23 ἰδὼν τὴν χάριν τοῦ Θεοῦ. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6. 1 Pet. iv. 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος Θεοῦ. Jude 4. So espec. the gift of the Gospel, salvation by grace in Christ; Acts xiii. 43 προσμένειν τῇ χάριτι τοῦ Θεοῦ. 2 Cor. vi. 1. Phil. i. 7 συγκοινωνοὺς μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. xii. 15. xiii. 9 καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, *it is good that the heart be made steadfast in grace, not in meats*, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. x. 15, 17.—Spec. of the grace or gift of the apostleship, the apostolic office. Rom. xii. 3 λέγω γὰρ, διὰ τῆς χάριτος

τῆς δοθείσης μοι. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 8. 2 Tim. ii. 1.—(γ) Meton. i. q. *gratification, pleasure, joy*, sc. as arising from a favour or benefit received; 2 Cor. i. 15 ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε, where some MSS. read χαράν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, where also others read χαράν.—Opp. to λύπη Tob. vii. 18. Eurip. Helen. 661 or 665 ἐμὰ δὲ δάκρυα . . . πλέον ἔχει χάριτος ἢ λύπας.

d) *grace*, sc. in return for favours, benefits, Lat. *gratia*, French *grâces*, i. q. *gratitude, thanks*; e. g. ποία ὑμῖν χάρις ἐστὶ; *what thank have ye?* i. e. what thanks do ye deserve, Luke vi. 32, 33, 34. χάριν ἔχειν τινί, Lat. *gratias habere, to give thanks*, Luke xvii. 9. 1 Tim. i. 12. 2 Tim. i. 3. Heb. xii. 28; comp. in Ἐχω c. β. (2 Macc. iii. 33. Jos. Ant. 7. 9. 4. Pol. v. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ Θεῷ Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. ix. 15. Dat. χάριτι *with thanks, thankfully*, 1 Cor. x. 30. ἐν χάριτι id. Col. iii. 16.—genr. Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοῦδε εὐεργέτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Δαὶ πλείστη χάρις. Asin. 4. Hdian. 5. 1. 13. Xen. Mem. 4. 3. 3.

e) Accus. χάριν as adv. or prep. c. gen. Buttm. § 146. n. 2. § 115. 4; Lat. *gratiâ*, pp. *in favour of, in behalf of*, hence i. q. *on account of, because of*, usually put like *gratiâ* after the case it governs, Buttm. l. c. Luke vii. 47 οὐ χάριν, on which account, *wherefore*. Eph. iii. 1 et 14 τούτου χάριν, on this account, *for this cause*. Gal. iii. 19 τῶν παραβάσεων χάριν. 1 Tim. v. 14. Tit. i. 5, 11. Jude 16. Once before its case in an interrogation, 1 John iii. 12 καὶ χάριν τίνος ἔσφαξεν αὐτόν; comp. Herm. ad Vig. p. 700. Non. al.—Ecclus. xxxv. [32]; 2. Hdian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Ecclus. xxxvii. 5. Pol. 1. 64. 3. Eurip. Androm. 1228 or 1235. AL.

Χάρισμα, ατος, τό, (χαρίζομαι q. v.) *a gift, grant, benefit, a good conferred*, Hesych. χάρισμα· δῶρον. In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. i. 11; a gift or quality of the

mind, 1 Cor. vii. 7; gifts of Christian knowledge, consolation, confidence, Rom. i. 11. 1 Cor. i. 7; redemption, salvation through Christ, Rom. v. 15, 16. vi. 23. xi. 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians, and particularly to Christian teachers by the Holy Spirit, Rom. xii. 6. 1 Cor. xii. 4, 9 *χαρίσματα* *ἐπαγγελιών*. ver. 28, 30, 31. 1 Pet. iv. 10. As communicated with the laying on of hands, 1 Tim. iv. 14. 2 Tim. i. 6. Comp. *Πνεῦμα* p. 676. β.

Χαριτόω, ὦ, f. ὤσω, (χάρις,) *to grace, to supply with grace, i. e. to make gracious, grateful, acceptable, Pass. to be gracious, grateful, acceptable, Ecclus. xviii. 17. Liban. IV. p. 1071.—In N. T. spoken only of the divine favour; Luke i. 28 χαῖρε, κεχαριτωμένη, hail, thou favoured sc. of God. Also of spiritual graces; Eph. i. 6 ἐν ᾗ [χάριτι] ἐχαρίτωσεν ἡμᾶς with which [grace] he hath graced us, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. ver. 7.—Test. XII Patr. p. 698 ἐν φυλακῇ ἡμην, καὶ ὁ σωτὴρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με.*

Xaḗḗran, ἡ, indee. *Charran*, Heb. *חָרָן* *Haran*, also *Xaḗḗran* Jos. Ant. i. 16. 1, pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts vii. 2, 4. Comp. Gen. xi. 31. xii. 5. Jos. Ant. i. c. et l. 19. 4. It was afterwards called by the Greeks and Romans *Káḗḗrai*, *Carræ*, and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. I. ii. p. 149.

Χάρτης, ου, ὁ, (*χαράσσω*,) *paper*, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12.—Ceb. Tab. 4. Dioscorid. I. 116. Comp. Adam's Rom. Ant. p. 506.

Χάσμα, ατος, τό, (χαίνω v. χάσκω to yawn,) *a chasm, gulf*, Luke xvi. 26. Sept. for חַדָּס 2 Sam. xviii. 17.—Jos. Ant. 6. 2. 2. Palæph. xxix. 5. Luc. D. Mort. 21. 1. Plato de Rep. II. p. 211 Bip. p. 46 Tauchn.

Χεῖλος, εος, ους, τό, *a lip*; Plur.
τὰ χεῖλη, *the lips*.

a) pp. Rom. iii. 13 ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. Heb. xiii. 15 καρπὸν χειλέων, see in Καρπός b. δ. 1 Pet. iii. 10. So as the instrument of speech, *the lips*, as speaking, Matt. xv. 8 et Mark vii. 6 ὁ λαὸς οὗτος τοῖς χείλεσί με τιμᾷ, i. e. only with their lips, in words only, quoted from Is. xxix. 13 where Sept. for פִּי; as also Job ii. 10. Prov. xvii. 4. sæp.—Ecclus. i. 23. Palæph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7.—Meton. from the Heb. *language, dialect*, like *tongue*; 1 Cor. xiv. 21 ἐν χείλεσι ἑτέροις, in allusion to Is. xxviii. 11 where Sept. and פִּי. So also Sept. and פִּי Gen. xi. 1, 6, 9. Heb. פִּי, Sept. γλῶσσα, Is. xix. 18.

b) trop. χεῖλος τῆς θαλάσσης *lip of the sea*, i. q. *the shore, brink, bank*, Heb. xi. 12. So Sept. and πρὸς Gen. xxii. 17. Ex. xiv. 31. al. χ. τοῦ ποταμοῦ Ex. vii. 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141. χ. τῆς τάφου Thuc. 3. 23.

Χειμάζω, f. άσω, (χειμα, see χειμών,) *to storm, to raise a storm*, Xen. Œc. 8. 16; also *to winter, to pass the winter*, Diod. Sic. 19. 37. Xen. H. G. 1. 2. 15. —In N. T. Pass. χειμάζομαι, *to be storm-beaten, tempest-tossed at sea*, Acts xxvii. 18 σφοδρῶς δὲ χειμαζομένων ἡμῶν.—Jos. Ant. 12. 3. 3 χειμαζομένης νέως. Luc. D. Deor. 26. 2 ναῦται χ. Diod. Sic. 4. 43. Thuc. 3. 69.

Χεῖμαρρος, ου, ὁ, ἡ, adj. (χεῖμα, see χειμών, and ῥέω), pp. *flowing in winter, wintry*, as χ. ποταμός Hom. Il. 5. 88. Soph. Antig. 712. Epict. Fragm. 1. ed. Schweigh. In N. T. Subst. ὁ χεῖμαρρος, *a storm-brook, wintry torrent*, which flows in the rainy season or winter, but dries up in summer; spoken of the Cedron, Κεδρών q. v. John xviii. 1. So Sept. and חֲרָד of the Cedron 2 Sam. xv. 23. 1 K. ii. 38. xv. 13.—Luc. Hermit. 86. Xen. H. G. 4. 4. 7. Strictly poet. for χειμάρρους, Lob. ad Phryn. p. 234, 669.

Χειμών, ὤνος, ὁ, (χεῖμα rain, storm, from χέω, to pour,) pp. rain,

storm, tempest, storm with rain, foul weather.

a) genr. Matt. xvi. 3 καὶ πρῶτ· σήμερον χειμῶν. Acts xxvii. 20 χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου. Sept. for עֲזָרָא Ezra x. 9. Job xxxvii. 6.—Jos. Ant. 6. 5. 6. Æl. V. H. 8. 5. Plut. Timol. 19, 28 τοῦ χειμῶνος ἐπικειμένου. Xen. Mem. 3. 5. 6.

b) meton. season of rains and storms, *the rainy season, winter*; for the winter of Palestine see Jahn § 21. Calmet p. 240, 242. John x. 22 καὶ χειμῶν ἦν. 2 Tim. iv. 21. Genit. as time when, χειμῶνος *in winter*, Matt. xxiv. 20. Mark xiii. 18. Sept. for עֲזָרָא Cant. ii. 11.—Ecclus. xxi. 8. Diod. Sic. 1. 41. init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

Χείρ, ρός, ἡ, *the hand*; Plur. αἱ χεῖρες, *the hands*.

a) pp. and genr. as of men, Matt. iii. 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ. v. 30 εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε. viii. 15 xii. 10 τὴν χεῖρα ἔχων ξηράν v. ἐξηραμμένην Mark iii. 1, 3. Matt. xv. 20 ἀνίπτους χερσὶν φαγεῖν. xxvi. 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. xxvii. 24. Mark iii. 5. Luke vi. 1. xxiv. 39. John xx. 25, 27. Acts iii. 7. xvii. 25. xxviii. 3, 4. 1 Cor. iv. 12 et 1 Thess. iv. 11 ἐργάζεσθαι ταῖς ἰδίαις χερσὶ. Gal. vi. 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρὶ. Col. iv. 18 ὁ ἀσπασμός τῇ ἐμῇ χειρὶ. Heb. xii. 12. James iv. 8. 1 John i. 1. al. sæp. So of angels, etc. Matt. iv. 6 ἐπὶ χειρῶν ἀρουσί σε. Luke iv. 11. Rev. i. 16, 17. vi. 5. viii. 4. al. Sept. sæpiss. for טָ, as Gen. xxii. 6. xxiv. 2. Prov. xxvi. 15. Is. vi. 6.—Luc. D. Deor. 26. 1. Hdian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1.—In phrases; e. g. ἔργα χειρῶν τινός *the works of one's hands*, i. e. an idol Acts vii. 41; evil deeds or conduct, Rev. ix. 20; of God, the works of creation, Heb. i. 10. ii. 7; comp. below in b, and also in Ἔργον c. αἶρειν τὴν χεῖρα Rev. x. 5, see in Αἶρω no. 1. a. For other frequent phrases and constructions, see the following articles: Δέξιος a; Ἐκτείνω a; Ἐπαίρω a; Ἐπιβάλλω a; Ἐπίθεσις, Ἐπιτίθημι a. β; Ἐπιλαμβάνω a; Κατασεῖω; Κρατέω a, b; Νίπτω.

b) anthropopath. of God, i. q. *the*

powerful hand of God; e. g. Acts iv. 30 ἐν τῇ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἰασιν, comp. in Ἐκτείνω a.—Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in Ὁφθαλμός a. γ. Acts iv. 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. vii. 50 οὐχὶ ἡ χεῖρ μου ἐποίησε ταῦτα πάντα; 1 Pet. v. 6. So τὰ ἔργα τῶν χειρῶν τοῦ Θεοῦ, see above in a, and in Ἔργον c. Comp. Sept. and טָ Is. lxvi. 2. Ps. ciii. 22. viii. 6.—So ἡ χεῖρ κυρίου ἦν μετ' αὐτοῦ, *the hand of the Lord was with him*, for help, aid, i. q. the Lord was with him, Luke i. 66. Acts xi. 21. So Sept. and עֲזָרָא טָ 1 Sam. xxii. 17. 2 Sam. iii. 12.—Further, Acts xiii. 11 ἰδοὺ, χεῖρ κυρίου ἐπὶ σέ, *lo! the hand of the Lord is upon thee*, for punishment. So Sept. for עֲזָרָא טָ Am. 1. 8. עֲזָרָא Ez. xiii. 9. עֲזָרָא 1 Sam. vii. 13. xii. 15. Comp. Gesen. Lex. טָ b, c. Non al.

c) With prepositions, mostly by Hebraism, where to χεῖρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in b. E. g. (α) διὰ χειρός v. χειρῶν τινος, *by the hand or hands of any one*, by his intervention, i. q. διὰ τινος. Mark vi. 2 δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done *by him*. Acts ii. 23. v. 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα. vii. 25. xi. 30. xiv. 3. xv. 23. xix. 11. non. al. So Sept. and עֲזָרָא Lev. x. 11. 2 Chr. xxxiv. 14. Sept. often ἐν χειρὶ, 1 K. ii. 25. xii. 15; comp. below in γ. See Gesen. Lex. טָ aa. — (β) εἰς χεῖράς τινος, *into the hands of any one*, i. e. into his power, i. q. εἰς τινα; so chiefly παραδίδόναι εἰς χ. Matt. xvii. 22. xxvi. 45. Mark ix. 31. xiv. 41. Luke ix. 44. xxiv. 7. Acts xxi. 11. xxviii. 17. non. al. Comp. in Παραδίδωμι a. So Sept. for עֲזָרָא טָ 1 Sam. xxiii. 4, 12, 14. Job xvi. 11. al. Sept. oftener ἐν χειρὶ, Judg. ii. 14. vi. 1. al.—Also with verbs of committing, δίδόναι εἰς χ. John xiii. 3. παρατίθημι εἰς χ. Luke xxiii. 46. Sept. and Heb. Gen. xlii. 37 —Pol. 3. 52. 7. Dem. 32. 1.—Once ἐμπίπτειν εἰς χεῖράς τινος, *to fall into the hands of any one*, into his power, sc. for

punishment, Heb. x. 31. So Sept. for 'פ תב לך 2 Sam. xxiv. 14. 1 Chr. xxi. 13.—Ecclus. ii. 18. xxxviii. 15. Comp. ἐλθεῖν εἰς χεῖρας, Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15.—(γ) ἐν χειρὶ τινος, i. e. once i. q. εἰς χεῖράς τινος, comp. 'Εν no. 4. John iii. 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. So Sept. for 'פ תב לך Josh. ii. 24. Judg. i. 2. — Elsewhere i. q. διὰ χειρός τινος, see above in α, i. e. *by* or *through* the intervention of any one, Acts vii. 35 ἐν χ. ἀγγέλου. Gal. iii. 19 ἐν χ. μεσίτου. So Sept. for 'פ תב Num. xv. 23. 2 Chr. xxix. 25. Jer. xxxvii. 2.—Ecclus. xlviii. 20. xlix. 6.—(δ) ἐκ χειρός τινος, *out of the hand of* any one, *out of his power*, after verbs of freeing, delivering, and the like. Luke i. 71 σωτηρίαν ἐκ χειρός πάντων κ. τ. λ. ver. 74. John x. 28, 29, 39. Acts xii. 11. xxiv. 7. So Sept. for תב Gen. xxxii. 11. Ex. xviii. 9, 10.—Jos. Vit. § 15 θεὸν ῥύσασθαι με ἐκ τῆς ἐκείνων χειρός. comp. Luc. D. Deor. 11. 2. AL.

Χειραγωγέω, ὦ, f. ἦσω, (χειραγωγός,) *to lead by the hand*, trans. Acts ix. 8. xxii. 11.—Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

Χειραγωγός, οὗ, ὁ, ἡ, (χείρ, ἄγω, ἀγωγή,) *a hand-leader*, one who leads by the hand, Acts xiii. 11.—Artemid. 1. 50 τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρήσωνται. Plut. de Fortun. 2 fin.

Χειρόγραφον, ου, τό, (neut. of adj. χειρόγραφος, from χεῖρ, γράφω,) *chirography, hand-writing*, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4. In N. T. meton. *a hand-writing, manuscript*, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. ii. 14; comp. Eph. ii. 15, and see Γράμμα b.—So of a written obligation, bond, Tob. v. 3. ix. 5. Artemid. 3. 40.

Χειροποίητος, ου, ὁ, ἡ, adj. (χείρ, ποιέω,) *made with hands*, and hence artificial, external, e. g. ναὸς χειροποίητος Mark xiv. 58. Acts vii. 48. xvii. 24. Eph. ii. 11 περιτομή χ. Heb. ix. 11, 24.—Judith viii. 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

Χειροτονέω, ὦ, f. ἦσω, (χειροτόνος, from χεῖρ, τείνω,) *to stretch out the hand, to hold up the hand*, as in voting; hence

to vote, to give one's vote, sc. by holding up the hand, intrans. Pol. 9. 30. 5.—In N. T. trans. *to choose by vote, to appoint*; Acts xiv. 23 χειροτονήσαντες αὐτοῖς πρεσβυτέρους. Pass. 2 Cor. viii. 19. [2 Tim. iv. 23. Tit. iii. 16.]—Jos. Ant. 13. 2. 2 χειροτονοῦμεν δέ σε σήμερον ἀρχιερέα. Luc. D. Mort. 12. 4. Hdian. 7. 10. 3. Xen H. G. 6. 2. 11.

Χείρων, ονος, ὁ, ἡ, *worse*, irreg. comparat. to κακός, from an obsol. posit, χέρης, see Buttm. § 68. 2; spoken of state, condition, quality, etc. Matt. ix. 16 et Mark ii. 21 σχίσμα χεῖρον γίνεται. Matt. xii. 45 τὰ ἔσχατα τοῦ ἀνθρ. ἐκείνου γίνεται χείρονα τῶν πρώτων. xxvii. 64. Mark v. 26. Luke xi. 26. John v. 14. 2 Pet. ii. 20. So of punishment, *worse*, more severe, Heb. x. 29.—Wisd. xv. 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6.—Trop. of persons, in a moral sense; 1 Tim. v. 8 ἀπίστου χείρων. 2 Tim. iii. 13.—Æschin. 60. 15. Xen. Mem. 1. 2. 32.

Χερουβίμ, i. q. Heb. plur. כְּרוּבִים, *Cherubim*, from Sing. כְּרוּב, Sept. χερούβ Ez. xli. 18, *a cherub*; in N. T. spoken of the golden figures representing the Cherubim and placed on or over the ark, Heb. ix. 5. Comp. Sept. and Heb. Ex. xxv. 18 sq.—The Cherubim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figure of a man, eagle, ox, and lion, as the emblems of wisdom and strength; comp. Ez. c. 1, 10. They are first mentioned as guarding the gate of Paradise, Gen. iii. 4; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. xxii. 11. Ps. xviii. 12. Ez. i. c. Golden figures of Cherubim were placed on or over the ark, so as to cover it, Ex. xxv. 18 sq. and as the ark was the seat of God's visible presence, he is hence said *to dwell between the Cherubim*, 1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 2. xcix. 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. vi. 23 sq. viii. 6 sq. Comp. Espec. Gesen. Lex. art. כְּרוּב. Jahn § 333.—Jos. Ant. 3. 6. 5 τῷ δ' ἐπιθέματι αὐτῆς [τῆς κιβωτοῦ] ἦσαν προστυπεῖς δύο Χερου-

βεῖς μὲν αὐτοῖς Ἑβραῖοι καλοῦσι. ib. 8. 3. 3.

Χήρα, ας, ἡ, (fem. of adj. χῆρος bereaved,) pp. adj. *bereaved* sc. of one's husband, *widowed*, Luke iv. 26 πρὸς γυναῖκα χήραν *to a widow woman*. So Sept. γυνὴ χ. for πρῆς 2 Sam. xiv. 5. 1 K. vii. 14.—Jos. Ant. 8. 13. 2. Plut. Mor. II. p. 28. Tauchn.—Subst. ἡ χήρα, *a widow*, Matt. xxiii. 14 οἰκίας τῶν χηρῶν. Mark xii. 40, 42 μία χήρα πτωχή. ver. 43. Luke ii. 37. iv. 25. vii. 12. xviii. 3, 5. xx. 47. xxi. 2, 3. Acts vi. 1. ix. 39, 41. 1 Cor. vii. 8. 1 Tim. v. 3—5, 9, 11, 16 bis. James i. 27. Sept. for πρῆς Gen. xxxviii. 11. Ex. xxii. 22, 24. al.—2 Macc. iii. 10. Soph. Aj. 653. Luc. D. Mort. Peregr. 12.—Poet. of a city left desolate, Rev. xviii. 7; comp. Is. xlvii. 8. Lam. i. 1.

Χθές, adv. *yesterday*, John iv. 52. Acts vii. 28. Heb. xiii. 8. Sept. for הָמָחָד Gen. xxxi. 2. 2 Sam. iii. 17.—Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also ἐχθές, comp. Lob. ad Phryn. p. 323.

Χιλιάρχος, ου, ὁ, (χιλίοι, ἄρχω,) *a chiliarch, captain of a thousand*, Sept. for מֵאֲרָבָה דָּרָבָה Deut. i. 15. 2 Sam. xviii. 1. Xen. Cyr. 3. 3. 11 συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξιάρχους καὶ λοχαγούς.—In N. T. *a chiliarch*, i. e. genr. *a commander, captain, a military chief*, viz.

a) genr. Mark vi. 21. Acts xxv. 23. Rev. vi. 15. xix. 18.—Jos. Ant. 7. 2. 2.

b) spec. *a tribune*, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence prob. the Greek name χιλιάρχος; comp. Adam's Rom. Ant. p. 369, coll. p. 193. In N. T. spoken of the tribune Claudius Lysias who commanded the garrison in the fortress Antonia at Jerusalem, Acts xxi. 31—33, 37. xxii. 24, 26—29. xxiii. 10, 15, 17—19, 22. xxiv. 7, 22.—Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

c) spoken of *the captain or prefect* of

the temple, John xiii. 12. See fully in Στρατηγός b, and Σπείρα b.

Χιλιάς, ἄδος, ἡ, (χίλιοι,) *a chiliad, a thousand* in number, Luke xiv. 31 bis. Acts iv. 4. 1 Cor. x. 8. Rev. v. 11. vii. 4—8. xi. 13. xiv. 1, 3. xxi. 16. Sept. for חֲמִשָּׁה Gen. xxiv. 60. Ex. xii. 37.—Luc. Hermot. 56. Comp. Buttm. § 71. 4.

Χίλιοι, αι, α, num. adj. *a thousand*, 2 Pet. iii. 8 bis. Rev. xi. 3. xii. 6. xiv. 20. xx. 2—7. Sept. for חֲמִשָּׁה Gen. xx. 16. Ex. xxxviii. 25.—Hdian. 1. 15. 19. Xen. H. G. 1. 4. 21. Comp. Buttm. § 70. 4.

Χίος, ου, ἡ, *Chios*, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts xx. 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5.

Χιτών, ὄνος, ὁ, (Heb. כִּתְיָה,) *a tunic*, i. e. the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ankles; see Gesen. Lex. art. כִּתְיָה. Jahn § 120. Adam's Rom. Ant. p. 416. Matt. v. 40 καὶ τὸν χιτῶνά σου λαβεῖν. Luke vi. 29. John xix. 23 bis. Acts ix. 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. x. 10. Mark vi. 9. Luke iii. 11. ix. 3. Hence is said of the high priest, διαρρήξας τοὺς χιτῶνας αὐτοῦ Mark xiv. 63; comp. 2 Macc. iv. 38. Jos. Ant. 3. 7. 4, where χιτών is spoken of the ἱγῆ or outer tunic. Sept. genr. for כִּתְיָה Gen. xxxvii. 3. 2 Sam. xv. 32. Cant. v. 4.—Æl. V. H. 1. 16 ἐνδύντα αὐτὸν τὸν χιτῶνα, καὶ φοιμάτιον περιβαλλόμενον. Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

Χιών, ὄνος, ἡ, *snow*, Matt. xxviii. 3. Mark ix. 3. Rev. i. 14. Sept. for שָׁלֵשׁ Job xxxvii. 6. Is. i. 18. lv. 10.—Æl. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

Χλαμύς, ὕδος, ἡ, *chlamys*, a wide and coarse cloak, worn sometimes by kings, Jos. Ant. 5. 1. 10. Hdian. 7. 5.

7; by military officers, 2 Macc. xii. 35. Æl. V. H. 14. 10; by soldiers and others, Plant. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2.—In N. T. spoken prob. of the Roman *paludamentum*, or *officer's cloak*, usually of scarlet. Matt. xxvii. 28, 31. Comp. Adam's Rom. Ant. p. 371. See in Πορφύρα fin.

Χλευάζω, f. άσω, (χλευή jest, derision,) *to jest, to deride, to scoff*, absol. Acts xvii. 32. So Acts ii. 13 in text. rec. Others διαχλευάζω q. v. — Wisd. xi. 14. Pol. 4. 3. 13. Aristoph. Ran. 376. c. acc. Jos. B. J. 6. 7. 2. Plut. Timol. 15. Dem. 78. 12.

Χλιαρός, ά, όν, (χλιαίνω, χλίω,) *warm, lukewarm*, Rev. iii. 16.—ὑδωρ χλ. Athen. III. p. 123. E. Plut. de Fluv. 25. 3. ed. R. X. p. 805. 3.

Χλόη, ης, ή, *Chloe*, pr. n. of a female Christian at Corinth, 1 Cor. i. 11.

Χλωρός, ά, όν, (χλόη, χλόος,) pp. *pale-green, yellowish-green*, like the colour of the first shoots of grass and herbage; hence

a) genr. *green, verdant*, like young herbage; Mark vi. 39 ἐπὶ τῷ χλωρῷ χορτῷ. Rev. viii. 7. ix. 4. So Sept. for רִנָּה Gen. i. 30. Is. xv. 6. רִנָּה 2 K. xix. 23. — Æl. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

b) i. q. *pale, yellowish*; Rev. vi. 8 ἵππος χλωρός.—Artemid. 1. 77 or 79 χλωρός γὰρ ὁ χρυσός. Anthol. Gr. III. p. 11 χλωρὴν σάρκα. Hom. Il. 11. 631.

Χξς', *six hundred and sixty-six*, the number for which these letters stand, viz. χ' 600. ξ' 60, ς' 6; see Buttm. § 2. n. 3. Rev. xiii. 18.

Χοϊκός, ή, όν, (χόος, χοῦς,) *of earth, earthy, terrene*, 1 Cor. xv. 47, 48 bis, 49. —Only in N. T.

Χοϊνιξ, ικος, ή, *a chænix*, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to *one quart* English; comp. in Κόρος and Μόδιος. A chænix of grain was the daily allowance for one man, whether soldier or slave, Hdot. 7. 187. See

Bæckh Staatsh. der Ath. I. p. 99 sq. Rev. vi. 6 bis, χοϊνιξ σίτου δηναρίου, και τρεῖς χοϊνικες κριθης δηναρίου, implying excessive dearness, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmæ or denarii; see Bæckh l. c. p. 102 sq.—Sept. Ez. xlv. 10, 11. Æl. V. H. 1. 26. Diod. Sic. 19. 49. Xen An. 1. 5. 6.

Χοῖρος, ου, ό, ή, *a swine, porker*, Matt. vii. 6, comp. in Κύνων b. Matt. viii. 30—32 bis. Mark v. 11—13, [14,] 16. Luke viii. 32, 33. xv. 15, 16.—Æl. V. H. 2. 11. Hdot. 5. 6. 21. Xen. An. 7. 8. 5.

Χολάω, ὦ, f. ήσω, (χολή bile, gall,) pp. *to be bilious, melancholy, mad*, i. q. μελαγχολάω, Aristoph. Nub. 833.—Later and in N. T. i. q. χολοῦμαι, *to be full of gall, to be angry, enraged*, intrans. c. dat. pers. John vii. 23 ἐμοὶ χολᾷτε;—3 Macc. iii. 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, χολᾷν· παρὰ τοῖς Ἀπτικοῖς, τὸ μαίνεσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι.

Χολή, ης, ή, (χέω to pour out,) *the bile, gall*, Palæph. 27. 2. Theophr. Char. 11 or 19. Tauchn. Then as the seat of *anger, choler, wrath*, Luc. Fugit. 19. Dem. 778. 8.—In N. T. *gall, bitterness*, viz.

a) i. q. *poison, venom*, trop. Acts viii. 23 εἰς γὰρ χολὴν πικρίας . . ὁρῶ σε ὄντα, i. q. εἰς χολὴν πικράν, *bitter gall, venom*, comp. Buttm. § 123. n. 4. Sept. pp. for שָׁן poppy, poison, Deut. xxix. 17. xxxii. 32.—Plut. Romul. 17 ὥσπερ ἰοῦ καὶ χολῆς ἐνίων θηρίων.

b) from the Heb. *bitter herbs*, e. g. wormwood, poppy, myrrh, etc. Matt. xxvii. 34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, comp. Mark xv. 23; see fully in Ὀξος.—Sept. for πρῶν wormwood, Prov. v. 4. Lam. iii. 15; and for שָׁן poppy, Ps. lxix. 22. Jer. viii. 14.

Χόος, ό, (χέω, χόω,) contr. nominat. χοῦς, gen. χοός, dat. χοί, acc. χοῦν, comp. Passow s. v. Buttm. § 58. p. 101; *earth*, as dug out and thrown up, *heap of earth, mound*, Hdot. 1. 150 ὁ χοῦς ὁ ἐξορυχθείς. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. genr. *loose earth, dirt, dust*;

Mark vi. 11 ἐκτινάξατε τὸν χοῦν κ. τ. λ. i. q. κονιορτός in Matt. x. 14; see in Ἐκτινάσσω. (So Sept. for רָצַץ Is. lii. 2.) Rev. xviii. 19 ἐβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, sc. in token of grief, mourning; see in Σποδός, and so Sept. for רָצַץ Josh. vii. 6. Sept. genr. for רָצַץ Gen. ii. 7. 2 Chr. i. 9.—Hdian. 8. 4. 11.

Χοραζίν, ἡ, indec. *Chorazin*, written also in MSS. Χαραζαῖν, Χωραζίν, or χώρα Ζίν, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Matt. xi. 21. Luke x. 13. According to Eusebius in *Onomast.* Chorazin was a town (κώμη) of Galilee, two Roman miles from Capernaum; see Rosenm. *Bibl. Geogr.* II. ii. p. 72. Reland *Palæst.* p. 721 sq.

Χορηγέω, ὦ, f. ἦσω, (χορηγός chorus-leader, from χορός, ἄγω,) *to be chorus-leader, to lead a chorus* of singers and dancers, Anthol. Gr. I. 73. trop. Luc. Necyom. 16. Plato *Theæt.* 27. p. 179. D. Then, *to lead out or furnish a chorus* on public occasions at one's own expense, for which purpose at Athens persons called χορηγοί were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Anth. 1. 13 χορηγοῦσι οἱ πλούσιοι. Comp. Sturz Lex. Xenoph. art. χορηγός. Potter's Gr. Ant. I. p. 86.—Hence genr. and in N. T. *to furnish, to supply, to give*, c. acc. 1 Pet. iv. 11 ἐξ ἰσχύος ἧς [ἦν] χορηγεῖ ὁ θεός. 2 Cor. ix. 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι . . χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, for the Opt. Comp. Matth. § 513. Buttm. § 139. n. 7. Winer § 42. 5. p. 236.—Ecclus. i. 10, 25. Æl. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφθόνως.

Χορός, οὗ, ὁ, *dance, ring-dance*, i. e. genr. dancing as connected with music and song, espec. on festive occasions; Luke xv. 25 ἤκουσε συμφωνίας καὶ χορῶν. Sept. for חֲזָנִים Ex. xv. 20. Judg. xi. 34.—Hom. Il. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.

Χορτάζω, f. ἄσω, (χόρτος q. v.) *to*

feed with grass, hay, etc. to fodder, pp. of beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 2. p. 372. D. or IV. p. 65. Tauchn.—In N. T. genr. *to feed, to fill with food, to satisfy, to satiate*; spoken

a) of fowls, Pass. c. ἐκ τινός, Rev. xix. 21 τὰ ὄρνεα ἐχορτάσθη ἐκ τῶν σαρκῶν. Comp. Ἐκ no. 3. f.

b) of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200 sq. Lob. ad Phryn. p. 64; seq. accus. expr. or impl. Matt. xv. 33 ὥστε χορτάσαι ὄχλον τοσοῦτον. Pass. Matt. xiv. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. xv. 37. Mark vi. 42. vii. 27. viii. 8. Luke ix. 17. John vi. 26. Phil. iv. 12. James ii. 16. So Sept. for רָצַץ Jer. v. 7. Ps. xxxvii. 19.—Arr. Epict. 1. 9. 19. ib. 2. 16. 43. Athen. III. p. 99. F. p. 100. A. Plut. Sympos. 1. 2. 2. ed. R. VIII. p. 433.—With a further adjunct of the material, viz. c. gen. Mark viii. 4 τούτους . . χορτάσαι ἄρτων. Matth. § 352. So c. ἀπό, Luke xvi. 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων. Sept. c. gen. for רָצַץ Luke iii. 15, 30. c. ἀπό for מִן רָצַץ Ps. civ. 13.—c. gen. Anthol. Gr. III. p. 22.—Trop. *to fill the desire of any one, to satisfy*, Pass. Matt. v. 6. Luke vi. 21.

Χόρτασμα, ατος, τό, (χορτάζω,) *fodder*, green or dry, for animals, Sept. for נֶחֱדָם Gen. xxiv. 25, 32. Plut. Sympos. 5. 4. Diod. Sic. 20. 76. In N. T. genr. *food, sustenance*, for persons, Acts vii. 11.—So χόρτος Anth. Gr. I. p. 119. Comp. Sturz de Dial. Alex. p. 201.

Χόρτος, ου, ὁ, pp. *an enclosure, yard, court*, Hom. Il. 11. 773 or 774; espec. for cattle, ib. 24. 640. Then of a place or range of pasturage, *a pasture, range*, Eurip. Iph. Taur. 134 χόρτοι εὐδενδροί. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 χόρτοι λέοντος. Meton. *fodder* for animals, green or dry, *grass, hay*, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 χόρτον κοῦφον.—Hence genr. and in N. T. *grass, herbage*; Matt. vi. 30 τὸν χόρτον τοῦ ἀγροῦ. xiv. 19. Mark vi. 39 ἐπὶ τῷ χλωρῷ χόρτῳ. Luke xii. 28. John vi. 10. 1 Cor. iii. 12. James i. 10, 11. 1 Pet. i. 24 ter. Rev. viii. 7. ix. 4. Also of springing grain, Matt. xiii. 26. Mark iv. 28.

Sept. for γϗπ Ps. xxxviii. 2. Is. xl. 7, 8. γϗγ Gen. ii. 5. Prov. xix. 12.—Plut. Romul. 8. Xen. An. 1. 5. 5 οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδὲν, ἀλλὰ ψιλὴ ἦν ἅπαντα ἡ χώρα.

Χουζᾶς, ᾱ, ὁ, *Chuzas*, pr. n. of the steward of Herod Antipas, Luke viii. 3. See in Ἐπίτροπος α.

Χοῦς, see in Χόος.

Χράω, ῶ, f. ἥσω, contracted in η instead of α, like ζάω, Buttm. § 105. n. 5. The root χράω under different forms, has in prose four different significations, viz. χράω *to utter an oracle*, not found in N. T.; κίχρημι *to lend*; χράομαι *to use*; χρή impers. *it needs, behoves*; see in Buttm. § 114. p. 307 sq. and more fully Passow in χράω.

I. Κίχρημι, *to lend*, see in its order.

II. Χράομαι, f. ἥσομαι, depon. Mid. *to use, to make use of*, seq. dat. Buttm. § 133. 3. 1. Matth. § 396. 1. So of things, Acts xxvii. 17 βοηθείαις ἐχρῶντο. 1 Cor. vii. 21, 31. ix. 12, 15. 2 Cor. i. 17. iii. 12. 1 Tim. i. 8. v. 23 οἶνω δλίγῳ χρῶ.—Wisdom. ii. 6. Jos. Ant. 10. 2. 1. Ael. V. H. 5. 1. Xen. Cyr. 1. 4. 4. Mem. 3. 14. 4.—Of persons, i. q. *to use well or ill, to treat*, c. dat. Acts xxvii. 3 φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος. impl. 2 Cor. xiii. 10. Sept. for ζ πϗγ Gen. xvi. 6. xix. 8.—1 Macc. xiii. 46. Jos. Ant. 2. 15. 1 χαλεπῶς. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. χρή, imperf. ἰχρῆν, inf. χρῆναι, Buttm. § 114. p. 308; pp. 'there is use for,' i. q. *it needs, it behoves, it ought*, Germ. *es braucht*; c. inf. James iii. 10 οὐ χρή . . ταῦτα οὕτω γίνεσθαι, i. e. *these things ought not so to be*. Comp. Buttm. § 129. 10.—Jos. Ant. 14. 13. 7 τί χρή ποιεῖν. Ael. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24. Conv. 4. 47.

Χρεία, ας, ἡ, (χρέος, χρή, χράομαι.)

1. *use, usage, employment*, i. e. act of using, Xen. Mem. 4. 2. 25 πρὸς τὴν τοῦ ἵππου χρείαν. ib. 2. 4. 1. In N. T. mention. that in which one is employed, *an employment, affair, business*; Acts vi. 3 οὗς καταστήσομεν ἐπὶ τῆς χρείας ταύτης.—2 Macc. vii. 24. xv. 5. Jos. B. J. 2. 20. 3 οὐκ ἐπίστησαν [αὐτὸν] ταῖς χρείαις.

Pol. 3. 45. 2 τοῖς ἐπὶ τὴν αὐτὴν χρείαν ἐξαπεσταλμένοις. Dion. Hal. Ant. 5. 7 fin.

2. *need, necessity, want*. a) genr. Eph. iv. 29 εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, i. e. as adj. *for needful edification*; comp. Buttm. § 123. n. 4. Winer § 34. 2. So χρεία ἐστὶ, *there is need, opus est*, c. gen. Luke x. 42 ἐνὸς δὲ ἐστὶ χρεία, *one thing is needful*; also c. infin. Heb. vii. 11.—Diod. Sic. 1. 19. Plut. Pericl. 8. c. gen. Ecclus. iii. 22. Pol. 3. 111. 10 οὐκ ἐτι λόγων, ἀλλ' ἔργων ἐστὶν ἡ χρεία. Xen. Mem. 3. 3. 3. ib. 3. 12. 6.

b) of personal need, necessity, want; Acts xx. 34 ταῖς χρείαις μου . . ὑπηρέτησαν αἱ χεῖρες αὐται. Rom. xii. 13. Phil. ii. 25. iv. 19. εἰς τὴν χρείαν *for one's need or wants*, Phil. iv. 16. εἰς τὰς χρείας id. Tit. iii. 14. τὰ πρὸς χρείαν, *things for need*, such things as were necessary to us, Acts xxviii. 10.—Ecclus. xxix. 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase χρείαν ἔχω, *to have need*, i. q. *to need, to want*, e. g. (a) genr. and seq. genit. *to have need of*; Matt. ix. 12 οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ. xxi. 3. xxvi. 65 τί ἐτι χρείαν ἔχομεν μαρτύρων; Mark ii. 17. xi. 3. xiv. 63. Luke v. 31. ix. 11 τοὺς χρείαν ἔχοντας θεραπείας. xv. 7. xix. 31, 34. xxii. 71. John xiii. 29. 1 Cor. xii. 21 bis, 24 οὐ χρείαν ἔχει sc. εὐσχημοσύνης. Heb. v. 12 bis. x. 36. Rev. xxi. 23. xxii. 5. Seq. infin. act. Matt. xiv. 16 οὐ χρείαν ἔχουσιν ἀπελθεῖν. John xiii. 10. 1 Thess. i. 8. iv. 9; also inf. pass. Matt. iii. 14. 1 Thess. v. 1. Comp. Buttm. § 140. 3. Matth. § 535. n. Winer § 45. p. 282. Seq. ἵνα, see in Ἰνα no. 3. a. ε. John ii. 25. xvi. 30. 1 John ii. 27. Sept. c. gen. for γϗπ Prov. xviii. 2. Is. xiii. 17.—c. gen. Ecclus. xiii. 6. Pol. 9. 12. 1. Diod. Sic. 18. 42.—(β) Of personal need, want; c. gen. Matt. vi. 8 οἶδε γὰρ ὁ πατήρ ὑμῶν, ὃν χρείαν ἔχετε. 1 Thess. iv. 12. Rev. iii. 17. Absol. *to have need*, i. q. *to be in need, to be in want*, Mark ii. 25 τί ἐποίησε Δαβὶδ, ὅτι χρείαν ἔσχε. Acts ii. 45. iv. 35. Eph. iv. 28 μεταδίδόναι τῷ χρείαν ἔχοντι. 1 John iii. 17.

Χρεωφειλέτης, ου, ὁ, (χρέος Att. 3 M

χρέως debt, ὀφείλω,) a debt-ower, debtor, Luke vii. 41. xvi. 5.—Sept. Prov. xxix. 13. Dion. Hal. Ant. 6. 22. Plut. J. Cæs. 5. Comp. Lob. ad Phryn. p. 691.

Χρή, impers. verb. see in Χράω III.

Χρῆζω, f. ὕσω, (χρή, χρεία,) to need, to have need of, to want, to desire; seq. gen. Matt. vi. 32 et Luke xii. 30 οἶδε γὰρ ὁ πατήρ ὑμῶν . . ὅτι χρῆζετε τούτων πάντων. Luke xi. 8. Rom. xvi. 2. 2 Cor. iii. 1.—Symm. for ὕψη Job xxii. 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

Χρῆμα, ατος, τό, (χράομαι,) pp. something usable, useful, what one can use, what one needs, Xen. Œc. 1. 7 sq. Hence genr. and in N. T. profit, riches, wealth, usually plur. τὰ χρήματα, Matt. x. 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. ver. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke xviii. 24. Sept. for חֶסֶד Josh. xxii. 8. 2 Chr. i. 11, 12.—Hdian. 3. 13. 11. Plut. Vit. Thes. 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρήματα ἔχόντων.—Spec. money; once Sing. Acts iv. 37 ἦνεγκε τὸ χρῆμα, i. e. the price, i. q. τιμή in v. 2. Plur. Acts viii. 18, 20. xxiv. 26. Sept. for חֶסֶד Job xxvii. 17.—1 Macc. xiv. 32. Jos. B. J. 1. 8. 1. Hdian. 5. 4. 4. Diod. Sic. 13. 106.—In Greek writers also i. q. thing, matter, business, πράγμα, Palæph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

Χρηματίζω, f. ἰσω, (χρῆμα,) to do business, to be engaged in business, either private or public, Sept. 1 K. xviii. 27. Æl. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87. Espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Jos. Ant. 16. 10. 1. Æl. V. H. 4. 12. Xen. Lac. 7. 1, 5. Mem. 2. 6. 3. Of kings and magistrates, to do business publicly, i. e. to give audience and answer as to ambassadors, petitioners, etc. to give response or decision, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς . . καθίσας ἐν ᾧ χρηματίζειν εἰώθη τόπῳ. ib. 8. 12. 2. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίσας τοῖς Ἀχαιοῖς. ib. 5. 81. 5. Luc. Tox. 44. Dem. 250. 10. Xen. Ath. 3. 2.—Hence in N. T.

a) spoken in respect to a divine response, oracle, declaration, i. q. to give

response, to speak as an oracle, to warn from God, absol. Heb. xii. 25 τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for נָבִיא Jer. xxvi. 2; of God, xxx. 2. xxxvi. 4.—Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης . . χρηματίσαντος αὐτῷ τοῦ Θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ὕπνους ὁ Θεός. Diod. Sic. 3. 6 τοὺς Θεοὺς αὐτοῖς ταῦτα κεχρηματικέναι.—Pass. of persons, to receive a divine response, warning, etc. to be warned or admonished of God, absol. Heb. viii. 5 ὡς κεχρημάτισται Μωϋσῆς. Seq. inf. Matt. ii. 12. Acts x. 22 ὑπὸ ἀγγέλου. Seq. περί τινος Heb. xi. 7. c. κατ' ὄναρ Matt. ii. 12, 22. Of things, to be given in response, to be revealed, Luke ii. 26 ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος ἁγίου.—Jos. Ant. 11. 8. 4 τὸ χρηματισθῆναι, a divine oracle.

b) In the later Greek usage, i. q. 'to do business under any name, as any one;' hence genr. to take or bear a name, to be named, called, constr. with the name in apposit. Acts xi. 26 χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. vii. 3 μοιχαλὶς χρηματίζει.—Jos. Ant. 13. 11. 3 Ἀριστοβούλος . . χρηματίσας μὲν Φιλέλλην. Plut. M. Anton. 54 fin. Κλεοπάτρα . . νέα Ἰσις ἐχρημάτιζε. Diod. Sic. 1. 44. ib. 20. 53. Pol. 5. 57. 2.

Χρηματισμός, οὔ, ὁ, (χρηματίζω,) pp. 'the doing of business;' hence business, profit, gain, Plut. Philopœm. 4. Dem. 568. 18. the giving audience, response, decision, Æl. V. H. 9. 13. Pol. 28. 14. 10. In N. T. a response from God, oracle, Rom. xi. 4.—2 Macc. ii. 4.

Χρήσιμος, η, ον, (χράομαι,) usable, useful, profitable. 2 Tim. ii. 14 εἰς οὐδὲν χρήσιμον. Sept. for יָצָא Gen. xxxvii. 26. חֲזַק Ez. xv. 4.—Wisd. viii. 7. Plut. de Ira cohib. 6 ἐπ' οὐδενὶ χρησίμῳ. Xen. Mem. 2. 7. 7.

Χρήσις, εως, ἡ, (χράομαι,) use, a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6. In N. T. spec. of the use of the body in sexual inter-

course, Rom. i. 26, 27.—Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρῆσιν. Luc. Amor. 25 χρῆσις παιδική, comp. 19.

Χρηστεύομαι, depon. Mid. (χρηστός), *to show oneself χρηστός*, i. e. *to be good-natured, gentle, kind*; 1 Cor. xiii. 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.—Only in N. T.

Χρηστολογία, ας, ἡ, (χρηστός, λόγος,) *good-natured discourse, good words, kind address*; Rom. xvi. 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας.—Theophyl. ad h. l. χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλου γέμουσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστοὶ λόγοι Hdian. 8. 3. 10.

Χρηστός, ἡ, ὄν, (χράομαι,) *useful, profitable, fit, good for any use*, e. g.

a) of things; Luke v. 39 ὁ παλαιὸς [οἶνος] χρηστότερός ἐστι, *is better* sc. for drinking. Comp. Wetst. N. T. I. p. 689 sq. So Sept. of figs, for כִּי, Jer. xxiv. 2, 5.—Athen. XIII. p. 585. E, οἶνον χρηστόν μὲν, ὀλίγον δέ. Theophr. Char. 2. 4. genr. Jos. Ant. 3. 5. 7. Hdian. 3. 13. 3. Dem. 183. 22.—Trop. *good, gentle, easy to use or bear*, Matt. xi. 30 ὁ γὰρ ζυγὸς μου χρηστός. So in a moral sense, *useful, good, virtuous*, in the proverb, 1 Cor. xv. 33 φθειρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί, quoted from Menand. in Poet. Gnom. p. 187. Tauchn.—So ἡθὴ χρ. Aristoph. Nub. 956 or 959. ἡθὸς χρ. Luc. Phalar. pr. 7. ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια πλείστη εἰς τὰ χρηστά.

b) of persons, *useful towards others*; hence *good-natured, good, gentle, kind*. Luke vi. 35 αὐτὸς [ὁ Θεός] χρηστός ἐστι ἐπὶ τοὺς ἀχαριστοὺς καὶ πονηροὺς. Eph. iv. 32. 1 Pet. ii. 3. Neut. τὸ χρηστόν, *goodness, kindness*, i. q. ἡ χρηστότης, Rom. ii. 4. Sept. genr. for כִּי Ps. xxxiv. 9. lxxxvi. 5.—1 Macc. vi. 11. Jos. Ant. 8. 8. 1. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

Χρηστότης, ητος, ἡ, (χρηστός,) pp. *usefulness*, sc. of persons towards others, i. q. *goodness, gentleness, kindness*.

a) genr. Rom. ii. 4 ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ . . καταφρονεῖς; xi.

22 ter, ἰδὲ οὖν χρηστ. Θεοῦ . . ἐπὶ δέ σε χρηστότητα, *ἐὰν ἐπιμείνης τῇ χρηστότητι*, i. e. *if thou continue in his kindness, if thou continue worthy of it*. 2 Cor. vi. 6. Gal v. 22. Eph. ii. 7. Col. iii. 12. Tit. iii. 4. Sept. for. כִּי Ps. xxv. 7. xxxi. 20. cxlv. 7.—Jos. Ant. 1. 16. 2. Ael. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

b) trop. in a moral sense, *goodness*, i. q. *good, righteousness, uprightness*, comp. in Χρηστός a, fin. Rom. iii. 12 οὐκ ἔστι ποιῶν χρηστότητα, quoted from Ps. xiv. 1, 3, where Sept. for כִּי.—Hdian. 2. 10. 7.

Χρίσμα, ατος, τό, (χρίω,) pp. *‘something rubbed in, ointed,’* e. g. *oil for anointing, ointment, unguent*, Jos. Ant. 3. 8. 3. Ael. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. *chrism, an anointing, unction*, Sept. for כִּי Ex. xxix. 7. xxx. 25.—In N. T. trop. of Christians, *an anointing, unction* from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John ii. 20 ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. ver. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. x. 1. xvi. 13. 1 K. i. 39. Ex. xxviii. 41. xl. 15. Jos. Ant. 6. 8. 1. comp. Jahn § 223, 367. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Deut. xxxiv. 9. Joel iii. 1 [ii. 28.] Jos. Ant. 6. 8. 2. Comp. Matt. iii. 16, 17. Acts ii. 1 sq. viii. 15, 17. 1 Cor. xii.

Χριστιανός, οῦ, ὁ, (Χριστός,) *a Christian*, Acts xi. 26. xxvi. 28. 1 Pet. iv. 16.—Act. Thom. 22. Luc. D. Mort. Peregr. 12.

Χριστός, ἡ, ὄν, (χρίω,) *anointed*, as Sept. ὁ ἱερεὺς ὁ χριστός for כֹּהֵן גָּדֹל, the high-priest, Lev. iv. 4, 5, 16; also 2 Macc. i. 10; comp. Ex. xxviii. 41. xl. 15. Subst. ὁ χριστός sc. τοῦ κυρίου, *the anointed of the Lord*, spoken of the Hebrew kings, comp. in Χρίσμα fin. 1 Sam. xii. 3, 5. xvi. 6. 2 Sam. i. 14. Ps. xviii. 51. xxviii. 8; once of Cyrus, Is. xlv. 1.—In N. T. ὁ Χριστός, *the Christ, the Anointed*, i. q. כֹּהֵן גָּדֹל, the Messiah, the King constituted of

God; pp. as an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. For the character of the Messiah and his kingdom, see fully in Βασιλεία c.

a) pp. as an appellative: (α) absol. ὁ Χριστός, *the Christ, the Messiah*; Mark xv. 32 ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραήλ. John i. 42 τὸν Μεσσίαν, ὃ ἐστὶ μεθερμηνεύμενον ὁ Χριστός. iv. 42 ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός. Acts ii. 36 ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν. ix. 22. xviii. 28. So Matt. i. 17. ii. 4. xvi. 16. Mark xii. 35. xiii. 21. Luke ii. 11, 26 τὸν Χρ. κυρίου. iv. 41. xxiii. 2. John i. 20, 25. Acts ii. 30. iii. 18. Rom. viii. 11. 1 John ii. 22. v. 1, 6. Rev. xi. 15. xii. 10. al. sæpiss. So Sept. and πῦρ Dan. ix. 25. Ps. ii. 2. comp. iv. 13.—Psalt. Salom. 18. 6 ὁ Χρ. τοῦ κυρίου. 17. 36. 18. 8 ὁ Χρ. κύριος. — (β) Joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ Χριστός Acts v. 42. ix. 34. 1 Cor. iii. 11. al. Ἰησοῦς Χριστός, John xvii. 3 ὃν ἀπέστειλας Ἰ. Χριστόν. Acts ii. 38. iii. 20. 1 John iv. 2, 3. 2 John 7. ὁ Χριστός Ἰησοῦς Acts xvii. 3. xviii. 5, 28. xix. 4.

b) as pr. name or cognomen, *Christ*: (α) absol. Χριστός or ὁ Χριστός, chiefly in the Epistles; Rom. v. 6, 8. viii. 10 ὁ ἐγείρας τὸν Χρ. ἐκ νεκρῶν. 1 Cor. i. 12. iii. 23. Gal. i. 6, 7 τὸ εὐαγγ. τοῦ Χριστοῦ. ii. 20 Χριστῷ συνεσταύρωμαι. Eph. iv. 12. Heb. iii. 6. v. 5. 1 Pet. i. 11. iv. 14. al. sæp.—(β) Oftener joined with Ἰησοῦς, as Matt. i. 16 Ἰησοῦς ὁ λεγόμενος Χριστός. So Ἰησοῦς Χριστός, in the Gospels Matt. i. 1, 18. Mark i. 1. John i. 17; elsewhere often, Acts iii. 6 ἐν τῷ ὀνόματι Ἰ. Χρ. iv. 10. viii. 12. x. 36. xxviii. 31. Rom. i. 1, 6, 8. 1 Cor. i. 1. v. 4. al. sæpiss. Χριστός Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. i. 30. Gal. iii. 14, 26. iv. 14. Phil. ii. 5. iii. 3, 8. Col. i. 4. al. and so in Heb. iii. 1.—For the use of ὁ κύριος in connexion with the names Ἰησοῦς and Χριστός, see in Κύριος B. b. β.

c) meton. (α) i. q. ὁ λόγος τοῦ Χρ. *the word or doctrine of Christ*, the Gospel, 2 Cor. i. 19, 21. Eph. iv. 20.—(β) i. q. τὸ σῶμα τοῦ Χρ. *Christ's body*, i. e. the church, 1 Cor. xii. 12.—(γ) i. q. *the salvation of Christ*, obtained through him, Gal. iii. 27 Χρ. ἐνεδόσασθε. Phil.

iii. 8 ἵνα Χρ. κερδήσω.—(δ) ἐν Χριστῷ, see fully in Ἐν no. 1. c. α; comp. ἐν κυρίῳ in Κύριος B. b. β. AL.

Χρίω, f. ἴσω, pp. *to rub gently* the surface of a body, comp. Passow; hence genr. *to oint, to anoint*, with oil, ointment, as a shield, armour, etc. Sept. for πῦρ 2 Sam. i. 21. Diod. Sic. 4. 36. Xen. Cyr. 7. 1. 2; the body, after bathing, exercise, etc. Plut. Agesi. 34. Xen. Conv. 1. 7. In Sept. also *to anoint*, as a sacred rite, i. e. *to consecrate by unction* to any office, comp. in Χρίσμα fin. So Sept. and Heb. πῦρ of a priest, Ex. xxviii. 41. xl. 15; of a prophet, 1 K. xix. 16. Is. lxi. 1; espec. a king, 1 Sam. x. 1. xv. 1. 2 Sam. ii. 4. 1 K. i. 34. Eccus. xlvi. 13. xlviii. 8.—Hence in N. T. *to anoint*, i. e. *to consecrate* as by unction, *to set apart* for a sacred work, trans.

a) of Jesus, as the Messiah, the anointed King, comp. in Χριστός. Acts iv. 27 ὃν ἔχρισας. As a prophet, c. infin. Luke iv. 18 ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς, from Is. lxi. 1 where Sept. for πῦρ; see above. So genr. c. dat. πνεύματι ἀγίῳ Acts x. 38. c. dupl. acc. Heb. i. 9 ἔχρισέ σε ὁ θεός . . ἔλαιον ἀγαλλιάσεως, quoted from Ps. xlv. 8 where Sept. so for πῦρ; comp. Buttm. § 131. 5 and n. 4. Gesen. Lehrs. p. 812.

b) of Christians, as *anointed*, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in Χρίσμα. 2 Cor. i. 21 ὁ δὲ βεβαίων ἡμᾶς . . καὶ χρίσας ἡμᾶς, θεός· ὁ καὶ . . δούς τὸν ἀρραβῶνα τοῦ πνεύματος κ. τ. λ.

Χρονίζω, f. ἴσω, (χρόνος,) Att. fut. χρονιῶ Heb. x. 37, comp. Buttm. § 95. 7, 9; *to while away time*, i. q. *to linger, to delay, to be long in coming or doing*, intrans. and absol. Matt. xxv. 5 χρονίζοντος δὲ τοῦ νυμφίου. Heb. x. 37. (Sept. Hab. ii. 3.) c. ἐν, Luke i. 21 ἐν τῷ ναφ. Seq. inf. ἐρχεσθαι Luke xii. 45, ἰλθεῖν Matt. xxiv. 48. Sept. for πῦρ Judg. v. 28. Dan. ix. 19. c. inf. Gen. xxxiv. 19. Deut. xxiii. 22.—Theophr. Caus. Pl. 4. 10 fin. Diod. Sic. 2. 27. Thuc. 6. 49. ἐν τῇ Πώμῃ Pol. 33. 16. 6.

Χρόνος, ου, ὁ, *time*, i. e. in the

abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

a) pp. and genr. (α) Mark ix. 21 πόσος χρόνος ἐστίν; Luke iv. 5 ἐν στιγμῇ χρόνου. Acts vii. 23 τεσσαρακονταετῆς χρόνος. xxvii. 9. Gal. iv. 4, comp. in Πλήρωμα d. Heb. xi. 32. Rev. ii. 21 ἔδωκα αὐτῇ χρόνον, see in Δίδωμι a. γ. 2. Rev. x. 6. So διατρίβειν τὸν χρόνον, see in Διατρίβω, Acts xiv. 3, 28. ποιῆσαι τὸν χρόνον Acts xv. 33. xviii. 23; see in Ποιέω no. 2. e.—Hdian. 8. 5. 1. Pol. 6. 17. 5 χρόνον δοῦναι. Dem. 178. 9. Xen. An. 7. 7. 47. — With prepositions: διὰ τὸν χρόνον Heb. v. 12, see in Διά II. 1. a. ἐκ χρόνων ἱκανῶν *of or from long times* Luke viii. 27. ἐν παντὶ χρόνῳ Acts i. 21. (Sept. Josh. iv. 24.) ἐπὶ χρόνον *for a time* Luke xviii. 4. Acts xviii. 20. ἐφ' ὅσον χρόνον Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. μετὰ χρόνον πολύν *after long time*, Matt. xxv. 19. Heb. iv. 7.—c. διά Dem. 615. 10. c. ἐκ Diod. Sic. 1. 4 ἐκ πολλῶν χρόνων. c. ἐν, Hdian. 1. 1. 4. Xen. Vect. 4. 25 ἐν τῷ παντὶ χρόνῳ. c. ἐπὶ Xen. Venat. 5. 7. c. μετὰ Hdian. 5. 6. 2. Xen. Venat. 1. 2. — (β) Accus. χρόνον. χρόνους, marking duration, time, how long, Buttm. § 131. 8. Mark ii. 19 ὅσον χρόνον . . . ἔχουσι τὸν νυμφίον. Luke xx. 9 ἀπεδήμησε χρόνους ἱκανοίς. John v. 6 πολὺν χρόνον. vii. 33 μικρὸν χρόνον. xii. 35. xiv. 9. Acts xiii. 18. xix. 22. xx. 18. 1 Cor. xvi. 7. Rev. vi. 11. xx. 3. So Sept. for כִּי Deut. xii. 19. xxii. 19. Josh. iv. 14. χρ. μικρὸν for זָרָה Is. liv. 7.—Ceb. Tab. 2. Diod. Sic. 1. 4 πλείω χρόνον. Pol. 3. 64. 4 τοσούτους χρόνους. Xen. Mem. 3. 6. 13.—(γ) Dat. χρόνῳ, χρόνοις, marking time when, *in or during which*, etc. comp. Matth. § 406. a. Winer § 31. 3. p. 176. Buttm. § 133. 3. 4. Luke viii. 29 πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, i. e. *in, during, since long time*. Acts viii. 11. Rom. xvi. 25 χρόνοις αἰωνίοις, comp. below in b.—Hdian. 5. 3. 5 μακρῷ χρόνῳ. Soph. Trach. 599.

b) Spec. by the force of adjuncts χρόνος sometimes stands for *a time, period, season*, like καιρός, comp. Tittm. 1. c. E. g. plur. joined with καιροί, Acts i. 7 γινῶναι χρόνους ἢ καιρούς. 1 Thess. v. 1. Seq. genit. of event or the like; Matt. ii. 7 τὸν χρόνον τοῦ φαι-

νομένου ἀστέρος. Luke i. 57 ὁ χρ. τοῦ τεκεῖν. Acts iii. 21. vii. 17. xvii. 30. 1 Pet. i. 17. iv. 3 ὁ παρεληλυθὼς χρόνος τοῦ βίου. With an adjective, pronoun, or the like; Matt. ii. 16 κατὰ τὸν χρόνον δὲν ἠκρίβωσε. Acts i. 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἐσχάτῳ χρόνῳ, and 1 Pet. i. 20 ἐπ' ἐσχάτων χρόνων, see in Ἐσχατος b. β. 2 Tim. i. 9 et Tit. i. 2 πρὸ χρόνων αἰωνίων, see in Αἰώνιος b. 1 Pet. iv. 2 τὸν ἐπίλοιπον ἐν σαρκὶ χρόνον. So Sept. for יְהִי Ecc. iii. 1.—Palæph. 52. 1. Æl. V. H. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12 τοῦ ἐτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

Χρονοτριβέω, ῶ, f. ἦσω, (χρόνος, τρίβω, *to wear away time, to spend time, to delay*, intrans. Acts xx. 16.—Aristot. Rhet. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

Χρῦσεος, ἐη, εον, contr. χρυσοῦς, ἦ, οῦν, (χρυσός,) *golden, of gold*; 2 Tim. ii. 20 σκεύη χρυσᾶ. Heb. ix. 4 bis, στάμνος χρυσῆ. Rev. i. 12, 13, 20. ii. 1. iv. 4. v. 8. viii. 3 bis. ix. [7,] 13, 20. xiv. 14. xv. 6, 7. xvii. 4. xxi. 15. Sept. for כִּי Gen. xli. 42. Ex. iii. 22.—Jos. Ant. 11. 1. 3. B. J. 7. 1. 3. Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

Χρυσίον, ου, τό, (dim. of χρυσός,) *gold*, pp. in small pieces or quantity, espec. as wrought.

a) genr. Heb. ix. 4 τὴν κιβωτὸν . . . περικεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. i. 7. Rev. iii. 18. xxi. 18, 21. Sept. for כִּי Ex. xxxvii. 2, 4, 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

b) meton. (α) *a golden ornament*; 1 Pet. iii. 3 περιθεσις χρυσίων. Rev. xvii. 4 et xviii. 16 in later edit.—Sept. Job xxvii. 16. Dem. 1182. 26 χρυσία πολλὰ ἔχουσιν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις.—(β) *gold coin, money*, Acts iii. 6. xx. 33. 1 Pet. i. 18.—Ecclus. xl. 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

Χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος q. v.) *gold ringed, having gold rings upon the fingers*, James ii. 2.—So Arr. Epict. 1. 22. 18 χρυσοῦς δακτυλίους ἔχων πολλούς. Ccpr. Luc. Tim. 20 χρυσόχειρες.

Χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) *chrysolite*, pp. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the *topaz* of the moderns. Rev. xxi. 20. Sept. for שֹׁהַבִּית topaz Ex. xxviii. 20. xxxix. 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 9, 11. Rees' Cyclop. art. *Gems*, *Topaz* and *Chrysolite*.

Χρυσόπρασος, ου, ὁ, (χρυσός, πράσιν a leek,) *chrysoprase*, a precious stone of a greenish golden colour, like a leek, i. e. usually apple green passing into a grass-green, Rev. xxi. 20.—Comp. Plin. H. N. 37. 20, 21. Rees' Cyclop. art. *Chrysoprase* and *Gems*.

Χρυσός, οὐ, ὁ, *gold*. a) genr. Matt. ii. 11 χρυσόν, καὶ λίβανον. xxiii. 16, 17 bis. Acts xvii. 29. 1 Cor. iii. 12. Rev. xviii. 12. ix. 7 in text. rec. Sept. for זָהָב 2 Chr. iii. 7. Ezra i. 6. Prov. xvii. 3.—Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

b) meton. (a) i. q. *golden ornaments*, 1 Tim. ii. 9 ἡ χρυσῶ, ἡ μαργαρίταις. Rev. xvii. 4 et xviii. 16 in text. rec.—Luc. de Dom. 8 τῶ χρυσῶ ἐς τοσοῦτον κεκόσμηται. Dinarch. 95. 40.—(β) *gold coin, money, treasure*, Matt. x. 9. James v. 3.—Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

Χρυσοῦς, see **Χρύσεος**.

Χρυσόω, ὦ, f. ὠσω, (χρυσός,) *to gild, to deck with gold*, trans. Rev. xvii. 4 κεχρυσωμένη χρυσῶ v. χρυσίῳ, comp. Engl. 'to gild with gold.' xviii. 16. So Sept. χρυσόω χρυσίῳ for כִּהְיוּ כֶהָרָב Ex. xxvi. 32, 37. xxxvi. 34. simpl. 2 K. xviii. 16.—Luc. Philops. 19. Plut. Philopoem. 9. Diod. Sic. 4. 47.

Χρώς, χρωτός, ὁ, (kindr. χροῖα, χρῶμα,) pp. *surface* of a body, espec. of the human body, *the skin*, Sept. for בָּשָׂר Ex. xxxiv. 29, 30. Xen. Œc. 10. 3; also *colour, complexion, tint* of the skin, Diod. Sic. 2. 6. Genr. and in N. T. *the body*, Acts xix. 12 ἀπὸ τοῦ χρωτός σουδάριον, i. e. which had been on his body. Sept. for בָּשָׂר Lev. xiii. 2 sq.—Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

Χωλός, ἦ, ὄν, (obsol. χάω, χαλάω,) *lame, halt, crippled* in the feet, spoken of persons; Matt. xi. 5 καὶ χωλοὶ περιπατοῦσι. xv. 30, 31. xviii. 8. xxi. 14. Luke vii. 22. xiv. 13, 21. John v. 3. Acts iii. 2, [11]. viii. 7. xiv. 8. Trop. Heb. xii. 13, see in *Ἐκτρέπω* a. Once, *lame* from the loss of a foot, for *ἀνάπηρος*, maimed, Mark ix. 45; comp. Lob. ad Phr. p. 474 marg. Sept. for חַוָּל Lev. xxi. 17. Deut. xv. 21.—Æl. V. H. 11. 9 δειξας χωλόν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

Χώρα, ας, ἡ, (i. q. χῶρος, fr. obsol. χάω,) pp. *space*, which receives, contains, surrounds any thing; and so, *place, spot*, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. H. G. 4. 2. 20.—Hence genr. and in N. T. *a country, land, region, province*, etc.

a) genr. (a) pp. Luke iii. 1 τῆς Ἰουδαίας καὶ Τραχωνίτιδος χώρας. xv. 13, 14, 15. xix. 12. John xi. 54, 55. Acts viii. 1 τὰς χώρας Ἰουδαίας καὶ Σαμαρείας. x. 39. xiii. 49. xvi. 6 et xviii. 23 τὴν Γαλατικὴν χώραν, *the Galatian country*, the region or province of Galatia. xxvi. 20. c. gen. αὐτῶν Matt. ii. 12. So genr. Matt. iv. 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου, comp. in *θάνατος* d. (Is. ix. 1.) Opp. to the sea, Acts xxvii. 27. Sept. for אֶרֶץ Gen. xlii. 9. Job i. 1. Jon. 1. 8. אֶרֶץ 1 K. xx. 14 sq.—Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρα. ib. 17. 2. 2. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτη ἐστί.—(β) Meton. for the inhabitants of a country or region; Mark i. 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts xii. 20.—Ecclus. xlvii. 18.

b) put with the name of a town or city, etc. *a district, territory*, around and belonging to that city; Matt. viii. 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark v. 1. Luke viii. 26. impl. Mark v. 10. Luke ii. 8.—Hdian. 3. 9. 5, 6. Diod. Sic. 1. 56. Xen. H. G. 6. 2. 7.

c) spec. *the country*, the open country, *fields*; as opp. to the city, Luke xxi. 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἱερουσαλήμ in ver. 20.—Dem. 255. ult. Xen. Cyr. 7. 1.

43.—As sown, tilled, harvested, Luke xii. 16. John iv. 35 θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμόν. James v. 4.—Ecclus. xliii. 3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

Χωραζίν, see Χοραζίν.

Χωρέω, ὦ, f. ἦσω, (χώρα, χῶρος, space, place,) *to give space, place, room, to give way, to yield*, Hom. Il. 16. 592. c. gen. *to retire or retreat from*, ib. 15. 655.—Hence in N. T.

a) i. q. *to go away from a place*, i. e. (a) genr. *to go, to pass*, intrans. c. εἰς, Matt. xv. 17 εἰς τὴν κοιλίαν χωρεῖ. Trop. 2 Pet. iii. 9 πάντα εἰς μετάνοιαν χωρησάτω.—Æschyl. Pers. 379 or 385 πᾶς ἀνὴρ . . . ἐς ναῦν ἐχώρει. Xen. Ag. 1. 29. c. ἐπί Hdian. 8. 5. 13. Hesych. χώρει πορεύου.—(β) i. q. *to go forward*, trop. *to go well, to succeed*, *to have success or progress*; John viii. 37 ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, i. e. *in or among you*.—2 Macc. xv. 37. Jos. Ant. 6. 10. 2. Diod. Sic. 2. 18. Pol. 10. 15. 4. pp. Æschyl. Pers. 582 or 589 νῦν ἐχώρει.

b) spoken of capacity, *to make place or room*, i. q. *to take in or receive, to hold, to contain*. (a) pp. as a vessel, c. acc. of measure, John ii. 6 ὑδρίαί . . . χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Genr. of a place, c. acc. of thing, Mark ii. 2 ὥστε μηκέτι χωρεῖν sc. αὐτοῦς. John xxi. 25 οὐ . . . τὸν κόσμον χωρῆσαι τὰ γραφ. βιβλία. Sept. of a vessel, for כִּי 1 K. vii. 25. 2 Chr. iv. 5. genr. for כִּי Gen. xiii. 6.—So of a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6. genr. Jos. B. J. 6. 2. 5 τὴν δυν. μὴ χωρουμένην τῷ τόπῳ. Æl. V. H. 1. 3. Thuc. 2. 17.—(β) Trop. *to receive*, e. g. a doctrine, matter, *to admit, to assent to*, c. acc. Matt. xix. 11 οὐ πάντες χωροῦσι τὸν λόγον τοῦτον. impl. ver. 12 bis.—Act. Thom. § 50. Plut. Cato Min. 64 οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι.—Also persons, *to receive to one's heart, affection*; 2 Cor. vii. 2 χωρήσατε ἡμᾶς, in allusion to vi. 11, 12, 13. So Chrysost. ad h. l. φιλήσατέ με.

Χωρίζω, f. ἴσω, (χωρίς,) *to put apart, to separate, to sunder*, trans.

a) Act. Matt. xix. 6 et Mark x. 9 ἀ οὖν ὁ θεός συνέζευξεν, ἄνθρωπος μὴ χωρίζετω. Seq. ἀπό c. gen. *from any thing*,

Rom. viii. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. ver. 39. Pass. Heb. vii. 26.—Pol. 6. 31. 4. Plut. Cato Maj. 2 Pass. Hdot. 1. 4. c. ἀπό Wisd. i. 3. χωρισμὸς ἀπὸ Plato Phædo 12.

b) Mid. χωρίζομαι, and aor. 1 pass. ἐχωρίσθην as Mid. *to separate oneself, to depart*, e. g. from a person, c. ἀπό, 1 Cor. vii. 10 γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρίσθηναι. absol. ver. 11, 15 bis. Philem. 15.—Of a wife, Isæus 73. 2. genr. Sept. for כִּי Neh. ix. 2. Xen. Cyr. 6. 1. 8.—From a place, i. q. *to go away, to depart*, c. ἀπό, Acts i. 4 ἀπὸ Ἱερουσ. μὴ χωρίζεσθαι. c. ἐκ, Acts xviii. 1 χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηναίων. ver. 2.—c. ἐκ, Pol. 3. 90. 2. c. εἰς, 2 Macc. v. 21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

Χωρίον, ου, τό, (χῶρος, χώρα,) dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330; *place, spot*, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26. a country, region, Luc. D. Deor. 20. 5. Xen. H. G. 5. 1. 7.—In N. T. like Engl. *place*, i. q. *a field, farm, possession*; Matt. xxvi. 36 et Mark xiv. 32 εἰς χωρίον λεγόμενον Γεθσημανῆ, comp. John xviii. 1 where it is κῆπος. John iv. 5. Acts i. 18 ἐκτίησάτο χωρίον. ver. 19 bis. v. 3, 8. Plur. τὰ χωρία, *possessions, estates*, Acts iv. 34. xxviii. 7. Sept. for כִּי 1 Chr. xxvii. 27.—Jos. Ant. 5. 2. 12. Æl. V. H. 14. 44. Thuc. 1. 106. Xen. H. G. 2. 4. 1.

Χωρίς, adv. and prep. (obsol. χάω, kindr. with χῶρος, χώρα,) *apart, separately, asunder*; comp. Buttm. § 146. 2. Winer § 58. 6.

a) Adv. John xx. 7 χωρίς ἐντετυλιγμένον.—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

b) Prep. c. gen. comp. Buttm. and Winer l. c. *apart from*, i. q. *without*. (a) genr. Matt. xiii. 34 et Mark iv. 34 χωρίς παραβολῆς. Luke vi. 49 χωρίς θεμελίου. John i. 3 χωρίς αὐτοῦ ἐγένετο οὐδὲ ἓν. xv. 5. Rom. iii. 21 χωρίς νόμου. ver. 28. iv. 6. vii. 8, 9. x. 14. 1 Cor. iv. 8. xi. 11 bis. Eph. ii. 12. Phil. ii. 14. 1 Tim. ii. 8. v. 21. Philem. 14. Heb. iv. 15 χωρίς ἁμαρτίας, *yet without sin*. vii. 7, 20, 21. ix. 7, 18, 22, 28. x. 28. xi. 6, 40. xii. 8, 14. James ii. 20, 26 bis.—Luc. Parasit. 17 οὔτε ἰσπεύειν χωρίς ἵππου. Diod. Sic. 3. 34 bis, χωρίς ὑποδείσεως . . .

χωρίς πυρός. Xen. An. 1. 4. 13.—(β) i. q. *besides, exclusive of*; Matt. xiv. 21 et xv. 38 χωρίς γυναικῶν καὶ παιδίων 2 Cor. xi. 28. So Sept. for תְּבִינָה Gen. xlv. 26. Num. xvi. 49. מִן תְּבִינָה 1 K. v. 16.—Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Ψάλλω, f. ψαλῶ, (ψάω,) *to touch, to twitch, to pluck*, e. g. the hair or beard, ψάλλ' ἔθειραν Æschyl. Pers. 1062. Suid. ψαλλομένη· τιλλομένη. Espec. a string, *to twang*, e. g. a carpenter's line in order to make a mark, Phil. Thess. Ep. 15; the string of a bow, τόξου νευρὰν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κέραος ψάλλειν Anthol. Gr. II. p. 240; of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν *to touch or strike the chords*; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πηκτίδα. Hence oftenest absol. ψάλλειν, *to touch the lyre or other stringed instrument, to strike up, to play*, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὔτε γὰρ αὐλεῖν ἐνὶ χωρὶς αὐλῶν, οὔτε ψάλλειν ἄνευ λύρας. More general than κηθαρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor 25. penult. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for יָרַח 1 Sam. xvi. 23: xviii. 10. xix. 9.—In Sept. and N. T. *to sing, to chant*, pp. as accompanying stringed instruments; absol. James v. 13. c. dat. pers. *to or in honour of* whom, Rom. xv. 9 τῷ ὀνόματί σου ψαλῶ. Eph. 5. 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. xiv. 15 bis, ψαλῶ τῷ πνεύματι . . . τῷ νοῷ. Sept. oft c. dat. pers. for הִתְבַּחֵשׁ Judg. v. 3. 2 Sam. xxii. 50. Ps. ix. 3. xviii. 50. xxx. 5. xlvii. 7.—Psalt. Sal. iii. 2 ὕμνον ψάλλειν τῷ θεῷ.

Ψαλμός, οὗ, ὁ, (ψάλλω,) *a touching, twang*, e. g. of a bowstring, τοξοῦ Eurip. Jon. 173 or 175; of stringed instruments, *a playing, music*, Anthol. Gr. II.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Cæs. B. G. 5. 7. Comp. Adam's Rom. Ant. p. 548. In N. T. meton. *the north-west*, the quarter whence Corus blows, Acts xxvii. 12.

Ψ

p. 73, 74. IV. p. 257; *tone, melody, measure*, as played, ψαλμὸν Δύδιον Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, *song*, pp. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξάδουν αὐτόν. ib. 7. 4. 2. Plut. Alex. M. 67 μούσα συρίγγων καὶ αὐλῶν, ψῳδῆς τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T. *a psalm, a song*, in praise of God.

a) genr. 1 Cor. xiv. 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. v. 19 ψαλμοῖς καὶ ὕμνοις καὶ ψάλλουσιν πνευματικαῖς. Col. iii. 16. So Sept. for יְהַלֵּל Ps. xc. 2. יְהַלֵּל in superscript. Ps. 3, 4, 5, sq. — Psalt. Sal. xv. 5 ψαλμὸν καὶ αἶνον.

b) spec. of *the Psalms*, the book of Psalms, as a part of the O. T. Luke xx. 42. xxiv. 44. Acts i. 20. So Acts xiii. 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in Προφήτης a. β, and Νόμος c. β.

Ψευδαδελφός, οὔ, ὁ, (ψευδής, ἀδελφός,) *a false brother*, i. e. a false Christian, hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. xi. 26. Gal. ii. 4.

Ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) *a false apostle*, a pretended minister of Christ, 2 Cor. xi. 13.

Ψευδής, έος, οὗς, ὁ, ἡ, adj. (ψεύδομαι,) *false, lying, deceiving*; Acts vi. 13 μάρτυρας ψευδεῖς. Rev. ii. 2. Sept. for יָרַח 1 K. xxii. 22, 23. Prov. xii. 23. xix. 5, 9.—Arr. Epict. 3. 7. 15. Plut. de Adul. et Amic. 24. Thuc. 4. 27.—By impl. *false towards God, wicked, ungodly*, Rev. xxi. 8 εἰδωλολάτραις καὶ πᾶσι

τοῖς ψευδέσι. Sept. for שׁוֹר Prov. xxviii. 6. שׁוֹר Prov. viii. 7.

Ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) *a false teacher*, one who teaches false doctrines, 2 Pet. ii. 1.

Ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) *speaking falsely, lying*, spoken of false teachers, 1 Tim. iv. 2.—genr. Luc. 12 Electr. 3 ψ. ἀνθρώπος. Pol. 32. 8. 9.

Ψεύδομαι, see Ψεύδω.

Ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) *a false witness*, Matt. xxvi. 60 bis. 1 Cor. xv. 15.—Plut. Rep. gerend. Præc. 29. ed. R. IX. p. 269. 12.

Ψευδομαρτυρέω, ὦ, f. ἤσω, (ψευδομάρτυρ,) *to bear false witness*, intrans. seq. κατ' αὐτοῦ Mark xiv. 56, 57. Absol. μὴ ψευδομαρτυρήσης *bear not false witness* Mark x. 19. Luke xviii. 20; also οὐ ψευδομαρτυρήσεις *thou shalt not bear false witness* Matt. xix. 18. Rom. xiii. 9; all quoted from Ex. xx. 16 et Deut. v. 18 where Sept. for שׁוֹר תִּשָּׁרַר שׁוֹר. For the difference, comp. in Μη 1. f. γ; espec. Οὐ α. β.—Jos. Ant. 3. 5. 5. Dem. 851. 13. Xen. Mem. 4. 4. 11.

Ψευδομαρτυρία, ας, ὁ, (ψευδομαρτυρέω,) *false witness*, Matt. xv. 19. xxvi. 59.—Dem. 846. ult. Andocid. 10. 22.

Ψευδοπροφήτης, ου, ὁ, (ψευδής, προφήτης,) *a false prophet*, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher, comp. in Προφήτης b. Matt. vii. 15. xxiv. 11, 24. Mark xiii. 22. Luke vi. 26. Acts xiii. 6. 2 Pet. ii. 1. 1 John iv. 1. Rev. xvi. 13. xix. 20. xx. 10. So Sept. for שׁוֹר Jer. vi. 13. xxvi. 8, 11, 16. Zech. xiii. 2. al.—Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

Ψεῦδος, εος, ους, τό, (kindr. with ψύθος, ψυθής,) *falsehood, lying, a lie*; John viii. 44 ὅταν λάλη τὸ ψεῦδος. Eph. iv. 25, comp. Col. iii. 9. 2 Thess. ii. 9 σ. καὶ τέρασιν ψεύδους, i. q. ψευδέσι, false, deceiving; Buttm. § 123. n. 4. ver. 11. 1. John ii. 21, 27. Sept. for שׁוֹר Ps. v. 7. שׁוֹר Is. xlv. 20. Jer. v. 2.—Ecclus. li. 3. Ael. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17.—By impl. *falsehood*, toward God, *wickedness, ungodliness*;

so ποιεῖν ψεῦδος, *to practise wickedness*, Rev. xxi. 27 ποιεῖν βδέλυγμα καὶ ψεῦδος. xxii. 15. Comp. in Ποιέω no. 2. a. δ. Rev. xiv. 5 in later edit. for δόλος. So Sept. and שׁוֹר Hos. vii. 3. xii. 1. [xi. 12].—Meton. of *false religion, idolatry*; Rom. i. 25 μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει. Comp. in Ἀδικία no. 2. So Sept. of false gods, for שׁוֹר Jer. iii. 10. xiii. 25.

Ψευδόχριστος, ου, ὁ, (ψευδής, χριστός,) *a false Christ*, a pretended Messiah, Matt. xxiv. 24. Mark xiii. 22.

Ψεύδω, f. σω, (ψεῦδος,) *to speak falsely, to lie to any one, to deceive*, τινά Soph. Œd. Col. 628, 1512. Xen. Cyr. I. 5. 13. Pass. *to be deceived*, disappointed, c. gen. Thuc. 4. 108.—Usually and in N. T. only depon. Mid. ψεύδομαι, f. εύσομαι *to speak falsely, to lie, to deceive*; absol. Matt. v. 11. Rom. ix. 1 ἀλήθειαν λέγω, ἐν Χριστῷ. οὐ ψεύδομαι. 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. James iii. 14 κατὰ τῆς ἀληθείας. 1 John i. 6. Rev. iii. 9. c. acc. pers. Acts v. 3 ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον. Seq. εἰς τινά *towards any one*, Col. iii. 9. Sept. for שׁוֹר absol. Prov. xiv. 5. c. acc. Is. lvii. 11. שׁוֹר absol. Lev. xix. 11. c. acc. Deut. xxxiii. 29.—absol. Hdian. 1. 4. 21. Xen. Mem. 2. 6. 36. c. acc. Hdian. 2. 11. 12. Xen. An. 1. 3. 10. πρὸς τινά Xen. An. 1. 3. 5.—Also in N. T. and Sept. c. dat. of pers. *to lie to any one*, Acts v. 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. So Sept. for שׁוֹר Ps. lxxviii. 36. lxxxix. 36. שׁוֹר Ps. xviii. 45. Comp. Winer § 31. 2.

Ψευδώνυμος, ου, ὁ, ἡ, adj. (ψευδής, ὄνομα), *falsely named*, falsely so called, 1 Tim. vi. 20.—Philo de Vit. Mos. II. p. 161. 6 τοὺς ψευδωνύμους sc. θεούς. Plut. Rep. ger. Præc. 14. Æschyl. Prom. vinct. 716.

Ψεῦσμα, ατος, τό, (ψεύδομαι,) *a being false, falsehood*, Symm. for שׁוֹר Job xiii. 4. שׁוֹר Ps. lxi. 3. Prov. xxiii. 3. Luc. Tim. 55. Plut. Artax. 13. In N. T. by impl. *falsehood* toward God, *wickedness, ungodliness*; Rom. iii. 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι

ἐπερίσσευσεν, comp. vers. 3, 4, 5. Comp. in Ψεῦδος, Ἀδικία no. 2.

Ψεύστης, ου, ὁ, (ψεῦδω,) *one false, a liar, deceiver*, John viii. 44, 45. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4. iv. 20. v. 10. So of a false teacher, impostor, 1 John ii. 22, coll. ver. 18.—Ecclus. xxv. 2. Diod. Sic. 1. 76. Dem. 404. 5.—By impl. *one false* toward God, *an apostate, wicked person*, Rom. iii. 4. Comp. in Ψεῦσμα. So Sept. for צר Prov. xix. 22, opp. δίκαιος.—Ecclus. xv. 8 ἄνδρες ψεύσται, parall. ἄνδρες ἁμαρτωλοί in ver. 7.

Ψηλαφάω, ὦ, f. ἦσω, (ψάω, ψάλλω, ψαλάσσω,) *to touch, to feel, to handle*, trans. Luke xxiv. 39 ψηλαφήσατέ με. Heb. xii. 18. 1 John i. 1. Trop. *to feel after*, Acts xvii. 27 εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὐροίεν. Sept. pp. for שׁוּח Gen. xxvii. 12, 21, 22. Judg. xvi. 27.—Aristoph. Eccles. 315 ὅτε δ' ἡδ' ἐκεῖνο ψηλαφῶν οὐκ ἐδυνάμην εὐρεῖν. Pol. 8. 31. 8. Xen. Eq. 2. 4.

Ψηφίζω, f. ἴσω, (ψῆφος q. v.) pp. *to count or reckon with pebbles*, counters, ψῆφοι, upon the abacus, Pol. 5. 26. 13; comp. Rees' Cyclop. art. *Abacus*. In N. T. genr. *to count up, to reckon*, c. acc. Luke xiv. 28 ψηφίζει τὴν δαπάνην. Rev. xiii. 18.—Aquil. for צָר Ps. xlviii. 14. Palæph. 53. 3. Arr. Epict. 1. 2. 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεὶς ἱητροῖς μισθόν, καὶ τί νοσῶν δαπανᾷ.—In the classics also Mid. 'to give one's vote, to vote for, to decree,' Jos. Ant. 17. 2. 4. Hdian. 5. 2. 1. Xen. H. G. 1. 5. 18.

Ψῆφος, ου, ἡ, (ψάω, ψέω,) *a small stone*, pp. as worn smooth by water, *a gravel-stone, pebble*, Lat. *calculus*, genr. Ex. iv. 25. Lam. iii. 16. Ecclus. xviii. 9. Pind. Ol. 10. 13. ib. 13. 66; any polished stone, Pind. Ol. 7. 159; the stone or gem of a ring, Artem. 2. 5.—Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of *the stones or counters* for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Diod. Sic. 12. 13; comp. Rees' Cyclop. art. *Abacus*. Also of *dice, lots*, used in a kind of magic, ἡ διὰ τῶν ψήφων μαντική, Heyne Apollodot 3. 10. 2. 9. p. 274.

Most freq. *a vote*, spoken of *the black and white stones or pebbles* anciently used in voting, viz. the white for approval or acquittal, and the black for condemnation; Æl. V. H. 13. 37 or 38 εἶτα τὴν μέλαιναν ἐμβάλλῃ ἀντὶ τῆς λευκῆς ψῆφον. Luc. Harmonid. 3 τῶν ἄλλων ἐκάστου μίαν ψῆφον φερόντων, ἐκεῖνοι μόνοι ἐκάτερος αὐτῶν δύο ἔφερον . . . σύ γε καὶ μάλιστα ὅσῳ τὴν λευκὴν ἀεὶ καὶ σώζουσιν φέρεις. Æschin. 57. 10. Comp. Potter's Gr. Ant. I. p. 119.—Hence in N. T.

a) meton. *vote, voice, suffrage*; Acts xxvi. 10 κατήνεγκα ψῆφον *I gave my vote*; sc. with alacrity, zeal; see in Καταφέρω no. 2.—Jos. Ant. 10. 4. 2 τὸ μὲν θεῖον ἤδη κατ' αὐτῶν ψῆφον ἤνεγκε. Æl. V. H. 1. 34 τὴν καταδικάζουσιν ἀγαγεῖν ψῆφον. Dem. 362. 1. Thuc. 1. 40. Xen. Mem. 1. 1. 18.

b) perh. i. q. *tessera, a die, token*; Rev. ii. 17 bis, τῷ νικῶντι . . . δώσω αὐτῷ ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the games and spectacles which they gave to the people in imitation of the Greeks, are said to have thrown among the populace *dice or tokens* inscribed with the words 'frumentum, discus, servi, vestes,' etc. and whoever obtained one of these tokens received from the emperor's family whatever was thus marked upon it; see Xiphilin. de sumt. Titi ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. Others suppose allusion to be made to the mode of casting lots, in which sometimes *tesserae* or dice, tokens, with names incised upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. In any case, the λευκὴ ψῆφος was a symbol. of good-fortune and prosperity; Hesych. λευκὴ ψῆφος παροιμία ἐπὶ τῶν εὐδαιμόνως . . . ζώντων.—In Greek writers also persons of distinguished virtue are said to receive a ψῆφος from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψῆφον αὐτοῖς ὑπάρχειν,

ὡς ἀγαθοῖς καὶ θείοις τὴν φύσιν ἀμφοτέροις. Comp. further in Elsner l. c. p. 443. Wetst. N. T. II. p. 758.

Ψιθυρισμός, οὖ, ὁ, (ψιθυρίζω to whisper, Sept. 2 Sam. xii. 19. Pol. 15. 27. 10,) *a whispering*, Pluc. de rect. Rat. Audiendi 13 fin. Luc. Amor. 15. In N. T. i. q. *secret slander, detraction*, 2 Cor. xii. 20.—Plut. Conjug. Præc. 40. ed. R. VI. p. 543. 8.

Ψιθυριστής, οὖ, ὁ, (ψιθυρίζω,) *a whisperer*, and by impl. *a secret slanderer, detractor*, Rom. i. 30.—Dem. 1358. 6 παρὰ τὸν ψιθυριστὴν Ἑρμῆν.

Ψιχίον, ου, τό, (dim. of ψιξ a bit, crumb, from ψίω, ψάω,) *a little bit, crumb*, of bread, meat, etc. Matt. xv. 27. Mark vii. 28. Luke xvi. 21.—Found only in N. T.

Ψυχή, ῆς, ἡ, (ψύχω q. v.) pp. *the breath*, Sept. for שָׁרָא Job xli. 13. Gen. i. 30. Usually and in N. T. *vital breath*, Lat. *anima*, through which the body lives and feels, i. e. the principle of life manifested in the breath, *the soul*, Heb. שָׁרָא.

a) pp. *the soul* as the vital principle, Lat. *anima*, i. e. the animal soul, the vital spirit. (a) genr. Luke xii. 20 ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts xx. 10 ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστι. Of beasts, etc. Rev. viii. 9 τὰ [κτίσματα] ἔχοντα ψυχὰς. So Sept. and שָׁרָא Gen. xxxv. 18. 1 K. xvii. 21.—Wisd. xv. 8. Jos. Ant. 5. 2. 8. Hdian. 2. 13. 16. Plut. Romul. 28. Xen. Cyr. 8. 7. 19 sq. Mem. 1. 2. 53 τῆς ψυχῆς ἐξελεύσεως sc. τοῦ σώματος.—(β) Meton. *life itself*; Matt. vi. 25 bis, μὴ μεριμνᾶτε τῇ ψυχῇ . . . οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς; Luke xii. 22, 23. Matt. xx. 28 et Mark x. 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον. Mark iii. 4 et Luke vi. 9 σῶσαι τὴν ψυχὴν. Luke xiv. 26. xxi. 19 see in Κτάομαι. Acts xv. 26. xx. 24. xxvii. 10, 22. Rom. xvi. 4. Phil. ii. 30. 1 Thess. ii. 8. Rev. xii. 11. So τιθέναι τὴν ψυχὴν *to lay down one's life* John x. 11, 15, 17. xiii. 37, 38. xv. 13. 1 John iii. 16 bis; comp. in Τιθῆμι b. β. ζητεῖν τὴν ψυχὴν *τινος to seek one's life* Matt. ii. 20. Rom. xi. 3; so Sept. and שָׁרָא שָׁרָא Ex. iv.

19. 1 Sam. xx. 1. So Sept. genr. for שָׁרָא Gen. xix. 17, 19. xliv. 30. Ex. xxi. 23.—Æl. V. H. 13. 20. Pol. 28. 9. 4. Eurip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμ' ἐκούσα. Xen. An. 4. 6. 4. ib. 3. 3. 44.—In antithetic declarations of Jesus, ψυχή refers not only to natural life, but also to life as continued beyond the grave; John xii. 25 bis, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν. καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐτήν (for τὴν ψυχὴν) refers to eternal life. So Matt. x. 39 bis. xvi. 25 bis. Mark viii. 35 bis. Luke ix. 24 bis. xvii. 33. So as including the idea of life or the spirit both natural and eternal, Matt. xvi. 26 bis. Mark viii. 36, 37; comp. Luke ix. 25.—(γ) Of *a departed soul, ghost, shade*, separate from the body; spoken in Greek mythology of the shades, manes, ghosts, inhabiting Hades; comp. Passow no. 2. Rev. vi. 9 τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ. xx. 4. Acts ii. 27, 31, οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδου, quoted from Ps. xvi. 10 where Sept. for שָׁרָא.—Wisd. iii. 1 δεικαίων δὲ ψυχὰι ἐν χειρὶ θεοῦ. Act. Thom. § 22. Jos. Ant. 6. 14. 2 γύναιον . . . τὰς τῶν τεθνηκότων ψυχὰς ἐκκαλούμενον. ib. κελεύει τὴν Σαμουήλον ψυχὴν ἀναγαγεῖν. Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib. 17. 1. ib. 10. 11.

b) spec. *the soul* as the sentient principle, Lat. *animus*. (a) As the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, ὁ νοῦς, τὸ πνεῦμα, belonging to man alone; see espec. Loesner Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX, and sometimes in N. T. comp. in Πνεῦμα no. 2. b. So 1 Thess. v. 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the whole man. Heb. iv. 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Luke i. 46 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦμά μου. As distinguished from διάνοια, Matt. xxii. 37. Mark xii. 30. Luke x. 27; from σύνεσις Mark xii. 33.—So Wisd. xv. 11. Jos. Ant. 1. 1. 2 ἐπλασεν ὁ θεὸς τὸν ἄνθρω-

πον χοῦν ἀπὸ τῆς γῆς λαβὼν, καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχὴν. ib. 3. 11. 2.—Simpl. *the soul*, i. q. *the mind, feelings*; Matt. xi. 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Luke ii. 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. John x. 24. Acts xiv. 2, 22. xv. 24. Heb. xii. 3. 1 Pet. i. 22. 2 Pet. ii. 8, 14. So Sept. for שׁוּר Ex. xxiii. 9. 1 Sam. i. 15. כֹּחַ 1 K. xi. 2. Prov. xxvi. 25. Is. xlv. 19. al. (Arr. Epict. 4. 11. 6 ἔργα ψυχῆς, ὁρμαῖν, ἀφορμαῖν, ὁρέγεσθαι κ. τ. λ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῃ τῇ ψυχῇ *with all one's soul*, Matt. xxii. 37, and ἐξ ὅλης τῆς ψυχῆς id. Mark xii. 30, 33. Luke x. 27. So Sept. and שׁוּר Deut. xxvi. 16. xxx. 2, 6, 10. כֹּחַ 2 Chr. xv. 15. xxxi. 21. (ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31. ὅλῃ τῇ ψυχῇ Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) ἐκ ψυχῆς *from the soul*, heartily, Eph. vi. 6. Col. iii. 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) μία ψυχὴ εἶναι *to be of one soul*, unanimous, united in affection and will, Acts iv. 32. Phil. i. 27.—Diog. Laert. 5. 11 ἐρωτηθεὶς τί ἐστι φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἑνοικοῦσα.—To the *soul*, ψυχὴ, as the seat of the desires, affections, appetites, etc. is often ascribed that which strictly belongs to the person himself; Matt. xii. 18 εἰς ὃν ἐνδόκησεν ἡ ψυχὴ μου. xxvi. 38 et Mark xiv. 34 περίλυπός ἐστιν ἡ ψυχὴ μου. Luke i. 46. xii. 19 bis. John xii. 27. Heb. x. 38. 3 John 2. Rev. xviii. 14. So Sept. and שׁוּר Gen. xxvii. 4, 19. Is. i. 14. כֹּחַ Is. xxxiii. 18.—Ecclus. vii. 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8.—(β) Genr. *the soul* of man, his spiritual and immortal nature with all its higher and lower powers, its rational and animal faculties. Matt. x. 28 bis, μὴ φοβεῖσθε ἀπὸ τῶν . . . τὴν ψυχὴν μὴ δυνάμενων ἀποκτεῖναι· φοβήθητε μᾶλλον τὸν δυν. ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. 1 Cor. i. 23. xii. 15. Heb. vi. 19. x. 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. xiii. 17. James i. 21 τὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. v. 20. 1 Pet. i. 9 σωτηρίαν ψυχῶν. ii. 11, 25. iv. 19.—Wisd. i. 4, 11 στόμα καταψευδόμενον ἀναιρεῖ ψυχὴν. ix. 15. Jos. Ant. 18. 1. 3 ἀθάνατον ἰσχὺν ταῖς ψυχαῖς εἶναι. B. J. 2. 8. 14. Hdian. 3. 14. 5. Diod. Sic. 16. 20. Plato Phædo 9, 28 ἐν τῷ αὐτῷ ὥσι

ψυχὴ καὶ σῶμα . . τῇ δέ, ἄρχειν καὶ δεσπόζειν . . ἢ μὲν ψυχὴ τῷ θεῷ ὅμοια κ. τ. λ. Xen. Mem. 1. 4. 13, 17. ib. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῦ θεοῦ μετέχει κ. τ. λ.

c) meton. *a soul*, i. e. *a living thing, animal*, in which is ἡ ψυχὴ, life; like Heb. שׁוּר. (α) genr. and from the Heb. 1 Cor. xv. 45 ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν, i. e. *a living soul* or animal, in allusion to Gen. ii. 7 where Sept. for שׁוּר שׁוּר. Rev. xvi. 3 καὶ πᾶσα ψυχὴ ζωῆς (for ζῶσα) ἐπέθανεν ἐν τῇ θαλάσῃ. So Sept. and שׁוּר שׁוּר Gen. i. 24. ii. 19. ix. 10, 12, 15. Comp. Gesen. Lex. art. שׁוּר no. 4.—(β) Oftener of man, *a soul*, i. q. *a living person, man*, πᾶσα ψυχὴ, *every soul*, every person, every one, Acts ii. 43. iii. 23. Rom. xiii. 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου, i. q. every man, Rom. ii. 9. ψυχὰς ἀνθρώπων, men, Luke ix. 56 in text rec. Sept. and שׁוּר genr. Gen. xvii. 14. Deut. xxiv. 7. Lev. v. 1, 2. ψυχὴ ἀνθρώπου for שׁוּר Num. xix. 11, 13.—Eurip. Phœn. 1315 φόνιαι ψυχαί.—So in enumerations; Acts ii. 41 ψυχαὶ ὥσει τρισχίλια. vii. 14. xxvii. 37. 1 Pet. iii. 20. Sept. and שׁוּר Gen. xlv. 15, 18, 26, 27. Ex. i. 5. Deut. x. 22.—1 Macc. ii. 38. Pol. 8. 5. 3 μία ψυχὴ. Eurip. Hel. 52 ψυχαὶ δὲ πολλαί. Comp. Plut. Sympos. 6. 7. 1 ψυχὴν καὶ κεφαλὴν τὸν ἄνθρωπον εἰώθαμεν ἀπὸ τῶν κυριοτάτων ὑποκορίζεσθαι.—(γ) Spec. for *a servant, slave*; Rev. xviii. 13 ψυχὰς ἀνθρώπων, here prob. *female slaves*, in distinction from the preced. σώματα. Comp. in Ἄνθρωπος no. 1. c. ε. So Sept. ψ. ἀνθρ. for שׁוּר שׁוּר Ex. xxvii. 13. Simpl. ψυχὴ and שׁוּר Gen. xii. 5.—1 Macc. x. 33. Test. XII Patr. p. 715 κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων. Epict. Fragin. 33. ed. Schweigh. III. p. 77, πολλὰς δουλεύειν ψυχὰς.

Ψυχικός, ἢ, ὄν, (ψυχὴ,) *breathing, animal*, possessing animal life.

a) pp. of the body, σῶμα ψυχικόν, *animal body*, having breadth and animal life, 1 Cor. xv. 44 bis, 46; opp. τὸ σῶμα πνευματικόν, see in Πνευματικός a.—Diod. Sic. 1. 12 αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις.

b) spoken of the soul, mind, *animal, natural*, i. e. pertaining to the animal or

natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in Ψυχὴ b. a. Πνευματικός b. 1 Cor. ii. 14 ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Jude 19 ψυχικοὶ, πνεῦμα μὴ ἔχοντες. So James iii. 15 ἡ σοφία ψυχική.—Comp. ψυχὴ Eccclus. v. 2. So ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονὴ ἡ ψυχική. Plut. Consol. ad Apoll. 2.

Ψύχος, εος, ους, τό, (ψύχω,) *cold, frigus*, John xviii. 18 ὅτι ψύχος ἦν. Acts xxviii. 2. 2 Cor. xi. 27. Sept. for ἡ Gen. viii. 22. πρὸ Ps. cxlvii. 17.—Song of 3 Childr. 40. Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

Ψυχρός, ά, όν, (ψύχω,) *cold, cool, fresh, refreshing*, e. g. ποτήριον ψυχροῦ sc. ὕδατος Matt. x. 42.—So Plut. de Garrul. 17 ὡς Ἡράκλειτος . . . λαβὼν ψυχροῦ κύλικα. Epict. Ench. 29. 2 μὴ ψυχρὸν πίνειν. Fully, ψυχρὸν ὕδωρ Theocr. 11. 47. Æl. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold, cold-hearted*, spoken of a person inconstant and fluctuating in his affections, οὔτε ψυχρὸς, οὔτε ζεστός. Rev. iii. 15 bis, 16.—Comp. Jos. B. J. 1. 10. 4 ψυχραῖς ἐλπίσι.

Ψύχω, f. ὑξω, aor. 2 pass. ἐψύγην

Buttm. § 100. n. 8; *to breathe, to blow*, Hom. Il. 20. 440. c. acc. to blow upon, *to cool*, Sept. Jer. vi. 7. Plut. Sympos. 6. 6. Hdot. 3. 104. In N. T. Pass. ψύχομαι, fut. 2. ψυγήσομαι, *to be cooled, to grow cold*, trop. of affection, Matt. xxiv. 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.—pp. Jos. Ant. 7. 14. 3. Anthol. Gr. IV. p. 47. Plut. de Sanit. tuend. 2.

Ψωμίζω, f. ἴσω, (ψωμός a bit, morsel, mouthful, from ψάω, ψάω,) *to feed by morsels*, Jamblich. Vit. Pyth. 13. 60. p. 46. Plut. Quæst. Rom. 21. In N. T. genr. *to feed*, to supply with food, c. acc. pers. Rom. xii. 20. Seq. acc. of thing, *to feed out*, 1 Cor. xiii. 3 ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου. Fully c. dupl. acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμιεῖ κρέα, for לִיכְרֵם Num. xi. 4. Deut. viii. 16. Eccclus. xv. 3. Winer § 32. 4. Buttm. § 131. 5. Seq. acc. of pers. or animal, Porph. de Abstin. 3. 23 ψωμίζουσι τὰ νεόττια. Plut. Sympos. 5. proœm.

Ψωμίον, ου, τό, (dimin. of ψωμός, see in ψωμίζω,) *a bit, morsel, mouthful*, John xiii. 26 bis, 27, 30.—Diog. Laert. 6. 37.

Ψάχω, f. ξω, (ψάω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke vi. 1.—Etym. Mag. ψάχοντες. θρύπτοντες, λεπτύνοντες. Comp. Ion. κατασάχω Hdot. 4. 75.

Ω

Ω, *Omega*, the last letter of the Greek alphabet; hence poet. for *the last*, i. q. ὁ ἔσχατος and τέλος, Rev. i. 8 [11]. xxi. 6. xxii. 13. Comp. in A.

᾽Ω, interj. *O!* before the Vocative in a direct address; Matt. xv. 28 ὦ γυναῖ. xvii. 17. Mark ix. 19. Luke ix. 41. xxiv. 45. Acts i. 1 ὦ θεόφιλε. xiii. 10. xviii. 14. xxvii. 21. Rom. ii. 1, 3. ix. 20. Gal. iii. 1. 1 Tim. vi. 20. James ii. 20.—Sept. Jer. iv. 10. Jos. Ant. 3. 5. 3. Ceb.

Tab. 2, 3, 4. Xen. H. G. 1. 7. 16.—Once in admiration, Rom. xi. 33 ὦ βάθος κ. τ. λ. *O the depth!* usually in this sense written ὦ, Buttm. § 117. n. 4. Sept. for וְיֵא Is. vi. 5. וְיֵא Nah. iii. 1. Zeph. iii. 3.—Soph. Ajax 372.

᾽Ωβήδ, ό, indec. *Obed*, Heb. עֲבֹד (serving sc. God), pr. n. of the son of Boaz and Ruth, Matt. i. 5 bis, Luke iii. 32. Comp. Ruth iv. 13 sq.

᾽Ωδε, demonstr. adv. (ὅδε, comp.

Buttm. § 116. 7, and n. 7,) pp. *thus, so*, in this way or manner, Hom. Il. 1. 181. ib. 18. 392. Palæph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. *to* or *in* this place, viz.

a) *hither, to this place*, after verbs of motion; Matt. viii. 29 ἤλθετε ὧδε. xiv. 18 et xvii. 17 φέρετέ μοι αὐτοὺς ὧδε. xxii. 12. Mark xi. 3. Luke ix. 41. xiv. 21. xix. 27. John vi. 25. xx. 27. Acts ix. 21. Rev. iv. 1. xi. 12. ἕως ὧδε Luke xxiii. 5. So Sept. for עָלָה Ex. iii. 5. Ruth ii. 14.—Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Hom. Od. 1. 182.

b) *here, in this place*, after verbs implying rest and the like: (α) pp. Matt xii. 6 ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. ver. 41, 42 πλεῖον Σολομῶνος ὧδε. xiv. 8, 17. xvi. 28. xvii. 4 bis. xx. 6 τί ὧδε ἐστήκατε ἄργοι; xxiv. 2. xxvi. 38. xxviii. 6. Mark vi. 3 ὧδε πρὸς ἡμᾶς *here* in our city. viii. 4. ix. 1, 5. xiv. 32, 34. xvi. 6. Luke iv. 23. ix. 12 ὧδε ἐν ἐρήμῳ τόπῳ. ver. 27, 33. xi. 31, 32. xxii. 38. xxiv. 6. John vi. 9. xi. 21, 32. Acts ix. 14 ὧδε *here* in this city. Heb. vii. 8 et xiii. 14 ὧδε *here* on earth. James ii. 3 κάθου ὧδε, and so Sept. for עָלָה Ruth iv. 1, 2. 2 K. vii. 3. So c. ἐκεῖ opp. Mark xiii. 21. Luke xvii. 21, 23. James ii. 3; or repeated, ὧδε . . ὧδε id. Matt. xxiv. 23. τὰ ὧδε *the things* done *here* Col. iv. 9. Sept. genr. for עָלָה Gen. xix. 12. Num. xxxii. 16. Judg. xix. 9. —Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin.—(β) Trop. *herein*, in this thing, Rev. xiii. 10, 18. xiv. 12 bis. xvii. 9.

Ὠδὴ, i. e. ὦδῃ, ῆς, ῆ, (contr. for αἰοδὴ, from αἰείδω, ᾄδω to sing,) *an ode, song*, e. g. in praise of God, Eph. v. 19. Col. iii. 16. Rev. v. 9. xiv. 3 bis. xv. 3 bis. Sept. for עָלָה Judg. v. 12. 1 K. iv. 32. Ps. xlii. 9.—Ecclus. xxxix. 19. Jos. Ant. 7. 12. 3 φῶδ' εἰς θεὸν καὶ ἕμνους. genr. Luc. Bis Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4. Cyr. 2. 2. 13.

Ὠδίν, ἵνος, ῆ, (kindr. ὀδύνη,) a very late form of the nominative, 1 Thess. v. 3. Sept. Is. xxxvii. 3; instead of the usual ῆ ὠδὶς, ἵνος, see Passow in ὠδὶς. Winer § 9. 2. n. 1. comp. Buttm. § 41. 4. marg. Ausführ. Sprachl. § 41. n. 4;

a throe, pain, pang, sc. of a woman in travail.

a) pp. 1 Thess. v. 3 ὀλεθρος, ὥσπερ ῆ ὠδὶν τῇ ἐν γαστρὶ ἰχούσῃ. So Sept. for עָלָה Is. xxii. 23. Hos. xiii. 3. comp. Is. xxxvii. 3.—Jos. Ant. 2. 9. 2, 4. Ael. V. H. 2. 7. Plut. Vit. Thes. 20. Plato Theæt. 6. p. 149. D.

b) trop. *pain, sorrow, calamity*, of the severest kind. Matt. xxiv. 8 et Mark xiii. 9 ταῦτα ἀρχὴ ὠδίνων. So Sept. and עָלָה Job xxi. 17. עָלָה Ez. xv. 14. עָלָה Nah. ii. 11.—So Acts ii. 24 λύσας τὰς ὠδῖνας τοῦ θανάτου, *having loosed the pains of death*, in allusion to Ps. xviii. 5 where Sept. ὠδῖνες θανάτου for Heb. עָלָה עָלָה, which the LXX refer to עָלָה a throe, pain, instead of עָלָה a band, snare, comp. ver. 6. The phrase λύειν ὠδῖνας occurs also in profane writers, e. g. Lycophr. Cass. 1198 σφέ ὠδῖνας ἐξέλυσε λαθραίας γονῆς. Ael. H. An. 12. 5 τοὺς τῶν ὠδίνων λύσαι δεσμούς. ib. 7. 12 Αἰγυπτίων αἱ γυναῖκες . . τὴν ὠδῖνα ἀπολύσασαι καὶ ἐξαναστᾶσαι κ. τ. λ. Also Liban. Epist. 1080. p. 514, τοῦτ' ἕκαστον ἀνίαν μὲν ἂν λύσειε. Strabo XVI. p. 1107, λύει δὲ κεφαλαλγίας θαυμαστῶς, sc. the balsam of Jericho. Comp. Sept. Job xxxix. 3.

Ὠδίνω, f. ἰνῶ, (ὠδὶς,) *to be in the throes, to travail* in childbirth, absol. Rev. xii. 2 ἐν γαστρὶ ἔχουσα κράζει, ὠδίνουσα, *being in travail*. Gal. iv. 27 ῆ οὐκ ὠδίνουσα, *thou that travailest not*, i. e. who hast never been in travail, who art barren, i. q. ῆ στεῖρα. Sept. for עָלָה Is. xxiii. 4. xxvi. 18. lxvi. 7, 8. עָלָה Cant. viii. 5.—Hom. Il. 11. 269. Anthol. Gr. II. p. 36. Luc. Somn. s. Gall. 19. Plut. Vit. Thes. 20.—Trop. of a Christian teacher, c. acc. *to travail with* any one, i. e. in spiritual birth, Gal. iv. 19. Comp. γεννάω I. a. a.

Ὠμος, ου, ὁ, (prob. obsol. οἶω i. q. φέρω,) *a shoulder*, Matt. xxiii. 4. Luke xv. 5. Sept. for עָלָה Gen. xxi. 14. Is. ix. 6. עָלָה Num. vii. 9. Is. xlix. 22.—Jos. Ant. 3. 8. 9. Hdian. 7. 10. 15. Xen. Mem. 3. 10. 13.

Ὠνέομαι, οὔμαι, f. ἥσομαι, depon. Mid. Aor. 1 ὠνησάμην a form condemned by the Atticists, instead of which Attic

writers used ἐπρίαμην comp. Phryn. et Lob. p. 137 sq. Buttm. § 114 fin.—*To buy, to purchase*, c. acc. et gen. of price, Acts vii. 16 ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου.—Aor. ὠνησάμην, Luc. D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ὠνησάμην, καὶ τροπωτήρα δύο ὀβολῶν. ib. Hermot. 81. c. acc. Jos. Ant. 2. 4. 1. Æl. V. H. 3. 27. Hdian. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

Ὠόν, οὖν, τό, *an egg*, Lat. *ovum*, Luke xi. 12. Sept. for פֶּזֶז Deut. xxii. 6. Job xxxix. 14.—Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87.

Ὠρα, ας, ἡ, whence Lat. *hora*, Engl. *hour*, pp. *a time, season*, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, ὦρα τοῦ θέρους Jos. Ant. 4. 5. 2. Æl. V. H. 3. 1. Xen. Venat. 9. 20. ὦρα χειμῶνος Jos. B. J. 3. 4. 2. Æl. V. 7. 13. Thuc. 4. 6. χειμῶν, θέρους . . . τὰς δὲ ἄλλας ὦρας Xen. Ven. 6. 13. An. 1. 4. 10. ὦ. τοῦ ἔτους Hdian. 8. 4. 3. Æl. V. H. 1. 15. αἱ κατ' ἐνιαυτόν ὦραι Diod. Sic. 1. 16. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, i. q. *bloom, beauty, vigour*; Jos. Ant. 4. 6. 8 ὦρα τοῦ σώματος. xv. 2. 6 ὦρα τε κάλλιστον ὄντα τὸν Ἀριστόβουλον. Plut. Marcell. 2. Æschin. 19. 4 κάλλει καὶ ὦρα. Thuc. 6. 54 ὦρα ἡλικίας. Xen. Mem. 2. 1. 22 ἐσθῆτα, ἐξ ἧς ἂν μάλιστα ὦρα διαλάμποι.—In N. T. of shorter intervals, *a time, season, hour*, viz.

a) of the day generally, *day-time, day*; Matt. xiv. 15 ἡ ὦρα ἤδη παρήλθε. Mark vi. 35 bis, ἡδὴ ὥρας πολλῆς γενομένης, κ. τ. λ. xi. 11 ὀψίας ἡδὴ οὔσης τῆς ὥρας.—Pol. 5. 24. 1. ib. 5. 8. 3 πολλῆς ὥρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλῆς ὥρας. Dem. p. 541. Thuc. 7. 39. Xen. H. G. 7. 2. 22 ἦν μὲν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου.

b) of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, ἕως μεσημβρίας, ἐσπέρα, νύξ, Passow ὦρα no. 2; or also morning, noon, and evening, ὄρθρος, καιρὸς

μεσημβρινός, κ. δειλινός, κ. ἑσπερος, Sturz Lex. Xenoph. ὦρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὁ ἥλιος φωτεινὸς ὦν τὰς τε ὥρας τῆς ἡμέρας . . . σαφηνίζει . . . ἄστρα, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 ὦρα ἐωθινή. Comp Jahn § 101. In N. T. *an hour*, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq.—(α) pp. and genr. Matt. xxiv. 36 περὶ δὲ ἡμέρας καὶ ὥρας οὐδεὶς οἶδεν. xxv. 13. Mark xiii. 32. Luke xxii. 59. John iv. 52 ἐπύθετο παρ' αὐτῶν τὴν ὥραν. xi. 19 οὐχὶ δώδεκά εἰσι ὦραι τῆς ἡμέρας. Acts v. 7 ὥς ὥρων τριῶν διὰστημα. x. 30 μέχρι ταύτης τῆς ὥρας. Rev. ix. 15. Dat. c. ἐν, of time when; Matt. viii. 13. xxiv. 50 ἐν ἡμέρᾳ . . . καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει. Luke xiii. 46. John iv. 53. Accus. of time how long; Matt. xx. 12 μίαν ὥραν ἐποίησαν, see in Ποιέω no. 2. b. xxvi. 40 μίαν ὥραν γρηγορήσαι. Mark xiv. 37. ὥς ἐπὶ ὥρας δύο Acts xix. 34. With a numeral marking the hour of the day, as counted from sunrise; Matt. xx. 3 περὶ τὴν τρίτην ὥραν. vers. 5, 6, 9. xxvii. 45 bis, ἀπὸ δὲ ἑκτῆς ὥρας . . . ἕως ὥρας ἐννάτης. ver. 46. Mark xv. 25, 33 bis, 34. Luke xxiii. 44 bis. John i. 40. iv. 6, 52. xix. 14 ὦρα δὲ ὥσεί ἑκτη. Acts ii. 15 ὦρα τρίτη τῆς ἡμέρας. iii. 1 ὥραν τῆς προσευχῆς, τὴν ἐννάτην. x. 3, 9, 30. So of the hours of the night, as counted from sunset; Acts xvi. 33 ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς. xxiii. 23 ἀπὸ τρίτης ὥρας τῆς νυκτὸς.—Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτὸς ἐννάτης ὥρας, ὑπὲρ πέμπτην τῆς ἡμέρας διελύθησαν. ib. § 8 περὶ ὥραν ἐνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 426 πρὸ δεκάτης ὥρας. Luc. Epigr. 17 ἐξ ὥραι—(β) Trop. i. q. *a short time*, a brief interval, as acc. uίαν ὥραν Rev. xvii. 12; dat. μὲν ὥρα Rev. xviii. 10, 16, 19. πρὸς ὥραν John v. 35. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15 πρὸς καιρὸν ὥρας id. 1 Thess. ii. 17. c) meton. and genr. *hour*, i. q. *time, period*, spoken of any definite point or space of time.—(α) With adjuncts;

e. g. an adj. or pron. ἀπὸ τῆς ὥρας ἐκείνης Matt. ix. 22. xv. 28. xvii. 18. John xix. 27. Dat. of time when, αὐτῇ τῇ ὥρᾳ Luke ii. 38. xxiv. 33. Acts xvi. 18. xxii. 13. ποία ὥρα, ἡ ὥρα, Matt. xxiv. 42, 44. Luke xii. 39, 40. (Sept. Dan. iii. 6, 18.) ἐν αὐτῇ τῇ ὥρᾳ id. Luke vii. 21. x. 21. xii. 12. xx. 19. ἐν ἐκείνῃ τῇ ὥρᾳ Matt. x. 19. xviii. 1. xxvi. 55. Mark xiii. 11. Rev. xi. 13. So Rev. iii. 3. 1 Cor. iv. 11 ἄχρι τῆς ἄρτι ὥρας. xv. 30 πᾶσαν ὥραν *all the time*. (Sept. for חַיִּל לְכָל עֵת Ex. xviii. 22, 26.) With an adverb or relative, etc. John iv. 21 ἔρχεται ὥρα, ὅτε κ. τ. λ. ver. 23. v. 25, 28 ἔρχεται ὥρα ἐν ᾗ κ. τ. λ. xvi. 25. So c. ἴνα, see in ἴνα no. 3. d, John xii. 23. xiii. 1. xvi. 2, 32. Seq. gen. of thing to be done or to happen; Luke i. 10, coll. Sept. Dan. ix. 21. Luke xiv. 17 τῇ ὥρᾳ τοῦ δείπνου *the time of the supper* or feast. Rev. iii. 10. xiv. 7, 15. impl. Luke xxii. 14. c. inf. Rom. xiii. 11 ὥρα ἡμᾶς ἡδὴ ἐξ ὕπνου ἐγερθῆναι. (c. gen. Sept. for חַיִּל 2 Sam. xxiv. 15. Dan. ix. 21. Diod. Sic. 13. 94. c. inf. Sept. Gen. xxix. 7. Æl. V. H. 1. 21.) Seq. gen. of pers. *one's time*, e. g. appointed to him, in which he is to do or suffer, Luke xxii. 53. John xvi. 21; elsewhere of Christ, John ii. 4. vii. 30. viii. 20. xiii. 1.—(β) Simply, *the time*, i. e. spoken of or otherwise understood; Matt. xxvi. 45 ἡγγικεν ἡ ὥρα. Mark xiv. 41. John xvi. 4. 1 John ii. 18 bis, see in Ἐσχατος b. β. (Xen. Mem. 2. 1. 2.) Emphat. John xvii. 1; and so by impl. time or hour of trial, sorrow, suffering, Mark xiv. 35. John xii. 27 bis.

Ὠραῖος, α, ον, (ὥρα,) *timely, seasonable, tempestivus*, as fruits, like Engl. 'fruits of the season,' Æl. V. H. 1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv. 8. 25. Trop. of a virgin ripe for marriage, Æl. V. H. 4. 1. Xen. Cyr. 4. 6. 9. In N. T. only trop. *fair, comely, beautiful*, spoken of things; comp. in Ὠρα init. Matt. xxiii. 27 τάφοις . . οἵτινες ἐξωθεν μὲν φαίνονται ὡραῖοι. Rom. x. 15, see in Πούς ε. Sept. of things, for ἡμέρα Gen. ii. 9. iii. 6; of persons for ἡμέρα Gen. xxiv. 17. xxxix. 6.—Of things, πλόος ὥρ. Anthol. Gr. I. p. 168. πρόσωπον Hdian. 5. 6. 24. Of persons, Luc. D. Deor. 5. 5. Plut. Cato Maj. 4. Xen. Mem. 1. 3. 10, 13, 14. Conv. 2. 1.—

Spoken of a gate of the temple, Acts iii. 2 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, and ver. 10 ἐπὶ τῇ ὡραία πύλῃ, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the ναός, otherwise called the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; Jos. B. J. 5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5. Lightf. Hor. Heb. in Chorogr. Cent. Matthæo præm. c. 30. Comp. espec. Wetst. N. T. II. p. 471 sq. But from Acts iii. 3, 8, it would seem rather to have been one of the external gates, leading from without into the court of the Gentiles, in which also was Solomon's porch, ver. 11; comp. in Ἱερὸν d. Hence it is referred with better reason to one of the two gates on the south side of the temple, leading from the city, called ἡ γῶν ἡ γῶν, *Portæ Hhuldæ*, perhaps from ἡ γῶν time, season, age; of which θύρα ὡραία would then be a translation, *porta tempestiva*; Jos. Ant. 15. 11. 5. Lightf. Hor. Heb. in Acts iii. 2. Disq. Chor. Johanni præm. c. 6. § 1. Kuinoel in loc.

Ὠρούμαι, f. ὕσομαι, depon. Mid. (kindr. ὀρύγω, ἐρυγεῖν, ἐρεύγομαι,) *to roar, to howl*, as beasts of prey from rage or hunger; e. g. a lion, 1 Pet. v. 8 ὡς λέων ὠρούμενος. Sept. of a lion for ὡς Judg. xiv. 5. Ps. xxii. 4.—Apollon. Rh. Arg. 4. 1339. Of wolves, Theocr. 1. 71; of dogs id. 2. 35. Luc. D. Mort. 10. 13.

Ὠς, relat. adv. (ὅς,) correl. to πῶς, τῶς, Buttm. § 116. 4; pp. *in which way, in what way*, and hence genr. *as, so as, how*; sometimes equivalent to a conjunction see below in D. Comp. Passow in ὡς. Buttm. § 149 init. Matth. § 628.—For ὡς ἄν, see in Ἄν I. 2. a, b; also II. 2.

A) In *comparisons*; see Passow A. I. Matth. l. c. p. 1283. In Attic writers ὥσπερ is the prevailing word in this usage; see Passow s. v. (a) pp. fully, with a corresponding demonstr. adv. as οὕτως or the like, either preceding or following; e. g. οὕτως—ὡς, *so—as*,

Mark iv. 26 οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος κ. τ. λ. John vii. 46. 1 Cor. iii. 15. ὡς—οὕτως, *as—so*, Acts viii. 32 ὡς ἄμυνός . . οὕτως οὐκ ἀνοίγει κ. τ. λ. quoted from Is. liii. 7 where Sept. for γ . . ζ. Acts xxiii. 11. ὡς γὰρ . . οὕτω Rom. v. 15, 18. 2 Cor. vii. 14. xi. 3. 1 Thess. ii. 7. v. 2. So ἴσος . . ὡς Acts xi. 17. ὁμοίως καὶ ὡς Luke xvii. 28. Also ὡς . . καί, where οὕτως is strictly implied, comp. in Καί νο. 2. b; Matt. vi. 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Acts vii. 51. Gal. i. 9.—So οὕτως—ὡς Xen. An. 7. 1. 27. ὡς—οὕτως Sept. Ecc. xi. 5. 1 Macc. iii. 60. Ael. V. H. 4. 17. Plut. de cohib. Ira 8. ὡς—καί Plut. Mor. II. p. 9. Tauchn. Hdot. 7. 128. Thuc. 8. 1 ult.—More freq. οὕτως is omitted, and then ὡς may often be rendered *so as*, or simply *as*; Matt. vi. 29 οὐ [οὕτως] περιεβάλετο ὡς ἐν τούτων. x. 25 ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ. Mark i. 22 ἦν γὰρ δικάσκων αὐτοὺς [οὕτως] ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. Luke vi. 10, 40. xxi. 35. Acts vii. 37. Rom. iv. 17. v. 16. 1 Cor. xiv. 33. Gal. iv. 12. 1 Thess. v. 6. Heb. i. 11. 1 Pet. ii. 25. 1 John i. 7. Rev. xx. 8. al. sæp. (Hom. Il. 13. 389. Palæph. 31. 2.) Sometimes the whole clause to which ὡς refers is omitted, as Mark iv. 31 ὡς κόκκον σινάπεως, suppl. ἡ βασιλεία τοῦ Θεοῦ ἐστὶ, coll. ver. 30. Mark xiii. 34 ὡς ἄνθρωπος ἀπόδημος, suppl. ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶ, or ἐγώ εἰμι, comp. ver. 26.—(β) Genr. before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. Passow I. fin. Buttm. Lexil. I. p. 239. So Matt. x. 16 φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραί. xiii. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος. xxviii. 3. Mark vi. 15. Luke x. 3 ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. xxii. 31. John xv. 6. Acts xi. 5. 1 Cor. iii. 10. Heb. vi. 19. James i. 10. Jude 10. Rev. i. 14. viii. 10. x. 1. xxii. 1. al. sæp. So Sept. for ζ Judg. viii. 18. 1 Sam. xxv. 36.—Hom. Il. 2. 144. Eurip. Phœn. 848 sq. or 852. Palæph. 53. 6. Hdian. 1. 17. 19. comp. Ael. V. H. 1. 13.—Here too the construction is often elliptical; e. g. where a participle belonging to the noun before ὡς, is also implied with the noun after ὡς, as Luke x. 18 τὸν Σατανᾶν

ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεισύντα, comp. Matt. iii. 16. Mark i. 10. So where the noun before ὡς is also implied after it, as Rev. i. 10 ἤκουσα φωνὴν μεγάλην ὡς [φωνήν] σάλπιγγος. xvi. 3. Sept. and ζ Jer. iv. 31. (Palæph. 7. 1 σῶμα ἔχον, ὡς κυνός.) Sometimes the noun after ὡς is implied before it; Rev. vi. 1 ἤκουσα ἐνός . . λέγοντός [φωνῆς] ὡς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὡς often denotes *something like itself*, a person or thing like that which the noun signifies, Engl. *as it were*; Rev. iv. 6 ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη, pp. something like a sea of glass, *as it were* a sea of glass. xv. 2. viii. 8 ὡς ὄρος μέγα *as it were* a great mountain. ix. 7 ὡς στέφανοι χρυσοῖ. Accus. Rev. xix. 1 ἤκουσα ὡς φωνὴν μεγάλην ὄχλου, i. e. a sound *like* the voice, etc. ver. 6. So Sept. and ζ Dan. x. 18 ἡψατό μου ὡς ὄρασις ἀνθρώπου, for ζ; see Gesen. Lex. art. ζ B. 1. a.—Act. Thom. § 40 ἀπήντησέ μοι ὡς ἄνθρωπος τις.

B) Implying *quality*, character, circumstances, as known or *supposed* to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I. and C.

a) before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*; Passow C. Matth. § 568. Buttm. § 145. n. 5.—(α) Before a Nominat. as referring to a preceding subject; Luke xvi. 1 οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων κ. τ. λ. *as wasting his goods*, i. e. being so accounted. Acts xxiii. 20 ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι, *as though* they would inquire, etc. xxviii. 19 οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι, *not as having*, i. e. not supposing that I have, etc. Rom. xv. 15. 1 Cor. iv. 7. v. 3. vii. 25. 2 Cor. vi. 9 ter, 10 bis. x. 14. xiii. 2. Col. ii. 20. 1 Thess. ii. 4. Heb. xi. 27. xiii. 3 bis, 17. James ii. 12. al. So c. part. impl. Eph. vi. 7 δουλεύοντες ὡς [δουλεύοντες] τῷ κυρίῳ. 1 Pet. iv. 11. Sept. for ζ Gen. xxvii. 12.—2 Macc. iii. 8. Jos. Ant. 5. 3. 3 fin. Ceb. Tab. 1. Plato Menex. p. 241. D. Xen. Cyr. 1. 1. 1.—(β) Genit. refer-

ring to a preceding noun; Heb. xii. 27 δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεπονημένων. (Jos. Ant. 1.16.2. Hdian. 5.7.5. Plut. de cohib. Ira 9 init.) Often with a genit. absol. 1 Cor. iv. 18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησαν τινες, i. e. they supposing that I shall not come. 2 Cor. v. 20. 1 Pet. iv. 12. 2 Pet. i. 3. So after προφάσει Acts xxvii. 30; comp. 2 Macc. iii. 8. See Passow C. no. 3. Matth. § 568. 2. Buttm. § 145. n. 5. Winer § 67. 6.—Æl. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων. —(γ) Dat. referring to a preceding noun; Acts iii. 12 ἡμῖν τί ἀτενίζετε ὡς . . πεπονηκόσι τοῦ περιπατεῖν αὐτόν. 1 Pet. ii. 14.—Xen. Mem. 1. 2. 35 ὡς οὐπω φρονίμοις οὔσι.—(δ) Accus. referring to a preceding object; comp. Passow l. c. Matth. § 568. 1. Buttm. l. c. Acts xxiii. 15 πρὸς ἡμᾶς, ὡς μέλλοντας διαγινώσκειν κ. τ. λ. Rom. vi. 13. 2 Cor. x. 2. Rev. v. 6. Ellipt. John i. 14 δόξαν ὡς [δόξαν] μονογενοῦς κ. τ. λ.—Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21.—(ε) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. x. 9 ἵνα μὴ δόξω ὡς ἂν [βουλόμενος] ἐκφοβεῖν ὑμᾶς. Comp. Matth. § 545.—Plato Crito 3. p. 44. B, καὶ πολλοῖς δόξω, ὡς, οἷός τ' ὦν σε σώζειν, . . ἀμελῆσαι, alii ἀμελήσαιμι. Comp. in Ἄν II. 2. Winer § 43. 6.

b) before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, *as*, *as if*, *as though*. Here the part. ὢν, οὔσα, ὄν, or the like, may always be supplied; and the construction is then the same as in a, above; comp. Matth. § 568. n. (α) Nominat. as referring to a preced. subject; 2 Cor. vi. 4 συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι. xi. 15. Eph. v. 1, 8 ὡς τέκνα φωτός περιπατεῖτε, i. e. as it becomes children of the light, as they are supposed to walk. vi. 6. Col. iii. 12, 22, 23. Heb. iii. 5, 6. James ii. 9. 1 Pet. i. 14. ii. 2, 5, 16. iv. 10. Rom. iii. 7 τί ἔτι καὶ ὡς ἁμαρτωλὸς κρίνομαι; i. e. *as though* I were a sinner. 2 Cor. vi. 8, 10. xiii. 7. 1 Pet. iv. 15, 16. Once preced. τοιοῦτος, Philem. 9 τοιοῦτος ὢν, ὡς Παῦ-

λος πρεσβύτης, *being such an one as Paul the aged*, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend.—Esdr. viii. 7. Act. Thom. § 39. Hdian. 8. 1. 6. Hdot. 3. 156. c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δεινότατόν ἐστι, τοιοῦτος ὢν, ὡς εὐνοῦς τῷ δήμῳ τοὺς λόγους ποιῆται.—(β) Genit. as referring to a preceding noun; 1 Pet. ii. 12 ὑμῶν ὡς κακοποιῶν. iii. 16. With a genit. absol. comp. above in a. β.—(γ) Dat. as referring to a preceding noun; 1 Cor. iii. 1 ter, ὑμῖν ὡς πνευματικοῖς κ. τ. λ. x. 15. 2 Cor. vi. 13. Heb. xii. 5, 7. 1 Pet. ii. 13. iii. 7. iv. 19. 2 Pet. i. 19. Impl. 1 Pet. i. 19 αἵματι ὡς [αἵματι] ἁμνοῦ κ. τ. λ.—Hdian. 5. 1. 13 Xen. Cyr. 3. 1. 39 ὡς πολεμίοις αὐτοῖς χρῶνται. —(δ) Accus. as referring to another object; Matt. xiv. 5 ὅτι ὡς προφήτην αὐτὸν εἶχον. Luke vi. 22. xv. 19 ποίησόν με ὡς ἓνα τῶν μισθίων σου. Rom. i. 21 οὐχ ὡς θεὸν ἐδόξασαν sc. αὐτόν. 1 Cor. iv. 9, 14. viii. 7. 2 Cor. xi. 16. Heb. xi. 9. οὕτως ὡς 2 Cor. ix. 5.—Hdian. 3. 11. 18. Xen. An. 6. 6. 9. H. G. 2. 1. 7.

c) before prepositions with their cases, in the same manner as before Participles, see above in a; since a participle may usually be supplied before the preposition; see Passow C. II. (α) c. διά, 2 Thess. ii. 2 μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν sc. γεγραμμένης. c. ἐν, John vii. 10 οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ sc. ἀναβάς. Rom. xiii. 13. c. ἐκ, Rom. ix. 32 οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐκ ἔργων νόμου sc. διώκων, comp. ver. 31. 2 Cor. ii. 17 bis. iii. 5. 1 Pet. iv. 11. c. ἐπὶ, Gal. iii. 16 ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός sc. λέγων. Matt. xxvi. 55 ὡς ἐπὶ ληστὴν *as though against a robber*.—Xen. Cyr. 7. 5. 25 ὡς ἐν κώμφ. Hdot. 8. 101 Ξέρξης ὡς ἐκ κακῶν ἐχάρη. Philo de Joseph. p. 545 σπεύδοντες ὡς ἐπ' ἀγαθῶν κληρονομίαν. Xen. Cyr. 4. 5. 8 αὐτὸς μεθύσκετο . . ὡς ἐπ' εὐτυχίᾳ. An. 4. 3. 11.—(β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, *as if to*, i. q. *towards*, *in the direction of*, leaving it undetermined whether one arrives at the place or not; comp. Buttm. § 149. init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. ἐπὶ, Acts xvii. 14 πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν.

—Arr. Exp. Al. M. 3. 1. 6 κατέπλει κατά τὸν ποταμόν ὡς ἐπὶ θάλασσαν. Diod. Sic. 14. 49. Thuc. 5. 3. Xen. H. G. 1. 6. 5.

d) before Numerals, i. q. *as it were*, *about*, marking a supposed or conjectural number; comp. Buttm. § 149 init. Passow ὡς D. III. Mark v. 13 ἦσαν δὲ ὡς δισχίλιοι. viii. 9. Luke ii. 37. viii. 42. John i. 40 ὥρα δὲ ἦν ὡς δεκάτη. vi. 19. xxi. 8. Acts i. 15. v. 7. xix. 34. Rev. viii. 1. al. Sept. for 𐤓 Ruth. i. 4. 1 K. xxii. 6. —Jos. Ant. 5. 6. 5. Pol. 1. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) intens. *how! how very! how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in C. γ. Rom. x. 15 ὡς ὠραῖοι οἱ πόδες κ. τ. λ. *how beautiful the feet*, etc. xi. 33. Once before the comparative; Acts xvii. 22 ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, lit. *how much more religiously inclined do I behold you* sc. than other cities or nations. Comp. Genr. Passow D. I. Matth. § 628. 3. Sept. for 𐤓 Ps. lxxiii. 1.—Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 ὡς καλὸς μοι ὁ παππός. ib. 1. 4. 11.

C) Implying *manner*, before a dependent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II. (α) genr. *as, according as*; Matt. i. 24 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. viii. 13 ὡς ἐπίστευσας, γενεθῆτω σοι. xx. 14. Luke xiv. 22. Rom. xii. 3. 1 Cor. iii. 5. Col. ii. 6. iv. 4. Tit. i. 5. Rev. ix. 3. xviii. 6. xxii. 12. Once c. οὕτω corresponding, 1 Cor. vii. 17 ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτω περιπατεῖται.—Sept. Ezra vii. 25. Luc. D. Deor. 8. 1. Hdian. 7. 6. 16. Xen. H. G. 4. 2. 19. c. οὕτως Xen. Cyr. 4. 2. 19.—Here in a somewhat laxer construction, ὡς καί, like the relat. ὅς, serves as a connective particle; comp. "Oς II. 2. a, on p. 583. Matth. § 628. p. 1282. Acts xiii. 33 ταύτην ὁ θεὸς ἐκπεπλήρωκε . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται κ. τ. λ. xvii. 28. xxii. 5. xxv. 15. Rom. ix. 25. —Plut. de cohib. Ira 4.—(β) Before a minor or parenthetical clause, which then serves to modify or restrict the general proposition; Passow l. c. Matt. xxvii. 65 ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Mark

iv. 27. x. 1 καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Luke iii. 23 ὦν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Acts ii. 15. 1 Cor. xii. 2. 1 Pet. v. 12. 2 Pet. iii. 9. Rev. ii. 24. —Hdian. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3.—(γ) Before a superlative, intens. like Lat. *quam*; comp. above in B. e. So ὡς τάχιστα, pp. in what way most speedily, i. e. *as speedily as possible*, Acts xvii. 15. Comp. Buttm. § 149. init. Viger. p. 562.—Dion. Hal. Ant. 8. 30. Hdian. 2. 13. 18. ὡς τάχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

D) Before dependent clauses expressing the *object* or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; *in what way, how, as*, etc. often equivalent to a conjunction; Passow ὡς B. II.

a) genr. *how*, i. q. ὅπως no. I; comp. Matth. § 485. So with the Indic. aor. Mark xii. 26 οὐκ ἀνέγνωτε . . ὡς εἶπεν αὐτῷ ὁ θεός κ. τ. λ. Luke viii. 47. xxiii. 55 ἐθαύσαντο τὸ μνημεῖον καὶ ὡς ἐτίθει τὸ σῶμα αὐτοῦ. xxiv. 35. Acts xi. 16. Rom. xi. 2. 2 Cor. vii. 15. Pleonast. Luke xxii. 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ. Once c. τοῦτο preced. Luke vi. 3, 4 οὐδὲ τοῦτο ἀνέγνωτε . . ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ.—Jos. B. J. præm. § 7—10, where ὡς and ὅπως alternate. Hdian. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λέγοι κ. τ. λ.—So ὡς ὅτι, *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as pleonastic, but not so in strictness; comp. Winer p. 488. 2 Cor. v. 19 τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κ. τ. λ. xi. 21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν, *I speak as to the reproach* [cast upon us] *how that we are weak*, i. q. *as though we were weak*. 2 Thess. ii. 2 μήτε δι' ἐπιστολῆς . . ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου, *nor by letter . . as that*, etc.—Dion. Hal. Ant. 9. 14 ἐπιγνοῦς, ὡς ὅτι ἐν ἐσχάτοις εἰσ.ν. Dinarch. 109. 17. Xen. H. G. 3. 2. 14.

b) before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to ὅτι; comp. "Oς no. 1. c. Buttm. l. c. Matth. § 628. 2. Pas-

sow 1. c. no. 1. Acts x. 28 ὑμεῖς ἐπί-
στασθε ὡς ἀθέμιτόν ἐστιν κ. τ. λ. ver. 38.
Rom. i. 9. 1 Thess. ii. 10. Sept. for
יָד 1 Sam. xiii. 11. דָּן Dan. i. 8.—
Jos. Ant. 7. 1. 6 ἐμαρτύρατο πάντας . .
ὡς οὐτε κοινωνὸς εἶη κ. τ. λ. Luc. D. Deor.
4. 5. Hdian. 3. 12. 11. Xen. Mem. 1. 1.
2.

c) before a clause expressing end or
purpose, *as that, so that*, i. q. *that, to the
end that*, like ἵνα, ὅπως. Matth. § 628. 1.
Passow B. II. no. 2. Buttm. l. c. Seq.
infin. expressing the purpose of a pre-
ceding verb, *so as to, in order to*; Acts
xx. 24 ὡς τελειῶσαι τὸν δρόμον μου μετὰ
χαρᾶς, i. e. I count not my life dear,
so that I may finish, etc. So ὡς ἔπος
εἰπεῖν, *so to speak, that* I may so speak,
Lat. *ut ita dicam*, Heb. vii. 9. Comp.
Passow l. c. no. 2. d. Matth. § 545 init.
—genr. Xen. Cyr. 1. 2. 8 κώθωνα, ὡς
ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Ec. 11.
13. So ὡς ἔπος εἰπεῖν Pol. 1. 1. 2. ib.
2. 21. 8. Plato Apol. Soer. 1. Gorg. 5.
p. 450. D.

d) before a clause expressing result
or consequence, *so as that, so that*, like
ὥστε; comp. Buttm. l. c. Passow B. II.
no. 3. So c. Indic. Heb. iii. 11 et iv. 3
ὡς ὥμοσα ἐν τῇ ὀργῇ μου, quoted from
Ps. xcv. 11 where Sept. for דָּן.—c.
indic. Hdot. 1. 163. ib. 2. 135. Xen.
Cyr. 5. 4. 11. H. G. 6. 1. 4 pen. νομίζω
οὕτως εἶχειν, ὡς . . ἀποστησόνται αὐτοῦ αἱ
πολεῖς.

e) before a clause expressing a cause
or reason, *as, that*, i. q. *since, because*,
like ἐπεὶ, ὅτι; Buttm. l. c. Matth. §
628. 5. Passow l. c. no. 4. So some
Gal. vi. 10 ὡς καιρὸν ἔχομεν, *as i. e. since
we now have opportunity*; perhaps bet-
ter under f. 2 Tim. i. 3. Perh. Matt.
vi. 12, comp. Luke xi. 4.—Plato Prot.
p. 335. D. Xen. An. 2. 4. 17. Cyr. 4. 2.
29 ὡς θέρος ἦν.

f) before a clause implying time, *as,
when*, like ἐπεὶ q. v. Passow l. c. no. 5.
Matth. § 628. 4.—(a) genr. *when*, i. q.
in that, while; c. Indic. Matt. xxviii. 9
ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι. Luke i. 41
ὡς ἤκουσεν ἡ Ἐλ. τὸν ἀσπασμόν κ. τ. λ.
ver. 44. iv. 25. xix. 5. John ii. 9. Acts v.
24. xxviii. 4. al. sæp. By impl. *whenever,
as often as*, Luke xii. 58. Gal. vi. 10.
Sept. for נָצַח 2 Chr. xxiv. 11.—Judith.

xv. 1. Jos. Ant. 6. 11. 4. Hdian. 2. 11.
12. Xen. Cyr. 1. 4. 23.—(β) Also *when*,
i. q. *after that, postquam*, c. Indic. Luke
i. 23 καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέ-
ραι . . ἀπῆλθεν. ii. 15, 39 ὡς ἐτέλεισαν
ἅπαντα . . ὑπέστρεψαν κ. τ. λ. xi. 1.
John iv. 1. vi. 12, 16. Acts vii. 23. x. 7.
xiii. 18, 29. al. sæp. Seq. τότε, John vii.
10. Once i. q. *from when, since*, Mark
ix. 21.—Judith x. 1. Test. XII Patr.
p. 670 ὡς δὲ ἐπαύσατο ὁ χειμὼν, τὸ σκά-
φος ἔφθασεν ἐπὶ τὴν γῆν ὡς ἐν εἰρήνῃ.
Hdian. 2. 8. 12. Xen. Conv. 2. 1. Mem.
2. 1. 23.—(γ) ὡς ἂν, *whensoever, as
soon as*, c. Subjunct. aor. 1 Cor. xi. 34
ὡς ἂν ἐλάβω. Phil. ii. 23. ὡς ἰάν id.
Rom. xv. 24. Comp. ἂν I. 2. b. γ.
Passow l. c. no. 5. c.—Ceb. Tab. 4 ὡς
ἂν εἰσέλθωσιν εἰς τὸν βίον. ib. 9 ὁρᾷς
οὖν, ὡς ἂν παρ' λαῶν τὴν πύλιν κ. τ. λ.
AL.

Ὡσαννά, interj. *Hosanna!* Heb.
נָּחַיָּהּ, pp. *save now, succour now*,
be now propitious! a word of joyful
acclamation, absol. Matt. xxi. 9. Mark
xi. 9, 10. John xii. 13. c. dat. τῷ νιῷ
Δαβὶδ Matt. xxi. 9, 15. Comp. Wetst.
N. T. I. p. 461.

Ὡσαύτως, adv. (ὡς, αὐτως from
αὐτός), *in the same way, in like manner,
likewise*, Matt. xx. 5 ἐποίησεν ὡσαύτως.
xxi. 30, 36. xxv. 17. Mark xii. 21. xiv.
31. Luke xiii. 3. xx. 31. xxii. 20. Rom.
viii. 26, coll. ver. 16. 1 Cor. xi. 25. 1 Tim.
ii. 9. iii. 8, 11. v. 25. Tit. ii. 3, 6. Sept.
for נָּחַיָּהּ Judg. viii. 8. דָּן Deut. xii. 22.
—Ceb. Tab. 3, 31. Diod. Sic. 1. 29. Xen.
Cyr. 1. 2. 2. Mem. 1. 7. 3, 4.

Ὡσεὶ, i. q. ὡς εἰ, *as if, as though*,
seq. Opt. Hom. Il. 11. 389. Od. 10. 416.
In N. T. only before a noun or adjec-
tive:

a) in comparisons, *as if, as it were*,
i. q. *as, like as*; comp. Ὡς Α. β. Matt.
ix. 36 ἐρριμένοι, ὡσεὶ πρόβατα κ. τ. λ. xxviii.
3 λευκὸν ὡσεὶ χιῶν. ver. 4. Mark ix. 26.
Luke xxii. 44. xxiv. 11. Acts ii. 3. vi.
15. ix. 18. Heb. i. 12. xi. 12. Rev. i. 14.
Ellipt. where a participle or infin. be-
longing to the noun before ὡσεὶ, is also
implied with the noun after ὡσεὶ, e. g.
Matt. iii. 16 εἶδε τὸ πνεῦμα τοῦ Θεοῦ κα-
ταβαῖνον ὡσεὶ περιστερὰν sc. καταβαί-

ουσαν. Mark i. 10. John i. 32. infin. Luke iii. 22. See in Ὡς A. β, and comp. Luke x. 18.—Sept. for Job xxviii. 5. xxix. 25. Dion. Hal. Ant. 6. 86.

b) before words of number and measure, *as if, as it were*, i. q. *about, something like*; comp. Ὡς B. d. So before numerals; Matt. xiv. 21 ἄνδρες ὥσπερ πεντακισχίλιοι. [Mark vi. 44.] Luke i. 56 ὥσπερ μῆνας τρεῖς. iii. 23. ix. 14, 28. xxii. 59. xxiii. 44. John iv. 6 ὥρα ἦν ὥσπερ ἑκτη, vi. 10. xix. 14, 39. Acts ii. 41. iv. 4. v. 33. x. 3. xix. 7. Of measure, Luke xxii. 41 ὥσπερ λίθου βολήν. So Sept. for Judg. iii. 29. Neh. vii. 66.—Xen. H. G. 1. 2. 9. ib. 2. 4. 25.

Ὡς, ὁ, indec. *Osee*, Heb. *יְהוֹשָׁע* (deliverance) *Hoshea, Hosea*, pr. n. of a prophet of the O. T. Rom. ix. 25. Comp. Hos. i. 1.

Ὡς, adv. i. e. ὥς strengthened by enclit. *περ*, pp. *wholly as, just as*; genr. *as, like as*, etc. Buttm. § 149. p. 432. Passow s. v. Matth. § 629. In N. T. only in comparisons; and in Attic writers the prevailing particle in this usage; see Passow s. v.

a) pp. as introducing a comparison, followed by a corresponding clause with οὕτως, or the like. Matt. xii. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς . . οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου κ. τ. λ. xiii. 40. xxiv. 27, 37, 38. Luke xvii. 24. John v. 21, 26. Rom. v. 19, 21. vi. 4, 19. xi. 30. 1 Cor. xi. 12. xv. 22. xvi. 1. 2 Cor. i. 7. Gal. iv. 29. Eph. v. 24. James ii. 26. Once with οὕτως omitted in anacoluthon, Matt. xxv. 14; or suspended by a parenthetic clause, Rom. v. 12; comp. ver. 18. Once also with καί, for οὕτως καί, 2 Cor. viii. 7; comp. in Καί no. 2. b.—Sept. Ecc. v. 16. Hdian. 2. 9. 15. Xen. Cyr. 1. 4. 21. Mem. 1. 6. 14.

b) genr. and without οὕτως corresponding; Matt. v. 48 ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν κ. τ. λ. vi. 2, 5, 7, 16. xx. 28. xxv. 32. Luke xviii. 11. Acts ii. 2. iii. 17. xi. 15. 2 Cor. ix. 5 in text. rec. 1 Thess. v. 3. Heb. iv. 10. vii. 27. ix. 25. Rev. x. 3. Matt. xviii. 17 ἔστω σοι ὥσπερ ὁ ἐθνικός, *let him be to thee just as a heathen*, etc.—Cebet. Tab. 25. Hdian. 1. 4. 8. Diod. Sic. 1. 3. Xen. Cyr. 5. 3. 5.

c) after a hypothetical proposition, as asserting or confirming its truth and reality, *as indeed*; comp. Matth. § 629. p. 1288. 1 Cor. viii. 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοί . . ὥσπερ εἰσὶ θεοὶ πολλοὶ κ. τ. λ.—Epict. Ench. 1. 3 εἰάν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, κ. τ. λ. Hdian. 5. 53.

Ὡς, adv. (ὥσπερ, εἰ,) *just as if, as it were*, 1 Cor. xv. 8. Also 1 Cor. iv. 13 in some edit. for ὥς.—Jos. Ant. 3. 7. 1. Diod. Sic. 3. 40. Xen. Cyr. 4. 3. 3.

Ὡς, i. e. ὥς strengthened by enclit. *τε*, serving to connect more closely a following clause with the preceding; pp. adv. like ὥς, ὥσπερ, used in comparisons, *as, like as*, Hom. Il. 2. 289. ib. 16. 3.—Genr. and in N. T. as a conjunction, *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed, and followed usually by an Infinitive, but also by the Indicative; comp. in Ὡς D. d. Passow s. v. Buttm. § 149 init. § 140. 4. Matth. § 629. § 531. n. 2. § 533. n. 1. Winer p. 249, 268.

a) seq. Infin. c. ac. expr. or impl. (α) Fully, preceded by a demonstr. as οὕτως, τοιοῦτος, etc. Acts xiv. 1 καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι . . . πολὺ πλῆθος. Matt. xv. 33 ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον. Comp. Buttm. § 140. 4.—prec. οὕτως Æschin. 12. 16. Xen. Mem. 1. 3. 5. τοσοῦτος Diod. Sic. 4. 71. Xen. Hi. 3. 9.—(β) Simply, without a preced. demonstr. Matt. viii. 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. ver. 28. x. 1 ἔδωκεν αὐτοῖς ἐξουσίαν . . ὥστε ἐκβάλλειν αὐτὰ sc. τὰ πνεύματα. xiii. 54. Mark i. 27, 45. Luke v. 7. Acts i. 19. xvi. 26. Rom. vii. 16. xv. 19. 1 Cor. v. 1. al. sæp.—Sept. Gen. ix. 15. Josh. x. 14. Jos. Ant. 12. 3. 1. Luc. D. Deor. 13. 2. Diod. Sic. 1. 5. Xen. Cyr. 1. 4. 1, 10.—(γ) Rarely, instead of an actual result, ὥστε, c. infin. serves to mark a purpose, like ἵνα, ὅπως; e. g. Matt. xxvii. 1 συμβούλιον ἔλαβον . . κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. Luke iv. 29. ix. 52. non. al. Comp. Matth. § 629. p. 1286. So Sept. for ἕ c. inf. Num. viii. 11. Gen. xv. 7.—Xen. H. G. 2. 4. 8 ἐβουλήθησαν Ἐλευσίνα ἐξιδιώσα-

οὔτως, ὥστε εἶναι σφίσι καταφυγήν. An. 3. 4. 21.

b) seq. Indic. c. οὔτως preced. John iii. 16 οὔτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κ. τ. λ. Simpl. Gal. ii. 13.—c. οὔτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Æl. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

c) Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, *so that*, i. q. *consequently*, *therefore*, *wherefore*; comp. Matth. Buttm. ll. cc. Winer p. 249. So c. Indic. Matt. xii. 12 ὥστε ἐξεστὶ τοῖς σάββασι καλῶς ποιεῖν. xxiii. 31. Mark ii. 28. x. 8. Rom. vii. 12 ὥστε ὁ μὲν νόμον ἅγιος κ. τ. λ. 1 Cor. iii. 7. vii. 38. Gal. iii. 9, 24. al. Seq. Imperat. 1 Cor. iii. 21. xv. 58. Phil. ii. 12. iv. 1. 1 Thess. iv. 18. James i. 19. 1 Pet. iv. 19. al.—Wisd. vi. 25. Dion. Hal. Ant. 8. 35. Diod. Sic. 11. 6. Xen. An. 1. 7. 7. c. imper. Xen. Cyr. 1. 3. 18 ὥστε θάρσει. AL.

ὠτίον, ου, τό, (dimin. of οὖς,) *an ear*, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phr. p. 211 sq. Matt. xxvi. 51 ἀφείλεν αὐτοῦ τὸ ὠτίον. Mark xiv. 47. Luke xxii. 51. John xviii. 10, 26. Sept. for יֶרֶךְ 1 Sam. ix. 15. xx. 2. Am. iii. 12.—Ecclus. xliii. 29. Anthol. Gr. III. p. 31 ἔσχον δ' ἐν Πίσγῳ μὲν ἐν ὠτίον.

ὠφέλεια, ας, ή, (ὠφελίω,) *a furthering, help, aid*, in war, 2 Macc. viii. 20. Thuc. 1. 35; from a physician, *ιατρική ὠφέλεια* Plato Lys. p. 217. A. In N. T. *use, profit, advantage*; Rom. iii. 1 τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for יִצְחָק Job xxii. 3. Ps. xxx. 10.—Ecclus. xx. 30. Dion. Hal. Ant. 11. 48. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

ὠφελέω, ῶ, f. ἥσω, (ὄφελος q. v.) *to further, to help, to profit, to be of use*, viz.

a) Act. absol. Rom. ii. 25 περιτομή μὲν γὰρ ὠφελεῖ. — Xen. An. 5. 1. 12.—Seq. dupl. accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 4, 5, espec. 7 and n. 4. Matth. § 415. n. 3. Mark viii. 36 τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κ. τ. λ. 1 Cor. xiv. 6. Gal. v. 2. Seq. acc. of pers. simpl. Heb. iv. 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. xxvii. 24. John vi. 63. xii. 19. Sept. c. acc. pers. for יִצְחָק Prov. x. 2. Is. xxx. 5, 6.—c. dupl. acc. Wisd. v. 8. Jos. Ant. 2. 4. 3. Ceb. Tab. 35. Xen. Mem. 1. 2. 61. acc. of pers. Xen. Mem. 1. 3. 1. acc. τί, etc. Arr. Epict. 1. 2. 22. Æl. V. H. 3. 47. Xen. Mem. 3. 4. 11.

b) Mid. or Pass. *to be profited, to have advantage*; seq. acc. neut. τί, οὐδέν, μηδέν, see above in a; and for the passive construction see Buttm. § 134. 6. Matt. xvi. 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν κ. τ. λ. Mark v. 26. Luke ix. 25. 1 Cor. xiii. 3.—Jos. Ant. 2. 5. 5. Hdian. 2. 3. 21. Diod. Sic. 1. 35. Xen. Mem. 1. 7. 2.—Seq. ἐκ c. gen. *to be profited of or by any one*, c. neut. ὅ, Matt. xv. 5 ἑωρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελήσῃς. Mark vii. 11.—Sept. Jer. ii. 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελεῖται. Xen. Mem. 2. 4. 1. ἀπό τινος Epict. Ench. 18. Xen. Cyr. 5. 4. 34.—Seq. ἐν c. dat. Heb. xiii. 9 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. — Xen. Ath. 1. 3.

ὠφέλιμος, ου, ὁ, ή, adj. (ὠφελίω,) *helpful, profitable, useful*; c. πρὸς τι, 1 Tim. iv. 8 bis, ή γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος κ. τ. λ. 2 Tim. iii. 16. c. dat. Tit. iii. 8.—Ceb. Tab. 37. πρὸς τὸ παρὸν Hdian. 2. 5. 6. εἰς τὸν βίον Xen. Ceb. 5. 11. c. dat. Æl. V. H. 12. 54. Xen. Mem. 2. 7. 9.

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